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THE  
NONCONFORMIST'S MEMORIAL:

BEING

AN ACCOUNT OF THE MINISTERS,

Who were EJECTED or SILENCED after the RESTORATION,  
particularly by the ACT of UNIFORMITY, which took  
Place on *Bartholomew-day*, Aug. 24, 1662.

Containing a concise VIEW of

THEIR LIVES AND CHARACTERS,

THEIR

PRINCIPLES, SUFFERINGS, and PRINTED WORKS.

Originally written

By the Reverend and Learned EDMUND CALAMY, D.D.

Now abridged and corrected, and the Author's Additions inserted,  
with many further Particulars, and new Anecdotes,

By S A M U E L P A L M E R.

TO WHICH IS PREFIXED

An INTRODUCTION, containing a brief HISTORY  
of the TIMES in which they lived, and the GROUNDS of  
their NONCONFORMITY.

Embellished with the HEADS of many of those venerable Divines.

VOLUME I.

— ὅτι οὐκ ἦν ἀξίος ὁ κόσμος

HEB. xi. 38.

“ *Bartholomew-day* was fatal to our Church and Religion, in throw-  
“ ing out a very great number of worthy, learned, pious, and  
“ orthodox Divines.”

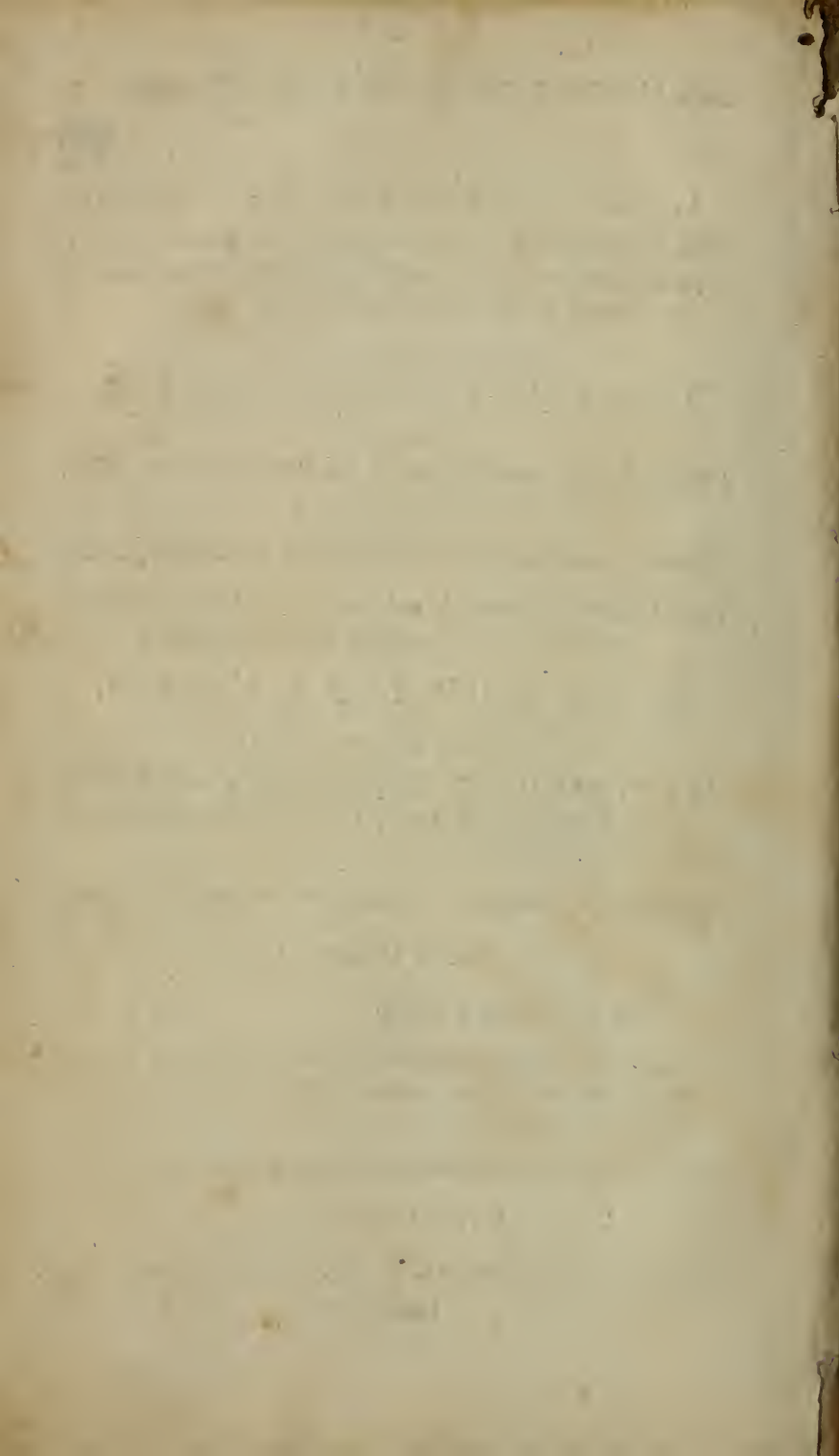
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## EDITOR'S PREFACE.

MEMOIRS of the lives and characters of wise and good men, have been generally esteemed some of the most entertaining and useful publications. Perhaps no body of men ever lived who better deserved to have their history handed down to posterity, or the accounts of whom are more adapted to please and profit serious minds, than the ministers ejected out of the church of *England*, soon after the restoration of *Charles II.* and particularly by the *Act of Uniformity*; the whole number of whom was upwards \* of *two thousand*. “I do not believe (says *Mr. Pierce* †) that any where in history an equal number of clergymen, voluntarily leaving their all for a good conscience, can be produced.”---“If they did not act from a principle of conscience, they were the weakest people in the world, for they were active in their own ruin :” when, had they but roundly declared their assent and consent to the new terms of conformity, they might have continued in their livings, as well as others, and avoided the poverty, disgrace,

\* The enemies of these men have affected greatly to reduce their number. One of them, having counted the names in *Dr. Calamy's Index* to his first edition, (in which all those are omitted whose names only are mentioned in the *account*) reports, with triumph, “that the 2000 sufferers, so much cried up, cannot be made more than 696, of whom a 4th part afterwards conformed.” See *Cal. Pref. to Contin.* p. 19. But from the accurate manuscript catalogue, which is mentioned in the 14th page of this Preface, it appears the number really was 2257.

† *Vindication of the Dissenters*, p. 232.

and persecution, which most of them suffered. Their integrity, their fortitude, and their faith, cannot be too warmly celebrated. "To let the memory of such men die, is injurious to posterity." Especially as they not only in *this* instance shewed themselves to be men of principle, but appeared from their general deportment men of singular piety; peculiarly qualified for their office as ministers, and uncommonly successful in it.

The *Protestant Dissenters*, of all denominations, have ever been wont to revere their memories, as the fathers of their interest, and the worthy patterns of their conduct. Those who have differed the widest from the generality of them in their doctrinal sentiments have spoken of their piety and zeal with rapture. The words of the late Dr. *Taylor* are remarkable in this view, and deserve ever to accompany their memoirs. In remonstrating against the design of some Dissenters in *Lancashire* to introduce a *Liturgy*, he refers them to these their forefathers, as having set them a better example; of whom he gives the following character: "The principles and worship of Dissenters are not formed upon such slight foundation as the unlearned and thoughtless may imagine. They were thoroughly considered, and judiciously reduced to the standard of Scripture, and the writings of antiquity, by a great number of men of learning and integrity: I mean the *Bartholomew*-divines, or the ministers ejected in the year 1662: men prepared to lose all, and to suffer martyrdom itself, and who actually resigned their livings, (which with most of them were, under God, all that they and their families had to subsist upon) rather than sin against God, and desert the cause of civil and religious liberty; which, together with serious religion, would I am persuaded have sunk to a very low ebb in the nation, had it not been for the bold and noble stand these worthies made against imposition upon conscience, prophaneness and arbitrary power. They had the best education *England* could afford; most of them were excellent scholars, judicious divines, pious, faithful,

ful; and laborious ministers; of great zeal for God and religion; undaunted and courageous in their master's work; keeping close to their people in the worst of times; diligent in their studies; solid, affectionate, powerful, lively; awakening preachers; aiming at the advancement of real vital religion in the hearts and lives of men, which, it cannot be denied, flourished greatly wherever they could influence. Particularly, they were men of great devotion and eminent abilities in *prayer*, uttered, as God enabled them, from the abundance of their hearts and affections; men of divine eloquence in pleading at the throne of grace; raising and melting the affections of their hearers, and being happily instrumental in transfusing into their souls the same spirit and heavenly gift. And this was the ground of all their other qualifications; they were excellent men, because excellent, instant, and fervent in prayer. Such were the fathers, the first formers of the *Dissenting interest*. And you here in *Lancashire* had a large share of these burning shining lights. Those who knew them not might despise them, but your forefathers, wiser and less prejudiced, esteemed them highly in love for their works sake. You were once happy in your *Newcombes*, your *Jollies*, your *Haywoods*, &c. &c. &c. who left all to follow Christ; but Providence cared for them, and they had great comfort in their ministerial services. The presence and blessing of God appeared in their assemblies, and attended their labours. How many were converted and built up in godliness and sobriety by their prayers, pains, doctrines, and conversations! How many days, on particular occasions, were set apart and spent in warm addresses to the throne of grace, and how much to the comfort of those who joined in them! But now, alas! we are pursuing measures which have a manifest tendency to extinguish the light which they kindled, to damp the spirit which they enlivened, and to dissipate and dissolve the societies which they raised and formed! — *Let my soul for ever be with the souls of these men* \*.”

\* *Taylor's* scripture account of prayer, p. 50, 53, 65.

Their abilities and learning, as well as their integrity and piety, have been acknowledged by many eminent *Conformists* themselves. Not to mention the honourable testimony which several dignitaries of the church of *England* have borne to individuals among them, (many of which will appear in the ensuing work). Bp. BURNET says, "Many of them were distinguished by their abilities and their zeal †." And the great Mr. LOCKE remarks (in the passage chosen for the motto) "*Bartholomew-day* was fatal to our church and religion, in throwing out a very great number of *worthy, learned, pious, and orthodox* divines, who could not come up to some things in the act of uniformity ‡."

A late writer however has thought proper to represent them as destitute both of learning and sense ||. Having censured the method of instruction from the pulpit, from the time of *Hen. VIII.* to that of *Charles I.* he proceeds as follows: "Upon the downfall of episcopacy in the latter end of this reign, came in an *unlettered tribe*, who did not mend the matter at all. They did not indeed (for a very obvious reason) weary the audience with *Latin* and *Greek* quotations from the Fathers, but what they could they did; they ransacked the Bible from one end to the other for proofs and illustrations, which was an inexhaustible fund for eking out an extemporary effusion to any given length; and an hour-glass was placed by them, whereby to estimate the quantity of their labour. Their discourses were divided and subdivided, &c. and this indeed was the case, in a great measure, of their *more learned predecessors*.---Those twelve years of usurpation, so far as one can judge from the printed

† History of his own Times, vol. 1. p. 315, 12mo. edit.

‡ Locke's PSS. Works, *Des Maizeaux*, Col. p. 62. Fol. 2d edit. p. 20. Letter from a person of quality.

|| Preface to *Miscellany Sermons* of several divines of the church of *England* in the last century, in 4 vols. 8vo.



discourses of those times, did not produce *one rational preacher.*"

These illiberal and unjust reflections, being thrown out by a *dignitary of the church of England* †, and one who has distinguished himself as a writer in another capacity, ought not to pass unnoticed. The present seemed a fit opportunity for making a few remarks upon them.

It is readily allowed, that some illiterate men came into the church on the downfall of episcopacy, but this is not a sufficient warrant for stiling the body of them an *unlettered tribe*, or the sequestered clergy their *more learned* predecessors. It is certain that many who went out of the church, at the time referred to, were as illiterate as any that came in; and with respect to *divinity*, (the grand branch of pulpit-learning) abundantly more so. It is also certain, that great numbers who came in were, in respect to every branch of literature, upon a full equality with any who went out. And why should it be thought otherwise? They had the same advantages, being educated in the same universities, and their capacities and application to study were no way inferior. So that if they "did not weary their audience with *Latin* and *Greek* quotations," it was not for that reason which Dr. B. thinks *very obvious*, but because they were more solicitous to answer the great ends of preaching, than to shew themselves learned men. That they were capable of displaying their learning, the same way in which it is said their predecessors did, sufficiently appears from their writings, (which Dr. B. ought to have read before he passed this censure) which as much abound with *Latin* and *Greek*

† So the editor was stiled in the advertisements some time after the first publication of the work; which is commonly ascribed to Dr. Burn, the celebrated author of the *Justice of Peace*, &c.—See *Monthly Review* for Dec. 1773, where the above passage is commended. A circumstance somewhat singular, as those writers are generally disposed to chastise such high-church prejudice, priestly pride, and party malice.

quotations from the Fathers, and other ancient writers, as those of any of their learned predeceffors or cotemporaries. Not to mention the proofs many of them give of their general acquaintance with the oriental languages.

That “ they ransacked the BIBLE for proofs and illustrations” of what they advanced, surely is not greatly to their dishonour ; and therein they acted, at least, as much in character as those modern preachers, who ransack heathen moralists, or more commonly, and with far less pains, *English* poets and stage-plays for quotations, to amuse their audience and display their taste, and have nothing to denominate their harangues SERMONS but the text. That they generally preached *extempore*, is not true. Many of them carefully composed their sermons, (of which numbers were printed from their notes) tho’ they preached *memoriter* : and others who did not, had their minds so well stored with ideas on divine subjects, and took so much previous pains to digest them, that they were able to produce discourses far more worthy the pulpit than their successors ordinarily furnish, at least when they deliver their own compositions, or when they adopt the manufactures of an *Ensfield*, a *Trusler*, or a *Burn*. It should be remembered, that *Whitchote* and other episcopal divines preached in the same manner. Many sermons, taken in short hand after both, have long since been printed ; and those of the former \* will bear a comparison with those of the latter.---As to the *length* of their sermons, and the *number of divisions* in them, the Doctor himself acknowledged this was a fault common to both parties. And if the use of an *hour-glass* was a crime, it does by no means appear that it was peculiar to the puritanical clergy ; it is used in many country churches to this day. The mention of it discovers a littleness of mind unworthy a *dignitary* of any church. But the last reflection discovers some-

\* See particularly *Howe’s Sermons*, published by *Evans* and *Fletcher*.

thing worse. "Those twelve years of usurpation, so far as one can judge from the printed discourses of those times, did not produce *one rational preacher*." If Dr. B. uses the term *rational preacher* in that *irrational* sense in which it has of late been used, the truth of the assertion will be admitted; but this cannot be supposed, as those whose works he has republished were men of a different stamp. If by a *rational preacher* he means a solid, sensible, judicious preacher, his impartial readers will think, that party-zeal has either perverted his judgment, or tempted him to a wilful violation of the truth; or, on the most favourable supposition, prevented a free inquiry into the merits of the question. The censure indeed extends farther than the writer meant it should. Does not Dr. B. know that many of the preachers, not only allowed, but even promoted, in the *time of the usurpation*, were such as afterwards made a distinguished figure in the *church of England*, and were in the number of those who (as he expresses it) "laid a foundation for a glorious superstructure in the succeeding period?" viz. such men as *Reynolds, Wilkins, Lightfoot, Cudworth, Wallis, Tillotson, &c.* Will not Dr. B. allow these to have been rational preachers? It is somewhat remarkable, that the discourses of some of these very men are in his *Miscellany*---or will he say they became rational after the usurpation ceased? But the blow was aimed at *Presbyterian* and *Independent* ministers, tho' it unfortunately struck some of the *Episcopal*. And will Dr. B. seriously maintain, that there was not ONE \* rational preacher among these? He differs very widely from some of those whom he has admitted into his list of rational ones, who ever expressed an high idea of the *abilities*, as well as the piety of these men, and whose own strain of preaching

\* Did Dr. B. never hear of *Bates* or *Howe*? Their works have been esteemed by "dignitaries of the church of *England*," as both *rational* and *learned*. And it is well known that they, with several of their brethren, (after "the 12 years of usurpation,") had the offer of great preferment in the established church. Their being so conscientious as to refuse it, is surely no proof that they were unlearned or irrational.



very much resembled theirs. The fairest method of judging in this case, is that which Dr. *B.* fixes upon, ---to have recourse to “the printed discourses of those times.” Had the Dr. used this method of judging, he had spared his ungenerous reflections. We only wish that those who would judge between us, would take this method, and are willing to rest the reputation of these men upon their impartial verdict. It would be no difficult matter to select *four volumes* of discourses from their writings, which should discover as many marks of learning and rationality, as those contained in this *miscellaneous collection*, not excepting those which the dignified editor has inserted of his own.

Dr. *Calamy's* account of these men has ever been justly held in very high esteem, and is calculated to do signal service to the cause of religion. *Protestant Dissenters*, and especially *Dissenting Ministers*, are particularly interested in it. As it has been many years out of print, and few comparatively are possessed of this rich treasure, many friends to the interest of religion among the Dissenters have wished for a new edition of it. As the work is so large, (consisting of four large octavo volumes, including the life of Mr. *Baxter*, and the history of the times) it has been thought expedient to bring it into a smaller compass, by omitting some things which are redundant, and now at least uninteresting, in order to render the spread of it the more extensive; and likewise to insert in their proper places the author's subsequent additions in the *Continuation*, (which make two of the volumes) so as to remove the disagreeable necessity of turning to different volumes for a compleat account of almost every minister. This is what is now attempted. It may be proper to give the reader some account of the manner in which this design is executed. The principal things omitted (besides many redundancies in the language) are, copies of testimonials respecting the ordination of these ministers, and their induction into livings; the time and particular circumstances of their



their taking their several degrees; some of the less curious inscriptions upon their tombs; and some small *essays* of theirs, which might more properly be printed by themselves; together with the ill-natured reflections and scandalous stories of Mr. *Wood* \* and Dr. *Walker* †; and consequently Dr. *Calamy*'s refutation of them; excepting the things in question appear to be of considerable importance; in which case a general account of the matter is retained, and a reference is made to Dr. *Calamy*'s work, for the sake of those who may have the curiosity to make further enquiry. Some relations \* also are omitted concerning the ministers themselves and their adversaries, particularly the judgments of God upon them, which seemed unworthy of a place in this work; and some expressions of the author concerning persons of different denominations from his own, which favoured too much of a party-spirit: together with many other minute circumstances \*, which could neither afford the reader profit nor entertainment. Some historical facts are also left out of the memoirs, which are related in the introductory history of the Times. And

\* Mr. *Anthony Wood*, the author of *Athenæ Oxonienses*. The following character of him by Bp. *Burnet* (in his letter to the Bp. of *Litchfield* and *Coventry*, p. 9.) will be thought a sufficient answer to all that he hath written against these good men or any other. "That poor writer has thrown together such a tumultuary mixture of stuff and tattle, and has been so visibly a tool of some of the church of *Rome*, to reproach all the greatest men of our church, that no man who takes care of his own reputation, will take any thing upon trust that is said by one who has no reputation to lose, &c. See *Cal.* Pref. to his *Contin.* p. 9, &c.

† Dr. *Walker* wrote *An Attempt to recover an account of the number and sufferings of the clergy*, &c. by way of answer to Dr. *Calamy*'s *Account*, &c. Dr. *Calamy*, in his *Contin.* detects him in such a number of scandalous falsehoods as plainly shew that where the characters of Nonconformists are concerned, he is not to be depended upon. A general reply to his furious, but weak attempt, may be seen at the end of Dr. *Calamy*'s *Contin.* See also *Neale's history of the Puritans*, vol. ii, p. 17, &c. 4to. edit.

\* For example, such as are found *Acc.* p. 242, 273. *Contin.* p. 423, lines 10—17.

tho' a catalogue of the writings of these ministers is retained, the titles of them are abridged. In a word, the Editor has aimed to render every thing concise, at the same time that he has been careful to retain every thing of importance to the great design of the original publication, and to render the work as useful as possible in a *practical* view.

With regard to Dr. *Calamy's* first volume, which contains the history of Mr. *Baxter's* life and times, &c. it may be proper to acquaint the reader, that the following *Introduction* is a concise abridgment of the 4th, 5th, 8th, 9th, 12th, 13th, and 14th chapters of it, relating to the times in which the ejected ministers lived, (from the rise of the *Civil War* to the *Revolution*,) intended only to give common readers, who are unacquainted with history, a just idea of their true situation, which is of great importance in order to a true judgment concerning their characters.\* It also contains an abstract of the 10th chapter, which relates to the *grounds of their nonconformity*; without any part of the Dr's defence of these (which make a great number of long notes in the 2d edit.) in answer to the exceptions of *Hoadley* and *Olyffe*. What relates to Mr. *Baxter* himself, in this first volume, Dr. *Calamy* afterwards abridged, and inserted in the account of the ministers in *Worcestershire*, where it will now be found. The *historical additions* after the *Revolution* are here entirely omitted. If the Editor should have encouragement hereafter to execute his present intention of publishing an account of the most eminent *Dissenting Ministers* since the *Bartholomew*-ejectment, this latter part of Dr. *Calamy's* history may probably be made the introduction to such a work. In the mean time, if any should prefer Mr. *Baxter's* life and times in the original form, (or indeed the whole of Dr. *Calamy's* work) this publication will not prevent their being gratified.

\* Those who are desirous of a more thorough acquaintance with this part of *English* history, are referred to Mr. *Neale's* history of the Puritans.

But the present publication is not merely an abridgment; some liberties are taken with respect to the language and composition, wherever there seemed occasion for it, which may well be supposed to be frequently the case, when it is considered that the accounts of the ministers were drawn up by many different hands, and evidently inserted pretty much as the author received them. His additions could not with propriety be often subjoined to the first account, just as they stand in the *Continuation*, but it was found necessary to interweave them with the former narrative; which was the most laborious, and not the least useful part of the present undertaking. A great number of mistakes also are corrected with regard to the names and situation of places and other minute circumstances, together with some others of considerable importance to the characters of the persons concerned. Many considerable *additions* are likewise made to the former accounts, taken from lives, funeral sermons, and other publications; or communicated by correspondents, to whom the Editor makes his most grateful acknowledgments for very considerable assistance in this undertaking: particularly to the Rev. Mr. *Orton* of *Kidderminster*, (who first suggested the design;) the Rev. Mr. *Reynell* of *Plymouth*; the Rev. Mr. *Micaiah Towgood* of *Exeter*; the Rev. Mr. *Toms* of *Hadleigh*; the Rev. Dr. *Savage*; the Rev. Dr. *Stennett*; the Rev. Dr. *Gibbons*; the Rev. Mr. *Barber*; the Rev. Mr. *Thompson* of *London*; the Rev. Mr. *Olding* of *Deptford*; the Rev. Mr. *Wilton* of *Tooting*; and the Rev. Mr. *Robinson* of *Cambridge*, (who has, with great care, examined the registers of inductions to livings in *Cambridgeshire*, and communicated many valuable corrections and additions:) but above all, to *Edmund Calamy*, Esq; grandson to the author, who has kindly favoured the Editor with a curious and valuable manuscript, drawn up with great labour, and presented to Dr. *Calamy*, with an handsome *Latin* dedication, by the Rev. Mr. *William Rastrick* of *Lynne-Regis* in *Norfolk*, the author of the letter at the end of the Dr's *Defence of moderate*



*derate Nonconformity*, giving an account of the occasions and circumstances of his leaving the Church of *England*. This MS. of his is entitled, *INDEX eorum Theologorum Aliorumque*, No. 2257, *Qui propter Legem Uniformitatis Aug. 24. Anno 1662, ab Ecclesia Anglicana secesserunt. Alphabetico ordine, ac secundum Gradus suos dispositus.* In this *Index* not only are the degrees of the ministers accurately specified, but likewise their rank in the church, whether *Rectors, Vicars, Curates, &c.* and also the value of a great number of their livings. At the end of it there are *Addenda et Emendenda*, which are very numerous, tho' mostly very minute, of which the Editor has availed himself; as likewise of the MS. notes of a clergyman, with which he has been favoured; particularly in regard to the value of the livings; and from both these some valuable anecdotes are added.

With all these helps, the accounts of many of these ministers are yet very short and imperfect, and the *names* only of a great number are inserted whose characters and history are irrecoverable for want of a more early care to preserve them. This is mentioned here to prevent the disappointment some readers might meet with, to find nothing said of some of these men, and so little of others.

Another considerable improvement in this edition is, that the places from which the ministers were ejected, (before set down without any kind of method) are disposed in the order of the alphabet, for the sake of being readily found. It is presumed it will be an additional recommendation of this work, that it contains so many engravings of the heads of these worthies, taken from the best prints, (of which a large collection has fallen into the Editor's hands) and many of them from original paintings. These are executed with great care by the ablest artists, and at a much greater expence than is commonly bestowed on prints in publications of this nature.

Many



Many thanks are due to those who have so amply encouraged this undertaking, (among whom are a great number of Dissenting ministers, and some of the established clergy) whose candour the editor humbly entreats with respect to any imperfections which may be discovered in so difficult a work, or any mistakes which may yet remain; and whose prayers he earnestly solicits, that a divine blessing may accompany the design, and render it the happy means of reviving that spirit of primitive christianity, of nonconformity to a corrupt world, of zeal for the rights of conscience, the honour of Christ, the credit and success of his institutions, and the salvation of souls, among christian professors, and especially christian ministers, which so remarkably distinguished the original nonconformists, but which, alas! hath of late so visibly declined amongst us.

*Hackney, Nov. 1,  
1774.*

SAMUEL PALMER.

A B B R E-

## ABBREVIATIONS.

**B**ESIDES such common ones as Bp. for *Bishop*; Abp. for *Archbishop*, &c. the following may require an explanation:—Dr. C. means Dr. *Calamy*. Contin. his *Continuation* of his acc. (*account*.) Dr. W. Dr. *Walker*. Morn. Ex. the volumes of sermons preached at a morning-lecture, called *morning exercises*. [R] *rectory*; [V] *vicarage*; [C] *curacy*; [Perp. C.] *perpetual curacy*; [D] *donative*; [S] a *sequestered* living; the *figures* often subjoined, the annual *value*; [L] a lecturer; [A] a member of the *assembly* of divines,

\* Prefixed to the name of a place from which a minister is said to have been ejected, expresses a doubt whether that be the place intended; or at least, whether that be the true spelling.

\*\* Put to a minister's name, denotes that the account of him is entirely, or for the most part, new.

N. B. The additions of the editor are carefully distinguished from the original work, by being included in [ ].

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T H E

Nonconformist's M E M O R I A L.

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I N T R O D U C T I O N.

*Containing a brief HISTORY of the Times in which the ejected Ministers lived, from the Rise of the CIVIL WAR to the REVOLUTION: With the REASONS of their Nonconformity; extracted from Dr. CALAMY's Life of Mr. BAXTER.*

**M**R. RICHARD BAXTER, in his life, "has made some remarks on the occurrences of the times in which he lived, from the rise of the civil war, which began soon after his settlement at *Kidderminster* (*viz.* in the reign of *Charles I.* 1641.) not unworthy the notice of posterity;" the substance of which may properly serve as an Introduction to this account of the ejected ministers; in which his life (being originally the ground-work of *Dr. Calamy's* account,) will make a distinguished figure among the *Worcestershire*-ministers.

§. I. *A brief Account of the Civil War, to the Death of Charles I.*

**T**HE nation had for some time been under great discontent, on account of the shameful attacks which had been made, by those in power, both on its civil and religious liberties. The general cry was for justice in the punishment of delinquents; which greatly alarmed the king and his favourites, who none of them knew how soon his own turn might come. The guilty judges were deeply accused in parliament, and some of them imprisoned, on account

of *Ship-money* \*. But the most obnoxious persons were Lord Deputy *Wentworth* Earl of *Strafford*, and Abp. *Laud*. They were sent to the Tower, condemned and beheaded, for subverting the fundamental laws and liberties of their country. Some were for gratifying the king by sparing *Strafford*, but others were vehement against it; the *Londoners* petitioned the house for justice, and followed their petitions with cries and clamours. He was at length condemned, and the king, signed the bill, by the advice of several bishops.

There was great heat among the members of parliament in the debates which this matter occasioned. Some were much against displeasing and provoking the king, and thought themselves not obliged to attempt any acts of justice or reformation, but what they could bring him to consent to. But others were for exerting themselves to the utmost, at all adventures, to reform abuses, and recover and defend their liberties. "If, say they, the fears of foreseen opposition shall make us betray our country and posterity, we are perfidious to them, enemies to ourselves, and worse than infidels, &c. &c." Thus were mens minds divided: but some unhappy means fell out to unite them, and lead them into a war.

The king had a considerable party that adhered to him, made up both of state politicians, and friends of the ecclesiastical hierarchy; who jointly set themselves against the parliament, not only because of their apprehended encroachments on the civil power, but also because of the church reformation intended. But the country party carried all things with a high hand, depending upon the assistance of true-hearted *Englishmen* if matters came to extremity. Many things heightened these discontents. The *London* apprentices (encouraged by some members of parliament) in a tumultuous manner brought up their petitions to *Westminster*, insulting the bishops as they were going to the house. On account of these tumults, the king did not think himself safe, either in the city or near it.

Great were the jealousies between him and his parliament, which were many ways increased. The two armies of *Scots* and *English* remained undissbanded in the north, 'till the parliament should provide for their pay. The *English* army, wanting pay, were discontented, and entertained a design to march suddenly to *London*, and master the parliament. The

\* A tax laid upon the several port-towns, with the assistance of the counties adjoining, for providing a ship of war for the king's service.



parliament, to prevent insults, provided a guard, which they considered as their privilege. The king discharging this guard, set another upon them of his own choosing. This made them look like prisoners; and they feared that the guard appointed by the king, would, if commanded, become the executioners of his wrath upon them. Upon which they dismissed them, and called for a guard of the city regiments. At length the king, being advised no longer to stand by and see himself affronted, took an unprecedented step in going suddenly to the house of commons, with a company of cavaliers with swords and pistols, to charge five of their members with high-treason, viz. Mr. *Pym*, Mr. *Hampden*, Mr. *Hollis*, Mr. *Strowd*, Sir *Arthur Heslridge*, and Lord *Kimbolton*, (afterwards Earl of *Manchester*, and Lord Chamberlain.) But, upon notice before-hand, they absented themselves. The house, being hereupon alarmed, voted this action a breach of their privileges, and an effect of the king's evil counsellors; and published their votes, to awaken the people to an apprehension of danger. The king being disappointed, published a paper, in which he charged the aforesaid persons with treason, as stirring up the apprentices to tumultuous petitioning, &c. but confessed his error in violating their privileges.

But there was nothing that wrought so much with the people as the *Irish* massacre and rebellion; in which the *Irish* papists were said to have murdered two hundred thousand protestants. The *Irish* declared, they had the king's commission for what they did: and many even at that time, weighing all circumstances, believed as much; while others represented it as an unjust and scandalous aspersions upon his Majesty †. All *England* was now filled with fear; for the *Irish* threatened, that "when they had done with the handful that was left in *Ireland*, they would come into *England*, and do the same with the parliament and protestants here." It was therefore thought necessary for the parliament to put the country into an armed posture, for their own defence.

At length the king leaves *London*, and marches to *Hull*, where entrance was denied him by Sir *John Hotham*. The parliament published their votes to the people, "That the king misled by evil counsel, was raising a war against his par-

† *N. B.* This matter has never yet been thoroughly cleared. Dr. CALAMY considers the story of the Marquis of *Antrim* as decisive against the king. See *Bennett's Mem. Ref.* and *Welwood's Memoirs*.

liament." They named lord lieutenants for the militia of the several counties; the king named others by a commission of array, and each commanded the said lord lieutenants to settle the militia. Both king and parliament published their declarations, justifying their cause.—The king went to *Nottingham*, where he set up his standard. There were but about 2000 that came in to him there; whereas the *Londoners* quickly filled up a gallant army for the earl of *Essex*, the parliament's general; and the citizens brought in their money and plate, and the women their rings, to *Guildhall*, to support it. The king offered a treaty, and sent some general proposals. The parliament sent him nineteen proposals of their own: offering, "That if he would disband his army, come to his parliament, give up delinquents to a legal course of justice, &c. he should find them dutiful."

In this contest the generality of the nobility were on the king's side. Most of their tenants followed them, and most of the poorer sort of people through the nation. On the parliament's side, were the smaller part of the gentry in most counties, the greatest part of the tradesmen and freeholders, and the middle sort of men, especially in those corporations and counties which depend on *cloathing*, and such manufactures. To them also adhered the far greater part of those through the nation, who were friends to a *religious strictness*, and enemies to *formality* and *profaneness*, *superstition* and *immorality*. It was not indeed properly *bellum episcopale*, the bishops war, though by many so stiled. For thousands who wished for *good bishops*, were on the parliament side; and the generality of those who were called *Puritans* and *Precisians*, and were for serious godliness, both ministers and people, adhered to the parliament. On the other side, they who were for a loose kind of life, both ministers and people; against the strict observation of the *Lord's-day*, and fond of recreations at those sacred seasons; who placed all their religion in going to *church*, and hearing *Common-Prayer*; who were against serious preaching, and for running down all who were stricter than themselves; these adhered all along to the king. This circumstance alone determined multitudes of sober and honest persons which side to take. The nation was long before divided into two parties, with respect to *religious matters*; the brief consideration of the rise and progress of which division, adds not a little light to the animosities which were at that time on foot.

It

It unhappily fell out in the days of *Queen Mary*, that our *Reformers* being fugitives at *Frankfort*, fell into a division: one part of them were for *Diocesans*, and the *English liturgy* and *ceremonies*, that they might not depart more than was necessary from the *Papists*, nor seem inconstant by departing from what *King Edward* had begun. The other were for *Calvin's* discipline and way of worship; for the setting up of *parochial* discipline, and for a plain and simple way of worship, suited as near as possible to the word of God. When these two parties returned to *England*, the *Diocesan* party got *Queen Elizabeth's* countenance, and their way established. The other party were discountenanced, and suppressed by law. The latter nevertheless were fervent preachers, and of holy lives: and so indeed were many of the bishops also in those days. But when *Jewel*, *Pilkinton*, *Grindal*, &c. were dead, many succeeded them of another stamp. The silenced *Disciplinarians* (as they were stiled) did by their writings, secret conference, preaching, and godly lives, work much upon such as were religiously addicted. So that this opinion spread very much, "That a just parochial discipline would very much reform the church, and that *Diocesans* by excluding it cherished vice." The prelatical party finding their places and power, lands and lordships, assailed by this opinion, thought it necessary more and more to suppress the promoters of it. Hereupon, putting episcopacy liturgy and ceremonies into the subscriptions which they imposed on all that would be ministers or schoolmasters, they kept and cast out many worthy and able men. Whereas, many bishops preached but seldom, and abundance of places had ignorant readers who could not preach, or weak preachers whose performances were very mean, and many of them were also scandalous in their lives, so that many thousands of the people were perishing in ignorance and sin for want of help.

Hereupon, the *Disciplinarians* cried out of the severity and impositions of the prelates: and they on the other side, vehemently inveighed against the *Nonconformists*. They called them *Puritans*, which was the name whereby they were commonly known. And in process of time, the vicious multitude called all *Puritans* that were strict and serious in a holy life, though ever so conformable. So that the same name in a bishop's mouth, signified a *Nonconformist*; and in an ignorant drunkard or swearer's mouth, a *godly obedient christian*. Now the ignorant rabble, hearing that the *Bishops* were against the



*Puritans*, were the more enraged against all those to whom they gave that name. They cried up the *Bishops*, partly because they were against the *Puritans*, and partly because they were earnest for that way of worship which they found most suitable to their ignorance, carelessness and formality; and thus the interest of the *diocesans*, and of the prophane and ignorant, was unhappily united.

Many also were prejudiced against the *bishops*, by observing that fasting, praying, and other religious exercises, were punished in the *High-Commission* and the *Bishops Courts*, as if they were worse than common-swearing and drunkenness: And it added to their disturbance, to have a book published for recreations on the *Lord's-Day*, with the bishops approbation, as if they concurred with the prophane: That *afternoon sermons* and *lectures*, tho' carried on by conformists, were put down in divers counties: That so many pious ministers were suspended or punished for not reading the book of sports, and for neglecting the ceremonies, &c. and so many thousand families, and so many worthy ministers were driven out of the land: That bowing towards altars, and other innovations, were daily brought in by the *Hyper-conformists*, none knowing where they would end: And finally, that the bishops proceeded so far, as to swear men to their whole government by the *et cætera oath*, and that they approved of *ship-money* and other such encroachments on their civil interests. These were the causes why so many of those who were counted most religious fell in with the parliament.

It hath indeed been asserted, "That seditious preachers stirred up the people, and were the cause of all the commotions;" which is a notorious falsity. Many indeed discovered their dislike of the book of sports, bowing to altars, putting down afternoon sermons, silencing ministers, &c. and were glad that the parliament attempted a *reformation*; but very few even of these stirred up to war, but were fearful of the consequences. This however is certain, that whether they did so more or less, almost all of them were conforming ministers, the laws and bishops having cast out the *Nonconformists* long enough before. They who made up the assembly at *Wejminster*, and who thro' the land were the honour of the parliament's party, were almost all such as had till then conformed, esteeming some things to be lawful in case of necessity, tho' they longed to have that necessity removed,



The mention of the *Westminster synod*, seems to require some account of it. This was not a convocation according to the diocesan way of government, nor was it called by the votes of the ministers according to the Presbyterian way; but the parliament chose all the members themselves, merely with a view to have their opinion and advice for settling the government, liturgy, and doctrine of the church of *England*. And they were confined in their debates to such things as the parliament proposed. Some counties had two members, and some but one. And because they would seem impartial, and give each party the liberty to speak, they chose many of the most learned episcopal divines; as Abp. *Usher*, Dr. *Holdsworth*, Dr. *Hammond*, Dr. *Wincop*, Bp. *Westford*, Bp. *Prideaux*, Bp. *Brownrigg*, Dr. *Sanderson*, Dr. *Hacket*, and others to join with them; but few of them came, because it was not a legal convocation, the king having declared against it. Dr. *Featly*, who was one of them, being charged with sending intelligence to the king at *Oxford* of what passed in synod and parliament, was imprisoned. The divines, (of whom a list is given below †) were men of eminent learning and

† William Twiss, D. D. *Newbury*,  
 Prolocutor.  
 Corn. Burgess, D. D. }  
*Watford*, } Assessors.  
 John White, *Dorchester*,  
 William Gouge, D. D. *Black fryars*.  
 Robert Harris, B. D. *Hanwell*.  
 Tho. Gataker, B. D. *Rotherhithe*.  
 Oliver Bowles, B. D. *Sutton*.  
 Edward Reynolds, D. D. *Bramston*.  
 Jeremiah Whitaker, M. A. *Stretton*.  
 Antony Tuckney, B. D. *Boston*.  
 John Arrowsmith, *Lynn*.  
 Simeon Ashe, *St. Bride's*.  
 Philip Nye, *Kimbolton*.  
 Jeremiah Burroughs, M. A. *Stepney*.  
 John Lightfoot, D. D. *Ashby*.  
 Stanley Gower, *Brampton-Bryan*.  
 Richard Heyricke, M. A. *Manchester*.  
 Thomas Case, *London*.  
 Thomas Temple, D. D. *Battersey*.  
 George Gipps, *Aylestone*.  
 Thomas Carter, *Oxford*.  
 Hum. Chambers, B. D. *Claverton*.

Tho. Micklethwaite, *Cherryburton*.  
 John Gibbon, *Waltham*.  
 Christ. Tisdale, *Uppurthorne*.  
 John Phillips, *Wrentham*.  
 George Walker, B. D.  
 Edm. Calamy, B. D. *Aldermanbury*.  
 Joseph Caryl, M. A. *Lincolns-Inn*.  
 Lazarus Seaman, D. D. *London*.  
 Henry Wilkinson, B. D. *Waddeston*.  
 Richard Vines, M. A. *Calcot*.  
 Nicolas Proffet, *Marlborough*.  
 Steph. Marshal, B. D. *Finchingfield*.  
 Joshua Hoyle, D. D. *Dublin*.  
 Thomas Wilson, *Otham*.  
 Thomas Hodges, B. D. *Kersington*.  
 Thomas Bayly, B. D. *Manningford-Bruce*.  
 Francis Taylor, M. A. *Yalding*.  
 Thomas Young, *Stow-market*.  
 Thomas Valentine, B. D. *Chalfont St. Giles*.  
 William Greenhill, *Stepney*.  
 Edward Peale, *Compton*.  
 John Green, *Pencombe*.

and godliness, ministerial abilities and fidelity. Many lords and commons were joined with them, to see that they did not go beyond their commission \*. Six or seven Independents were

Andrew Pern, *Wilby*.  
 Samuel de la Place, *French church*.  
 John de la March,  
 John Drury.  
 Philip Delme.  
 Sydrach Symphon, *London*.  
 John Langley, *West Tuderly*.  
 Richard Cleyton, *Showel*.  
 Arthur Salwey, *Sewern Stoke*.  
 John Ley, M. A. *Budworth*.  
 Charles Herle, M. A. *Winwick*,  
 (Prolocutor after Dr. Twiss.)  
 Herbert Palmer, B. D. *Ashwell*,  
 (Assessor after Mr. White.)  
 Daniel Cawdrey, M. A.  
 Henry Painter, B. D. *Exeter*.  
 Henry Scudder, *Collingbourne*.  
 Thomas Hill, D. D. *Tichmarsh*.  
 William Reynor, B. D. *Egham*.  
 Thomas Goodwin, D. D. *London*.  
 William Spurstow, D. D. *Hampden*.  
 Matthew Newcomen, *Dedham*.  
 John Conant, D. D. *Lymington*.  
 Edmund Staunton, D. D. *Kingston*.  
 Anthony Burgesse, *Sutton-Coldfield*.  
 William Rathband, *Highbate*.  
 Francis Cheynel, D. D. *Petworth*.  
 Henry Wilkinson, Junior, B. D.  
 Obadiah Sedgwick, B. D. *Coggeshall*.

Edw. Corbet, *Merton-College, Oxon*.  
 Samuel Gibson, *Burley*.  
 Thomas Coleman, M. A. *Bliton*.  
 Theodore Backhurst, *Overton-Waterwile*.  
 William Carter, *London*.  
 Peter Smith, D. D. *Barkway*.  
 John Maynard, M. A.  
 William Price, *Covent-Garden*.  
 John Wincop, D. D. *St. Martin's*.  
 William Bridge, M. A. *Yarmouth*.  
 Peter Sterry, *London*.  
 William Mew, B. D. *Esfington*.  
 Benjamin Pickering, *East Hoathly*.  
 John Strickland, B. D. *New-Sarum*.  
 Humphrey Hardwicke.  
 Jasper Hickes, M. A. *Lawrick*.  
 John Bond.  
 Henry Hall, B. D. *Norwich*.  
 Thomas Ford, M. A.  
 Thomas Thorowgood, *Maffingham*.  
 Peter Clark, M. A. *Carnaby*.  
 William Goad.  
 John Foxcroft, *Gotham*.  
 John Ward.  
 Richard Byfield, M. A.  
 Francis Woodcock, *Cambridge*.  
 J. Jackson, *Cambridge*.

*The Commissioners for Scotland were*

The Lord Maitland.  
 Alexander Henderson,  
 George Gillespie.

Samuel Rutherford.  
 Robert Baylie.

*The Scribes were*

Henry Robrough.

John Wallis.

Adoniram Byfield.

\* Algernon Earl of Northumberland.  
 William Earl of Bedford.  
 Philip Earl of Pembroke.  
 William Earl of Salisbury.  
 Henry Earl of Holland.  
 Edward Earl of Manchester.

William Lord Viscount Say and Seal.  
 Edward Lord Viscount Conway.  
 Philip Lord Wharton.  
 Edward Lord Howard.  
 John Selden, Esq;  
 Francis Rous, Esq;

Edmund

were added to them, that all sides might be heard. Five of these, viz. Mr. *Philip Nye*, Mr. *Thomas Goodwin*, Mr. *Jeremiah Burroughs*, Mr. *Sydrach Sympfson*, and Mr. *William Bridge*, were called the Dissenting Brethren. They joined with the rest, till they had drawn up the *Confession of Faith*, and larger and smaller *Catechism*: but when they came to church-government, they engaged them in long debates, and kept the matter as long as they could undetermined: And after that, they kept it so long unexecuted in almost all parts of the land, except *London* and *Lancashire*, that their party had time to strengthen themselves in the army and parliament, to hinder the execution, and keep the government determined upon, a secret to most people in the nation, who knew it but by hearsay. This assembly first met *July 1, 1643*, ‡ in *Henry VII's* chapel.

Among other parts of their trust, one was to approve of all that should be admitted into any *Church-Livings*. They had no power to put any out, but only were to judge of the fitness of such as were taken in. The power of casting out was in

Edmund Prideaux, Esq;  
Sir Henry Vane, Senior, Knt.  
John Glyn, Esq; Recorder of London.  
John White, Esq;  
Bulstrode Whitelocke, Esq;  
Humphry Sallway, Esq;  
Mr. Serjeant Wild.  
Oliver St. John, Esq; his Majesty's Solicitor.

Sir Benjamin Rudyard, Knt.  
John Pym, Esq;  
Sir John Clotworthy, Knt.  
John Maynard, Esq;  
Sir Henry Vane, Junior, Knt.  
William Pierpoint, Esq;  
William Wheeler, Esq;  
Sir Thomas Barrington, Knt.  
Walter Young, Esq;  
Sir John Evelin, Knt.

‡ The most remarkable hints concerning their debates, that are published to the world, are to be met with in the life of Dr. *Lightfoot*, before his works in folio, and in the preface to his remains in octavo; for which we are indebted to the ingenious Mr. *Strype*.

After petitioning for a fast, they drew up a *letter* to the reformed churches abroad, with an account of their design, and then presented to the parliament a *Confession of Faith*, a *Larger* and *Shorter Catechism*, (the last of which has been in such general use amongst Dissenters) a *Directory for public Worship*, and their *Humble Advice* concerning Church Government.

There is a work which is commonly, but unjustly, ascribed to the assembly, viz. The *Annotations* on the Bible. The truth is, the same parliament that called the assembly, employed the authors of that work, and several of them were members of the assembly.



a committee of parliament men at *London*, and partly also in the committees of the several counties. Those that were *sequestred* were generally, by the oaths of several witnesses, proved *insufficient* or *scandalous*, or both; especially guilty of *drunkenness* and *swearing*: The able and pious preachers, who were cast out for the war alone, or for opinion's sake, were comparatively few: It is pity indeed there were any. And tho' now and then an unworthy person by sinister means crept into their places, yet commonly those who were put in, were such as set themselves laboriously to seek the saving of souls. But to return.

As the parliament was afterwards on the rising side, it had undoubtedly been both their wisdom and the nation's interest, to have kept some bounds without running things to extremity. Had they endeavoured only the ejection of lay-chancellors, the reducing the dioceses to a narrower compass, or the setting up a subordinate discipline, and the correcting and reforming the liturgy, so as to leave nothing justly exceptionable, in all probability it had been patiently borne, and the confusions the nation afterwards run into had been prevented. For Bp. *Usher*, *Williams*, and *Morton*, and many other episcopal divines, agreed with them in certain points of *reformation*; and, if these would have sufficed, had been likely to have fallen in heartily with the parliament's interest: But finding an universal change insisted on, and that nothing short of the utmost extremity would satisfy, they turned against the parliament and their interest, and were as much displeased as any.

The king marching from *Nottingham* to *Shrewsbury*, filled up his army out of *Shropshire*, *Worcestershire*, *Herefordshire*, and *Wales*. And the Earl of *Essex* marched with a gallant army to *Worcester*, A. D. 1642. Many excellent divines were chaplains to the several regiments. Mr. *Stephen Marshal* and Dr. *Burgefs*, to the general's own regiments. Mr. *Obadiah Sedgwick*, to Col. *Hollis's* regiment. Dr. *Calibute Downing*, to Lord *Roberts's* regiments. Mr. *John Sedgwick*, to the Earl of *Stamford's* regiment. Dr. *Spurflow*, to Mr. *Hamptden's*. Mr. *Perkins*, to Col. *Goodwin's*. Mr. *Moor*, to Lord *Wharton's*. Mr. *Adoniram Byfield*, to Sir *Henry Cholmley's*. Mr. *Nalton*, to Col. *Grantham's*. Mr. *Simeon Ashe*, either to Lord *Brook's* or the Earl of *Manchester's*. Mr. *Morton* of *Newcastle*, with Sir *Arthur Hesilrige's* troop: With many more. On *October* the 23d, 1642, was the battle at *Edge-Hill*,  
between



between the two armies; in which the advantage was on the parliament's side. The king's army drew off towards *Oxford*, and *Effex's* towards *Coventry*, for refreshment. There were many other batties, described by the historians of those times, who may be consulted by such as therein desire information. But the great cause of the parliament's strength, and the king's ruin, was, that the debauched rabble thro' the land, emboldened by his gentry, and seconded by the common soldiers of his army, took all that were called *Puritans* for their enemies. And though some of the king's gentry and superior officers behaved with civility, that was no security to the country, while the multitude did what they listed. So that if any one was noted for a strict and famous preacher, or for a man of piety, he was either plundered or abused, and in danger of his life. And if a man did but pray in his family, or repeat a sermon, or sing a psalm, they presently cried out *rebels, roundheads, &c.* and all their money and portable goods, were proved guilty, how innocent soever they were themselves. This filled the armies and garrisons of the parliament with sober, pious men. Thousands had no mind to meddle with the wars, but greatly desired to live peaceably at home, when the rage of soldiers and drunkards would not suffer them. Some stayed till they had been imprisoned. Some 'till they had been plundered twice or thrice over, and had nothing left them. Some were quite tired out with the abuse of all comers that quartered on them; and some by the insolence of their neighbours. But most were afraid of their lives; and so sought refuge in the parliament's garrisons.

After the war had been carried on for some time, with great uncertainty in what it would issue; there was at length a great change made on the parliament's side, which had considerable consequences. The Earl of *Effex*, being weakened by a great loss in *Cornwall*, was laid by, and another general chosen. One reason given for this change was, the *dissoluteness* of many of his soldiers, who were grown too like the king's soldiers in *prophaneness* and *lewdness*: and withal, it was urged, that the revolt of Sir *F. Fortescue*, Sir *R. Greenville*, Colonel *Urry*, and others, was a sufficient evidence, that they who had not a sense of religion, were not much to be trusted, but might easily be hired by money to betray them. It was discovered, that the earl's judgment was against ending the war by the sword, and that he and the wisest men about him,  
were

were for aiming only to force a *pacificatory treaty*. But the main spring of the alteration, was the prevalence of the *Sec-tarian* interest in the house, joined with *Cromwel's* in the army, which now began to carry all before it. Many honest and intelligent people indeed were for new modelling the army, putting out the looser men, and taking in those who were more strict and sober; but *Vane* and *Cromwel* joining together, carried on their own particular interest successfully. The method they took for compassing this design without disturbance, by stirring up against themselves the forces they disbanded, was by a *self-denying vote* in the house: "That because commanders in the army had much pay, and parliament-men should keep to the service of the house, therefore no parliament-men should be members of the army." This put out at once the Earls of *Essex* and *Manchester*, the two generals, and Sir *William Waller*, a valiant major-general, with many colonels; and to avoid suspicion, *Cromwel* himself was put out at the first. They then chose for General Sir *Thomas Fairfax*, as being neither too great to be commanded by the parliament, nor too subtil for *Cromwel* to make a tool of. He being chosen, *Cromwel's* men could not be without *him*: and therefore the *self-denying vote* must be thus far dispensed with, that *Cromwel* may be in the army, though no other member of the house were allowed it; and so he was made lieutenant-general.

The army being thus new modelled, was really in the hands of *Cromwel*, though seemingly under *Fairfax's* command. Not long after the change, was the battle at *Naseby*, A. D. 1645. where the king's army was totally routed and put to flight, and about 5000 prisoners taken, with all the king's ordnance and carriage, and abundance of his letters to the queen and others in his cabinet. These letters the parliament printed, thinking they contained such things as greatly clouded the reputation of his word and cause. *Cromwel* in the army did all, and chose almost all the officers. He first made *Iretton* commissary-general; and by degrees headed the greatest part of the army with *separatists* of several denominations, and united all together by the point of *liberty of conscience*. Sir *Henry Vane* procured the house to disband almost all the honest county forces and garrisons, which might have opposed them in their designs, and so the army went on with little fear of opposition. The next design of *Vane* and *Cromwel* was to use the army to model the parliament. With this aim they stir  
up

up the house to pass some votes, which they knew would be most displeasing to the army, and then stir up the army to the deepest resentment. The parliament voted, That part of the army should go for *Ireland*. At *Triploe-Heath* they entered into an engagement to stick together, and were drawing up a declaration of their grievances. Colonel *Harley* acquainted the house with it. *Cromwel* denied it, although deep in the secret, as he afterwards acknowledged. The parliament ordered all that were faithful to forsake them; which several officers, and many common soldiers, did; but these not being able to make a body to resist those that remained, it proved a great addition to their strength: For now, all that were against them being gone, they filled up their places with men of their own mind, and so were ever after the more unanimous.—Upon this, *Cromwel* and his adherents advanced in their design, came nearer the city, and drew up an impeachment against eleven of the most active members of the house; and forced the house to seclude them, as under accusation, but let fall their suit, and never proved them guilty. The city now took courage, and were for defending the parliament, but the army speedily advancing, their hearts failed them, and they let the army enter the city in triumph. Whereupon, several of the accused members fled into *France*. A. D. 1647.

As for the king, when *Oxford* was besieged by the parliament's forces, having no army left, he escaped to the north, and cast himself upon the *Scots*, who lay there with an army. The *Scots* were puzzled how to act in this critical juncture: After long consultations, the terror of the conquering army made them deliver him to the parliament's commissioners, upon condition that his person should be preserved in safety and honour, and that their army should have half the pay due to them advanced immediately. The parliament hereupon appointed Col. *Greaves*, and Major-General *Brown*, to attend the king at *Holmby-House* in *Northamptonshire*. Col. *Joice* by concert with the leading part of the army, fetched him thence, and kept him amongst them, 'till they came to *Hampton-Court*, where he was guarded by Col. *Whalley*. The army fawned upon the king at first; blamed the austerity of the parliament, who had denied him the attendance of his chaplains, and of his friends; gave liberty for them to come to him, and pretended that they would save him from the incivilities of the parliament and presbyterians. But all on a sudden they began to cry for justice upon him. A council of agi-  
tators



tators was chosen, who drew up a paper called, *The agreement of the people*, as the model of a new commonwealth. *Cromwel* seemed to be against them; and while they were contending, a letter came to Col. *Walley*, (from an unknown hand) intimating a design of these agitators to surprise and murder the king; which most people thought was contrived by *Cromwel*, to affright him out of the land. On the sight of the letter the king escaped secretly to the *Isle of Wight*, committing himself to Col. *Hammond*, Governor of the Castle: Here *Cromwel* had him in a pinfold, and was more secure of him than before. While he was confined, several armies were raised in his favour, but were all defeated. At length the parliament sent him some propositions, with a view to his restoration. Some of them he granted, and others he refused. The chief thing he stuck at, was "The utter abolishing of episcopacy, and the alienating of bishops, and deans and chapter-lands." Upon which Mr. *Marshall*, Mr. *Vines*, and Dr. *Scaman*, were sent down as commissioners to discourse with him about it: they debated the matter with Abp. *Usher*, Dr. *Hammond*, Dr. *Sheldon*, and others of the king's divines. The debates were printed, and each party thought they had the better. Abp. *Usher* then offered the king his "Reduction of episcopacy to the form of presbytery," which he would have accepted, and the parliament proposed sending for him up in order to a personal treaty. But *Cromwel* and his confidants, seeing all their designs likely to be disappointed, sent Col. *Pride* to the house with a party of soldiers, who guarded the door. Such members as were to their purpose they let in, others they turned away, and some they imprisoned. The remainder of the house was henceforward called the *Rump*. The secluded and imprisoned members published their *vindication*; and some of them would afterwards have thrust into the house, but the guard of soldiers kept them out; and the *Rump* were cried up for the only honest men. They passed a vote to establish a government without a king and house of lords; and so the lords dissolved, and these commons sate and did all alone. They erected an high-court of Justice, brought the king to his trial, condemned him, erected a scaffold at *Whitehall-Gate*, and there before a full assembly of people beheaded him, Jan. 30, 1649. The Lord General *Fairfax* stood by all the while, full of regret, but tricked and overpowered by his lieutenant *Cromwel*, who (it was said) kept him praying and consulting, 'till the stroke was given. But when, a little after, war was determined against *Scotland*,  
he



he laid down his commission, and *Cromwel* became general in his stead.

The ministers all this time generally preached and prayed against disloyalty. They drew up a writing to the lord general, (which was printed) declaring their abhorrence of all violence against the person of the king, and urging him and his army to take heed of such an action: and they presented it to him, when the king was in danger; subscribed by near sixty of the presbyterian ministers of *London*, (whose names are below \*) together with many country ministers.

And thus these intestine commotions came to an issue, little thought of at first by any that began them, which cannot but surprize all future generations.

§. II. *Reflections on Public Transactions, from the Death of Charles I. to the Restoration of Charles II.*

THE king being taken out of the way, *Cromwel* proposes a commonwealth, 'till he had laid a sufficient foundation for his own advancement. The *Rump* presently drew up a form of an *engagement*, to be subscribed by all men of the

* Corn. Burges, <i>D. D.</i>	Charles Off-spring,	Tho. Manton, <i>D. D.</i>
Will. Gouge, <i>D. D.</i>	Samuel Clark,	Thomas Gouge,
Ed. Staunton, <i>D. D.</i>	Jo. Wall,	William Blackmore,
Tho. Temple, <i>D. D.</i>	Francis Roberts,	Robert Mercer,
George Walker,	<i>Samuel Bolton,</i>	Ra. Robinson,
Edm. Calamy,	Mat. Haviland,	John Glascock,
Jer. Whitaker,	John Sheffield,	Tho. Whately.
Dan. Cawdrey,	William Harrison,	Jonathan Lloyd,
Will. Spurstow, <i>D. D.</i>	William Jenkin,	John Wells,
La. Seaman, <i>D. D.</i>	John Viner,	Benj. Needler,
Simeon Ashe,	Elidad Blackwell,	Nath. Staniforth,
Tho. Cafe,	John Crosse,	Steven Watkins
Nic. Proffet,	John Fuller,	Jacob Tice,
Tho. Thorowgood,	William Taylor,	John Stileman.
Edw. Corbet,	Peter Witham,	Josias Bull,
Hen. Roborouh,	Francis Peck,	John Devereux,
<i>John Downham,</i>	Christ. Love,	Paul Russel,
Arthur Jackson,	J. Wallis, <i>D. D.</i>	Joshua Kirby,
James Nalton,	Thomas Watson,	Arthur Barham.
Thomas Cawton,	William Wickins,	

*N. B.* The two names printed in *Italic* are not in the copy of the original paper printed at the time, in which the number is 57.

age of 18 years and upwards; viz. "I do promise to be true and faithful to the commonwealth as it is now established, without a king or house of lords." Without taking this *engagement* no man could have the benefit of suing another at law, nor have any mastership in the universities, nor travel above so many miles from his house, &c. Mr. *Vines*, and Dr. *Rainbow* were hereupon put out of their headships in the university, and Mr. *Sympson* and Mr. *Sadler* put in their places: Dr. *Reynolds* also was cast out of the deanry of *Christ-Church Oxon*, and Dr. *Owen* succeeded him. The covenant\* was now laid aside, as an almanack out of date. Many episcopal divines wrote for the *engagement*, and pleaded for taking it, upon the same distinction of *De Facto* & *De Jure*, as hath since been so celebrated among us. But the moderate church party and the presbyterians refused it.

*Charles II.* was now in *Holland*, and had been proclaimed king by the *Scots*, who resolved to support his cause. He had also many warm friends in *England*. A little before the fight at *Worcester*, several persons were seized on in *London* for holding correspondence with him: many of them were *Presbyterian* ministers, who for meeting together to contrive how to raise a small sum of money for *Massey's* relief in *Scotland*, were charged with plotting against the government. Eight of them were sent to the Tower. Mr. *Arthur Jackson*, Dr. *Drake*, Mr. *Watson*, Mr. *Love*, Mr. *Jenkin*, Mr. *Thomas Case*, Mr. *Ralph Robinson*, and Mr. *Rich. Heyrick*. Mr. *Nalton* and Mr. *Caughton* fled into *Holland*. Mr. *Love* was tried at a court of justice, condemned and beheaded, and a worthy gentleman, Mr. *Gibbons*, with him for the same cause. This blow struck deep at the root of the new *commonwealth*. The rest of the ministers were released upon Mr. *Jenkin's* recantation, and submission to the government.

*Cromwel*, being flushed by his success against the royalists in *Scotland*, thought he might now do what he pleased. Having thus far seemed to be a servant to the parliament, he was at length for setting up for himself. In order to this, he first seeks to make them odious throughout his army, and then he treats privately with many of them to dissolve themselves,

\* The solemn league and covenant was a renunciation of popery and prelacy, and a mutual bond, by which the subscribers engaged upon oath, to oppose all religious innovations, and to assist each other in defending their liberties.

that another free parliament might be chosen. But they perceived the danger, and were for filling up their number by new elections. Impatient of further delay, he took *Harrison* and some soldiers with him, and in a sort of rapture went to the house, and reproved the members for their faults; pointing to *Vane*, he called him a juggler; and to *Henry Martin*, called him a whoremaster. Having two such to instance in, he takes it for granted that they were all unfit to continue in the government, and so discards them, A. D. 1653. The young commonwealth was thus left headless. Nothing might now seem to stand between *Cromwell* and the crown. A parliament must be called, but the soldiers, as most religious, must be the choosers; accordingly two out of a county were chosen by the officers, upon the advice of their sectarian friends in all parts. This was in contempt called *The Little Parliament*. They made an act, that magistrates should marry people instead of the clergy. They then came to the business of tythes and ministers. Before this, *Harrison* being authorized thereto, had at once put down all the parish ministers of *Wales*, because most of them were ignorant and scandalous, and had set up a few itinerant preachers in their stead, who were for number incompetent for so great a charge, there being but one to many of those wide parishes. At length it was put to the vote in this parliament, Whether all the parish ministers of *England* should at once be put down or no? And was carried in the negative but by two voices. In the issue, Sir *C. W.* and some others, put it to the vote, Whether the house, as incapable of serving the commonwealth, should go and deliver up their power unto *Cromwell*, from whom they had received it? They carried it in the affirmative, and away they went, and solemnly resigned their power to him; who then carried all before him. A juncto of officers drew up a writing, called "The instrument of the government of the commonwealth of *England*, *Scotland*, and *Ireland*." This instrument made *Oliver Cromwell* Lord Protector of the commonwealth. The Lord Mayor and Aldermen, the Judges and Officers of the army, were suddenly drawn together to *Westminster-Hall*, and upon the reading this instrument, installed *Cromwell* in the office of Protector, and swore him accordingly; and thus the commonwealth seemed once more to have a head, A. D. 1656.

One of his chief works was the purging of the ministry. The synod of *Westminster* was dissolved with the parliament; and a society of ministers, with some others, chosen by *Crom-*



well to sit at *Whitehall*, under the name of *Triers*, who were mostly Independents, but had some Presbyterians joined with them, and had power to try all that came for institution or induction; without whose approbation none were admitted. They themselves examined all who were able to come up to *London*; but if any were unable, or of doubtful qualifications, they referred them to some ministers in the county where they lived; and, with all their faults, thus much must be said of these *Triers*, that they did a great deal of good to the church; they saved many a congregation from ignorant ungodly drunken teachers; such as either preached against an holy life, or preached as men who never were acquainted with it, and used the ministry but as a common trade to live by: such as these they usually rejected, and in their stead admitted of any able serious preachers, who lived godly lives, tho' of different opinions.

*Cromwell* had the policy not to exasperate the ministers and others, who did not consent to his government, but let men live quietly, without putting any oaths of fidelity upon them; except his parliaments, who were not suffered to enter the house till they had sworn fidelity to him. The sectarian party in his army and elsewhere he chiefly trusted to and pleased, till he thought himself well settled; and then he began to undermine them, and by degrees to work them out. Tho' he had so often spoken for the Baptists, he now blames their unruliness and their zeal for their own way, and endeavours to settle himself in the people's favour by suppressing them. He had enemies among all parties, and many sought to dispatch him; but he escaped their attempts, and at length died of a fever, Sept. 3, 1658, aged 59. Never man was more highly extolled, or more basely vilified than he, according as mens interests led their judgments.—Mr. *Baxter* hath left this as his judgment concerning him: “That he began low, and rose higher in  
“his resolutions as his condition rose; and the promises which  
“he made in his lower condition, he used as the interest of  
“his higher following condition did require; and kept as  
“much honesty and godliness, in the main, as his cause and  
“interest would allow him, and there they left him. And  
“that his name standeth as a monitory pillar to posterity, to  
“tell them the instability of man in strong temptations, if  
“God leave him to himself,” &c. &c.

His son *Richard*, according to his will, succeeded him. The several counties, cities, and corporations of *England*, send up their



their congratulations, to own him as Protector. But the army it seems set him up only upon trial, resolving to use him as he behaved himself. When they saw that he began to favour the sober people of the land, to honour parliaments, and to respect the ministers called Presbyterians, they presently resolved to make him know his masters. The Fifth-Monarchy-Men, under Sir *Henry Vane*, raised a violent clamorous party against him among the city sectaries, A. D. 1659. But the assembly at *Wallingford House* did the main business; it was there determined, that *Richard's* parliament must be dissolved: and it was as soon done almost as determined. As he sought not the government, so he was resolved it should cost no blood to keep him in it; and therefore he resigned it by a writing under his hand, and retired:

The nation being tired with changes, soon discovered their uneasiness. Sir *G. Booth* and Sir *T. Middleton* raised forces in *Cheshire* and *North Wales* for *K. Charles*, but being failed by the cavaliers that should have joined with them, *Lambert* soon routed them: and at the same time Sir *Athur Heflrig* seizes *Portsmouth* for the Rump. *Monk* purges his army in *Scotland* of Baptists, and marches into *England*. The Rump party with *Heflrig* divided the army at home, and so disabled them to oppose *Monk*, who marched on, to the great surprize of all. At first, he joined with the Rump against the citizens, and pulled down the city gates to terrify them; but at length, being invited into the city by Sir *Thomas Allen*, then Lord Mayor, he joined with them against the Rump, which was the very thing that turned the scales, and brought in the King. *Monk* calls together the old secluded members, agreeing with them that they should sit but a few days, and then dissolve themselves and call another parliament. They consented, appointed a council of state, and dissolved themselves. In this council it was put to the question, "Whether they should call in the King upon treaty and covenant, or entirely confide in him?" It was resolved to trust him absolutely, Mr. *A.* particularly so persuading. The new parliament meeting, presently appointed a day of fasting and prayer for themselves. The House of Commons chose Dr. *Gauden*, Mr. *Calamy*, and Mr. *Baxter*, to carry on the work of the day. The very next morning, May 1, 1660, they unanimously voted home the King, who being sent for from *Holland*, certain divines and others were sent by the parliament and city to attend him, viz. Mr. *Calamy*, Dr. *Manton*, Mr. *Bowles*, &c. His Majesty

gave them such encouraging promises, as raised in some of them very high expectations. When he came in, as he passed thro' the city towards *Westminster*, (May 29, 1660) the *London* ministers in their places attended him with acclamations, and by the hands of old Mr. *Arthur Jackson*, presented him with a richly-adorned Bible; which he received telling them "It should be the rule of his actions."

§. III. *Attempts for a Coalition. The Savoy Conference, and its fruitless Issue.*

WHEN the King was received with the general acclamations of his people, the expectations of men were various, according to their several interests. Some plain and moderate Episcopalians thought of an union with the Presbyterians. The more politic part of them knew that all their antient power, honour, and revenues would be restored, and none suffered to share with them. But many of the Presbyterians were in great hopes of favour. Besides promises from men in power, they had an assurance from K. *Charles* himself, in his declaration from *Breda*, April 4, 1660, in these words, "We do declare a liberty to tender consciences, and that no man shall be disquieted, or called in question, for differences of opinion, which do not disturb the peace of the kingdom." To cherish their hopes, ten of them were made the King's chaplains in ordinary, tho' none of them ever preached, except Mr. *Calamy*, Dr. *Reignolds*, Mr. *Baxter*, Dr. *Spurflow*, and Mr. *Woodbridge*, each once. By this means, having easy access to his majesty, they waited upon him with Lord *Manchester*, recommending to his serious consideration the union of his subjects in religious matters, begging that only necessary things might be the terms of it. The king declared himself highly pleased with their inclinations to agreement, and resolved to do his part to promote it; but told them, "It could not be expected but by abating something on both sides, and meeting in the midway. He therefore desired them to offer him some proposals in order to an agreement about church-government, this being the main difference, and to set down the most that they could yield to." They also begged that their brethren on the other side might do the same. The king promised they should.

After this, the ministers met from day to day at *Sion College*, to consult openly with any of their brethren that would join  
with

with them, that none might say they were excluded. Many of the city ministers came to them, and many country ministers, then in town, joined them, of whom Mr. *Newcomen* was the most constant. In about three weeks they agreed to a paper of proposals, in which (after an humble address to his majesty, and four preliminary requests, viz. That serious godliness might be countenanced, and a learned and pious minister in each parish encouraged; that a personal public owning the baptismal covenant might precede an admission to the Lord's Table; and that the Lord's Day might be strictly sanctified) they offer to allow of the true antient primitive presidency in the church, with a due mixture of presbyters, in order to the avoiding the evils which are incident to the administration of a single person; and for reforming which they proposed, that Bp. *Usher's* "Reduction of episcopacy into the form of synodical government received in the antient church," should be the ground-work of an accommodation; that suffragans should be chosen by the respective synods; the associations be of a moderate extent; the ministers be under no oaths, or promises of obedience to their bishops; and that the bishops govern not by will and pleasure, but according to canons and constitutions to be established by act of parliament. They owned the lawfulness of a prescribed form of public worship; but desired, that some learned, pious, and moderate divines, of both sorts, might be employed either to compile a new liturgy, or to reform the old; adding some other forms in scripture phrase, to be used at the minister's choice.—As to the ceremonies, they humbly represented, that the worship of God was perfect without them; that they had ever since the reformation been matter of contention; that they were at best but indifferent, and in their own nature mutable; and therefore they begged, that kneeling at the sacrament might not be imposed; that the surplice, the cross in baptism, and bowing at the name of *Jesus*, might be abolished; and that care might be taken to prevent future innovations contrary to law.

Quickly after the king's return, many hundreds of worthy ministers were displaced, because they were in sequestrations where others had been cast out by the parliament. The ministers, waiting upon his majesty with their proposals, signified their full satisfaction that all such should be cast out as were in any benefice belonging formerly to one that was not grossly insufficient or debauched; but humbly begged, that all who had succeeded scandalous persons might hold their



places; as also where the old incumbents were dead; and that his majesty would be pleased to publish his pleasure that no oath or subscription, or renunciation of orders, might be required of any, till it was seen what was the issue of the desired agreement. The king treated them very respectfully, and renewed his professions of desiring an accommodation; told them he was well pleased that they were for a liturgy, and yielded to the essence of episcopacy; and promised them that the places, where the old incumbents were dead, should be confirmed to the possessors. But it much disappointed them to find none of the divines on the other side appear. After waiting some time, they received a severe answer, by way of reflection, on the proposals they had made to his majesty; in which they declare they do not perceive any necessity for their preliminary requests. As to church-government, they declare for the former hierarchy without any alteration. Bp. *Usher's* Reduction, &c. they reject, as being at best but a heap of private conceptions. The liturgy they applaud as unexceptionable, and think it cannot be said to be too rigorously imposed, when ministers are not denied the exercise of their gifts in praying before and after sermon; which sort of praying, they declare however, is but the continuance of a custom of no great authority, and grown into common use by sufferance only. As for the ceremonies, they could not part with one; and conclude with saying, "Were any abatements made, we are satisfied, unquiet spirits would but be thereby encouraged to make farther demands."

Shortly after, instead of the diocesans concessions, the ministers were told, that the king would put all that he thought meet to grant them into the form of a declaration, and they should see it before it was published, and have liberty to signify what they disliked. A copy of the said declaration was accordingly sent them by the lord chancellor. Having made some remarks upon it, they drew up a petition to the king, and delivered it to the lord chancellor; but he never called them to present it, but desired the particulars of what alterations they would insist on. They delivered him a breviat of these, which he took time to consider of. A day was appointed for his majesty to peruse the declaration as the lord chancellor had drawn it up, and determine on the particulars, upon the hearing of both sides. The king accordingly came to the lord chancellor's, with the dukes of *Albemarle* and *Ormond*, the earl of *Manchester*, &c. Dr. *Sheldon*, bishop  
of



of *London*, and several other bishops and clergymen, on one side : on the other, *Dr. Reynolds*, *Mr. Calamy*, *Dr. Manton*, *Dr. Spurstow*, *Mr. Baxter*, and others. As the lord chancellor read over the declaration, each party was to speak to what they disliked, and the king to determine how it should be. There were various altercations about prelacy, re-ordination, and other particulars. When the whole was perused, the lord chancellor drew out another paper, intimating that the king had also been petitioned by the Independents and Baptists for liberty, and therefore he read an additional part of the declaration, to this purpose, " That others also be permitted to meet for religious worship, so be it, they do it not to the disturbance of the peace ; and that no justice of peace or officer disturb them." This being designed to procure liberty to the Papists, there was a general silence upon the reading it. At length, *Mr. Baxter*, fearing their silence might be misinterpreted, spake to this purpose : " That they desired not favour to themselves alone, and rigorous severity against none ; but as they humbly thanked his majesty for his declared indulgence to themselves, so they distinguished the tolerable party from the intolerable : for the former, they humbly craved just lenity and favour ; but for the latter, (such as *Dr. Gunning* had before mentioned) Papists and Socinians, they could not make their toleration their request," To which his majesty said, " That there were laws sufficient against the Papists." *Mr. Baxter* replied, " They understood the question to be, Whether those laws should be executed or not ?" Upon which the matter was dropped. But before the breaking up of the meeting, the king, having determined what he would have stand in the declaration as to the sense of it, named four divines to determine of any words in the alterations, if there were any difference, viz. *Bp. Morley*, *Bp. Hinchman*, *Dr. Reynolds*, and *Mr. Calamy* ; and if they disagreed, the earl of *Anglesea* and the lord *Hollis* were to decide. At length it came out so amended, that it was fitted to be an instrument of concord and peace, if settled by law, and the liturgy altered as the declaration promised. Several of the ministers were offered preferments : *Mr. Calamy* had the bishopric of *Coventry* and *Litchfield* offered him ; *Dr. Reynolds*, that of *Norwich* ; and *Mr. Baxter*, that of *Hereford* ; *Dr. Manton*, the deanry of *Rocheſter* ; *Dr. Bates*, the deanry of *Coventry* and *Litchfield* ; and *Mr. Edward Bowles*, the deanry of *York* : but all refused, (on account of the uncertainty of the continuance of

the terms in the declaration) except Dr. *Reignolds*, who declared when he accepted the bishopric of *Norwich*, that he did it upon the terms laid down in the declaration, and not as episcopacy stood before in *England*; and that he would no longer hold or exercise it than he could do it on those terms.

In the declaration, dated *October 25, 1660*, the king expresses the highest opinion of the Presbyterian ministers, as persons full of affection to him, of zeal for the peace of church and state, and neither enemies of episcopacy nor liturgy; but modestly desiring such alterations in both, as without shaking foundations, might best allay the present distempers, which the indisposition of times, and the tenderness of some men's consciences had contracted. At the same time assuring them of his resolution to grant them all the indulgence they required, promising that they should exercise their function, and enjoy the profits of their livings, without being obliged to those oaths and subscriptions to which they objected. Upon this an address of thanks was drawn up, signed by many of the ministers in and about *London*; which was graciously received.

But after all, this declaration had no effect, save only a year's suspension of the law that afterwards took place. At a distance in the country some men were so violent, that they indicted ministers at the assizes and sessions, notwithstanding the declaration, taking it for no suspension of the law; tho' upon application to the king and lord chancellor, they were generally delivered. But as to the matter of church-government, none of the concessions in the declaration were put in execution. However, a commission was at length granted to certain persons nominated, to meet for the purpose of reviewing the liturgy. The commissioners on one side were, the Archbishop of *York*, the bishops of *London*, *Durham*, *Rocheſter*, *Chicheſter*, *Sarum*, *Worceſter*, *Lincoln*, *Peterborough*, *Cheſter*, *Carlisle*, and *Exeter*. Those on the other side, Dr. *Reignolds*, Dr. *Tuckney*, Dr. *Conant*, Dr. *Spurſlow*, Dr. *Wallis*, Dr. *Manton*, Mr. *Calamy*, Mr. *Baxter*, Mr. *Jackson*, Mr. *Cafe*, Mr. *Clark*, Mr. *Newcomen*. The assistants on one side were, Dr. *Earle*, Dr. *Heylin*, Dr. *Hacket*, Dr. *Barwick*, Dr. *Gunning*, Dr. *Pierſon*, Dr. *Pierce*, Dr. *Sparrow*, and Mr. *Thorndike*; and on the other side, Dr. *Horton*, Dr. *Jacomb*, Dr. *Bates*, Mr. *Rawlinſon*, Mr. *Cooper*, Dr. *Lightfoot*, Dr. *Collins*, Mr. *Woodbridge*, and Dr. *Drake*.

The *Savoy* was appointed as the place of meeting. When they were met, the Bp. of *London* told the ministers, "That

they, and not the bishops, had fought the conference, being desirous of alterations in the liturgy; and that therefore there was nothing to be done, till they had brought in all they had to say against it in *writing*, and all the additions which they desired." The ministers moved for an amicable *conference*, according to the commission, as more likely to answer the great end; but the Bp. of *London* insisted upon it, "That nothing should be done till all exceptions, alterations, and additions were brought in at once." After some debate, it was agreed, "That they should bring all their exceptions at one time, and all their additions at another time." They accordingly drew up their exceptions, and offered them to the bishops. They proposed, that the liturgy might have nothing in it doubtful, or questioned amongst pious, learned, and orthodox persons; and particularly mentioned a variety of alterations, which the reader will easily judge of, from the reasons they afterwards gave for their nonconformity. (See §. V.) Mr. *Baxter* drew up the additions, or new forms, (for those who might scruple to use the old) stiled, *The Reformed Liturgy*\*; which the ministers generally approved, as indeed it was undertaken at their request.

During the interval, the convocation was chosen, which was politically deferred till now; for had it been called when the king came in, the inferior clergy would have been against the diocesans. But now the diocesan party wholly carried it in the choice. The election was in *London*, May 2, 1661. Mr. *Calamy* and Mr. *Baxter* were chosen by a majority of three voices. But the bishop of *London*, having the power of choosing two out of four, or four out of six, that are chosen by the ministers in a certain circuit, was so kind as to excuse them by pitching on others: and so the city of *London* had no clerk in the convocation. May the 4th, the paper of exceptions was given in at a meeting with the bishops. May the 7th, there was a meeting at *Sion College* of the ministers of *London*, for the choice of a president and assistants for the next year. Some of the Presbyterians, upon a pettish scruple absenting themselves, the diocesan party carried it, and got the possession and rule of the college. May the 8th, the new parliament and convocation sat, constituted of men devoted to the diocesan interest. May the 22d, by order of parliament, the national vow and covenant was burnt by the common hangman.

\* That the world might judge of this performance, Dr. *Calamy* has preserved a copy of it at the end of Mr. *Baxter's* life.



A petition was, by the consent of the ministers, drawn up and presented to the bishops at the same time with the reformed liturgy; in which they, with great humility and earnestness, desired them to abate their impositions, in order to the peace of the church; pathetically urged many moving arguments to induce them to a compliance; and begged only that they would “grant them the freedom which Christ and his apostles left unto the churches.”

The bishops, after some delay, sent them a paper of reasonings against their exceptions, without any abatements or alterations at all, worth naming; an answer to which was also drawn up. At last, the commission being within ten days of expiring, the ministers sent to the bishops to desire some personal conference upon the subject of the papers, which was yielded to; and at the meeting the answer to their last paper was delivered them. The ministers earnestly pressed them to spend the little time remaining in such pacifying conference as tended to the ends mentioned in the king’s declaration and commission. There is reason to think, that the generality of the bishops and doctors who were present at these meetings, did not read the reformed liturgy, or the reply of the ministers to their reasons against the exceptions they had given in. So that it seems, before they knew what was in them, they resolved to reject the papers of the ministers, right or wrong\*. When they came to debates, the ministers desired the bishops to animadvert on the alterations of the liturgy, and declare what they allowed or disallowed in them. But they would not be prevailed with to debate that matter, or give their opinions about those papers. It was then moved, That they would go over the particulars excepted against, and declare what alterations they could yield to. But they told them, “They had nothing to say upon that head, till the necessity of an alteration in general was proved, which it had not as yet been; they would yield

\* Dr. Allen, of Huntingdonshire, clerk in this convocation, earnestly laboured with the bishop of London, that they might so reform the liturgy, that no sober man might make exception; but was wished to forbear, for what *should be*, was concluded on. --- *Conformist’s Plea for Nonconf.* pag. 31. So very nice and exact were the high party, that they would not yield so much as to forbear the lessons of the Apocrypha: in-somuch, that after a long tug at the convocation-house about that matter, a good doctor came out at last with great joy, “that they had carried it for *Bill and the Dragon*.”



“ to all that was proved necessary, but looked upon none as  
“ necessary.” The ministers urged them again and again with  
the words of the king’s declaration and commission; and ob-  
served, “ It was strange, that when the king had so long-  
“ and publicly determined upon the end, and called them to  
“ consult about the means, they should at last presume to  
“ contradict him, and determine the end itself unnecessary,  
“ and consequently no means necessary: and that therefore  
“ all their meetings had been but trifling.” They replied,  
“ they must prove alterations necessary:” The ministers an-  
swered, “ they were necessary to peace and unity, which with-  
“ out them would not be attained:” Which they would by  
no means yield. This was to draw on a dispute, before the  
end of which, the time of the commission was like to expire.  
To this therefore the ministers objected,—But nothing else  
would be yielded to, and so a dispute was agreed on, to ar-  
gue the necessity of altering the liturgy.

After two days debate about the order of the disputa-  
tion, Dr. *Pierſon* alone undertook to dispute on the side  
of the bishops, when the ministers had discharged the oppo-  
nent’s province; which was accepted. Three of a party were  
chosen on each side to manage the dispute. The bishops chose  
Dr. *Pierſon*, Dr. *Gunning*, and Dr. *Sparrow*; the ministers  
chose Dr. *Bates*, Dr. *Jacomb*, and Mr. *Baxter*: and they met  
to dispute accordingly. But there were so many speakers, and  
so many interruptions, and so many personal reflections, that  
it was to very little purpose. At length, Bp. *Cosins* produces a  
paper as from a considerable person, containing a method to  
end the controversy; which was, “ to put the complainers  
“ upon distinguishing between the things they charged as  
“ sinful, and those which they opposed as inexpedient only.”  
The three disputants on the ministers side, were desired to  
draw up an answer to it against the next morning; which they  
did, and charged eight things as flatly sinful, and contrary to  
the word of God, viz. “ that no minister be admitted to bap-  
“ tize without using the sign of the cross:—or officiate with-  
“ out the surplice,—That none be admitted to the Lord’s  
“ Supper, without receiving it kneeling, &c. &c.” After a  
great deal of loose discourse, they came at length to the dis-  
pute, which was managed in writing: the sole argument was,  
“ the sinfulness of enjoining ministers to deny the commu-  
“ nion to all that dare not kneel.” The ministers proved  
their assertion thus: That it was denying the sacrament to  
those

those whom the Holy Ghost commands us to receive ; urging *Rom. xiv. 1, 3.* “ Him that is weak in the faith receive “ you, but not to doubtful disputation, &c.” The episcopal divines answered, “ That that text was not to the purpose, “ because it speaks of things lawful and not commanded ; “ whereas the debate was about things lawful and also com- “ manded ; and, withal, because the receiving there men- “ tioned, is not to be understood of immediately receiving “ persons to the holy communion.” The Presbyterian dis- putants replied : “ The text forbids any such *commands* of “ things lawful, as are not consistent with receiving and for- “ bearing : and that it must necessarily take in receiving per- “ sons to the Lord’s Supper, because it requires the receiving “ men to that church-communion in the general, of which “ the sacrament is a most eminent part, &c.” But when Dr. *Gunning* had read certain citations and authorities for the other side, Bp. *Cofins*, the moderator, put the question, “ All “ you that think Dr. G. has proved that *Rom. xiv.* speaketh “ not of receiving the sacrament, say *Aye.*” Upon which there was a general cry *Aye, aye*, among the hearers of the episcopal party, of whom there were many in the hall, whereas the Presbyterians had but two or three.

At length the *episcopal* divines became opponents upon the same question, and argued thus : “ That command, which “ enjoins only an act in itself lawful, is not sinful.” This Mr. *Baxter* denied. They then added ; “ That command, “ which enjoins an act in itself lawful, and no other act or “ circumstance unlawful, is not sinful.” This also Mr. *Baxter* denied : as he did some other propositions of theirs. At length, finding themselves embarrassed, the dispute broke off with noise and confusion, and high reflections upon Mr. *Baxter*’s cloudy imagination, and his perplexed, scholastic, and metaphysical manner of distinguishing ; and Bp. *Saunderson* being in the chair, pronounced that *Gunning* had the better of the argument. Bp. *Morley* asserted in print, that Mr. *Baxter*’s assertion was not only false, but destructive of all authority, human and divine. Upon this the whole nation almost was filled with tragical exclamations against the abominable assertion of one of the disputants at the *Savoy*, “ that things not evil of themselves, may have accidents so “ evil as may make it a sin to him that shall command them.” And thus ended the dispute at the *Savoy*, and all endeavours for

for reconciliation upon the warrant of the king's commission. It may not be amiss to add some remarks upon the temper and carriage of the commissioners on both sides; several of whom seldom or never appeared: as Dr. King Bp. of *Chester*, Drs. *Heylin*, *Barwick* and *Earle*. *Sheldon* Bp. of *London* came seldom, tho' he, with *Henchman* and *Morley*, had the chief management of affairs. Others who were present, did not much concern themselves in the debate, as Dr. *Frewen* Abp. of *York*, Bps. *Lucy*, *Warner*, *Saunderson*, *Laney*, *Walton*, *Sterne*, Dr. *Hacket*, and Dr. *Sparrow*.——Dr. *Morley* was the chief speaker. His manner was vehement, and he was against all abatements. He frequently interrupted Mr. *Baxter*.—Bp. *Cosins* was constant, and tho' inclined to moderation, said some very severe things. He appeared well versed in the canons, councils, and fathers.—Bp. *Gauden* was never absent. He often took part with the Presbyterian divines, and was the only moderator among the bishops, excepting *Reignolds*, who spoke much the first day for moderation, but afterwards only now and then a qualifying word, tho' he was heartily grieved for the fruitless issue of the conference.

Of the disputants, Dr. *Pierston* (afterwards Bp. of *Chester*) disputed accurately, soberly and calmly, and procured for himself great respect from the Presbyterian ministers, who thought, if all had been in his power, it would have gone well for them.—Dr. *Gunning* was the most forward speaker, and stuck at nothing. Bp. *Burnet* says, that he used all the arts of sophistry in as confident a manner as if they had been sound reasoning: that he was unweariedly active to very little purpose, and being very fond of Popish rituals and ceremonies, he was much set upon reconciling the church of *England* to *Rome*. Accordingly when Dr. *Bates* urged it upon him, that on the same reasons as they imposed the cross and surplice, they might bring in holy water, and lights, and abundance of such ceremonies of *Rome*, which we have cast out; he answered, “Yes; and so I think we ought to have more, and “not fewer.”

On the side of the Presbyterians, Dr. *Horton* never appeared, nor Dr. *Drake*, because of a *mishomer* in the commission. Dr. *Lightfoot*, Dr. *Tuckney*, and Mr. *Woodbridge* were present only once or twice.—Dr. *Bates* and Dr. *Manton* behaved with great modesty. The chief disputant was Mr. *Baxter*, who had (says Mr. *Neal*) a very metaphysical head and fertile invention, and



was one of the most ready men of his time for an argument, but too eager, and tenacious of his own opinions. Next to him was Mr. *Calamy*, who had a great interest among the ministers in town and country.

Among the auditors, there was, with the bishops, a crowd of young divines, who behaved indecently. Among the few that came in with the Presbyterians, were Mr. *Miles* and Mr. *Tillotson*, afterwards Abp. of *Canterbury*.

At the close of the last day it was agreed that nothing should be given in on either side to the king, as charged on the other, but in writing; and that they should on each side give this account, that they were all agreed upon the ends, the church's welfare, unity and peace, and his majesty's happiness: but after all their debates, were disagreed about the means.

The dispute being ended, the Presbyterian commissioners met by themselves, and resolved to draw up an account of their endeavours, and present it to his majesty, with a petition for his promised help for those alterations and abatements, which they could not procure of the bishops. But all availed nothing; and they were generally entertained with reproach, and branded as rigid Presbyterians, tho' they pleaded for primitive episcopacy. They were represented in the common talk of those who were gaping for preferment, as the most seditious people in the world, unworthy to be used like men, or to enjoy any liberty. It was the constant cry, that they were plotting, or setting the people against the government.

In the latter part of this year many worthy ministers, and sober gentlemen and others, were imprisoned in divers counties throughout the land, under a pretence of plotting. In *November*, one Mr. *Ambrose Sparry* (a sober learned minister, who had never owned the Parliament's cause, and was for moderate episcopacy) had a wicked neighbour whom he reproved for adultery, who bearing him a grudge, thought he had now a time to be revenged. He (or his confederates for him) framed a letter, as from a nameless person, directed to Mr. *Sparry*, "that he and Capt. *Yarrington* should be ready "with money and arms at the time appointed, and that they "would acquaint Mr. *Osland* and Mr. *Baxter* with it." This letter he pretended a man left behind him under a hedge, who sat down and pulled out many letters, and put all up again except this, and went away. He carried the letter to Sir *John*  
*Packington*



*Packington* (who was zealous in such work) who sent Mr. *Sparry*, Mr. *Osland*, and Capt. *Yarrington*\* to prison.

Many upon this occasion, especially Mr. *Sparry*, lay long in prison: and when the forgery and injury was detected, they had much difficulty in obtaining a release. Tho' Mr. *Baxter* was named there, he was then in *London*, and had been so for some time, by which he escaped; and yet where men were taken up and imprisoned in distant counties, it was said to be for *Baxter's* plot.

§. IV. *The Act of Uniformity; and Reflections upon it.*

NOTWITHSTANDING all their discouragements, Mr. *Calamy* and some other ministers still used their interest with those in power, to get the parliament to pass the king's declaration into a law; and sometimes the lord chancellor and others gave them some hope: but when it came to the trial, they were disappointed; and the declaration did not only die before it came to execution, but all attempts for union and peace were at an end. Nay, a rigorous ACT was brought in for UNIFORMITY, clogged on design to make the weight of conformity heavier than ever. UNIFORMITY seemed to be accounted the one thing necessary by those who had got the reins in their hands; so necessary, that no reason must be heard against it, and that those called Presbyterians must be forced to do that which they accounted public perjury, or be cast out of trust and office, both in church and common-

\* He was a man (says Dr. *Calamy*) of an established reputation; and in the year 1681, published a full discovery of the first Presbyterian sham plot: in which he declares he related nothing but what he could prove by letters, and many living witnesses; and his account was never publicly contradicted.—He says, that many, both of the clergy and laity, disliking the king's declaration concerning ecclesiastical affairs, resolved to run things to the utmost height: and that some of the leading Church-men were heard to say, “ they would have an act so framed as would reach every Puritan in the kingdom: and that if they thought any of them would so stretch their consciences as to be comprehended by it, they would insert yet other conditions and subscriptions, so as that they should have no benefit by it.” To pave the way for it, they contrive a Presbyterian plot, which was laid in about 36 different counties. That the general cry occasioned by these sham plots much promoted the *Uniformity-Bill*, which passed that session, will easily be judged by any one that will but peruse *Yarrington's* narrative, to which the reader is referred for satisfaction.

wealth.

wealth. While this act was depending, the ministers, still interposing as they had opportunity, had peremptory promises given them by some in great places, that care should be taken before the act passed, that the king should have power reserved to him to dispense with it as to such as deserved well of him at his restoration, or whom he pleased. But at length the act passed the house, and all their great friends left them in the lurch. And when afterwards, upon the utmost encouragement from men in power, they had drawn up a *petition*\* to present to his majesty for indulgence, they were grievously threatened with incurring a præmunire by so bold an attempt. This rigorous act, when it passed, gave the ministers, who could not conform, no longer time than till *Bartholomew-day, August* the 24th, 1662, when they were all cast out. When the day

\* The *petition* was this:—"May it please your most excellent majesty, " Upon former experience of your majesty's tenderness and indulgence " to your obedient and loyal subjects (in which number we can with all " clearness reckon ourselves) we, some of the ministers within your city " of *London*, who are likely, by the late act of uniformity, to be cast out " of all public service in the ministry, because we cannot in conscience " conform to all things required in the said act, have taken the boldness " humbly to cast ourselves and concerns at your majesty's feet, desiring " that of your princely wisdom and compassion you would take " some effectual course whereby we may be continued in the exercise of " our ministry, to teach your people obedience to God and your majesty. " And we doubt not, but by our dutiful and peaceable carriage therein, " we shall render ourselves not altogether unworthy of so great a favour." —This was presented *August* 27, three days after the act took place, by Mr. *Calamy*, Dr. *Manton*, Dr. *Bates*, &c. Mr. *Calamy* made a speech upon the occasion, intimating that "those of his persuasion were ready " to enter the lists with any for their fidelity to his majesty:—that they " did not expect to be treated as they had been:—that this was the last " application they should make, &c." The king promised to consider of their business. The next day the matter was fully debated in council, when his majesty declared he intended an indulgence. The friends of the ministers spoke freely on their behalf. But Dr. *Sheldon*, Bp. of *London*, in a warm speech, declared, "it was now too late to think of " suspending that law, for he had ejected such of his clergy as would " not comply with it, the Sunday before;—that, in this case, he should " not be able to maintain his authority among the clergy,—and the legislature would be rendered contemptible;—and, if the importunity of " such disaffected people were a sufficient reason to humour them, neither the church nor the state would ever be free from distractions." Upon the whole, it was carried that no indulgence should be granted.

came;

came, it brought much gladness to some, and sorrow to others, and occasioned many and very different reflections \*. The following remark, made by a man of note, deserves to be recorded. “ Had all the ministers (said he) conformed, people “ would have thought there was nothing in religion ; and that “ it was only a thing to be talked of in the pulpit, and serve a “ state design ; while the ministers turned and changed any “ way with the state : but these men giving up their livings, “ and exposing themselves and families to outward evils, rather than they would conform to things imposed, not agreeable (as they apprehended) to the gospel they preached, “ have convinced men, there is a reality in religion, and given “ a check to atheism.” This *act of uniformity* which made such an alteration in all parts of the land, by ejecting so many valuable and useful persons, (of whom a particular account is to be given) was passed in an heat †, but its effects have been dreadful and lasting. So that we may well (and I hope without offence) drop a tear, upon the remembrance of so many worthies in our *Israel*, who were buried at once in a common grave.

This was an action without a precedent : The like to this the Reformed Church, nay the Christian world, never saw before. Historians relate, with tragical exclamations, that between 3 and 4 score bishops were driven at once into the island of *Sardinia* by the *African Vandals* : that 200 ministers were banished by *Ferdinand*, king of *Bohemia* ; and that great havock was, a few years after, made among the ministers of *Germany* by the Imperial *Interim*. But these all together fall short of the number ejected by the act of uniformity, which was not less than 2000. The succeeding hardships of the latter were also by far the greater. They were not only silenced, but had no room left for any sort of usefulness, and

\* It is generally said, it was carried but by very few votes : and that some who were against it were kept from the house by stratagem. Dr. *Bates*, in his sermon at Mr. *Baxter*’s funeral, speaking of this act says, that the old clergy from wrath and revenge, and the young gentry from their servile compliance with the court, were very active to carry on and compleat it.

† A dignitary of the church of *England*, when a sober gentleman shewed some regret that the door was so strait, that many sober ministers could not have admission, replied, “ It is no pity at all : if we “ had thought so many of them would have conformed, we would have “ made it straiter.”



were in a manner buried alive. Far greater tenderness was used towards the *Papish* clergy ejected at the Reformation : they were suffered to live quietly ; but these were oppressed to the uttermost, and that even by their brethren who professed the same faith with themselves. Not only excluded preferments, but turned out into the wide world without any visible way of subsistence. Not so much as a poor vicarage, not a blind chapel, not a school was left them. Nay tho' they offered, as some of them did, to preach for nothing, it must not be allowed them ; [but many cruel laws were enacted against them which exposed them to dreadful fines and imprisonment for discharging any part of their ministerial function, or coming near the place where they formerly discharged it :] and this at a time when their help was greatly wanted, there being but few to supply their places, many large congregations destitute of preaching, and many places over-run with ignorance and prophaneness.

And for what reason were they cast out ? Only because they would not consent to what they could not believe, nor vow against what appeared to be their duty. Had they been enemies to all order and regularity, it had been much more tolerable : but there was no just ground for such an insinuation ; a regular discipline was what they pleaded for, and moderate episcopacy was what most of them would have freely submitted to. Whosoever have charged them as fond of anarchy and confusion, knew not the men or their communication. Some, it must be owned, were against the royal family, yet there were others who suffered for adhering to it : the *Lancashire* ministers were many of them ejected for refusing and writing against the engagement, even when many of the episcopal party took it ; and several hazarded their lives in order to bring back the king. Had they been loose in their morals, their treatment might have been justified : but they were as exemplary for strictness as any in the land. Had they been meanly qualified for the ministerial work, the church might much better have spared them : but instead of that, we may safely defy their greatest enemies to produce in any age or country, two thousand men better qualified for public ministerial work, or more diligent and laborious in it. And tho' it may be supposed, that in so great a number, some were weak, and of but mean endowments, there were others of considerable parts and learning : yet they were cast off with disdain. And what was all this for, but to promote uniformity ?



A charming word! (for the thing itself is yet to be fought for, even among themselves, who cast them out.) But certainly, 'tis an odd sort of uniformity which hinders unity, by dividing the church into parties. What was the aim of all, but to settle impositions, which in all ages have been greedily swallowed by men of looser principles, while they have been snares to the most conscientious; who will look carefully about them, and are not for wriggling themselves either in or out by distinctions and evasions, (which yet they were as able to have framed as their neighbours) but would do all in simplicity and godly sincerity, without equivocations or reserves; thereby endeavouring to maintain and spread a principle of honesty in the world.

It has been pleaded that the *Puritanical* party set the pattern, by bearing so hard on the sequestered ministers in the parliament-times. But whatever that pattern was, we must go farther backward for the original. Yet I would not thence pretend to justify any rigorous methods, which christianity does neither require nor allow. But certainly they who so much exclaimed against them, should better have known the heart of a stranger, than to have imitated, much less out-done them, in ejecting a number so very far superior, without any allowance towards their support from the livings whence they were ejected; whereas the parliament allotted a fifth part to those who were sequestered, whatever were the cause; tho' insufficiency or scandal. Many things were done in the parliament-times, which the agents in them lived to see reason to wish undone. But yet when matters were at the utmost height, many episcopal persons kept their places; things in their own nature indifferent, and acknowledged to be such, were not grounds of silencing and driving into corners; nor were the stiffest of the High Church party, (*Gunning* and others of his stamp) denied their liberty, provided they gave the Public security of their good behaviour.

"It is but like for like," was a plea in the mouth of all forward persons. But was not the score paid before-hand by the rigor of *K. Charles I's* reign, to look no further back. It cannot indeed be denied, but that all parties among us, when they have had the ascendant, have borne too hard upon those who lay at their mercy; and it is much to be lamented. But is such hereditary revenge as *Hannibal's*, who was sworn at the altar never to be reconciled, a thing agreeable to Christian principles, or becoming ambassadors of the Prince of Peace?

It hath been said by some, that “ they were intolerably hum-  
 “ mourfome.” But why should it be imagined, that for hum-  
 mour-fake they should sacrifice their all, and expose them-  
 selves and their families to want and beggary? Was not a  
 comfortable life as desirable to them as to others? Can it be  
 supposed, they were so blind as not to see where their own  
 interest lay, which is a charm few are able to resist? Were  
 they not as capable of preferments as their neighbours? Why  
 then should they refuse them, and embrace poverty and dis-  
 grace, imprisonment and other hardships, which could not in  
 themselves appear eligible to any man? Can any account be  
 given of this, if conscience did not sway them? Should they  
 not then have been considered?—How much good might they  
 have done, if they had been kept in the establishment? [or  
 tolerated out of it?] And to whom must the land ascribe the  
 loss of their valuable labours, but to the eager espousers of  
 rites and ceremonies? And in what did the heat of these  
 zealots issue? Did they gain their point and fix uniformity?  
 Did they not rather run things to such an heighth, that pro-  
 phaneness had at length over-run us, and all that was dear to  
 us was in danger, when bare-faced Popery ascended the throne,  
 trampling at once on our religion and liberties? Who can  
 boast of their gain in the strife for uniformity? Were the  
 busy informers beloved and advanced? Were they not gene-  
 rally infamous? And did not many of them come to a tra-  
 gical end? Will it be found that they who were fiercest,  
 when in commission of the peace, in prosecuting the poor  
 Dissenters, have prospered most in their families and estates?  
 Or is the memory of those statesmen who were most active in  
 this service, most grateful to true-hearted Englishmen?

Did God disown these worthies, when the great ones cast  
 them off? Let any persons observe and judge. They and  
 their families were supplied by an invisible hand. A noted  
 man among them (who himself had a good estate) reckoned  
 up as many who were ejected within a few miles round him,  
 as with their wives and children made up above a hundred,  
 who were all turned out to the wide world, and lived upon  
 Providence; concerning whom he observed, that tho’ they  
 were oft in straits, yet they were not forsaken. The same  
 person (when he was old) observed, that tho’ many of the  
 ejected ministers were brought very low, had many children,  
 were greatly harrassed by persecution, and their friends gene-  
 rally poor, and unable to support them, he never knew nor  
 heard

heard of any Nonconformist minister in prison for debt. Providence was instead of livings to those who left their livings for the sake of their consciences. They were driven first out of their freeholds, and afterwards from all corporations, on purpose that they might be separated from their kind neighbours. Cautions were entered against them; in all ways of livelihood they were capable of; and yet they lived comfortably, and maintained their families creditably; many of them bred up their sons to the ministry; in which they were useful; and they at last died in peace; and were laid in their graves with honour.

Did nonconformity die with them? Would to God it had, provided the causes of it had been removed! Would to God it had, if there were nothing in it but humour and fancy, and prejudice; as some will have it. But as long as it is founded upon such stable principles, [as the succeeding section will give an account of] it must be expected that nonconformity will continue. And tho' we, who come after those who were ejected in the ministry, have our authority called into question by some, if we can approve ourselves to God, we need not be uneasy. If we, who rise up in the room of those who in so noble a manner adhered to the old Puritanical principle (which was indeed that of the first Reformers) as to venture all that was dear to them rather than do violence to their consciences; do but imitate their faith and patience, piety and purity; if we do but partake of the same divine spirit whereby they were acted; and have but the same presence of God with us, to guide and assist us, to prosper and succeed us; to comfort and support us, which they had, we need not envy any their preferments, nor be afraid of the issue. We may rest satisfied with the goodness of our cause, and need not fear being able to approve ourselves to our governors, the christian world, to all impartial judges, to our own consciences; and to our God.

§. V. *The Grounds of the Nonconformity of the ejected Ministers.*

**I**T is not to be supposed that two thousand men should be all of a mind. Among the excluded ministers there was a diversity of sentiments, so that the grounds of their nonconformity were different. The following abstract contains the reasons of those who were the most moderate, and least fond of separation, and which, for the most part, were common to them all.



I. They were required by the act of uniformity to be re-ordained, if not episcopally ordained before. This was what they could not submit to, because it would, in their apprehension, be a nullifying their past ordination, \* which seemed not to them a light matter, as the credit of the Reformed Churches abroad, and the peace of their people, were nearly concerned in it: nor would their consciences allow them to trifle with holy things, in pretending to be moved by the Holy Ghost, to take upon them the office of a Deacon, when they knew themselves already fixed sufficiently in the higher office of Presbyters, and solemnly to pray to him for what they were assured they had already.

II. They were required to declare their unfeigned assent and consent to all, and every thing contained and prescribed in and by the book, intitled, The Book of Common Prayer, and administration of the sacraments, and other rites and ceremonies of the church; together with the psalter or psalms of *David*, and the form or manner of making or ordaining and consecrating of bishops, priests and deacons. And they must also, *ex animo*, subscribe these words: “ that the book of  
“ common prayer, and of ordaining bishops, priests and dea-  
“ cons, containeth in it nothing contrary to the word of  
“ God; and that it may lawfully be used: and that they  
“ themselves would use the form in the said books prescribed  
“ in public prayer, and administration of the sacraments,  
“ and no other.” But they could not do this for the following reasons:

I. Very few of them could see the book, to which they were to declare their assent and consent, before the time limited by the act was expired: For the Common Prayer Book with the alterations made by the convocation, did not come out of the press till a few days before the 24th of *August*, when the act took place. So that of the seven thousand ministers in *England* who kept their livings, few but those in or near *London*, could have a sight of it till after they had declared their assent and consent to it. On which account it is rather to be wondered at, that so many could act in so weighty a matter, upon an implicit faith, than that such a number should in such circumstances stand out. But,

\* In some cases, an express renunciation of their former ordination was required.



2. When they had opportunity to peruse the book, they met with several things there, which, after the strictest search they could make, appeared to them not agreeable to the word of God. They observed that there must be not only consent, but assent too; and that to every thing in particular contained in this book. Words could scarce be devised more full and significant to testify their highest commendation of every rite and ceremony, every point and syllable, in every page and line. So that one might imagine the framers of this declaration and subscription were of the mind of the famous Dr. *Swadlin*, who very roundly asserts, “that there was not a tittle of it, but “was by the dictate of the Holy Ghost.” Such a declaration as was required was, in their apprehension, as much as could be desired concerning the Bible itself; and more than ought to be made concerning any copy of it now extant. But as for the Book of Common Prayer, &c. they found several exceptions to it, which appeared to them of great consequence, viz.

(1.) That it teaches the doctrine of real baptismal regeneration, and certain salvation consequent thereupon: “We “yield thee hearty thanks, that it hath pleased thee to regenerate this infant with thy holy spirit.” “It is certain “by God’s word, that children which are baptized, &c. are “saved:” whereas the word of God says nothing about it. The sense of the church in this point is sufficiently clear from the office for confirmation, “Almighty and everliving “God, who hast vouchsafed to regenerate these thy servants “by water, and the Holy Ghost, and hast given unto them “forgiveness of all their sins,” &c. This was a thing that appeared to our ministers of such dangerous consequence, that they durst not concur in it, or any way approve it, for fear of contributing to the hardening of a multitude of vain, loose, careless, secure creatures, in a fatal mistake about the safety of their state; neither could they see how they could answer for it to God another day.

(2.) That it prescribes the use of godfathers and godmothers, in baptism, to the exclusion of parents. This they esteemed sinful, not only because it jumbled out the parents right to devote their children to God in baptism, but also opened a wide door to the profaning one of the solemnities of our holy religion; inasmuch as sponsors are not required to be chosen with due care and caution; and in many cases it is really impossible to procure serious persons to undertake the office.

And they found that many made themselves obnoxious to lying and perjury in the face of God and the church; as it is very common for the sponsors never to see the child more, after the christening-day, nor ever enquire more after it; holding themselves really bound to nothing, but looking upon all as mere ceremony and compliment. Besides, these sponsors personate the child as believing in Christ, renouncing sin, &c. which has no authority from positive law or natural right. This assent and consent moreover obliges ministers to deny baptism to all such as have not sponsors, however good their characters, or however conscientious their scruples in this matter. This our ministers apprehended sinful. They durst not concur in setting the will and advice of man against Christ, who “invited little children to come to him, and was angry with those who forbade them.” And it seemed to them very odd that the same persons should be so forward to deny baptism to poor infants for want of a formality, when yet they apprehended it would give them a certain assurance of salvation.

(3.) This assent, consent, and subscription, obliges ministers to use the sign of the cross in baptism. The silenced ministers regarded this as a sacrament superadded to that which our Lord had instituted; and they thought that as Christians first used it to distinguish themselves from Heathens, we should disuse it to distinguish ourselves from the idolatrous Papists, who superstitiously adore the cross, foolishly signing themselves with it upon every occasion, confiding in it to protect them from all evil. They thought the use of it tended to encourage superstition, and that making it necessary is a manifest encroachment on the kingly power of our Saviour, as it is making new terms of communion, in which they durst not concur.

(4.) This assent, consent, and subscription, obliged them to reject all such from the Lord's Supper as would not receive it kneeling. The canon forbids ministers, upon pain of suspension, to give it to any that do not kneel. This also they considered as making a new term of church communion, contrary to Christ's appointment, which requires all Christians to receive each other in love and concord, and not to doubtful disputations, as depriving Christ's members of their right; an usurpation upon mens consciences, and a means of dividing the church. Even those of them who could not charge kneeling as sinful, and who could themselves have complied with it,

it, were yet afraid of excluding others upon such an account, as it was far from being a necessary matter, and as persons might have good reason to be backward to alter the posture used by our Saviour in the administration; and to be shy of seeming to symbolize with idolaters, in using that which is well known to be used by the Papists with an intention of adoring the elements.

(5.) This assent, consent, and subscription, includes an approbation of that assertion, that bishops, priests, and deacons, are three distinct orders in the church by divine appointment. It is said, indeed, "That this is evident to all men diligently reading the Holy Scriptures and antient authors." But tho' they had diligently read both, they could not see this in either. Nay, they found that even the church of *England* was formerly of another mind. Bp. *Stillingfleet* proved, as they thought by sufficient evidence, that Archbishop *Cranmer*, and other reformers of the church of *England*, held that there was no difference in order between a bishop and a presbyter, but only in degree.

(6.) They could not consent to pronounce all saved that are buried, except the unbaptized, excommunicate, and self-murderers. For tho' they owned themselves bound to judge with the utmost degree of charity concerning all, yet positively and without any limitation to avouch concerning every one whom they buried, "That God in great mercy has taken his soul, and taken it to himself," tho' cut off in the midst of his sins, without any signs of repentance; this was beyond their faith, and they found nothing like it in the gospel, which speaks in another language of impenitent sinners; and they could not see how charity would excuse dangerous errors and falsehood. By this means they saw they should be necessitated to pronounce many saved at the grave, whom in their pulpits and writings they thought themselves obliged to condemn; and should thus be in danger of hardening the ungodly and prophane in their hope of coming off safe at last, altho' they persisted in their dissolute and licentious course. Besides, it seemed to them to be but a wild and fanciful sort of charity in those men, who had such hopes of persons dying in gross sins, while many of their consciences were too tender to allow the office to Dissenters, because they were hopeless schismatics.

(7.) They could not express their consent to a rule for finding out *Easter* day, which they knew to be false. The rule is this; "*Easter* day is always the first *Sunday* after the first full moon,



“ moon, which happens next after the 21st of *March*; and if  
 “ the full moon happens upon a *Sunday*, *Easter-day* is the *Sun-*  
 “ *day* after.” The frequent falsity of this rule may be seen  
 by consulting the common almanacks, and by comparing  
 it with the table that follows it in the Common Prayer  
 Book, to find out *Easter-day* for ever. Tho’ this in itself was but  
 a trifle, yet for persons to be obliged to consent to that as true,  
 which in many cases they knew to be false, was no small  
 hardship\*.

(8.) They could not consent to read apocryphal lessons,  
 which they found appointed to be read wholly and intirely,  
 morning and evening for two months together, under the  
 title of Holy Scripture; while in the same order (as appears  
 by the kalendar) some books of the sacred canon are wholly  
 left out, some of them read but in part, and many of them  
 mutilated and curtailed. Tho’ they could freely own there  
 were many valuable things in the apocryphal books, they  
 could not have such a degree of respect for them as to think  
 them fit to be read in churches in the room of the Holy Scrip-  
 tures. They especially objected to the stories of *Tobit* and his  
 dog, *Bell* and the dragon, *Judith* and *Baruch*, &c. which they  
 found the most celebrated bishops and doctors of the church  
 owning to be false and fictitious. And they were afraid of  
 contributing to mislead weak and ignorant people, to fancy  
 them of equal authority with the Holy Scriptures; of which  
 there is the more danger, because in the order of reading the  
 lessons, the title of Holy Scripture and Old Testament is given  
 to the Apocrypha.

(9.) They could not express an entire approbation of the  
 old version of the *Psalms*, because they found several mistransla-  
 tions in it, which was indeed more accommodated to the Sep-  
 tuagint, than to the original Hebrew. *e. g.* In *Pf.* cv. 28.  
 our Psalter reads the words thus: “ and they were not obe-  
 dient to his word;” our Bible reads them, “ and they re-  
 belled not against his word.” Thus therefore they argued,  
 If the translation be true in the Psalter, it is false in the Bible;  
 and if it be true in the Bible, it is false in the Psalter. How  
 could they give their assent, that they rebelled, and rebelled  
 not? And so in some other cases.

(10.) They could not assent and consent to St. *Athanasius’s*  
 creed, in which there is this expression, “ which faith except

\* Dr. *Calamy* very largely proves the justice of this objection. See  
 p. 228—232.

“ every



“ every one do keep whole and undefiled, without doubt he shall perish everlastingly.” This to our fathers seemed very harsh. Tho’ they approved of the creed in general as heartily as their brethren, yet could they not look upon themselves to be so far called to judge other men, as to conclude all certainly damned for ever, who are not so well skilled in that mystery, as not to believe every word here written. Moreover, some of the ejected ministers, (as well as many who conformed) had so much charity, as to apprehend that whosoever walked sincerely up to his light, with a general repentance for his unseen errors, was in a state of acceptance with God.

(II.) They could not assent and consent to this rubrick, that “ none shall be admitted unto the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed.” Tho’ many of them were desirous to have confirmation restored, and thought it would be useful, if managed with a becoming gravity, yet to deny persons the communion, who were willing to own their baptismal covenant, for refusing to be confirmed in the episcopal way, was what they knew not how to justify.

III. They were also required, by the act of uniformity, to take the oath of canonical obedience, and swear subjection to their ordinary, according to the canons of the church. Herein they could not comply,

1. Because they found several things highly exceptionable in those canons, according to which this obedience was to be performed. Particularly that persons are *ipso facto* excommunicated, and that they themselves might be obliged to pronounce them so, for a variety of things which they could not think deserving so dreadful a punishment. For instance,

By can. 4. for charging the Book of Common Prayer with “ containing any thing repugnant to the Scriptures.” Tho’ this should be allowed to be an error, they could not see it to be of that magnitude as to deserve excommunication. Besides, they esteemed it a great abuse of excommunication, to have it thundered out against any persons before they were heard to speak for themselves, or told of their sin and called to repentance.

By can. 5. for “ affirming any of the 39 articles to be “ erroneous.” They could not bind themselves to conform to this canon, for the reasons before mentioned. Besides, they found the words of several of the articles liable to exception ;

exception; and some of them of small moment and dubious. They could not see the warrant of that authority ascribed to the church in the 20th article \*. They knew of no charter Christ had given to the church to bind men up to more than himself hath done. Neither could they esteem every thing that is true so necessary to church-communion, that all who dissent must be presently cast out. They found Bp. *Jeremy Taylor* overthrowing the 9th article about original sin; and Dr. *Hammond* refining upon the 14th, and denying the 17th; in which they had many followers, who were all by this canon *ipso facto* excommunicated: a thing in which they durst not concur, as easily foreseeing that this would make the articles an engine of endless strife and division.

By can. 6. for affirming, that “the rites and ceremonies of “the church of *England* are superstitious,” &c. In this canon the church seemed to them to assume a most exorbitant power; by laying so great a stress upon every one of its ceremonies. Besides, these ministers themselves esteemed those ceremonies unwarrantable, and they could not agree to excommunicate themselves.

By can. 7. for affirming, that “the government of the “church of *England*, by archbishops, bishops, deans, &c. is “repugnant to the word of God.” Tho’ some of the silenced ministers could have gone farther than others in submitting to diocesan episcopacy, yet that bishops should govern the church in a secular manner, by laymen, who do that in their name which they know nothing of; could not in their judgment be reconciled with the word of God.

By can. 8. for affirming, that “the form and manner of “making and consecrating bishops, priests or deacons, containeth any thing in it repugnant to the word of God.” Tho’ it should be allowed there were nothing amiss in this book of ordination, yet the belief of its innocency could not; in their estimation, be justly deemed a matter of such moment, as to be necessary to salvation, or that persons should be cast out of the church for the want of it.

By the 9th, 10th, and 11th canons; “such as separate “themselves from the communion of the church of *England*; “and such as own those separate societies to be true churches; “are all to be excommunicated, and only restored by the

\* “The church hath power to decree rites and ceremonies, and hath “authority in controversies of faith.”

“archbishop.” Canons of this kind they durst not swear subjection to, because they thought them very uncharitable. Supposing it granted that these persons really were in an error, they could not see their errors to be comparable to those of the Papists, who are, by many of the prelatical party, owned to be a true church. Societies being gathered and maintained without the consent of the ruler, cannot incapacitate them from being true churches; for to condemn them on that account is to disown all the churches of Christ, which were in the world for some hundreds of years, who were all in common in that condition. These ministers thought it very fit to leave those to themselves, who were so confined in their charity; apprehending it their duty to embrace all those as their brethren who feared God, and wrought righteousness, how different soever their particular sentiments or modes might be.

By can. 38. “A minister repenting of his subscription, or afterwards omitting any of the prescribed forms or ceremonies, is first to be suspended, then excommunicated, and then deposed from the ministry.” This they apprehended might, in many cases, be to consent to cast a man out of the church for being conscientious.

By can. 57. “All that go for baptism for their children, or the communion for themselves from their own parish, because the minister is no preacher, to another parish that hath a preaching minister, are suspended, and after a month to be excommunicated.” To this they could not submit, because they apprehended there was much more need of driving the people to preaching ministers than from them; and they thought it sinful either to countenance ignorant and scandalous persons, who had intruded into the ministry, or to encourage people in being contented with such.

By can. 58. “Every minister, when officiating, is required to wear a surplice, under pain of suspension.” This symbolical vestment, was what they found many learned and excellent ministers had in former times been against. And they thought it of so little necessity or use, that even those who should rather have submitted to it, than have been deprived of their ministry, durst not concur in the suspension of others, who were more scrupulous of it than themselves.

By can. 68. “Ministers are required to baptize all children without exception, who are offered to them for that purpose.”



Tho' some of the silenced ministers were much straiter in their notions about the qualified subjects of baptism than others, they were generally against submission to this canon, because not convinced that the children of all comers (*e. g.* infidels and prophane, &c.) have a right to this ordinance. And they apprehended swearing obedience herein, to be a consenting in effect, to the profaning this sacred institution.

By can. 72. "Ministers are debarred the liberty of keeping  
" private fasts upon any occasion, or so much as being present  
" at them, without exposing themselves to suspension the first  
" time, excommunication the second, and deposition the  
" third." These ministers esteemed those unworthy of that sacred function, who were not to be trusted to fast and pray with their people, as occasions might require. And, taking this to be a part of their office, they could no more renounce it than the liberty of preaching the gospel.

By can. 112. "The minister, jointly with the parish officers, is required every year, within 40 days after *Easter*, to  
" exhibit to the bishop or his chancellor, the names of all his  
" parishioners, of the age of sixteen, who did not receive the  
" communion at *Easter* before." With this canon agrees the rubrick in the communion office, which requires every parishioner to communicate at the least three times in the year, of which *Easter* is to be one. And if they refuse after presentation, they are to be excommunicated, and are liable to be confined in gaol till they die, by virtue of the writ *de excommunicato capiendo*. In this the silenced ministers durst not concur, being convinced this would fill the church with such as ought rather to be kept away; prevent all possibility of discipline, and be a bar to that purity, which is a great design of Christianity, as well as greatly terrify many timorous Christians.

Omitting some others, the three last canons relate to the authority of synods, and require all to be excommunicated who affirm, that "a convocation, summoned by the king's  
" authority, is not the true church of *England* by representation; or that the absent as well as present, are not to be  
" subject to the decrees of such an assembly; or that their  
" canons and constitutions are despicable, &c." These canons they could not oblige themselves to submit to, because of the disputable nature of the matters contained in them. "That a  
" convocation is the true church of *England* by representation," seemed to them justly questionable, not only because  
cause



cause the laity (whom they thought a part of the church) were altogether excluded, but also because the clergy were far from being therein fairly represented. But tho' they should be mistaken in points of this nature, it seemed to them strangely and needlessly severe, that an excommunication must presently be thundered out, for what might be a mere mistake without any malignity. They thought this highly unsuitable to the Christian spirit, and contrary to the will of our Saviour, who had so often recommended mildness and gentleness to his church; and therefore they could not swear submission.

It hath been pleaded by many, that the oath of canonical obedience doth not oblige to approve of all that is in the canons. To which they answered, that, in their judgment, the case of a minister was much the same as that of a justice of peace, who tho' not bound by his oath to approve of every law of the land, yet is bound by his office, when he is called to it, to execute them all.

2. Another capital reason why these ministers scrupled taking the oath of canonical obedience was, that they found the episcopal government managed by chancellor's courts, (which were kept in the bishops name indeed, while they were not suffered to act in them) where laymen exercise authority, by decretive excommunications and absolutions. They found the word *ordinary*, mentioned in the oath, would admit of divers senses. That it not only meant the bishop of the diocese, but the judges in their courts. And as for the other chief ministers added in the oath, to whom subjection was to be sworn, they saw not how less could be thereby meant, than all the archdeacons, officials, commissaries, and surrogates, with the rest of the attendants upon those courts. Now they durst not bind themselves by oath to a submission of this nature, for fear of concurring to overthrow the pastoral office. They thought the keys of the church as much belonged to the pastor as the administration of the sacraments; and that in case of abuse, an appeal might more properly be lodged with a synod, or with a meeting consisting partly of ministers, and partly of deputies from the neighbouring churches, than with a set of wrangling lawyers, whose concern in such matters they looked upon as irrational as well as unscriptural; and whose management of them was more likely to be calculated for their own profit, than the credit of religion, and the purity of the church.

As for the provision made by the rubrick before the communion office, "That when a minister keeps any persons from  
" the

“ the sacrament, he should within 40 days give an account to the ordinary, that he may proceed against them according to the canons,” they could not acquiesce in it, being dissatisfied as to the grounds upon which these ordinaries (whether mere laymen, simple presbyters, or diocesans) appropriated the cognizance of matters of this nature to themselves, which in the judgment of common sense was more proper for those that had the opportunity of personal inspection, than for strangers. They were also confirmed in their dislike of this method of procedure, because of the tediousness, difficulty, and expensiveness of it; because of the number that must be accused if the canons were followed; because of the great hindrance it would be to them in their ministerial work; and in a word, because of the impossibility of keeping up any real discipline in such a way: in which they were much confirmed by observation and experience\*.

Excommunications and absolutions they looked upon as very weighty matters, and durst not agree to trifle in them. If the bishops could trust their consciences with their chancellors, they desired to be excused till they were better satisfied in the point. They could not yield to receive and publish their excommunications blindly, least they should be chargeable with their irregularities and abuses; and be the instruments of molesting, worrying and ruining, as religious persons perhaps as any in their parishes. Nor durst they consent to publish the absolutions of notorious debauchees, who have given, it may be, no other proof of repentance of their crimes than paying the fees of the court. These things, they well knew, exposed the censures of the church to scandal and contempt, and therefore they were unwilling to give an helping hand.

\* The church party themselves have not been insensible of corruptions in this respect. Among others, Bp. Burnet, at the close of his *Hist. of the Ref.* observes, “ There is one thing (we could heartily wish there were no more) yet wanting to complete the reformation of this church; which is, the restoring a primitive discipline against scandalous persons, the establishing the government of the church in ecclesiastical hands, and taking it out of lay-hands, who have so long prophaned it, and have exposed the authority of the church, and the censures of it, chiefly excommunication, to the contempt of the nation; by which the reverence due to holy things is in so great a measure lost, and the dreadfulness of all censures is now become the most scorned and despised.”

IV. They were also required, by the act of uniformity, to abjure the *Solemn League and Covenant*, in these words: “ I *A. B.* do declare, that I do hold there lies no obligation upon me, or any other person, from the oath commonly called, The Solemn League and Covenant, to endeavour any change or alteration of government; ether in church or state; and that the same was in itself an unlawful oath, and imposed upon the subjects of this realm against the known laws and liberties of this kingdom.”

Tho’ many of the ministers who were ejected had not taken this covenant, and more of them were all along against the imposing it, their consciences would not allow them to yield to such a renunciation as this, for which a parallel can hardly be found in any age. Every man’s endeavouring in his proper sphere to alter church-government, as far as he is convinced of its being faulty, appeared to them a matter of duty; and a thing to which that covenant so far obliged all who took it, that all the princes and prelates in Christendom could not give them a dispensation. But for every one in holy orders to determine for all in three kingdoms who took the covenant; that they were no way obliged by it, they esteemed an unprecedented instance of assuming. They remembered that king *Charles* himself had taken † it in *Scotland*, with all possible appearance of seriousness and solemnity. They durst not run the hazard of tempting the king himself, and thousands of his subjects, to incur the guilt of perjury, or of hardening them under that guilt.

V. Besides the oath of allegiance and supremacy, all in holy orders were, by the act of uniformity, obliged to subscribe this political declaration: “ I *A. B.* do declare, that it is not lawful, upon any pretence whatsoever, to take arms against the king; and that I do abhor that traiterous position of taking arms by his authority against his person, or against those that are commissioned by him.”

Tho’ the silenced ministers were as free as any for the oath of allegiance, and ready to give the government any reasonable assurance of a peaceable subjection, yet they were not for subscribing this declaration, for fear of contributing to betray the liberties of their country. For, being sensible that it is possible for the law and the king’s commission to be contrary to each other, they thought it the duty of *Englishmen* as free people, to adhere rather to the former than the latter. They

† This he did no less than three times.



esteemed self-defence a part of the law of nature, and thought that the body of a nation have by that law a self-defending power against their enemies; and it was their comfort under the severe censures cast upon them, to have the antient *Greeks* and *Romans*, philosophers, orators and historians, the antient bishops of the church, the most celebrated modern historians, civilians, and canonists, together with such eminent persons even in the church of *England*, as Bp. *Bilson*, Bp. *Jeremy Taylor*, and Mr. *Hooker*, concurring in the same opinion with them. And notwithstanding all the clamours of their insulting brethren, they were satisfied that those who were most forward for this declaration, and most fierce in condemning those who scrupled it, would not keep to it, if at any time they found things were come to extremity, as the event verified. Upon the landing of the prince of *Orange*, when in order to the securing religion, liberty, and property, all ranks and qualities, both of clergy and laity, finding room for a particular exception (where they would before allow of no case whatsoever) ventured to join with a foreign prince whom they had called in to their assistance, against the person of their sovereign K. *James*, and those who were commissioned by him. As for the poor ejected ministers, who endured such hardships for refusing this declaration, they came off with this honourable testimony from impartial spectators, that by their refusal they helped, as much as in them lay, to pave the way for that glorious Revolution, to which we owe all our present happiness, and all our future hopes; while the promoters of this declaration, and all that adhered to it, could contribute nothing in the case, without bidding defiance to their most darling principle: the principle which for twenty years together had made the pulpits ring and the press groan †.

For such reasons as these, the ministers who were ejected, durst not comply with the act of uniformity, and fall in with the national establishment. Hereupon they have been generally aspersed and blackened with all imaginary freedom. But this must be acknowledged after all, that if they erred in this matter, it was for fear of erring; and therefore they de-

† *N. B.* These two last points, of renouncing the covenant and subscribing against taking arms in any case whatsoever, have not for some time been insisted on, with such as enter the ministry in the established church. The former was fixed by the act but till 1682, and then it dropped of course. The latter continued till the Revolution, and then (as it was high time) was superseded.



served respect rather than reproach, because they acted like men of integrity, according to the light they had. If but ONE thing had been made necessary to their continuing in their places, (which, upon due enquiry they thought sinful) they had been bound to have refused. But here were many things which they knew not how they could yield to, without sin; and because their consciences would not suffer them to do it, henceforward the church-doors were shut upon them with contempt, and others filled their vacant pulpits. Hereupon they were much persuaded to lay down their ministry; but the generality of them could not be satisfied to do it on many accounts. They feared the guilt of perfidiously breaking their ordination-vow, by which they obliged themselves to the diligent performance of their ministry. Many of their people, having given up themselves to their conduct in divine things, claimed the continuance of their relation and ministry, and begged they would not desert them; professing that they could not trust their souls to the care of many of those who were placed in their stead; that they feared the sin of unfaithfulness and cruelty, and incurring the guilt of ruining souls by being silent. The magistrate's authority was indeed against them; but they found themselves under a solemn obligation to an higher authority to fulfil their ministry, as they were able, for neglecting which they knew the command of the magistrate could furnish them with no just excuse. The curse and doom of the unprofitable servant that hid his talent (*Matt. xxv.*) much affected them. Besides, they found the necessities of the people in most parts of the nation great, notwithstanding the legal provision for them: and without being censorious, it was too evident to them, that many of the ministers were unqualified. And making the best of things, they found that populous cities, and the ignorant parts of the country, needed more help than the parish ministers did or could afford them. In short, maturely weighing the whole matter, they apprehended it their indispensable duty, as men and ministers, to do their best in the exercise of all their talents, human, christian, and ministerial, to seek to save people's souls; and endeavoured, as well as they could, to arm themselves with patience to bear all the sufferings they might expect to meet with. And they wanted not hearers and adherents. Many arguments and insinuations indeed were used to divert the people from at all regarding them; but their esteem for them was too deeply rivetted, the grounds of their dissatisfaction too palpable, and the care taken to remove

the grounds of their objections too superficial, for them to be much moved with these assaults. Many of the people had found benefit by their former labours, and thereupon thought themselves obliged to stick to them. Finding them cast off without having any crime justly alledged against them, they thought it inhuman and barbarous to desert them. And being convinced of the justice of the cause in which they were engaged, viz. in pressing a farther reformation in matters of religion, they thought it their duty to espouse the same cause, and adhere to the same principle.

They could not see how the presentation of a patron and the institution of a bishop, could make it the duty of all in a parish, presently to acquiesce in those ministers who were put in their places: nor could they reconcile the supposition with the inviolable rights of human nature; which leave a man as much at his liberty to choose a pastor for his soul, as a physician for his body, or a lawyer for his estate. The people also had many of the same objections against conformity which the ministers themselves had, arising particularly from the want of discipline in the church; the imposition of the cross and of sponsors in baptism; kneeling at the Lord's supper, and other human inventions, and unscriptural terms of communion. Things being in this posture, what must they do? Must they sit still, without any ordinances at all? Or go against their consciences to enjoy them? Must they live like Pagans till they got rid of their scruples? It appeared to be their duty to take such opportunities as they had of worshipping God according to their consciences, being careful to maintain love and charity towards those from whom they differed. This was the course they accordingly took; having sometimes the smiles, and sometimes the frowns of government. Among other charges brought against them, both ministers and people, on account of their separate assemblies, they were cried out against from the press and pulpit as dangerous Schismatics, and under that notion brought under a popular odium. For as a member of the church of *England* (the ingenious Mr. *Hales* of *Eaton*) said long ago, "heresy  
" and schism are two theological scare-crows, used by those  
" that seek to uphold a party in religion, to terrify their op-  
" ponents." However the Nonconformists weighed the matter, considered the grounds of the charge, found themselves innocent, and made their appeal to the unprejudiced, in divers apologetic writings.

They

They pleaded that their practice was not what the scripture calls schism. As schism is there represented, it lies not so much in variety of opinions, or different practices, modes or forms, as in a want of love and charity. For as heresy is opposed to faith, schism is opposed to love. He that is conversant with scripture may easily observe, that there may be schism, or a schismatical spirit working in a church, where there is no local separation; and that there may be a separation and yet no schism on the part of them that separate: nay, that there can be no schism in scripture-account, where there is not an uncharitable alienation of christians' hearts from each other. They farther pleaded, that their separation was not voluntary, but forced. They were cast out of the church by her impositions, and excommunicated by her canons: on which account many of the Laudensian faction, even to this day deny them christian burial. They were free to hold constant communion with the established church, upon those terms which Christ had made necessary, but were rejected with scorn, because of their non-compliance in things which, after the utmost search, they could not find the word of God would warrant. So that they did not throw out themselves, but were rejected. They farther pleaded, that if there were a schism, it lay at their door who laid the foundation of it by their impositions, and who might remove it, and prevent the dismal consequences they so much complain of, by leaving the things that are so strictly enjoined, in their natural indifference. They were the more confirmed in their adherence to these principles, by finding the most eminent divines of the church forced to make use of the very same in their noble defence of the Reformation, against the Romanists: and indeed it seemed to them remarkable that those which were reckoned, by the clergy, the most successful weapons against the Dissenters, should be the same that are used by the Papists against the Protestant Reformation.

Upon the whole; as for the above reasons they thought their separation from the church of *England* was not sinful, they endeavoured to manage it so peaceably and charitably, that it might not become schismatical. A main expedient, pitched upon by the most moderate for this purpose, was, communicating occasionally with the established church. Hereby they thought they should shew their love and charity to those from whom they ordinarily separated; and yet, at the same time, should shew their firm adherence to their fundamental principles,



ples, of keeping the ordinances of Christ, as he had appointed them, without additional terms of communion; and of pursuing a farther reformation. But they had the common lot of those who in any case have been for keeping within a due mediocrity; they have been eagerly assaulted by those addicted to extreams on either hand of them, and run down as utterly inexcusable because of their moderation\*.

§. VI. *The Treatment of the Nonconformist Ministers after their Ejection, till the Death of Charles II.*

THE ejected ministers continued for ten years in a state of silence and obscurity. It was their aim and endeavour to be found in the way of their duty to God and the king; but they could not be suffered to live in peace†. Such was the policy of the court, that they must either be crushed by their fellow Protestants, or if favoured with any connivance, they must have the Papists partners with them, that so the Protestant interest might be that way weakened. The act of uniformity took place, *August* the 24th, 1662. On the 26th of *December* following, the king published a declaration, expressing his purpose to grant some indulgence or liberty in religion, not excluding the Papists, many of whom (he said) had deserved so well of him. Some of the Nonconformists were hereupon much encouraged, and waiting privately on the king, had their hopes confirmed, and would have persuaded their brethren to have thanked the king for his declaration; but they refused, least they should make way for the toleration of the Papists. The declaration took not at all, either with parliament or people; and so the poor Nonconformists were exposed to great severities. They who at the king's coming in were so much caressed, were now treated with the utmost contempt. The silenced ministers were not only forbidden to preach in public, but were so carefully watched in private, that they could not meet to pray together, but it was a seditious conventicle. Mr. Baxter and Dr. Bates were desired to be at Mr. Beale's in *Hatton-Garden*, to pray for his wife, who was dangerously ill. Thro' some other necessary

\* Whether their conduct herein was right or not, their motive was doubtless a most commendable one. Those who would see a defence of their occasional conformity, are referred to Dr. *Calamy*, vol. 1, p. 285, &c.

† As soon as the act of uniformity took place, more plots were hatched, to keep up the spirit which *Yarrington's* plot first stirred up.



occasions they failed of being there, and if they had not they had been apprehended; for two justices of the peace came with a serjeant at arms to seize them, and searched the house, and even the sick gentlewoman's chamber. Many excellent ministers quickly after were laid in gaols in many counties for the heavy crime of preaching and praying.

In June 1663, the old peaceable Abp. of *Cant.* Dr. *Juxon*, died, and Dr. *Sheldon* Bp. of *London* succeeded him. About that time there was a fresh report of liberty for the silenced ministers. They were blamed by many, for not petitioning the parliament; tho' they had reason enough against it. Many members encouraged the expectation of either an indulgence, or a comprehension; and it was warmly debated, which of the two would be more desirable. Some were for petitioning for a general indulgence; but others declared they would suffer any thing rather than promote Popery.

Mr. *Baxter*, when consulted by a person of distinction, declared for a comprehension. But instead of indulgence or comprehension, on the 30th of *June*, the act against private meetings (called the conventicle act) passed the house of commons, and soon after was made a law, viz. "that every person above 16 years of age, present at any meeting under pretence of any exercise of religion, in other manner than is the practice of the church of *England*, where there are five persons more than the household, shall for the first offence, by a justice of peace be recorded, and sent to gaol 3 months, till he pay 5*l.* and for the 2d offence, 6 months, till he pay 10*l.* and the 3d time being convicted by a jury, shall be banished to some of the *American* plantations, excepting *New-England* or *Virginia*." It was a great hardship attending this act, that it gave so much power to justices of the peace to record a man an offender without a jury: and if they did it without cause, there was no remedy, seeing every justice was made a judge. Before, the danger and sufferings lay on the ministers only, but now the people also were sorely tried.

In the year 1665, the *plague* broke out, which carried off about an hundred thousand persons in the city of *London*. The ejected ministers had till this time preached very privately, and but to a few: but now, when the ministers in the city-churches fled, and left their flocks in the time of their extremity, several of them pitying the dying and distressed people, who had none to help them to prepare for another world, nor to comfort them in their terrors, when about 10,000 died in a week;

were convinced that no obedience to the laws of man could justify their neglecting men's souls and bodies in such extremities. Thereupon they resolved to stay with them, enter the forsaken pulpits, and give them what assistance they were able, under such an awakening providence; visit the sick, and get what relief they could for the poor, especially such as were shut up. The persons that set upon this work were Mr. *T. Vincent*, Mr. *Chester*, Mr. *Janeway*, Mr. *Turner*, Mr. *Grimes*, Mr. *Franklyn*, and some others. The face of death so awakened preachers and hearers, that the former exceeded themselves in lively fervent preaching; and the latter heard with a peculiar ardour and attention. And thro' the blessing of God, many were converted, and religion took such hold on their hearts, that it could never afterwards be loosed.

Whilst God was consuming the people by this judgment, and the Nonconformists were labouring to save their souls, the parliament, which sat at *Oxford*, was busy in making an act to render their case incomparably harder than it was before, by putting upon them a certain oath\*, which if they refused, they must not come (unless upon the road) within five miles of any city or corporation, any place that sent burgesses to parliament, any place where they had been ministers, or had preached after the act of oblivion. The main promoters of this act among the clergy were, Abp. *Sheldon* and Bp. *Ward*. And tho' some vehemently opposed it, the lord chancellor *Hyde* and his party carried it. When this act came out, those ministers who had any maintenance of their own, found out some dwellings in obscure villages, or in some few market-towns that were not corporations. Some who had nothing, left their wives and children, and hid themselves abroad, and sometimes came secretly to them by night. But the most, resolved to preach the more freely in cities and corporations till they went to prison. Their straits were great; for the country was so impoverished, that those who were willing to relieve them, had generally no great ability. And yet God did mercifully provide some supplies for them; so that scarce any of them perished for want, or were exposed to for-

\* The oath was this. "I, *A. B.* do swear, that it is not lawful, upon any pretence whatsoever, to take arms against the king; and that I do abhor the traitorous position of taking arms by his authority against his person, or against those that are commissioned by him, in pursuance of such commission: and that I will not at any time endeavour any alteration of the government, either in church or state."

did beggary : but some few were tempted against their former judgments to conform. The Nonconformists being charged in this new act, with seditious doctrines and heinous crimes, many were much concerned : and hereupon endeavoured to find out a sense in which the oath might be taken safely, to prevent their passing under that brand to posterity. Dr. *Bates* consulted the lord keeper *Bridgeman* about it ; who promised to be at the next sessions, and on the bench to declare openly, that by *endeavour*, in the oath, to change church government, was meant only *unlawful* endeavour. Upon which declaration, he and other Nonconformists, to the number of twenty, took it. This year orders were sent from the Abp. of *Canterbury* to the several Bishops of his province, that they should make a return of the names of all ejected Nonconformist ministers, with their place of abode, and manner of life. The number of ministers who were imprisoned, fined, or otherwise suffered for preaching the gospel, was very great.

The dreadful fire in *London*, which happened the next year, made the way of the Nonconformists plainer to them. For the churches being burnt; and the parish ministers gone, for want of places and maintenance, the people's necessity became unquestionable ; they having no places now to worship God in, except a few churches that were left standing, which would not hold any considerable part of them. Whereupon the Nonconformists opened public meeting-houses, which were very full ; but still agreed sometimes to communicate with the established church.

In the year 1667, the lord chancellor *Hyde* was impeached and discarded : and it seemed a remarkable providence of God, that he who had been the grand instrument of state in the foregoing transactions, and had dealt so severely with the Nonconformists, should at length be cast out by his own friends and banished. The duke of *Buckingham* succeeded him as chief favourite ; under whom the Nonconformists in *London* were connived at, and people went openly to their meetings without fear. This encouraged the country ministers to do the like in most parts of *England*, and crowds of the most religious people were their auditors.

In *Jan.* 1668, the lord keeper *Bridgeman* sent for Mr. *Baxter* and Dr. *Manton*, and treated with them about a comprehension and toleration. A few days after, he sent them his proposals, and they met with Dr. *Wilkins* and Mr. *Burton* to confer about them,

Mr.



Mr. *Baxter* and his brethren moved for other things to be added. Dr. *Wilkins* professed himself willing for more, but said that more would not pass with the parliament. After a long debate, a bill was drawn up by judge *Hale*, to be presented to the parliament. But they no sooner sat, than the High-church party made such an interest, that, upon putting it to the vote, it was carried that no man should bring an act of this nature into the house.

In September, 1669, Sir *John Baber* informed Dr. *Manton*, that the king was inclined to favour the Nonconformists, and that an address now would be accepted. An address was agreed on, and presented by Drs. *Manton*, *Bates*, *Jacomb*, and Mr. *Ennis*. The king met them in lord *Arlington's* lodgings, received them graciously, and promised to do his utmost to get them comprehended within the public establishment. But after all, the talk of liberty did but occasion the writing many bitter pamphlets against toleration.\*

This year Sir *Wm. Turner* was lord mayor of *London*, who never disturbed the Nonconforming ministers, or troubled men for religion: and their liberty in *London* encouraged many preachers thro' the land.

The next year, (1670,) the act against *conventicles* was renewed, and made more severe than ever. Several new clauses were put in, viz. "that the fault of the mittimus should not disable it; that all doubtful clauses in the act should be interpreted as would most favour the suppression of conventicles; that they that fled, or removed their dwelling into another county, should be pursued by execution, &c." Mr. *Baxter* was apprehended at *Acton*, and committed to *Clerkenwell* prison for six months; and having obtained an *habeas corpus*, the same justices, as soon as they heard of his release, made a new mittimus to send him to *Newgate*: but he kept out of their reach. Dr. *Manton*, tho' he had great friends and mighty promises of favour, was sent prisoner to the *Gatehouse*, for preaching in his own house in the parish where he had been minister, and for

\* The next year came out a far more virulent book, called *Ecclesiastical Policy*, written by *Sam. Parker*, who was afterwards a bishop: A man of extraordinary parts, who was bred up among the zealous enemies of prelacy, but seeing some weaknesses among them, and being of an eager spirit, was turned with the times into the contrary extreme. He wrote the most scornfully and rashly, the most prophanelly and cruelly against the Nonconformists, of any man that ever assaulted them. He was first answered by Dr. *Owen*, and afterwards so handled by the ingenious Mr. *Andrew Marvel*, that he grew much tamer.

coming



coming within 5 miles of a corporation, not having taken the *Oxford oath*; and he continued there six months. All that time, the meetings in *London* were disturbed by bands of soldiers, to the death of some, and the terror of many.

In 1672 the *Dutch* war began, which made the court think, it necessary to grant an *indulgence* to the Dissenters, that there might be peace at home, while there was war abroad. The declaration bore date *March 15, 1672*. It was now publicly owned “ that there was very little fruit of all those forcible methods which had been used, for reducing erring and dissenting persons, &c. His majesty therefore, by virtue of his supreme power in matters ecclesiastical, took upon him to suspend all penal laws about them, declaring that *he* would grant a convenient number of public meeting places to men of all sorts that did not conform, provided they took out licences, &c.” This was applauded by some among the Nonconformists, while others feared the consequences: for they well knew, that the *toleration* was not chiefly for their sakes, but for the Papists; and that they should hold it no longer than *their* interest would allow it them. However they concluded on a cautious and moderate address of thanks.

The ministers of *London* were now generally settled in their meeting-houses. The merchants at this time set up a weekly lecture on Tuesday morning at *Pinner's-hall*, Mr. *Baxter* being one of the preachers. But so ill a spirit was now got among them, that they were much offended at his preaching, particularly for laying so much stress upon union among christians; so that he set up a lecture by himself, which he preached *gratis*, on Fridays in *Fetter-lane*, with great convenience, and a considerable blessing for his pains. He refused any settled place on the Lord's days, and preached only occasionally.

In *February, 1673*, the parliament met, and voted the king's declaration illegal, and the king promised it should not be brought into president. At length the commons brought in a bill *nem. con.* for the ease of Protestant Dissenters; [but it went no farther than a second reading, because (as Mr. *Coke* says) the dead weight of bishops joined with the king and the caballing party against it:] so that the Dissenters, having the shelter of the king's declaration taken off, were left to the storm of the severe laws in force against them, which by some country justices were rigourously executed, tho' the most forbore. The parliament grew into great jealousies of the prevalence of Popery, and passed an act for preventing danger

danger from Popish recusants, [commonly called the *Test-act*, and not yet repealed,] by which it was enacted, “ that all who should be admitted into any office civil or military after the first day of *Easter-Term* in 1673, should (besides taking the oaths of supremacy and allegiance) publicly receive the sacrament, according to the usage of the church of *England*, within three months after admittance.” The parliament met again, *Oct.* 26, and voted against the duke of *York*’s marriage with an *Italian* Papist, akin to the Pope; and likewise against granting any more money, till they were secured against the danger of Popery and Popish counsellors, and their grievances were redressed.

In this session, the earl of *Orrery* desired Mr. *Baxter* to draw up terms of union between the Conformists and the Nonconformists, in order to their joint and vigorous opposition to Popery; telling him that Sir *T. Osborn* the new lord treasurer, Bp. *Morley*, and several other great men were mightily for it. Mr. *Baxter* accordingly drew up such proposals as he thought might take in all the Independents, as well as Presbyterians, and gave them to the earl of *Orrery*, who after some time returned them, with Bp. *Morley*’s strictures, which fully shewed, that all his professions for concord were deceitful; for he would not make the least abatement, in any thing of moment.

A little time after, some great men of the house of commons, drew up a bill for accommodation, to take off oaths, subscriptions, and declarations, except the oaths of allegiance and supremacy, and subscriptions to the doctrine of the church of *England*, according to the 13th of *Eliz.* but shewing it to the same Bp. he defeated the design. In the mean time, that he might seem to be in earnest in so often pretending to be of a peaceable disposition, he furthered an act only to take off assent and consent, and the renunciation of the covenant. But when other Bps. were against even this shew of abatement, he told them openly in the house, “ that had it been but to abate them a ceremony, he would not have spoken in it: but he knew that they were bound to the same things still, by other clauses or obligations, if these were repealed.”

Soon after, his majesty called the Bps. up to *London*, to give him advice what was to be done for securing religion, &c. After divers consultations with the ministers of state, they advised him to recal his licences, and put the laws against the Nonconformists in execution. This was done by a proclamation (A. D. 1674,) declaring the licences long since void,  
and

and requiring the execution of the laws against Papists and Conventicles. No sooner was the proclamation published, but special informers were set on work to promote the execution.

Another session of parliament approaching, Bp. *Morley* and Bp. *Ward* were, in appearance, very sensible of the danger of Popery, and therefore very forward for abatements, and for taking in the Nonconformists, so as to move it to many. At length Dr. *Tillotson* and Dr. *Stillingfleet* desired a meeting with Dr. *Manton*, Dr. *Bates*, Mr. *Pool*, and Mr. *Baxter*, in order to consider of an accommodation, and said they had the encouragement of several lords both spiritual and temporal. Mr. *Baxter* at first met the two doctors alone; and having considered various draughts, at length fixed on one in which they agreed. This being communicated to the Nonconformists, was satisfactory: but when they laid it before the Bps. there was an end of the treaty.

The informers in the city went on, but met with many discouragements. The aldermen were not fond of them, but often got out of the way, when they knew of their coming; and some denied them their warrants. *Stroud* and *Marshall* became general informers: but were soon fallen upon by their creditors, and generally hated. The latter died in the computer. One that had sworn against Mr. *Baxter*, hearing three ministers pray and preach soon after at *Redriff*, his heart was melted, he professed repentance, and left his former companions. And another came to Mr. *Baxter* in the street, and promised he would meddle no more.

*Keting* the informer, being in prison for debt, wrote to Mr. *Baxter* to endeavour his deliverance, telling him, he verily believed that God had sent his affliction upon him, as a punishment for giving him so much trouble; and earnestly desired him to pray to God to forgive him. About this time, (A. D. 1676,) twelve or thirteen of the Bps. dining with Sir *Nath. Hern* then sheriff of *London*, and discoursing with him about putting the laws against the Dissenters in execution; he told them, that “they could not trade with their neighbours one day, and send them to gaol the next.” The next session of parliament, the duke of *Buckingham* made a notable speech against persecution, and desired the consent of the lords to bring in a bill for the ease of his majesty’s Protestant subjects in matters of religion; but while he was preparing it, the parliament was prorogued.



In 1678, the Popish plot broke out, which exceedingly alarmed the whole nation. The house of commons, after many warm debates, came to this resolution; “that there hath been, and is, an execrable and hellish design, contrived and carried on by Popish recusants for assassinating and murdering the king, for subverting the government, and for destroying the Protestant religion by law established.” Most of their time was spent about this plot, for which many suffered.

At length, *Jan.* 14, 1679, this parliament (which so long complied with the court in all their desires) being awakened by a sense of the common danger, was suddenly dissolved. This occasioned a ferment in all parts of the country. It was generally esteemed the common concern in the next election to choose firm Protestants who should heartily apply themselves to make provision for the common security. The new parliament first sat *March* the 6th following, (A. D. 1679,) and began where the last left off, but soon were prorogued to *Aug.* 14; and before that time, were dissolved by proclamation, and another called to sit at *Westminster* in *Oct.* following. When they assembled, they were adjourned till *Jan.* 26, by which time a new plot was discovered by *Dangerfield*, which the Papists had contrived to lay upon the Dissenters. They were afterwards adjourned several times till *Oct.* 30, when they sat, and proceeded to business. Finding no other way to keep Popery out of the nation, than by excluding the duke of *York* from the succession to the crown, they brought in a bill to disable him. On *Nov.* 11, it passed the house of commons; on the 15th it was carried up to the house of lords by the brave lord *Russel*, and there, at the second reading, it was thrown out, by a majority of 30 voices, of which 14 were bishops. This house of commons had before them a bill \* for a comprehension, and another for an indulgence: both of them were read twice, and were before the committee.

But finding this would not go, a bill was prepared purely for exempting his majesty's protestant subjects, dissenting from the church of *England*, from the penalties imposed upon the Papists by the act of 25 *Eliz.* It passed the commons, and was agreed to by the lords; but when the king came to the house to pass the bills, this was taken from the table, and never heard of more. Many leading men in the house of commons spake in favour of the Dissenters, but they had not time

\* The heads of the bill for uniting his majesty's Protestant subjects may be seen in *Cal. life of Baxt.* p. 350—352.



to bring things to maturity. The king was dissatisfied with their proceedings; his great want was money, and they were resolved to give none, unless he would pass a bill to exclude the duke of York. Whereupon on the 14th of Jan. they were prorogued, but before they rose they came to these two resolutions: "Resolved, *nem. con.* That it is the opinion of this house, that the acts of parliament made in the reign of queen *Elizabeth* and king *James*. against popish recusants, ought not to be extended against Protestant Dissenters. And resolved, That it is the opinion of this house, that the prosecution of Protestant Dissenters upon the penal laws, is at this time grievous to the subject, a weakening the protestant interest, an encouragement to Popery, and dangerous to the peace of the kingdom." After which they were first prorogued and then dissolved. Another parliament met at *Oxford* in *March* following, but had not time to do any business. There was a complaint then made of the unprecedented loss of the forementioned bill for the repealing the act of 35 *Eliz.* but without any satisfaction or redress.

Notwithstanding that the fears of Popery were in these times so general and so well grounded, Dr. *Stillingsfleet*, then dean of *St. Paul's*, (prevailed on, as is supposed, by some great persons) thought fit to represent all the Nonconformists as schismatics, in a sermon before the lord mayor, on *May* the 2d, 1680, intitled, "The Mischief of Separation;" to which answers were written by Dr. *Owen*, Mr. *Baxter*, Mr. *Alfop*, Mr. *Howe*, and Mr. *Barret* of *Nottingham*. While the Dr. and his opponents were eagerly debating matters, the common enemy took advantage of it, to promote their intended ruin. The Dissenters were prosecuted afresh, in defiance of the votes of parliament, and several zealous protestants were tried by mercenary judges, with packed juries, upon *Irish* evidence. Orders were sent from the king and council-board to suppress all conventicles, which were followed carefully enough by the justices of *Hicks's-Hall*, the borough of *Southwark*, and some in the city also. This year also (1682) the meetings of the Dissenters were often broken up, and the laws against them vigorously executed. Many ministers were imprisoned, and they and their hearers fined. Mr. *Baxter* was surprized in his own house; but Dr. *Cox* making oath before five justices that he was too ill to go to prison, the officers executed their warrants on the goods and books in the house, tho' he made it appear they were none of his; and they sold even the bed

bed which he then lay upon. Dr. *Annesly*, and several others also, had their goods distrained for latent convictions; others were imprisoned upon the corporation-act, while others were worried in the spiritual courts. Warrants were signed for distresses in *Hackney* to the value of 1400*l.* and one of them for 500*l.* And on Jan. 9. 1683, Mr. *Vincent* was tried at the *Surry* sessions upon the 35th of *Eliz.* and cast. The same course was persisted in the succeeding year, when 200 warrants were issued out for distresses upon *Uxbridge* and the neighbourhood, for going to conventicles. Dr. *Bates* and several others were distrained upon; and the gentlemen of *Doctors Commons* got money apace.

This year a new plot was trumped up, which cost the brave *Russel*, *Sydney*, &c. their lives. July the 24th a decree passed in the university of *Oxon* against certain "pernicious books and damnable doctrines," *v. g.* "That the sovereignty of *England* is in the three estates, king, lords, and commons, &c. "that self-preservation is the fundamental law of nature," &c. Several persons, taken at meetings, were convicted as rioters, and fined 10*l.* a-piece; and some young people of both sexes sent to *Bridewell*. About this time (A. D. 1684.) one Mr. *Robert Mayot*, of *Oxford*, a pious conformist, gave by his last will 600*l.* to be distributed by Mr. *Baxter* to 60 poor ejected ministers. But the king's attorney, Sir *R. Sawyer*, sued for it in the chancery, and the lord-keeper *North* gave it all to the king. It was paid into the chancery by order, and as Providence ordered it, there kept safe till K. *William* ascended the throne, when the commissioners of the great seal restored it to the use for which it was intended, and Mr. *Baxter* disposed of it accordingly.

This year there was a most cruel order made by the justices of peace at the quarter sessions at *Exon* against all nonconforming ministers, allowing a reward of 40*s.* to any person who apprehended one of them; and the Bp. required the order to be read by all the clergy, the next Sunday after it should be tendered to them. This year Mr. *Baxter* was again apprehended, and Mr. *Roswell* imprisoned in the *Gatehouse*, by a warrant from Sir *George Jefferys*, for high treason. Mr. *Jenkyn* died in *Newgate*, as did also Mr. *Bampfild*, Mr. *Ralphson*, and several others in other prisons, (of whose sufferings see more in the account of their lives). And quickly after died K. *Charles* himself, *viz.* Feb. 6, 1685. Tho' he continued the prosecution of the Dissenters, yet they held on their meetings, heartily praying for his peace and prosperity; and at last they were as much concerned at his death as any people in the kingdom.

§. VII. *The Case of the Dissenters in the Reign of James II. to the Revolution.*

**T**HAT the rigorous usage of the Dissenters in the foregoing reign was owing to Popish counsels, they themselves never doubted; and tho' some were a long time before they would see or at least own it, yet it was a great comfort to them after all their sufferings, to find such men as Bp. *Stillingfleet* at last openly acknowledging it. [See his charge to his clergy, in his primary visitation, p. 49.] They little expected better treatment in this reign, when bare-faced Popery lifted up its head among us; but wise is that Providence which governs the world, which serves its own ends, even by those very things whereby poor mortals are most disappointed. It is indeed enough to amaze any one, to observe the measures of this reign, with their consequences, whereby all mankind were disappointed. The church-party not only expected to have the Dissenters wholly under their feet, but depended so much upon their merits in their adherence to the duke in his distress, and his positive assurances, that they were very secure and thought the day their own: but on a sudden found their all in such danger, that without new methods their religion and liberty was gone. The Dissenters expected not only greater rigors and severities than before, but concluded they should, if it were possible, be extirpated; whereas, to their astonishment, they found themselves eased of their foregoing hardships, and courted and caressed by those who they knew would rejoice in their ruin, and had left no method unattempted in order to it. The Papists thought, by raising those who had been so long depressed, to have inflamed them with revenge against their brethren, and so to have widened the animosities among protestants, that they might thereby have rendered all the more sure and speedy sacrifice to their malice and cruelty. But they hereby did but drive the contending parties the nearer together, and made them the more vigorous in their united effort to avert the common impending ruin.

In the reign of K. *James II.*, which began *Feb. 6, 1685*, the same methods were continued at first as had been used in his brother's time. On *Feb. 28.* Mr. *Baxter* was committed to the *King's-Bench* prison, by lord chief justice *Jefferies's* warrant, for some exceptionable passages in his "Paraphrase on the "New Testament," as reflecting on the order of diocesan



bishops, and asserting the lawfulness of resistance in some possible cases. He was brought to his trial *May* 30. But the chief justice would not suffer his council to plead for their client; and when he offered to speak for himself, interrupted him, and treated him with the basest scurrility. The jury, being directed by the chief justice, immediately laid their heads together at the bar, and found him guilty. On *June* the 29th following, he had judgment given against him. He was fined 500 marks, to lie in prison till he paid it, and be bound to his good behaviour for seven years \*. The next year the Dissenters were prosecuted in the wonted manner. Their meetings were frequently disturbed both in city and country. Fines were levied upon them. The informers broke in upon Mr. *Fleetwood*, Sir *John Hartop*, and some others at *Stoke-Newington*, to levy distresses for conventicles, to 6 or 7000 *l.* Many were excommunicated, and had *capiasses* issued out against them; but particular persons, on making application to those above, were more favoured than had been usual.

A noble set of controversial writings was now published by the divines of the church of *England*, against the errors of the church of *Rome*; and it must be owned that they signalized themselves, and gained immortal honour by their performances. If the Dissenters did not appear so generally, nor so publicly upon this occasion, (for which their enemies have reproached them) it may without much difficulty be accounted for. It should be considered, that they had written against Popery very freely before, and had the less reason to do it at this time; that they did not find their people so much in danger, as many that were educated in the church of *England*; that they both in city and country, PREACHED with great freedom against it now; which shewed that if they wrote less against it than others, it did not arise from fear; that many thought it not so proper to attempt to take this work out of the hands of the church of *England* divines, who not only did it well, but who were in duty bound to do the more in opposition to the common danger, because they had done so much to occasion it; and who had so visibly improved in light, and in the largeness of their notions, by being necessitated to support some principles in these debates, which they had slighted before, and seemed willing to discard:—and finally, that several of the Dissenters did at this time attempt to publish some tracts

\* See a more particular account of this trial in the Narrative of Mr. *Baxter's* life. *Vid. Kidderminster.*



against Popery, but met with discouragement when they sent them to the press, because they came from such as were not of the church of *England*, who seemed desirous to ingross the management of this controversy, at this time, wholly to themselves. This actually was the case as to some treatises then written by nonconformists; and it need not seem strange, if this, being generally known, should hinder others from making like attempts. A full answer to this objection against the Dissenters may be seen in Mr. *Tong's* Defence of Mr. *Henry's* Notion of Schism, p. 154, 155.

The king's dispensing power was at length the subject of much discourse and debate. But at last eleven of the judges determined in favour of it.—Injunctions went out from several of the bishops, to all ministers in their dioceses, strictly enjoining all churchwardens to present those that did not come to church, or that received not the sacrament at *Easter*. And it seemed to be a prevailing opinion, that the Protestant Dissenters must be prosecuted, or Popery could not be suppressed. But the unseasonableness of such rigors, and the scandalous villainies and perjuries of many of the most noted informers, both in city and country, made sensible men soon weary. *James*, in order to carry on his designs the more successfully, granted an ecclesiastical commission, directed to the Abp. of *Canterbury*, the lord chancellor, the Bps. of *Durham* and *Rocheſter*, the earl of *Rocheſter*, &c. devolving the whole care of ecclesiastical affairs upon them, in the largest extent that ever had been known in *England*. They opened their commission *August* 3, and soon convinced all the clergy in the kingdom, that the Papists were coming to take possession. They made hereupon such exclamations, as plainly shewed they were unable to bear a small share of those severities themselves, which had for a long time been so liberally inflicted upon others.

*March* the 18th, the king acquainted the council, that he had determined to issue out a declaration for a general liberty of conscience, to all persons of all persuasions. And thereupon he ordered the attorney and solicitor-general not to permit any process to issue in his majesty's name, against any Dissenters whatsoever. The declaration, published for this purpose, bore date *April* the 11th, 1687. The Dissenters, thankful as they were for their ease and liberty, were yet fearful of the issue; neither could many of any consequence be charged with hazarding the public safety by falling in with the measures of the court, of which they had as great a dread

as their neighbours. And tho' they had a fair opportunity for revenge, they could not think it desirable, either as men or as christians. If some of them over-did it in their addresses, the high-church party, who had been so used to high flights of compliment, had little reason to reflect on them. But they were not many that could be charged. Among the rest, Mr. *Baxter* and others, had no concern in addressing, but waited to see the effects of the marquis of *Halifax's* declaration on behalf of the church-party, (in a letter to the Dissenters,) "That  
 " all their former haughtiness towards the Dissenters was for  
 " ever extinguished; and that the spirit of persecution was  
 " turned into a spirit of peace, charity, and condescension;  
 " that the church of *England* was convinced of its error in be-  
 " ing severe to them; and all thinking men were come to a  
 " general agreement, no more to cut ourselves off from the  
 " Protestants abroad, but rather enlarge the foundations, up-  
 " on which we are to build our defences against the common  
 " enemy."

Among other methods now taken to promote Popery, Mr. *Ob. Walker*, master of *University College, Oxford*, kept a press at work in the college, upon several Popish books that were to be spread all thro' the nation. Some gentlemen of that university, got the sheets from the press as fast as they were printed, and had answers ready to these books as soon as ever they came out, and thus prevented their mischievous effects.

The king, finding that all his measures would be inevitably broken if the penal laws and tests were not taken off, by means of which his friends stood continually exposed, resolved to leave no method unattempted that might contribute to this design. The gaining the concurrence of the next heirs would have been a very plausible plea with those who were most averse to it; and therefore he resolved to try the prince and princess of *Orange*, and be fully certified of their sense and inclination. Their answer was so strongly against any thing that "would be dangerous to the Protestant religion," that the court was much disappointed; many staggering persons confirmed, the Church party revived, and the Dissenters comforted, in hopes the liberty they had obtained was like to prove lasting. [But, upon the failure of this first project, his majesty went upon another, which, had it succeeded, must have defeated the Protestant succession; and that was, providing the nation with an heir of his own body by the present queen, tho' she had for many years been reckoned past child-bearing.]

The queen's pregnancy was proclaimed in the *Gazette*, Jan. 2, 1688, and a form of prayer appointed, drawn up by the Bps. of *Durham*, *Rocheſter*, and *Peterborough*; in which God was praised for freſh hopes of royal iſſue \*. About this time, commiſſioners were appointed by the king, and ſent into the ſeveral counties of *England*, to enquire what money or goods had been levied upon Diſſenters upon proſecutions for reſuſancy, and not paid into the exchequer. Many were afraid of being called to an account; and it was commonly apprehended that a ſtrict enquiry would have cauſed great confuſion. Here the Diſſenters had a fair opportunity of being revenged on many of their bittereſt enemies: but they generously paſſed all by, upon the promiſes and aſſurances that were given them by leading perſons both of the clergy and laity, that no ſuch rigorous methods ſhould ever be uſed towards them for the time to come, but that they might depend upon great temper and moderation for the future.

The king, emboldened with the proſpect of a Popiſh ſucceſſor, on *April* 27, renewed his declaration for liberty of conſcience, with ſome additions, and a promiſe to get it eſta- bliſhed by act of parliament. On *May* 4, an order was paſſed in council, that it ſhould be read in all the churches; and that all the Bps. ſhould take care to have the order obeyed. The reſuſers were to be proſecuted by the eccleſiaſtical commiſſioners. The whole body of the clergy reſuſed (very few excepted) and ſeven Bps. interpoſed, and waited upon the king to give him the reaſons of their reſuſal, urging particularly, that the declaration was founded upon ſuch a *diſpenſing power*, as had often been declared illegal in parliament. Hereupon they were impriſoned in the tower, indicted of an high miſdemeanor, and tried at the king's bench bar, but acquitted, with univerſal acclamations.

While the Bps. were under this proſecution, the Abp. *San- croft* ſent certain articles to his clergy thro' his whole pro-

\* Viz. in theſe expreſſions.—“ Blessed be that good Providence which has vouchſafed us freſh hopes of royal iſſue by our gracious queen *Mary*. Strengthen her we beſeech thee, and perfect what thou haſt begun: command thy holy angels to watch over her continually, and defend her from all dangers and evil accidents, that what ſhe has conceived may be happily brought forth, to the joy of our ſovereign lord the king, the further eſta bliſhment of his crown, the happineſs and welfare of his whole kingdom, and the glory of thy name, &c.” Had the Diſſenters been obliged to uſe ſuch a form, upon ſuch an occaſion, they would have thought it a great hardſhip.



vince; the 11th of which was in these words, “ that they also walk in wisdom towards them who are not of our communion: more especially, that they have a very tender regard to our brethren, the Protestant Dissenters:—that they take all opportunities of assuring them, that the Bps. of this church are really and sincerely irreconcilable enemies to the errors, superstitions, idolatries, and tyrannies of the church of *Rome*:—and that they most affectionately exhort them to join with us in daily fervent prayer to the God of peace, for an universal blessed union of all reformed churches, both at home and abroad, against our common enemies, &c.”

The ecclesiastical commissioners, *Aug.* 16, sent forth their mandates to the chancellors, archdeacons, &c. of every diocese in *England*, to make enquiry by whom the king's order, about reading the declaration, had been obeyed, and where not, that so all that had neglected it might be severely punished. This would have made most woful havock all over the kingdom, had not the approaching Revolution put an effectual stop. But it was not long before a rumour began to spread, that the prince of *Orange* was coming with a potent army and fleet from *Holland*, to rescue the nation from Popery and slavery. The king gave public notice of it by a declaration dated the 4th of *October*. Upon which the measures of the court were entirely broken.

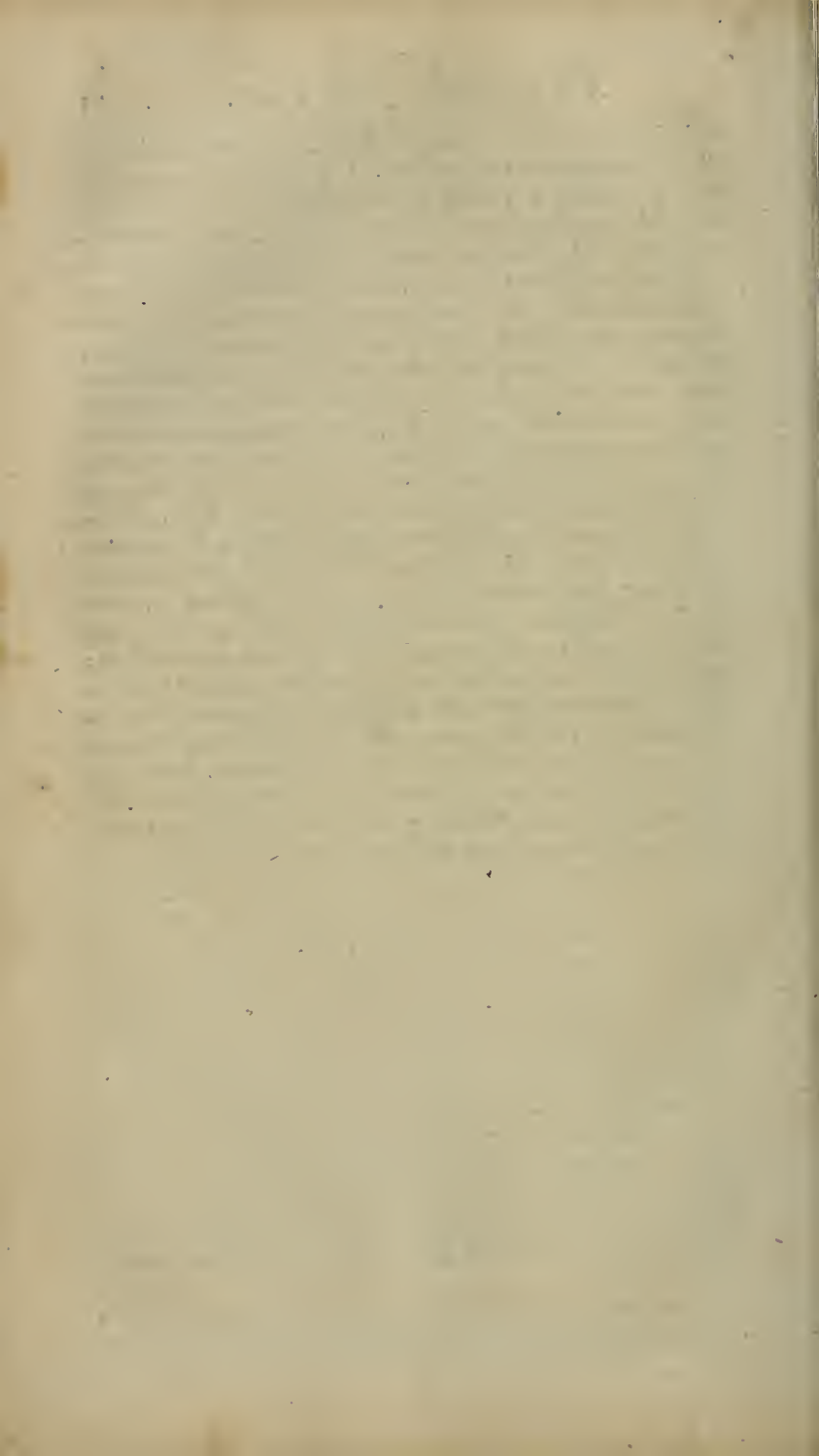
On the 5th of *Nov.* the prince of *Orange* landed at *Torbay*, in the county of *Devon*. In his declaration dated at the *Hague*, *Oct.* 10, he gave an account of the reasons of his expedition into *England*. The body of the nation heartily fell in with the prince, and a mighty Revolution was brought about without bloodshed. Interest wrought a change in mens opinions. They who always condemned the principle of taking up arms in defence of liberty and property, now thought it lawful, laudable, and necessary. But one hardship they were under at this time, which was a sensible conviction to many, of the great inconvenience of being under a confinement to particular forms in divine worship: While they privately prayed for the prince of *Orange*'s prosperity, they were forced in public to pray according to the liturgy, “ that God would “ be the defender and keeper of king *James*, and give him victory over all his enemies.” But God, to the unspeakable comfort of the nation, preferred their private prayers to their public ones.

The prince came to *St. James's* on the 18th of *Dec.* and on the 21st, a few of the Dissenting ministers waited upon him,  
with



with the Bp. of *London*, congratulating him upon his glorious expedition, and its happy success. On the 2d of *Jan.* the Dissenting ministers in a body, to the number of 90 or upwards, attended the prince at St. *James's*, with a suitable address, presented by Dr. *Bates*, and were very graciously received.

There were some who concurred with the prince in his expedition for their own security, who afterwards, when their fears were over, were for compromising matters with K. *James*, and trusting his promises afresh. But the convention that was then summoned by the prince's letters, after warm debates, declared the throne vacant, K. *James* having abdicated the government, and broken the original contract with his people; to the no small mortification of such as had all along stiffly denied that there was any contract between them. Hereupon, drawing up a declaration for vindicating the ancient rights and liberties of the people, they offered the crown to the prince and princess of *Orange*, who accepting it, were proclaimed king and queen of *England*, Feb. 13, 1689, and crowned April 11. following, with universal acclamation; and none had a greater share in the common joy than the Dissenters, [who considered this glorious Revolution as the *Æra* of their liberty, which was secured by law in the beginning of this reign, by the passing of the act of *toleration*; which has, thro' a kind Providence, remained inviolate to this day; tho' the benefits of it are suspended upon such conditions as the friends to religious liberty wish to see removed.]



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# MINISTERS ejected or silenced

## IN THE

### Cities of LONDON and WESTMINSTER, and in the Borough of SOUTHWARK.

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**S**T. ALBAN's, Wood-Street, [RS] Mr. *Hastefoot Bridges*; of St. John's Col. Cambridge. He was a gentleman and a scholar; much admired, tho' of a reserved disposition. About the year 1680, he lived at *Enfield* in *Middlesex*; but whether he preached there or not doth not appear. He was possessed of an estate, and was disposed to do good with it. His only daughter being badly married, he gave the whole of it (on condition of her dying childless, as she did in 1695) to charitable uses: principally to the college where he was educated, and to the parish of which he was minister. [Dr. *Wm. Watts* was sequestered from this rectory. He had been chaplain to *Charles I.* and, from Dr. *Walker's* account, appears to have been a respectable and learned man. If it be true, as that writer relates, that he and his family were treated with severity on the change of the times, Mr. *Bridges* was in no sort accessory to it; nor did he immediately succeed him, (but one *Glendon*) so that he might not enjoy the living till after the Dr's. death, as he died some time before the Restoration.]

*Ibid.* Mr. *Fisher* was assistant to Mr. *B.* and was ejected with him.

ALDERMANBURY, [Perp. C. 1501.] Mr. *Edmund Calamy*, B. D. [A] of *Pemb. Hall, Camb.* The son of a citizen of *London*; born Feb. 1600, and admitted to the university at 15. His inclination to the *Anti-Arminian* party, hindering his preferment there at that time, Bp. *Felton* of *Ely* took notice of him, and made him his chaplain. It is not likely therefore that he should then be of the *Laudensian* faction, as Dr. *W.* insinuates, and there is good evidence of the contrary. He was  
ever

ever after a thankful imitator of the piety, charity, and diligence of that good bishop; and would often mention him with honour. And well he might; for the Bp. directed him in his younger studies, and was very careful that he might not be interrupted in them. Here he studied at the rate of 16 hours a day. He read over the controversies of *Bellarmino* entirely, with all his answerers: also many of the schoolmen; especially *Thomas Aquinas*, in whom he was most exactly versed. He read over *Augustine's* works five times; besides many other eminent authors ancient and modern. The holy scriptures, and commentators upon them, were his daily study. He first had the vicarage of *St. Mary's* in *Swaffham, Cambridgeshire*, where God owned him to do much good; tho' he did not live there, but in the house of Bp. *Felton*, who gave him this living, which he resigned after the Bp's. death, and went to *St. Edmund's-Bury* in *Suffolk*, where Mr. *Burroughs* was his fellow-labourer. He there continued above 10 years, till Bp. *Wren's* articles, and the book of sports, drove him and 30 more worthy ministers out of the diocese. After Mr. *Fenner's* death, he was presented by the earl of *Warwick* to the rectory of *Rochford* in *Essex*, which he accepted, hoping under the wings of such a patron, and a quiet Bp. to have more repose: and so he had; but felt the inconvenience of removing from one of the pleasanter, to one of the most unhealthful airs in *England*; being seized with a quartan ague, which brought upon him a dizziness in his head, which he complained of all his life after; on account of which he avoided the pulpit, and preached in the desk. Upon the death of Dr. *Stoughton*, he was chosen at *Aldermanbury*, in 1639, and his patron followed him to *London*. He was one of those divines who, in 1641, met by order of parliament in the Jerusalem chamber, in order to accommodate ecclesiastical matters. He was for the Presbyterian discipline; but of known moderation towards those of other sentiments. No minister in the city was more followed; nor hath there ever been a week-day lecture so frequented as his; which was attended by many persons of the greatest quality, and that constantly for 20 years together; being seldom so few as 60 coaches. In *Oliver's* time he kept himself as private as he could. In 1659 he joined with the earl of *Manchester* and other great men in encouraging Gen. *Monk* to bring in the King, in order to put an end to the public confusions. He preached before the parliament the day before they voted the King home, and was one of those



those divines who were sent over to him into *Holland*. In 1660, after the King was restored, he was made one of his chaplains in ordinary, tho' neither he nor any of the other Presbyterians preached more than once in that capacity. About this time he was often with his majesty, and was always graciously received. He was very active in order to an accommodation, and had a main hand in drawing up the proposals about church-government, which laid the foundation of the *Savoy* conference. And, being one of the commissioners appointed, he was employed with others in drawing up *exceptions* against the liturgy, and the *reply* to the *reasons* of the episcopal divines.

He was reckoned to have the greatest interest in court, city and country, of any of the ministers, and therefore extremely caressed at first; but soon saw whither things were tending: among other evidences of it, this is one; having Gen. *Monk* for his auditor a little after the Restoration, he had occasion to speak of *filthy lucre*; "and why, said he, is it called filthy, but because it makes men do base and filthy things? Some men (waving his handkerchief towards the general's pew) will *betray three kingdoms for filthy lucre's sake*." He commonly had the chair among the city ministers in their meetings, and was much esteemed for his prudence and conduct. He was one of the Cornhill-lecturers. He refused a bishoprick, because he could not have it upon the terms of the king's declaration; but kept his temper and moderation after he was ejected. Bp. *Wilkins* had such an opinion of his judgment about church-government as to wish he could have conformed, that he might have confronted the bold assertors of the *Jus Divinum* of episcopacy in the convocation; in which he was not allowed to sit, tho' he was chosen by the city ministers, 1661, to represent them. A certain writer had affirmed that he declared before the king and divers lords of the counsel, "that there was nothing in the church to which he could not conform, were it not for scandalizing others." But Mr. *Baxter* answers (*Apol. for Nonconf.* p. 152) "we must testify, who were in his company from first to last, we heard him over and over protest that he took several things in conformity to be intolerable sins."

He preached his farewell sermon a week before the act of uniformity took place, on 2 Sam. xxiv. 14. Upon advising with his friends at court, a petition † for indulgence was

† See Introduction, p. 32.

drawn up, and presented to his majesty. Very soon after this he was imprisoned, *in terrorem*, for preaching an occasional sermon. Lord *Clarendon* represents his preaching at that time as seditious: but it was occasioned entirely by a disappointment with regard to the preacher expected. The case was this: Mr. *Calamy* going to the church of *Aldermanbury*, where he had been minister, with an intention to be an hearer, the person expected to preach happened to fail. To prevent a disappointment, and thro' the importunity of the people present, he went up, and preached upon the concern of old *Eli* for the ark of God. Upon this, by a warrant of the lord mayor, he was committed to Newgate, as a breaker of the act of uniformity. But in a few days, when it was seen what a resort there was to him of persons of all qualities, and how generally the severity was resented, he was discharged by his majesty's express order. He lived to see *London* in ashes; which so affected him, that he took to his chamber, and never came out of it again, but died in a month.

\* WORKS. Several sermons bef. the two houses of P.—and bef. the magistrates of the city.—Sermons at the fun. of Dr. *S. Bolton*; the Earl of *Warwick*; Mr. *Sim. Ashe*, &c.—[A farewell serm. just bef. *Barth.-day* 1662, in the collect. of farewell sermons: where also may be seen—The Serm. for which he was imprisoned soon after his ejection.]—A vindication of himself ag. Mr. *Burton*.—The godly man's ark.—Since his death there was,—A treatise of meditation, printed in a clandestine way, from some imperfect notes taken by a hearer. He had an hand in drawing up the *vindic.* of the *Presbyt. gov.* and *ministry*, 1650: and the *Jus div. ministr. Evang. et Anglicani*, 1654. He was also one of the authors of *Smethynnuus*: a celebrated book before the civil war [written in answer to Bp. *Hall's* Divine Right of Episcopacy. The title of it was a fictitious word, composed of the initial letters of the names of its authors, who were, *S. Marshal*, *E. Calamy*, *T. Young*, *M. Newcomen*, *W. Spurston*.]

*Ibid.* Mr. *Lee* was ejected from the lectureship.

ALHALLOWS, Breadstreet, [R. 1401.] *Lazarus Seaman*, D.D. of *Eman. Col. Cambridge*, [A]. Born in *Leicester*, in but mean circumstances; he was forced therefore soon to leave the college, and to teach school for a livelihood: so that his learning was acquired by himself; and yet, even *Wood* owns him to have been a learned man. He was master of *Peter-house, Cambridge*, and acquitted himself with abundant honour.

nour. [From a printed list of vice-chancellors, proctors, &c. it also appears that he was vice-chancellor there in the year 1653.] A sermon accidentally preached at *Martin's Ludgate*, procured him that lecture; and his reputation there brought him into *Alballow's Breadstreet*, and into the assembly, where he appeared very active, and very skilful in managing controversies in divinity. He was presented by Bp. *Laud* to *Breadstreet* parish 1642, by order of parliament. But *Laud* told the earl of *Northumberland* (whose chaplain *Seaman* was) that out of respect to his lordship, he had, before the receipt of that order, designed him for that benefice. He was a great divine, thoroughly skilled in the original languages; always carrying about with him a small *Plantin* Bible, without points, for his ordinary use. He was well studied in the controversy of church-government, which was the occasion of his being sent by the parliament with their commissioners, when they treated with K. *Charles I.* in the isle of *Wight*; where his majesty took particular notice of the doctor's singular ability in the debates about church-government, which were afterwards printed in the collection of his majesty's works. In his latter days he much studied the prophetic part of scripture. He died in *Sept.* 1675, and left a very valuable library, (the first that was sold in *England* by way of auction) which fetched 700*l.* Mr. *Jenkyn* preached his fun. serm. [on 2 *Pet.* i. 15.] where his character may be seen at large. The following is an extract from it. [He was a person of a most deep and piercing judgment in all points of controversial divinity: nor was he less able to defend than to find out the truth. Among many instances of it, the following is remarkable: Upon the invitation of an honourable lady, who was the head of a noble family, and was often solicited by Romish priests to change her religion, he engaged two of the most able priests they could pick out in a dispute, in the presence of the lord and lady for their satisfaction; and, by silencing them upon the head of *Transubstantiation*, was instrumental to preserve that whole family stedfast in the Protestant religion. He was a most excellent and profound casuist. Scarce any divine in *London* was so much sought to for resolving cases of conscience as Dr. S. He was most able and dextrous in expounding scripture, both in the pulpit and in private discourse, and gave the sense of difficult passages with the greatest perspicuity, so that he might truly be called, *an interpreter, one of a thousand.* Doctrinal light was the great beauty of his sermons; but he took care to



give the warmth of application also. He was a divine himself furnished with all the materials of didactical and practical divinity; and could, upon all occasions, discourse rationally upon any point without labour or hesitation. He was a person of great stability in the truth; not a reed shaken with the wind. He would not debauch his conscience for preferment, but valued one truth of Christ above all the wealth of both the *Indies*.—As a christian, he discovered the greatest contentment with his estate, and the allotments of providence. He was better pleased in being a real pastor to one congregation, than a nominal pastor to a thousand. He was eminent in observing public providences, and in submitting to them. He was deeply and tenderly sensible of the state of Christ's church, and was ever inquisitive how it fared with the people of God in foreign parts; not out of *Athenian* curiosity, but a public spirit. He was eminently open-hearted, and open-handed also to the poor, especially the pious poor. He did *consulere tam modestiæ quam inopiæ*. He ever regarded the modesty of a poor man who could not be clamorous; and in regard both to poor ministers and private christians, was ready to every good work: He was industrious and indefatigable in his calling. Rarely did he allow himself any diverting recreation. The precious jewel of time, how did he esteem it! he would not lose the very filings thereof. Admirable was his prudence in his speech and behaviour. He knew to whom he spoke, when to speak, and how much to speak. He knew how to benefit others by speaking, without insnaring himself. In him practical prudence was joined with intellectual. His wisdom made not only his own face to shine, but by example and counsel he reflected much of the lustre of it upon others. Few persons were more frequently desired to give advice in affairs of difficulty than he. His prudential reservedness was by some accounted excessive severity; but he sometimes knew how to be chearful, tho' in a grave and christian way. His patience in his sickness (considering his natural temper) was great even to admiration. In all his torments, he seldom groaned under them, but never grumbled against him that sent them. He often complained to God, but never complained of him. In the midst of his tortures he admired free grace, and advanced that God who seemed so much to depress him. In the lesson of patience he grew perfect in the school of affliction.]

WORKS. A few sermons bef. the long parl.—Serm. bef. lord mayor, *Apr. 7, 1650*, ag. divisions.—Vind. of the ref. churches concerning



concerning ordinat. in answer to Mr. Simpson's *Diatriba*.—Notes on the *Revelations*; which he presented to Lord *Wharton*; but they were not printed.

ALHALLOWS THE GREAT, [R. 2001.] Mr. *Robert Bragg*, of *Wadham Col. Oxford*. His father was a captain in the parliament's army. When *Oxford* was surrendered he went thither; and, as soon as he was capable, was chosen fellow. Coming afterwards to *London*, he settled in this parish, and gathered a church, of which he continued pastor to the day of his death. He was a man of great humility and sincerity, and of a very peaceable temper. He died *April 14, 1704*, aged 77, as appears from his tombstone in *Bunhill-fields*. He had a son in the ministry among the Dissenters who bore both his names, who succeeded Mr. *Nath. Mather*.

\* WORKS. Fun. Sermon for Mr. *Venning*.—Another for Mr. *Wadsworth*.—He and Mr. *Warham* wrote an epistle before a tract of Mr. *Faldo's* against *Quakerism*.

ALHALLOWS, Honey-Lane; Mr. *John After*. He had been rector of *Beckington*, a sequestered living in *Somersetshire*. After his ejection, by the special favour of the court of aldermen, he lived and died ordinary of *Wood-street* compter.

ALHALLOWS, Lombard-street, [R. 1101.] Mr. *Thomas Lye*, M. A. of *Wadham Col. Oxford*. For some time minister of *Chard* in *Somersetshire*, and one of the triers of ministers in those parts. He was chosen by the parishioners of *Alhallows* to succeed Mr. *Cardell*, who was ejected by the commissioners in 1657. He was eminently useful by his excellent art of catechizing youth, whom by many artifices he enticed to delight in getting knowledge in the best things. Many in and about *London* recounted with pleasure, as long as they lived, his unusual method of instructing them in the first principles of religion; and several owed their first serious impressions to his catechetical exercises; in which he was not satisfied with conveying a little notional knowledge, but did his utmost to set things home upon the heart; suiting himself to the capacity of his young auditory, to whom he always discovered a most tender affection. He died *June 7, 1684*.

\* WORKS. The child's delight; with an English grammar and spelling-book, &c. intermixed with moral precepts.—*Explan. of Assemb. Catech.*—Five sermons in the Morn. Ex.—Fun. Sermon for Mrs. *E. Nicole*,—and one for *W. Hiet*.

ALHALLOWS ON THE WALL, [R. 1001.] Mr. *Samuel Dyer*, M. A. of *Peterhouse, Camb.* Dr. *Lewis* laying claim to this living, Mr. *Dyer*, not willing to dispute it with him, quitted it before *Bartholomew-day*: but then he was ejected from his lectureship at *Lothbury*. He afterwards kept a school at *Mile-End*, for 25 years or more, and was chaplain to ——— *Avery*, Esq. He was congregational in his judgment; and sometimes preached for Mr. *Mead* at *Stepney*. He died A. D. 1700, aged 67. His elder brother, Mr. *Richard Dyer*, was ejected from *Magd. Hall, Oxford*.

ST. ALPHAGE, London-Wall, [RS] Mr. *Thomas Doolittle*, M. A. of *Pemb. Hall, Camb.* \*\* He was born at *Kidderminster*, of religious parents, 1630. He early discovered an inclination to learning. Some of his friends would have had him brought up to the law, and he was actually put upon trial to an attorney; but being set to copy some writings on the Lord's-day, he resolved against that profession, and determined upon the ministry; in which he had Mr. *Baxter*'s encouragement, whose discourses on the *Saints-rest* were blessed for his saving conversion; which was the ground of that peculiar esteem and affection he would often express for that holy man. He was an experienced christian before he was a minister; and as he improved in learning he grew also in grace. When he left the university he came to *London*, where he was soon taken notice of for his warm and affectionate preaching; and the parish of *St. Alphage* being vacant, called him to be their pastor. He accepted it with great diffidence, and applied himself to his work with all his might, and the hand of the Lord was eminently with him; so that to old age he was wont to recollect with thankfulness the divine power that attended his first ministrations. He continued in this place nine years, viz. till the *Bartholomew-aft* passed; when, having carefully studied the terms required, and prayed for the divine direction, he thought it his duty to be a Nonconformist, and cheerfully cast himself and his family upon providence. And he had quick experience of its concern for him; for the day after he preached his farewell sermon one of his parishioners presented him with 20 l. saying, "there was something to buy bread for his children, as an encouragement to his future trust." He then set up a boarding-school in *Moorfields*; and so many were desirous to have their children with him, as soon to require a larger house. Upon the breaking out of the plague, he called his friends together, to seek the divine direction; and, according to their advice,

advice, (on account of those under his care) he removed to *Woodford* bridge, by *Epping* forest, leaving *Mr. T. Vincent* in his house. In this village his family continued healthful; and many resorted to his house for the worship of God. After the sickness, he returned to *London*; and having counted the cost, set up a meeting-house near his own, viz. at *Bunhill-fields*, tho' against the law: and that proving too strait, he erected a large and commodious place in *Monkwell-street*, [now occupied by *Dr. Fordyce* and *Mr. Toller*] where he preached to a numerous auditory, and had many seals to his ministry. The then lord mayor sent for him and *Mr. Vincent* (who assisted him), and endeavoured to dissuade them from preaching, on account of the danger they were in. They told his lordship that they were satisfied of their call to preach the gospel, and therefore could not promise to desist. The Saturday following, a messenger of the king's, with a company of the train-bands, came at midnight to seize *Mr. D.* in his house, but he made his escape. He purposed to have preached the next morning, but was prevailed upon to forbear. Another person, however, readily undertook to preach for him. While he was in his sermon, a company of soldiers came into the place, and the officer cried aloud to him, "I command you, in the king's name, to come down." He answered, "I command you, in the name of the King of kings, not to disturb his worship, but let me go on." Upon which, the officer bid his men fire. The minister, undaunted, clapped his hand upon his breast, and said, "shoot, if you please; you can only kill the body." The people then being all in an uproar, he got away in the crowd unhurt. After this, *Mr. D.* was absent from home some weeks, and, on Lord's days, guards were set before the meeting-house. At length, the justices came, and had the pulpit pulled down and the doors fastened, with the king's broad arrow set upon them. The place being convenient, was soon after used as a chapel for the lord mayor, without any allowance to the owner. Upon a licence granted by *K. Charles* in 1672 \*, *Mr. D.* resumed his place, and moreover set up an academy at *Islington*, and fitted several young men for the ministry; among the rest, his son, who was many years pastor of a church at *Reading, Berks.* When the *Oxford-act* passed, *Mr. D.* removed to *Wimbledon*, and several of his pupils took lodgings in the neighbourhood, and attended his lectures privately. While here, he met with

\* [This is still preserved in the vestry in *Monkwell-street*.]



a remarkable providence. As he was one day riding out with a friend, he was met by a military officer who took hold of his horse; Mr. *D.* asking him what he meant by stopping him on the king's highway, he looked earnestly at him, but not being certain who he was, let him go, and went away threatening "that he would know who that black devil was before he was three days older." Some of Mr. *D.*'s friends were much concerned for him; but, on the 3d day, one brought him the news that the captain was choaked at his table with a bit of bread. After this he removed to *Battersea*, where his goods were seized and sold. In several other places his house was rifled and his person often in danger, but providence favoured his escape, so that he was never imprisoned. At length the toleration gave him an opportunity of returning to his place and people in *Morkwell-street*, where he continued as long as he lived, preaching twice every Lord's day. He had also a lecture there on *Wednesdays*, at which he delivered his exposition of the assembly's catechism. He had a great delight in catechizing, and urged ministers to it, as of special tendency to propagate knowledge, establish persons in the truth, and prepare them to read and hear sermons with advantage. He made religion his business, and was best pleased when taken up in the exercises of it. Scarce any one spent more time in his study, the advantage of which appeared in his own improvement and the better preparations he made for the public; not satisfying himself *to offer to God* or his people *that which cost him nothing*. In his latter years he was greatly afflicted with the stone, and by that and other disorders, more than once brought near the grave; but on his people's fervent prayers, was wonderfully restored. And he was careful to answer the purposes of grace in prolonging his life, under the quickening apprehension that it must have an end. A life prolonged beyond his usefulness was the greatest trial he feared, and God graciously prevented it; for the Lord's day before his death he preached and catechized with great vigour, and was confined but two days to his bed. In the valley of the shadow of death he had such a sense of the divine presence as proved a powerful cordial for his support. He died *May, 24, 1707*, aged 77, and was the last of the ejected ministers in *London*. He was buried at *Bunhill*, and Dr. *Williams* preached his fun. serm. on *2 Cor. i. 12*. After his death was found a solemn and very particular form of *covenanting with God*, which may be seen in the *memoirs* of his life prefixed to his *Body of Divinity*.



• WORKS. A spiritual antidote against sinful contagion in dying times.—Treatise of the Lord's supper.—Directions how to live after a wasting plague.—Rebuke for sin after God's burning anger.—Young man's instructor and old man's remembrancer.—Captives bound in chains made free by Christ their surety.—The Lord's last sufferings.—Call to delaying sinners.—Scheme of the principles of christ. relig.—Swearer silenced.—Love to Christ necessary to escape the curse at his coming.—Earthquakes explained and improved.—Mourner's directory, [*occasioned by the death of his wife.*].—Plain method of catechizing.—Saints convoy to heaven.—Four sermons in *Morn. Ex.*—Since his death: Compleat body of divinity, on assemb. catech. with memoirs of his life prefixed, *fol.*

ST. ANDREW HUBBARD, Little Eastcheap, [R.S.] Mr. *William Wickins*, of *Eman. Col. Camb.* Born at *London* in *Sept.* 1614. Upon leaving the university, he lived some time as chaplain with Sir *Edw. Scot*, of *Scot's-Hall*, in *Kent*. When he came to *St. Andrew Hubbard*, Mr. *Ranew*, the sequestered minister, desiring that he might continue for some time in the house belonging to that living, he yielded to it, tho', as it fell out, much to his own detriment. For a fire broke out one *Saturday* night near where he lived, and burnt with great fury, so that he and his family escaped only with their lives. This calamity he bore with great patience, and so composed a mind, that it did not hinder him from his pulpit-work the very next day. But having borrowed some clothes, he went thro' all the service of the day (which happened to be sacrament-day) as at other times. He continued here 14 or 15 years: but meeting with many discouragements, and his family and charge increasing, some friends (without his seeking) procured his removal to *St. George's* in *Southwark*, another sequestered living, tho' he was insensible of it; and upon the Restoration, one laying claim to it, he readily resigned it, and became preacher at the *Poultry Compter*, where he continued till *Aug. 24*, 1662. It may be mentioned as an instance of his self-denial and generosity, that when after his being silenced, (and he had no great abundance) a gentleman asked him if he did not need assistance, and offered him 5*l.* he replied, "I believe my friend Mr. *E. Lawrence* stands more in need of it," and requested that it might be disposed of to him; as was accordingly done. He was one of those who used to meet at *Sion Col.* and was often concerned in ordaining young ministers. One of the last on whom he laid hands, was the excellent Mr. *M. Henry*, on *May 9*, 1687. He was for some time

in the family of alderman *Forth* at *Hackney*, but finished the course of his ministry at *Newington-Green*, in conjunction first with Mr. *Starkey*, and afterwards with Mr. *Bennet*, who preached his fun. serm. on *Acts* xiii. 36. He was very happy in having constant health, which enabled him to continue an hard student even to old age. Next to the holy scriptures, there was no study more delightful to him than that of the oriental learning, and especially of the *Jewish* laws and customs, in the knowledge whereof he was reckoned by good judges to have had but few equals. The originals of the Old and New Testament were very familiar to him, for he read them chiefly in his closet, without much concerning himself with any translation. He was very chearful in conversation; but commonly would take care before he left any company, to drop something serious and savoury, which made his company profitable as well as pleasant. He was very desirous of doing good to souls: which was his inducement to continue preaching longer than some who had a true value for him thought to be necessary. But when he found by a sudden seizure he was disabled, he readily acquiesced in the will of God. Removing to *London* to be under the immediate care of his near relations, after gradually decaying for about two years, he had an easy and comfortable end. Being asked a little before by a friend, how he was, he, in a very serious and affecting manner, cried out, “help me in praising God for his great mercy to me, that I have perfect ease of body; and blessed be his name, have that too which is much better; even peace of conscience, and good hope towards God through Jesus Christ.” He was buried in *Bunhill-fields*, Sept. 21, 1699, aged 85.

WORKS. A Plea for the Ministry.—Warrant for bowing at the Name of Jesus examined.—Something concerning the Dates of St. *Paul's* Epistles.—And, it is supposed, some others now out of Print.

ST. ANDREW UNDERSHAFT, [R. S.] Mr. *Tho. Woodcock*, of *Kath. Hall. Camb.* Born of a genteel family in *Rutlandshire*. He was a smart disputant, and had the universal character of a learned man. He became Fellow of *Jesus Col.* and Proctor of the University; which office he managed with great applause, both as to exercises and prudent government. In this Col. he gave education to more Fellow-commoners than all *Jesus Col.* Fellows besides, and rendered it a great and flourishing

rishing society. He set up a lecture at *Albhallows* church in *Camb.* where he constantly preached *gratis* at 4 o'clock on the Lord's-day afternoon, and it was well attended both by scholars and town's-people. After his ejection, he and Dr. *Tuckney* lived together in the country; but, for the sake of his sons, he afterwards went to *Leyden*. When he returned to *England* he settled at *Hackney*, and first preached in his own house, and afterwards with Dr. *Bates*, but always *gratis*, having a good estate. He died in 1695. He has 3 sermons in the Morn. Ex.

*Ibid.* Mr. *Thomas Underwood*.

ST. ANNE'S, Aldersgate, [R. S. 1401.] Mr. *Daniel Batcheler*, M. A. of St. *John's* Col. *Camb.*

ST. ANTHOLINS, [R. 1201.] Mr. *Elias Pledger*, M. A. He succeeded Mr. *C. Offspring* in this parish. His farewell serm. was on *Rev. ii. 9, 10*. Having preached at his meeting-house in *Lothbury* he died suddenly, 1676. He has a serm. in Morn. Ex. on the cause of inward troubles.

*Ibid.* Mr. *Tobias Conyers*, [L.] of *Peter-house, Camb.* A very learned and extraordinary person. He was formerly minister of St. *Ethelbert's* in *Bishopsgate-street*.

WORKS. Serm. bef. Lord Mayor and Gen. *Monk*, 1660. —And several little Pieces.—He translated *Arminius's* Judgment on the principal Points of Religion, into *English*.

ST. AUSTIN'S, [R. S. 1721.] Mr. *Simeon Ashe*, of *Eman. Col. Oxf.* [A]. He went seasonably to heaven at the very time he was cast out of the church; being buried the eve of *Bartholomew-day*. [So that he was not actually ejected, but it was death only that prevented it; for he and some others in his situation were well known to have been ready to quit their livings, and had done it intentionally. One of them only desired to live till *Bartholomew-day* (if it might be the will of God) that he might publicly bear his testimony to the necessity of a farther reformation. Pref. to *Contin.* p. 21.] Mr. *A.* began his ministry in *Staffordshire*, near those eminent persons, Mr. *John Ball*, Mr. *Rob. Nicolls*, and Mr. *Langley*, with whom he had a particular acquaintance. But for his non-conformity to the ceremonies, and refusing to read the Book of Sports, he was soon displaced from his living. He gained however a little liberty in an exempt church at *Wroxhal*, under the covert of Sir *John Burgoyne*, and elsewhere under the



Lord *Brook* in *Warwickshire*. He was a christian of the primitive simplicity; and a Nonconformist of the old stamp. He was eminent for a holy life, a chearful mind, and a fluent elegancy in prayer. He had a good estate, and was liberal with it. His house was much frequented, and he was universally beloved. He was chaplain to the Earl of *Manchester* in the wars, and fell under the obloquy of the *Cromwellians* for crossing their designs, and particularly for his vehement opposing the engagement. He had a considerable hand in bringing in *K. Charles II.* Dr. *W.* among other charges against him †, severely censures him for a sermon before the H. of Com. as containing large invectives against the government and governors of the church. Among many sad grievances in it, he mentions "SUBSCRIPTION urged upon all *Graduates* in both universities, and upon all men entering into the *ministry*, as an heavy oppression, driving some promising persons from the office, and ensnaring the consciences of others;—conniving at a scandalous ministry;—the shameful abuse of oaths, particularly the oath of matriculation;—the abuse of church-censures, &c. &c." These were heavy charges, but there was evidently too much truth in them. He was one of the *Cornhill* lecturers. [Mr. *Calamy*, who preached his funeral sermon. (which may be seen in the vol. of farewell sermons,) speaks of him as "a man of great sincerity, humility, benevolence, prudence and patience: as diligent in preaching the gospel in season and out of season, so as not to please the ear, but wound the heart; seeking not the applause of the people, but the salvation of souls: as eminent above most in prayer: and as maintaining great acquaintance and communion with God. He died as he lived, in great consolation and chearful exercise of faith, molested with no fears nor doubts, and conversing much to the edification of those about him." "When I was with him (says Mr. *Calamy*) he took occasion to complain much, and not without just cause, that ministers, when they met together, discoursed no more of Christ and heaven, &c. professing that if God should restore him, he would be more careful in his discourse. He exhorted me and other ministers to preach much of Jesus Christ, and to speak of Christ to him; saying, *When I consider my best duties, I sink, I die, I despair; but when I think of Christ, I have enough; he is all and in all. I desire to know nothing but Jesus Christ and him crucified, &c.*" The morning before he died, he said "It is one

† See these refuted at large in Dr. C.'s *Contin.* p. 4, 5.



thing to speak of Christ and of heaven, and another thing to feel the consolation of Christ and of heaven, *as I do*;" (clapping his hand upon his breast): and at another time, "the comforts of a holy life are real, and soul-supporting. I feel the reality of them, and you may know by me, that it is not in vain to serve God."]

• WORKS. Sermons before the Parl.—Several before the Magistrates on pub. occas.—Fun. Serm. for Dr *Spurflower's* only child;—Mr. *Jer. Whitaker*;—Mr. *Ralph Robinson*;—Mr. *Rob. Strange*;—Mr. *Tho. Gataker*;—Mr. *Rich Vines*;—and the Countess of *Manchester*.—Also several Prefaces to the works of others. He published, *The Power of Godliness*, and—*A Treatise on the Cov. of Grace*, by the famous old Nonconformist, Mr. *John Ball*, who committed to him all his MSS. To the former of these Mr. *Ashe* wrote an Introduction.

BARTHOLOMEW, Exchange, [R. S. 1001.] Mr. *Philip Nye*, [A.] of *Oxford* university, where he was a very hard student. In 1630, he was curate at St. *Michael's*, *Cornhill*. In 1633, he went into *Holland*, to be free from impositions. He returned at the beginning of the long parliament, and by the E. of *Manchester's* favour, became minister of *Kimbolton* in *Huntingdonshire*. In 1643, he, with Mr. *St. Marshal*, was sent with the commissioners from the parliament into *Scotland*, to move for assistance from thence. He had a great concern in choosing the members of the assembly of divines, in which he was one of the *dissenting* brethren. He succeeded Dr. *Reeve* in the rectory of *Aston*. He was one of the chaplains who attended the commissioners to *Charles I.* in the isle of *Wight*, 1647. He was made one of the *triers* of ministers in 1653; and was a principal person in managing the meeting of the *congregational* churches at the *Savoy*, by the *Protector's* order; where the *declaration* of the faith, order, and practice of the congregational churches in *England*\* was agreed upon by their elders and messengers, Oct. 12, 1658. He had a great knowledge in the disciplinarian controversy: there was scarcely a book written upon the subject which he had not read. Soon after the Restoration, there was an order of parliament for lodging his papers with the Abp. of *Cant.* at *Lambeth*, where they yet remain. [He was a great politician, insomuch that] it was debated in

\* This was printed in 1659, and the year following translated into Latin by Professor *Hornbeck*, and published at the end of his *Epist. ad DURÆM. de Insuperend.*

council for several hours, whether he (with *John Goodwin* and *Hugh Peters*) should be excepted for life; and it was concluded, "that if he should hereafter accept or exercise any office, ecclesiastical, military or civil, he should, to all intents and purposes, stand as if he had been totally excepted. [See act of indemnity, 12 Car. II.] After his ejection [he preached privately, as opportunity offered, to a congregation of Dissenters] till the year 1672, when he died, aged 76, and left behind him the character of a man of uncommon depth, who was seldom or never outreached. He had a compleat history of the old *Puritan Dissenters* in MS. which was burnt, at Alderman *Clarkson's*, in the fire of *London*,

- WORKS. Lett. to his brethren in *Scotland* on success of affairs there, 1643.—Exhort. to take sol. league and cov.—Excel. and lawf. of dit. in a speech to H. of Com.—Epist. Disc. about Toleration.—Keys of Kingdom of Heaven, and the power thereof. Mr. *Ant. Sadler* examined about his dealing with the *Triers*.—The Principles of Faith presented to Committee of Parl. for Relig.—Beams of former Light, shewing the Evil of imposing doubtful Forms upon Ministers, &c.—Case of great and present Use.—The Lawfulness of the Oath of Supr. and Power of the King in eccl. Affairs. (The 2d. edit. dedicated by his son to *James II.*)—Vind. of Dissenters, proving their Congr. not inconsist. with King's Suprem.—Some Account of the Nature of Ecclef. Courts.—Lawfulness of hearing Ministers of Ch. of *England*.—Serm. bef. citizens of *London*, 1659.

*Ibid.* Mr. *John Loder*, [L]. A valuable worthy man. He is interred at *Bunhill-fields*, where the inscription on his tomb shews that he died Dec. 30, 1673.

BENNETT-FINK, [D. or Perp. C. 1001. Mr. *Samuel Clark*, A. B. \*\* of *Eman. Col. Camb.* After his death, a narrative of his life was found in his study, drawn up by himself, without any design of having it exposed to public view. It is prefixed to the last volume of his lives, and the following account of him is extracted from it. He was born of pious parents at *Woolston* in *Warwickshire*, where his father was a godly, able, faithful, and useful minister above 40 years. He was put to school at *Coventry*, where (falling among dissolute lads) he degenerated from the principles of his first education, tho' not without frequent checks of conscience. At the university he was under the care of Mr. *Thomas Hooker*, where he did not answer his father's care, nor the

the means he enjoyed, being (as he afterwards thought) a stranger to a work of grace in his heart, tho' in the sight of the world he was blameless. When he commenced B. A. his father, having but a small income, took him home; where he fell ill of the small-pox, and was restored beyond expectation. Soon after he was sent for by a gentleman to instruct his children, and to assist Mr. *Slader*, the minister of *Knowle*, in *Warwickshire*. The family in which he lived was prophane, and he was too soon reconciled to it; but was quickly invited to assist Mr. *Byrem*, of *Thornton* in *Cheshire*. In the family there he was exposed to some great temptations, but it pleased the Lord in mercy to hedge up his way with thorns; and by striking him with extraordinary terror, to bring him to reflection and deep humiliation; and by degrees to give him some comfort in believing and applying the promises of free grace in Christ Jesus. He here met with trouble from a malicious person, who prosecuted him for the omission of some ceremonies; on which account he resolved to leave that place and come to *London*: but meeting with some godly persons of *Wirral*, who had heard him preach, they importuned him to come among them at *Shotwick*. There being scarce a constant preacher besides himself in that part of the country, people came 6 or 7 miles round to hear him. At this place he found the first seals of his ministry, being an instrument in converting many souls to God. Here he set up meetings for prayer and conference, which were held at the houses of the richer people by turns; at which questions were discussed which he had previously proposed. The benefits arising from these friendly associations he found to be many and great. Hereby knowledge was increased, so that (says he) "I never was acquainted with more understanding christians in all my life, tho' the best of them went in russet coats and followed husbandry." Hereby holy affections were kindled and kept alive. Mutual love was promoted; so that all the professors, living within 10 or 12 miles asunder, were as intimate as if they had been of one household. The necessities of the poor being known, were provided for. The weak were strengthened, the mourning comforted, the erring reclaimed, the dejected raised, and all mutually edified in their holy faith. Moreover they hereby enjoyed opportunities for private fasts and days of thanksgiving, as there was occasion.—He here married a pious, humble, prudent, and sweet-tempered person, the daughter of a minister of *Bedworth*. But having been here about 5 years, he was afresh prosecuted



prosecuted for the omission of ceremonies; and his enemies were so inveterate that they would not suffer him to preach a farewell-sermon. Just at this time he received a letter from the mayor, aldermen, old Mr. *Fenn*, and other godly people in *Coventry*, importuning him to preach a lecture there on *Lord's-day* afternoons and *Tuesday* mornings. He complied, and was at first treated with respect, but could not be quiet long; for Dr. *Buggs*, who had engrossed both the livings, seeing his hearers leave him, soon discovered his enmity against Mr. *C.* and having power of both the pulpits, denied him entrance into either. The corporation having another church, at the end of the town, in their disposal, appointed him lecturer there. But the Dr. having his spies about him, thought he had got some advantage against him for some expressions he had used in the pulpit, and commenced a prosecution against him before the Bp. (*Moreton*), who forbid his preaching in his diocese; but Mr. *C.* having a licence from the Abp. (*Abbot*) he refused obedience. The affair however caused him trouble; and the new mayor being a friend of the Dr's, he was obliged to quit this lectureship; upon which he assisted his father, who lived near the city. *Robert Lord Brook* invited him to be his domestic chaplain; but, being married, he declined it. However, he found his lordship a fast friend to him ever after. About this time he was applied to by the magistrates of *Warwick* to preach a lecture there, but was opposed by the vicar. The earl of *Warwick* however made him his chaplain, and, by a letter to the vicar, engaged him to admit him as his assistant. In this capacity, for about 5 years, God was pleased greatly to bless and succeed his labours, and particularly in the *Lord Brook's* family, who resided mostly in the castle. But these things excited the envy of Mr. *Hall* the vicar, who sought to pick quarrels with him, and caused him often to be presented for the omission of ceremonies; but the Bp. shewed him favour. At length Mr. *H.* being impatient of his continuance, came to pull him out of the pulpit, and, by his clamours, actually obliged him to give over. He then complained of him to Abp. *Laud*, and threatened to prosecute him in the high-commission court, but providence so ordered it, that he heard no more of the matter. About this time the minister of *Alcester* died, and *Lord Brook* gave Mr. *C.* the living, to which he was also unanimously chosen by the people. This place was very prophane, but Mr. *C.'s* public and private labours were the means of working a great reformation. Soon after



after he was settled here, the book of sports came out, and he was often threatened for refusing to read it; but it pleased God to preserve him from any suffering on account of it. On this occasion he preached largely on the doctrine of the Sabbath, and observed a remarkable judgment upon two of his neighbours; who, encouraged by that book, and in contempt of his ministry, dared to prophane that holy day. (See his examples, p. 153.) These, seconding the word, struck a great awe into the hearts of many, and restrained them from the like disorders. He continued here about 9 years, in which time many were converted and others edified in the faith; and the town, which before was called drunken *Alcester*, was now exemplary. The *et cætera* oath threatened new dangers. Many ministers in that diocese met and drew up a petition to the king, which Mr. C. and Mr. *Salway* presented to his majesty, then at *York*; to which he answered, that they should not be molested for refusing the oath till the parliament met. Another petition was then drawn up, and sent by the same persons. Mr. C. being in *London* after the differences between the king and parliament grew so high, was unexpectedly recommended to preach at *Bennet-Fink* church, then vacant, and as unexpectedly chosen. He accepted the call, upon condition of his returning to *Alcester* when the storm was over. He accordingly did so. But finding many of his people led away by sectaries, and several young men set up for preachers, so that he was not likely to be comfortable or useful there any more, and having provided a godly minister for them, he resolved to return to *Bennet-Fink*. In 1660 he presented the address of the *London* ministers to the king, on occasion of his publishing his declaration concerning ecclesiastical affairs. In 1661, he was made a commissioner for reforming the Book of Common-Prayer. In 1666, he removed from *London* to *Hammer-smith*. He was 7 or 8 years a governor, and 2 years president of *Sion-College*. Having given a list of his writings, he closes his account of himself thus: "I mention these things, not seeking my own praise and glory, (for I am less than the least of all God's mercies) but to give glory to God, who enabled me to do so much work, wherein I hope I was serviceable to him and his church, without the neglect of my work in the ministry." In this he continued 40 years, till the act of uniformity took place: upon which he laid aside his ministry, and attended the church of *England*, both as an hearer and a communicant; for (as he says) he durst not separate from it, nor was he satisfied  
about

about gathering a private church out of a true church, as he judged the church of *England* to be. He continued 20 years in this retirement; but his time was not lost. He employed great part of it in revising the books he had published, and in writing others, which have been very useful, especially to persons of the middle rank, who, by his industry, have got much profitable knowledge. In the latter end of *December* 1682, the decays of nature came violently upon him, and at length he was unable to help himself, and began to falter in his speech; yet his understanding remained clear to the last. As upon other occasions, so now more especially, he was often speaking of his change, and his conversation was savoury, such as became a dying person. He discovered a lively sense of eternity upon his spirit, and a comfortable assurance of his own title to a blessed eternity. On *Dec.* 25, 1682, having blessed those about him, he resigned his soul into the hands of his Father, being aged upwards of 83 years. He had two sons ejected. [One of them was Mr. *Samuel Clark*, of *Grendon* in *Buckinghamshire*, (the author of the *Annotations* on the Bible); the other, Mr. *John Clark*, of *Hungerford*.] The whole which his family gave up for conscience-sake was not less than 600 l. *per annum*. A great grandson of his (Dr. *Samuel Clark*) was pastor of a congregation of Protestant Dissenters at *St. Albans*. [He was father to the late Mr. *Samuel Clark* of *Birmingham*; formerly assistant to Dr. *Doddridge*, in his academy; and afterwards to his successor, the present Dr. *Caleb Ashworth* of *Daventry*; and was killed, by a fall from his horse, 1769, aged 42.—See his character in Dr. *Ashworth's* funeral sermon for him.]

• W O R K S. A Martyrology, with the Lives of 32 Divines.—The Lives of sundry eminent Persons.—The Marrow of Eccl. History, with Cuts.—The Marrow of Divinity, with sundry Cases of Conscience.—His Examples (these in folio).—The Life of our blessed Saviour.—Disc. ag. Toleration.—A Sheet in Defence of Tythes.—Sermons on partic. Occasions.—Description of *Germany*.—Hist. of *Hungary*.—Descript. of the 17 Provinces of the *Netherlands*.—Lives of *English* Warriors.—Duty of every one that intends to be saved.—English Dictionary.—President for Princes.—A Book of Apothegms.—A Looking-glass for Persecutors.—Account of the *Spanish* Invasion and Powder-plot.

ST. BENNETT'S, Sheerhog, [R. S.] Mr. *Nebemiah Benton*, M. A. of *St. John's Col. Camb.*

*Ibid.* Mr. *Nicholas Lockyer* : also of *PANCRAS*, Soper-Lane, [S]; of *New-Inn Hall*, *Oxf.* Born in *Somersetshire*. He succeeded Mr. *F. Rouse* in the provostship of *Eaton Col.* in 1658, of which he was deprived soon after the Restoration. He was succeeded by Dr. *Nich. Monk*, brother to the famous General, in 1660. He had been the *Protector's* chaplain. His writings speak him to have been very zealous and affectionate; earnestly bent upon the conversion of souls. He continued preaching till his death, which was in 1683.

‘WORKS. Several Serm. bef. the Lords and Com. and on other pub. occas.—Some Sermons on Sincerity.—Balm for bleeding *England* and *Ireland* in 20 Serm.—Christ's Communion with his Church.—Spiritual Inspection, or Review of the Heart.—Memorial of God's Judgments.

ST. BENNETT'S, Paul's-Wharf, [R. 1001.] Mr. *John Jackson*. See *Mouldsey* in *Surrey*.

BLACK-FRIARS, [or as in MS. *St. Anne's* near *Aldersgate*, R. 1401.] Mr. *John Gibbon*, B. D. son of Mr. *John Gibbon* of *Waltham*, [A]. He was a very learned and judicious man, and of great modesty. He died of a consumption, not long after his being silenced. He printed 2 sermons in *Morn. Ex.* He that peruses these, will regret that no more of his works should have been published.

ST. BOTOLPH'S, Aldgate, [V. 5001.] Mr. *Zachary Crofton*. A quick and warm, but upright man. An acute, learned, and solid divine, and an excellent christian. He was born, and for the most part educated, in *Dublin*, being related to Sir *Ed. Crofton*, Bart. In the *Irish* troubles, he fled into *England*; and when he came on shore, had but a groat, which he spent the first night at his quarters. He was pastor of a church at *Wrenbury* in *Cheshire*, where he met with much trouble, of which there is an account in his pref. to his *Bethshemesh clouded*. He was turned out from *Wrenbury* for refusing the engagement, and appearing very zealous to dissuade others from taking it. Before his settling at *Aldgate*, he was some time minister at *St. James's*, *Garlickhithe*. Not long after the Restoration, he had a hot contest with Bp. *Gauden* about the obligation of the *solemn league and covenant*. The Bp. was for cancelling it entirely. Mr. C. did not plead for it as binding any man to rebellion, or to any thing unlawful; but as obliging every one that took it, in his place and calling, to endeavour reformation; to be  
against



against schism, popery, prelacy and profaneness, and to defend the king. Many writings passed on both sides : but at length they who had the upper-hand, (as hath been usual in the like cases) backed their arguments with force, to make them unanswerable. Mr. C. was sent prisoner to the Tower ; where, when he continued long, at a vast expence, at a time when he had a wife and 7 small children, he sought to get an *habeas corpus* ; but his life being threatened, he was glad to let the motion fall, and at last to petition for his liberty, which with some difficulty he obtained. But going into *Cheshire*, he was there imprisoned again. When he procured his liberty, he set up a grocer's shop to maintain his family. While he was in the Tower, he attended the chapel-service ; being against separation from the parish churches, tho' he himself could not use the Common-prayer as a minister, or the ceremonies. Some who thought his conduct unlawful, wrote against it. He replied with sharpness ; and divers writings were published on both sides, about such communion. He afterwards took a farm at *Little Barford* in *Bedfordshire*. In the time of the plague, his son and daughter (whom he had set up in business in *London*) went down to him, but could not be admitted into the town, and were kept in little huts at a distance, he hiring a man to look after them. They all died, and Mr. C. took good care of the man's children. He then removed to *London* (bringing one of the daughters to be his servant), and set up a school in the parish of *Aldgate*, having sometimes above 100 scholars, in which he continued to his death.

W O R K S. Bethshemesh clouded, or Animadv. on the Rabbinical Talmud of Rabbi *John Rogers*.—Catechizing God's Ordinance.—The People's Need of a living Pastor, a Fun. Ser. for Mr. *John Frost*, with an Acc. of his Life and Death.—The Virtue and Value of Baptism, a Ser. on *Heb. x. 22*.—Right re-entered, &c. an Account of his Return to his Ministry.—Malice against the Ministry manifested.—*Felix Scelus*, &c. in sundry Sermons.—The Pursuit of Peace, a Ser. *March 29, 1660*.—Altar-worship, or bowing to the Communion-Table considered.—*Fraterna Correptio*, the Saints Zeal against sinful Altars.—A serious View of Presbyters Re-ordination by Bps.—*Analepsis*, in ans. to Dr. *Gauden's* endeavours to invalidate the *sol. league and cov.*—*Analepsis Analepthe*, in ans. to a Piece ag. the former.—*Berith Anti Baal*, or *Zachary Crofton's* Appearance before the prelatial Justice of Peace, &c. a Rejoinder to Dr. *Gauden's* Vindication.—Reformation not Separation ; a Plea for Communion with the Church, &c. in a Letter from the Tower



to R. S. July 20, 1661.—The hard Way to Heaven, a Sermon at *Kath. Creed Church*, after his Release, on *Matth. vii. 14.*—The Saints Care for Church Communion, in sundry Sermons at *Duke's Place.*—A Defence against the Fears of Death; Meditations, &c. in the Tower.—*Grammaticus Analyticus.*—Repentance not to be repented of, a Sermon in Morn. Ex. Also several Prefaces before the Writings of others. There was a Piece published in 1661, intit. *Mr. Crofton's Case* soberly considered, &c. written with judgment, and dedicated to the Earl of *Clarendon.*

ST. BOTOLPH, Bishopsgate, [R. S.] Mr. *Samuel Lee*, M. A. of *Wadham Col. Oxf.* He was the only son of an eminent citizen of *London*, who died in much esteem, and at a good old age, possessed of a considerable estate, which this his son enjoyed some years after his aged mother's decease. He had his first education under Dr. *Gale* at *St. Paul's* school, and at the university, under Dr. *Wilkins*, afterwards Bp. of *Chester.* There he increased considerably in knowledge and grace. At length he was chosen fellow of the college, and afterwards proctor of the university, in the year when Dr. *Owen* was vice-chancellor. About this time he compiled his *Temple of Solomon* in folio, and printed it at the request and expence of the university. He afterwards repaired to *London*, and fixed in this living of *Bishopsgate*, where he bestowed his labours with good acceptance for 3 or 4 years, till the *Barth.-act* passed, by which he was ejected and silenced. He was often admonished by his learned and pious tutor (who conformed at the Restoration) to come into the established church; but he thought it his duty to see with his own eyes, and chose to act in a narrower sphere. He was congregational in judgment, but eminent for a catholic spirit and extensive charity. He was a minister of an independent congregation many years at *Newington-green.* He was a considerable scholar; understood the learned languages well; spoke *Latin* fluently and elegantly; was a great master in physics and alchemy; and no stranger to any part of polite and useful learning. He was eminent for charity to the poor, and was highly bountiful to the *Hungarian* ministers when they were in *England.* The times proving dangerous, and he being of a timorous temper, left a good estate, about 1686, for the sake of peace and a quiet mind, and went to *New-England*; where he was received with respect, and chosen pastor of a congregation at *Bristol.* He continued there but about 3 years; for hearing of the glorious Revolution in his native country, in 1688, he

was

was willing to taste the fruits of it, and was so eager to return, that he took ship, with his wife and family, in the midst of winter. In his passage he met with such opposition from the winds, that the ship was driven upon the coast of *Ireland*, where being attacked by a *French* privateer, they fought for some hours. Their ship was set on fire several times, and in danger of sinking. At length they were forced to surrender themselves prisoners. It was remarkable that, before he went on board, he discovered to his wife a strong impression upon his mind of being taken captive. They were continued cruising for some weeks after, exposed to all the extremities of wind and weather, and about *Christmas* the ship was carried as a prize into *St. Malao's* in *France*, and he, his wife, daughter, and two servants were kept there for some time. But they, unknown to him, were shipped off for *England*, while he, by the king's order, was kept behind. Hereupon, thro' grief to have his wife and child taken from him, and to be left alone in a country where he was a perfect stranger, he presently fell into a fever, of which he died in a few days, in the possession of those very enemies whom he all his days had the most dreaded, in the 64th year of his age.

• WORKS. Account of *Solomon's Temple*, fol.—Triumph of Mercy in Chariot of Praise--Joy of Faith.--Disc. on the ten Tribes.--A Latin Tract on the *Rev. De excidio Antichristi*.—Contemplat. on Mortality; dedicated to his ancient Father.—A Sermon on Judgment.—Three Sermon in *Morn. Ex.*—*Ecclesia Gemens*: two Disc. on the mournful State of the Church, &c.—*Israel Redux*; including a Piece by *Dr. Gi. Fletcher*, to shew that the *Tartars* are the Posterity of the ten Tribes of *Israel*.—The Life of *Mr. Jobu Rowe*, prefixed to *Mr. R's Immanuel*.—He left a MS. on *Rev. xi*.

ST. BRIDES, *Mr. John Herring*.

—*Mr. Thomas White*. He had been mentioned as ejected from hence, but it seems this was a mistake: the place of his ejection is uncertain. He was a man of great humility and sincerity, and an excellent practical useful preacher. There is a preface to the 2d edit. of his *Art of Div. Medit.* by one *R. A.* (probably *Mr. Rd. Allein*), which says, "All that knew him, honoured and loved him. He was a burning and shining light: he was too bright a star to shine longer in the terrestrial world. God made use of him to turn many unto righteousness; and now he shines in the kingdom of his father." He died about 1672. He was some time a preacher at *St. Andrew's, Holborn*,  
and

and at *St. Anne's, Alderfgate*. He seems not to have been settled pastor, but lecturer only in the places where he preached. He was a general scholar, and was Mr. *Chillingworth's* Amanuensis. He was much esteemed and protected at the chapel at *Ludgate* by Bp. *Sheldon*, and often very kindly treated by him.

• WORKS. A Method, &c. for the Art of Divine Meditation, (one of the best books we have upon that subject.)—Observations on the 5th, 6th, and 7th Chapters of *Matthew*.—A Treat. of the Power of Godliness.—A Manual for Parents, containing Directions in reference to Baptizing, Correcting, &c.—A Directory to Christian Perfection.—A Treatise of blasphemous and other wandering Thoughts, &c.—Directions for our Thoughts and Words, &c. with Comforts to weak (not careless) Christians.—Brief Directions for the right managing a Christian Family; on *Gen. xviii. 19*.—A little Book for little Children.—Two Sermon. in Morn. Ex.

BRIDEWELL, [S] Mr. *George-Fowler*, M. A. A good man, and much esteemed and loved in the city. He died at his house in *Islington*.

CHARTER-HOUSE, Mr. *George Griffyth*, M. A. Who was also a week-day lecturer at *St. Barth.'s-Change*. He was very conversible, and much the gentleman. He was reckoned a man of great invention and devotion in prayer. In his younger years he was much followed, but when he grew old his congregation declined. His usual place of meeting, towards the close of his life, was at *Girdler's-hall*.

CHRIST-CHURCH, [V] Mr. *William Jenkyn*, M. A. of *St. John's Col. Camb.* His grandfather was a gentleman of a considerable estate at *Folkstone* in *Kent*. He sent his eldest son (the father of this Mr. *Jenkyn*) to *Cambridge*, designing him for some eminent church-preferment. Falling there under Mr. *Perkins's* ministry, he was brought to great seriousness, and embarked with the Puritans. His father discovering this upon his return, and disliking that sort of people, was pleased to disinherit him of the main body of his estate. Finding his company disagreeable to his father, he removed to Mr. *Rd. Rogers's* of *Wethersfield*, an old Puritan minister, and there diligently prosecuted his studies, till being ordained, he was fixed minister of *Sudbury* in *Suffolk*, where he was signally useful to many, by preaching and catechizing, and adorned all by a holy conversation. Here he married the granddaughter



of Mr. *John Rogers* the Proto-martyr in the Marian days, by whom he had this Mr. *W. Jenkyn*, born at *Sudbury*, 1612. His father died when he was very young. The grandfather before-mentioned, then living at *Folkstone*, seemed extremely softened upon his son's death, and sent for his grandson, promising to take care of his education. He lived with him much beloved till nine years old, when his mother, fearing he should want a religious education there, recalled him home, to the great displeasure of the old gentleman. She and her second husband were very careful to train him up in serious piety. He made quick advances in school-learning, and was sent to *Cambridge* at 14, and placed under Mr. *A. Burgefs*. He pursued his studies with great success, and his progress in piety was as eminent as in learning. His company was earnestly courted by some young wits of the university, for his sprightly genius; but perceiving their looseness, he waved an intimacy with them. He began not to preach of a considerable time after he had commenced M. A. Soon after he appeared in public he was chosen lecturer of *St. Nicholas Acons, London*; and called thence to *Hithe*, near *Colchester* in *Essex*, where he first married. The aguishness of that place, and the solicitation of his *London* friends, brought him back to the city, about 1641, where he was chosen minister of *Christ-Church*, and some months after, lecturer of *St. Anne, Black-friars*. He continued to fill up this double station with great diligence and acceptance, till, upon the destruction of the monarchy, he refused to observe the public thanksgivings appointed by the parliament. For this he was suspended from his ministry, and had his benefice of *Christ-Church* sequestered. This induced him to retire to *Billericay* in *Essex*. Upon his return to *London*, after 6 months, he was sent to the Tower for what was called *Love's Plot*. Upon a petition, (for which some have censured him) the parliament voted him a pardon, and an immediate discharge from prison and sequestration. Mr. *Feak*, the noted fifth-monarchy man, having been put into *Christ-Church* by the government, upon his sequestration, he forbore to eject him. But his parishioners, being earnest to enjoy his labours, set up a lecture for him on Lord's-day mornings at 7 o'clock, and raised a considerable subscription for it. In this and his lecture at *Black-friars* (out of which he had not been ejected) he continued till Dr. *Gouge's* death, when he was chosen pastor of that church. Mr. *Feak* afterwards becoming obnoxious to government, was removed, and



the governors of *St. Bartholomew's* hospital presented Mr. *J.* to it afresh. Here he exercised the ministry morning and afternoon to a crouded congregation, with eminent success upon many, and particularly upon several occasional hearers. He was very cautious of touching upon any thing that might give umbrage to the government, when he knew so many eyes were upon him; but wholly applied himself to *preach Christ, and him crucified*. In this course, he was some years upon the names given to Christ in scripture, and preached over the epistle of *Jude*, which he afterwards printed. He could not be satisfied to desist from the ministry upon the act of uniformity; but still preached in private as he had opportunity. Upon the *Oxford*-act, (not being free to take the oath) he retired to his own house at *Langley* in *Hertfordshire*, and preached there every *Lord's-day*, where, thro' the good providence of God, he met with but little disturbance. Upon the indulgence, 1671, he returned to *London*, where he had a new meeting-place erected in *Jewin-street*; he soon raised a numerous auditory there, and was chosen lecturer at *Pinner's-hall*. After the indulgence was revoked, there was so far a connivance, that his exercises on *Lord's-days* continued undisturbed, till that terrible storm broke out against the Nonconformists in 1682. Then he continued to preach from place to place, where he could do it most secretly, and out of the reach of his vile informers. But at length, on *Sept. 2, 1684*, being with Mr. *Reynolds*, Mr. *John Flavel*, and Mr. *Keeling*, spending the day in prayer with many of his friends, in a place where they thought themselves out of danger; the soldiers broke in upon them in the midst of the exercise. All the ministers made their escape, except Mr. *Jenkyn*. [Mr. *Flavel* was so near, that he heard the insolence of the officers and soldiers to Mr. *J.* when they had taken him; and observes, in his diary, that Mr. *J.* might have escaped as well as himself, had it not been for a piece of vanity in a lady, whose long train hindered his going down stairs, Mr. *J.* out of his too great civility, having let her pass before him.] Being carried before two aldermen, Sir *James Edwards* and Sir *James Smith*, they treated him very rudely, well knowing it would be acceptable above. Upon his refusing the *Oxford*-oath, they committed him to *Newgate*, rejecting his offer of 40*l.* fine, which the law impowered them to take, tho' it was urged that the air of *Newgate* would infallibly suffocate him. He petitioned the king for a release, which was backed by an assurance from his phylicians, that

his life was in danger from his close imprisonment. But no other answer could be obtained than this, “*Jenkyn* shall be a prisoner as long as he lives.” [This was most rigorously adhered to, for he was not suffered to go to baptize his daughter’s child, tho’ a considerable sum was offered for his liberty to do it, with security for his return.] The keepers were ordered not to let him pray with any visitants; even when his daughter came to ask his blessing, he was not allowed to pray with her. Upon his confinement, he soon began to decline in his health, but continued all along in the utmost joy and comfort of soul. He said to one of his friends, “What a vast difference is there between this and my first imprisonment! then I was full of doubts and fears, of grief and anguish; and well I might, for going out of God’s way and my calling, to meddle with things that did not belong to me. But now, when I was found in the way of my duty, in my master’s business, tho’ I suffer even to bonds, yet I am comforted beyond measure. The Lord sheds abroad his love sensibly in my heart; I feel it, I have assurance of it.” Turning to some who were weeping by him, he said, “Why weep ye for me? CHRIST lives; he is my friend, a friend born for adversity; a friend that never dies. Weep not for me, but weep for yourselves and for your children.” He died in *Newgate*, Jan. 19, 1685, aged 72, having been a prisoner there four months, where, as he said a little before his death, a man might be as effectually murdered as at *Tyburn*. [A nobleman having heard of his happy release, said to the king, “May it please your majesty, *Jenkyn* has got his liberty.” Upon which he asked with eagerness, “Aye, who gave it him? The nobleman replied, “A greater than your majesty, the King of kings,” with which the king seemed greatly struck, and remained silent.] Mr. *J.* was buried by his friends with great honour at *Bunhill-fields*, where he has a tombstone with a *Latin* inscription.

\* WORKS. Expof. on *Jude*.—The Busy Bishop, in Anfw. to *J. Goodwin*’s *Sion Col.* visited—Vindicat. of this ag. his Reply. [A Fun. Serm. for Dr. *Gouge* of *Blackfriars*, with his Character at large.]—Another for Dr. *Seaman*, (some Reflections in which occasioned great Heats.) [N. B. He had particularly charged some of the conforming clergy with preaching the Sermons of the Puritans, at the same time that they treated them with contempt.]—In defence of what he had said, he wrote *Celeuma, seu clamor ad Theol. Hierarchiæ Angl.* in anf. to a *Vind.* of the Conf. Clergy.—

This

This being answered in *Latin* by Dr. Grove, he wrote a *Latin* reply.—He has three Sermon. in *Morn. Ex.*

ST. DUNSTAN'S IN THE WEST, [V. 1801.] *William Bates*, D. D. Born Nov. 1625. [In giving some account of him, says Mr. *Howe*, one cannot omit taking notice of the graceful mien and comeliness of his person, which was adapted to command respect in that public station for which providence designed him. His concern lay not only with † *mean men*, (tho' he knew how to condescend to the meanest) he was to stand before kings. It is well known in what relation he stood to one ‡, as long as was convenient for certain purposes; and how frequent occasion he had of appearing (never unacceptably) before another §. His aspect was decently grave and amiable, such as might command both reverence and love. To use his own words (concerning alderman *Ashhurst*) “ a constant serenity reigned in his countenance; the visible sign of the divine calm in his breast.” His natural endowments were much beyond the common rate.] His apprehension was quick and clear: his reasoning faculty acute and ready, so as to manage an argument to great advantage. His judgment was penetrating and solid: his wit never light or vain, tho' facetious and pleasant, by the help of a vigorous and lively imagination, always obedient to reason. His memory was admirable, and was never observed to fail; nor was it impaired to the last. He could repeat, *verbatim*, speeches which he had made on particular occasions, tho' he had not penned a word of them; and he constantly delivered his sermons from his memory, which he sometimes said, with an amiable freedom, he continued to do when he grew in years, partly to teach some who were younger, to preach without notes. He was generally reputed one of the best orators of the age. His voice was charming: his language always neat and fine; but unaffected, free and plain. His method in all his discourses might be exposed to the severest critics. His style was inimitably polite, yet easy, and to himself the most natural. His frequent and apt similitudes and allusions (the produce of a vivid fancy, regulated by judgment and sanctified by grace) greatly served his pious purpose, to illustrate the truth he designed to recommend, and give it the greatest advantage for entering the mind with light and pleasure, so as at once to instruct and delight

† Prov. xxii. 29.

‡ Charles II. to whom he was chaplain.

§ King William III.



the hearer. That fine way of expressing himself (which some were disposed to censure) was become habitual to him, and he pleased others by it much more than himself; for he commended Mr. *Baxter* “for the noble negligence of his stile,” and says that “his great mind could not stoop to the affected eloquence of words.”—His learning was a vast treasure, and his knowledge of books so great, that one who was as great a pillar and as bright an ornament of the church of *England* as ever it had, was known to say, “that were he to collect a library, he would as soon consult Dr. *Bates* as any one he knew.” He was well versed in the politer parts of learning; which rendered his conversation highly entertaining to the more sensible part of mankind, and his company was much coveted by persons of all qualities, even when others of his character were prosecuted with the utmost rigour. The lord chancellor *Finch*, and his son the earl of *Nottingham*, had a particular respect for him. The late Abp. *Tillotson* highly valued him, and (even after his advancement to that high station) would often converse privately with him, with great freedom. The late queen often entertained herself in her closet with his writings. If interest would have induced him to conformity, he could not have wanted a temptation. He might have been a dean at K. *Charles II*’s. return, and might afterwards have had any bishopric in the kingdom, would he have deserted his cause and principles. But tho’ he refused, he was not engaged in the interest of any party as such: for he had a catholic spirit, and was for an union of all visible christians, upon moderate principles and practices. He was for having the church free as Christ hath left it; and yet for peace and union’s sake, he would have yielded to any thing but sin. He vigorously pursued the design of an hearty comprehension, as long as there was any hope: but at last saw there was none, till God should give a more suitable spirit to all concerned. His moderation however was great to the last; being exceedingly cherished by a firm apprehension that the things wherein only it was possible for good men to differ, must be trifles, in comparison of the much greater things, wherein it was impossible for them not to agree. His piety was very conspicuous, and his private conversation so instructive and quickening, in reference to religion and godliness, that no man of ordinary capacity could hear his usual, and most familiar discourses, but either with great negligence, or great advantage. [Some persons of high rank who visited him, have acknowledged, that  
going



going abroad upon hazardous employments, they received from him such wise and pious counsels as have stuck by them, and that they have been much the better for them. He was far from excluding common affairs from his conversation; nor did he banish from it that pleasantry which fitly belongs to it; for which his acquaintance with a most delightful variety of story, both ancient and modern, gave him an advantage beyond most. To place religion in a morose sourness, was far from his practice, his judgment, and his temper. But he shewed a mind most intent upon divine things: and his discourse on things of different kinds, was interwoven with religion, and centered in it; especially what is most intimate and vital to it; of which he used to speak with that savour and relish which plainly shewed he was not acting a part, but spoke from the settled temper and habit of his soul. "I never knew any one (says Mr. *Howe*) more frequent or affectionate in the admiration of divine grace, upon all occasions, than he was, as none had a deeper sense of the impotence and pravity of human nature. Into what transports of admiration of the love of God have I seen him break forth, when some things not immediately relating to practical godliness had taken up great part of our time! How easy a step did he make of it from earth to heaven! With what high flights of thought and affection was he wont to speak of the heavenly state! Even like a man much more akin to the other world than this. Let those who often visited him say, whether he did not usually send them away with somewhat that tended to better their spirits, and quicken them in their way heavenwards." He did not look with a careless eye upon the affairs of the public, but considered and spoke of them as a man of prospect, and large thought, with much prudence and temper, both as lying under the conduct of divine providence, and as relating to the interest of religion. He was for many years one of the *Tuesday* lecturers at *Salter's-hall*, where he preached to a thronged assembly. In the latter part of his life his residence was at *Hackney*, where he exercised his ministry with great success, [in a society of Protestant Dissenters, who used to assemble in a large and ancient, but irregular edifice, situated in *Mare-street*, (which was standing till the year 1773,) where he was succeeded by Mr. *Billio*, as he was by Mr. *Matt. Henry*, after whose death the congregation divided.] Dr. *B.* died *July* 14, 1699. His fun. serm. was preached by Mr. *Howe*, on *John* xi. 16. and contains a most passionate lamentation of his death,

in a strength of language peculiar to that great writer. It is often to be met with alone in 12mo.

• **WORKS.** The Harmony of the Divine Attributes.—Spiritual Perfection.—Duty of Resignation.—The sure Trial of Uprightness, and several other valuable Treatises and Sermons, collected since his death into one large volume *fol.* Besides these, he wrote the Lives of several eminent Persons in *Latin*, entitled, *Batesii Vitæ Selectæ*;—and (in conjunction with Mr. *Howe*) a Pref. to *Chaffy* on Sabbath, and *Ld. Stair's* Vind. Div. Attrib. —Since his death have been published some Sermons on the Saint's everlasting Rest.

**ST. FAITH's**, [R. S.] Mr. *Arthur Jackson*, M. A. of both universities. A man of unwearied diligence, who studied 14 or 16 hours a day at the university, and constantly rose at 3 or 4 o'clock, summer and winter, to redeem his time; which he held to the age of 73. He was minister of *St. Michael's, Wood-street*, in 1624, and continued all the time of the plague, discharging all the duties of a faithful pastor; visiting infected persons without fear; hazarding his life for the good of souls, in the service of his master, who preserved him from the infection when thousands fell around him. He was very successful in his ministry, and exceedingly useful by his familiar way of catechizing. He was fined 500*l.* for refusing to give evidence against Mr. *Love*, and committed prisoner to the Fleet, where he continued 17 weeks. After the Restoration, he was chosen by the provincial assembly of *London* to present the Bible to the king in his triumphal progress thro' the city. He was one of the commissioners at the *Savoy*. Finding all endeavours there fruitless, when the severe act took place he retired to a private life. In his last sickness he discovered great serenity, and expressed much satisfaction in respect to his Nonconformity; professing “he had many times, on his knees, asked God forgiveness for his complying too much with unwarrantable impositions in former times.” He died *Aug. 5, 1666*.

**WORKS.** Annotations on several parts of the Bible, in 4 vols. 4to.—An account of his life and death is prefixed to his Annot. on *Isaiab.*

**ST. GILES's**, Cripplegate. [V. S. 450*l.*] *Samuel Annesley*, L. L. D. of *Queen's Col. Oxf.* A most sincere, godly, humble man. *An Israelite indeed.* One that may be said to have been sanctified from the womb; for he was so early under serious impressions,

impressions, that he declared he knew not the time when he was not converted. He was descended of a good family, and his paternal estate was considerable. His father died when he was four years old, and his religious mother took great care of his education. He was strongly inclined to the ministry from his infancy; and not discouraged by an affecting dream he had while he was a child, which was, that he was a minister, and was sent for by the Bp. of *London* to be burnt as a martyr. At 15 he went to *Oxford*, and there took his degrees at the usual times. He was ordained in 1644, as chaplain in the ship called the *Globe*, under the earl of *Warwick*, then lord high admiral, (who procured him his diploma) and had an honourable certificate of his ordination, signed by Mr. *Gouge* and six other respectable names. [See it at length in *Cal. Contin.* p. 66.] The Dr. spent some time in the fleet, and went to sea with them, where he kept a diary of their voyage, and is very particular as to what passed when the earl of *Warwick* went to *Holland* in pursuit of the ships which had gone over to the prince. But, having no great liking to a seafaring life, he soon settled on shore, where he exercised his ministry with more satisfaction, and with considerable success. He was first fixed at *Cliff* in *Kent*, in the room of a sequestered minister, whose life and conversation, as Dr. *Williams* affirms, was notoriously scandalous, of whom, therefore, the rude and ignorant people were extremely fond, and prejudiced against his successor, whom they assaulted, on his first coming among them, with spits, forks, and stones, threatening him with death. But God steeled him with such courage, that he told them, "Let them use him how they would, he was resolved to continue with them, till God had fitted them by his ministry to entertain a better, who should succeed him; but solemnly declared, that when they became so prepared, he would leave the place." In a few years his labours had surprising success, so that the people were greatly reformed; however, he kept his word and left them, lest any seeming lightness of his might prove a scandal to his young converts. He had 400*l.* per annum there, but this was no temptation to him. When he came to the city, in 1657, he had two of the largest auditories to preach to, which were *St. Paul's*, where he was lecturer, and soon after *Cripplegate*, where he was vicar. For both which places he had a certificate of his qualifications from the commissioners for the approbation of preachers, (which may be seen at length in *Cal. Contin.*) as also a confirmation



firmation of his title to the latter, when, after the setting aside *Richard Cromwell*, things run in another channel.

A few days after the date of this, K. *Charles II.* was voted home, and tho' upon the restoration things put on a quite different face, he had a presentation to the same living of *St. Giles's, Cripplegate*, granted him by the king, bearing date Aug. 28, 1660. But even that would not protect him against the act for uniformity. Dr. *Walker* owns, that "he was a man of an unblameable life," but represents him, on *Wood's* testimony, as "a person of very little learning, and grossly ignorant of any thing pertaining to the faculty in which he was made doctor."

Whatever he was for a civilian, his works will witness for him that he was a good divine, and a considerable casuist. And if *Solomon's* maxim may be allowed, that "he that winneth souls is wise," Dr. *A.* must be owned to have been one of more than common wisdom.

He had a large soul and a flaming zeal, and his usefulness was very extensive. He had the care of all the churches upon him, and was the chief (often the sole) instrument in the education and subsistence of several ministers, whose useful labours the church had otherwise wanted. He was the main support of the morning lecture, for which so many have cause to be thankful to God; and after the death of old Mr. *Case*, he took the care of it upon himself. Of all gifts, salary and incomes, he always laid aside the tenths for charity, even before any part was spent. By this means he had a fund always at hand for charitable uses, besides what others furnished him with, for the same purposes, to whom he was a faithful almoner.

His nonconformity created him troubles, but no inward uneasiness. God often remarkably appeared for him. One person died as he was signing a warrant to apprehend him. He never feared the utmost malice of any of his enemies, and nothing that he met with from men abated his cheerfulness. [Under every affliction, before he would speak of it, or use any means to redress it, he spread it before God in prayer; which brought him, tho' a most affectionate husband, to bear the news of his wife's death with such composure as calmly to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."] He had uninterrupted peace in his spirit, and assurance of God's covenant love, for the last 30 years of his life, tho' for several years before he walked



walked in darkness; and in his last sickness was full of comfort. "Blessed be God, (said he) I have been faithful in "the work of the ministry above 55 years." And in 17 weeks pain, tho' he before had an uninterrupted course of health, he never discovered the least discontent. He cheerfully resigned his soul to God, *Dec. 31, 1696*, aged 77. His funeral sermon was preached by Dr. *Williams*,

• W O R K S. A Fun. Sermon for Mr. *Whitaker*.—Life of Mr. *T. Brand*, with his Fun. Sermon.—Pref. to Mr. *Allein's* Instruct. about Heart-Work.—Another (with Dr. *Owen*) to *E. Cole's* Disc. on God's Sov.—[There are two Sermons published by Mr. *John Wesley* (a descendant of his) in his *Christian Library*, Vol. 44.) said to be Extracts from Dr. *A's* Sermons. N. B. There are two others (Vol. 36 and 38.) ascribed to him, whose real authors were Mr. *Kitchin* and Mr. *Pool*.]—A Sermon bef. H. of Com. 1648.—At *St. Paul's* on Communion with God.—Sermon at *Lawrence Jury* to the Gentlemen of *Wilts*.—Five Sermon. in Morn. Ex. the first in each vol. He published all the rest.

*Ibid.* Mr. *Henry Arnold*, [L.] and Rector of *Bromley in Kent*.

*Ibid.* Mr. *Samuel Statham*, of *Christ-Church, Oxford*. He was assistant to Dr. *Annesley*, and upon the turn of the times, was offered a good living in the church, by the *Huntingdon* family, (in which his father had been steward) if he would have conformed; but he preferred sufferings and reproach with a good conscience. And he was a considerable sufferer for nonconformity. He was for two years and nine months in the jail at *Leicester*, where it pleased God to make him of great use to several, for he preached ordinarily every *Lord's-day* to the prisoners. There was one in particular who was sentenced to death for murder, with whom he took much pains, and who, when he was going to execution, embraced Mr. *S.* with tears, returned him his hearty thanks, and with great composure of mind signified to him, that tho' man would not grant a reprieve, he humbly hoped that God had granted a pardon. There was another who (as afterwards appeared) died innocently, who upon his close application to him, was so convinced of the evil of sin, that he could not be prevailed with to confess himself guilty, tho' he had a fair prospect of thereby saving his life. Mr. *S.* soon after his enlargement, was invited to *Banbury*, where he for some years preached privately, with great success, and where his name was long revered and loved.

His

His health was much impaired after his imprisonment. Upon a journey towards *Loughborough*, to see his mother and his son, he took cold, and could get no further than *Preston* in *Northamptonshire*, where he was confined to his bed at Mr. *Butler's*, and died in a few days, 1685.

[A grandson of his was minister of a dissenting congregation at *Loughborough*, and is yet living at *Nottingham*, 1774.]

ST. GEORGE'S, Southwark, [R] Mr. *Henry Jessé*, M. A. of *St. John's Col. Camb.* An account of his life and death was published in 1671, in which there are some things very remarkable. It appears from thence that he was born *Sept. 3, 1627*, at *West Rowton*, in *Yorkshire*, near *Cleveland*, where his father was minister. He was carefully educated by his parents till he was 17 years of age, when he went to the university; where, after four years diligent study, it pleased God to work a renewing change upon his heart, by the ministry of the word, whereby he was fitted for the employment for which God designed him, and to which he himself was greatly inclined. Upon the death of his father, who had supplied him according to his ability, he was so straitened as not to have above 3d. a day, and yet so did he manage that small pittance, as to spare part of it for hiring books. He continued 6 years in the university, and often used to recollect the benefit of his well-spent time there, with great thankfulness to God. He became well versed in the *Hebrew* tongue, and the writings of the *Rabbies*. He also understood *Syriac* and *Chaldee*.

He removed from *Cambridge* in 1624, (tho' he often went at term-time till he took his degree of A. M.) and was first entertained by old Mr. *Brampton Gardon*, of *Assington*, in *Sussex*. In his family he continued about 9 years, improving his time well; and among other studies, applied himself to physic. In 1627 he took orders from the Bp. but was afterwards troubled for the engagements he came under. He preached about the neighbourhood as he was invited, and distributed a number of good practical books among the poor. He had several offers of a settlement, but listened to none, till in 1633 he was called to *Aughton*, nine miles from *York*, to succeed Mr. *Alder*, who was removed from thence for non-conformity. Mr. *Jessé* was not likely to continue there long, since he durst not conform so far as Mr. *Alder* had done. Accordingly the next year he was removed for not using the ceremonies, and for taking down a crucifix. But he was not useless in God's vineyard, for Sir *M. Boynton*, of *Barneston*,  
in

in *Yorkshire*, entertained him to preach there and at *Rowlsby*, a place not far distant.

In 1635 he removed with Sir *Matthew* to *London*, and the next year to *Hedgeley-House*, near *Uxbridge*, where he had not been long before he was earnestly importuned to take the charge of that congregation, of which Mr. *Henry Jacob* and Mr. *John Lathorp* had been pastors, which was gathered by Mr. *Jacob*, in 1616. After much consideration and prayer, he answered their call about *Midsummer*, 1637, and continued among them till his death.

[Candour, and indeed justice, oblige the editor to insert: *Bacon's Baptist* the following extract from this good man's life, respecting his sentiments about *baptism*, of which the author had taken no notice.—Some of his church becoming *Baptists*, left it the year after his settling among them; and soon after a greater number of persons, of considerable note, embraced this opinion. This put Mr. *J.* upon studying the controversy; the result was, that he altered his sentiments, but not without great deliberation, many prayers, and frequent conferences with pious and learned men of different persuasions. His first conviction was about the *mode* of baptism. Tho' he continued 2 or 3 years to baptise children, he did it by immersion. About 1644 the controversy about the *subjects* of baptism was revived in his church, when several of them gave up *infant-baptism*, as did Mr. *J.* himself. However, before he would absolutely determine on the point, and practise accordingly, he resolved to consult with divers learned and judicious ministers, *v. g.* Dr. *Goodwin*, Mr. *Nye*, Mr. *Burroughs*, Mr. *Craddock*, &c. but these giving him no satisfaction, he was in *June*, 1645, baptized (by immersion) by Mr. *Hanserd Knollys*. And it proved no small honour and advantage to the *Baptists* to have such a man among them †. But notwithstanding his differing from his brethren in this, or any other point, he maintained the same christian love and charity to all saints as before, not only as to friendly conversation, but also *church-communion*, and took great pains to promote the same catholic spirit among others.

He divided his labours in the ministry according to the extensiveness of his principles. Every Lord's Day after-

† [Mr. *Neale*, in his account of the matter, (which differs from the above) remarks, "Thus a foundation was laid for the first *Baptist* congregation I have met with in *England*." *Hist. Purit.* vol. 1. p. 663. 4th edit. Compare *Crosby's Hist. Bapt.* vol. 1. p. 147, &c.]

noon he was among his own people. In the morning he usually preached at St. *George's* church, *Southwark*, and once in the week-day at *Ely-house*, and in the *Savoy* to the maimed soldiers.

Besides his constant labours in the ministry, he took great pains for many years in making a new translation of the Bible, in which he called in the assistance of many learned men at home and abroad. This he made the master-study of his life, and would often cry out, "Oh that I might see this done " before I die!" It was almost compleated, but the great turn to public affairs at the restoration caused this noble design to prove abortive.] Abp. *Bancroft*, who was a supervisor of this work, altered it in fourteen places to make it speak the prelatical language.

[Mr. *J.* chose a single life, that he might be the more entirely devoted to his sacred work, and the better enabled to do good. Besides his own *alms*] he was a constant solicitor and agent for the poor with others whom he knew were able to supply their wants. For this end he always carried about with him a list of the names of the greatest objects of charity known to him, with their afflictions, necessities, and characters affixed. Above 30 families had all their subsistence from him. [Nor did he limit his charity to those of his own congregation or opinion; he did good to all. And where he thought it no charity to *give*, he would *lend*, without interest or security. One of the most remarkable instances of his charity, which was perhaps without precedent, was that which he shewed to the poor *Jews* at *Jerusalem*, who, by reason of a war between the *Swedes* and *Poles*, (A. D. 1657) were reduced to great extremity; their chief means of subsistence, from their rich brethren in other countries being hereby cut off. Mr. *J.* collected for them 300*l.* and with it sent letters with a view to their conversion to Christianity; the copies of which may be seen in his life.—It is easy to suppose that a man of his character must be crowded with visitors of various kinds. He resolved however to have time for his devotions and studies; and as he hated idle talk and fruitless visits, he took all possible means to avoid them. One was this: he put over his study-door, where he usually received his visitors, this writing:

AMICE, QUISQUIS HUC ADES;  
AUT AGITO PAUCIS; AUT ABI;  
AUT ME LAEORANTEM ADJUVA.

WHAT-



WHATEVER FRIEND COMES HITHER,  
DISPATCH IN BRIEF, OR GO,  
OR HELP ME BUSIED TOO.

H. J.

During the time that episcopacy was laid aside in *England*, Mr. *Jessy* was in high esteem, and free from the persecutions which the *Baptists* too generally suffered. But before and after that period, he shared the sufferings of the nonconformists.] On *Feb.* 21, 1637, he and a number of others being met together to worship God, the greatest part of them were seized, and carried away from *Queenhithe* by the Bp's pursuivants; and they met with the like disturbance in *May* following in another place. In *Nov.* 1639, he was sent by the congregation into *Wales* to assist old Mr. *Wroth*, Mr. *Cradock*, and others, in gathering a church in *Llanzwaches* in *Monmouthshire*. On *April* 21, 1640, he with a great number of the members of several congregations, being met together upon *Tower-hill*, to seek God by fasting and prayer, were interrupted by the pursuivants, and imprisoned in the *Tower* by Sir *W. Balfore*, who soon released them; they being bound over by Abp. *Laud* to answer at the next sessions. They appeared there, but were never called, the prosecutors not thinking it adviseable to proceed.

On *Aug.* 22, 1641, he, with five of his congregation, were seized by order of the lord mayor, and committed prisoners to *Wood-street compter*, when they appealed to parliament, and were soon released. Upon the restoration he was ejected from his living at *St. George's*, silenced from his ministry, and committed to prison, where (it is said in *Crosby's Hist. of the Baptists*, vol. I, p. 320.) he died, full of peace and joy. Dr. *C.*'s account goes on as follows:

On *Nov.* 27, 1661, he was seized, and kept in the messenger's hands, but released by the privy council, after a month's wrongful restraint. *Aug.* 30, 1662, he was again apprehended (upon misinformation) and secured six months in the messenger's house, till by an order of council he was again released, on *Feb.* 20 following. About 5 or 6 months after his release, he fell into his last sickness, but neither he nor they that were about him apprehended his death to be so near as it really was. However, the good man fell presently to the trimming of his lamp, as diligently as if God had expressly told him. He spent his last days and nights in searching his heart, humbling his soul, extolling free grace, and exhorting all about him

him to keep close to God, to persevere in the faith, and prepare for trials : adding for encouragement, the long experience he had had of the goodness of the Lord in all times and conditions. The last evening but one before his departure, having a mind to walk, he was led about the room, and often repeated this expression, “ God is good : he doth not lead me whither I would not, as he did *Peter* : good is the Lord to me.” Being soon tired, he sat down on his bed, and one who sat by him said, “ They among whom you have laboured can witness, that you have been a faithful servant of Christ, making his glory your utmost end, for the good of their souls.” But he replied, “ Say no more of that ; exalt God, exalt God.” He spent the first part of his last night in blessing God, and singing praises to his name, and fell asleep about 11 o’clock. Waking again between 2 and 3, he fell into a wonderful strain of abasing himself, and admiring the love of God, “ that he should chuse the vilest, the unworthiest, and the basest,” which last word he repeated many times, and then cried out, “ Oh the unspeakable love of God, that he should reach me when I could not reach him !” And when the cordial ordered for that night was brought, he said, “ Trouble me not, upon your peril ; trouble me not.” He was then as if he had seen some glorious vision, or had been in a rapture. He was mindful also in this his last night of those who were his daily care, viz. the widows and fatherless, whom he spake of with pity, in a low lamenting voice, and the by-standers judged he was praying for them. Then he desired one present to pray with him, during which time he was still, and seemed afterwards much refreshed. He repeated *Joel* ii. 28 : and bid them turn to several other texts that he mentioned ; and as he lay, he often called out, “ more julep,” meaning more scriptures ; for he drank in much consolation from the exceeding great and precious promises therein contained, and continued to his last gasp praising God. The last words he was heard to speak were these : “ He counted me worthy.” And when the sound of his words ceased, his lips were observed still to move, and he seemed to be inwardly adoring that God whom in his health he served, feared and praised, and made his boast of continually ; whose law he preached, and whose goodness he proclaimed. He died *Sept.* 4, 1663, aged 63, lamented by persons of different persuasions, several thousands of whom attended his funeral.

## HIS EPITAPH.

Post varios casus, et per dispendia vitæ  
 Plurima, devictis hostibus, ille jacet.  
 Sub tumulo, invictus victor, sub pace triumphans  
 Præmia virtutis possidet ille suæ.  
 Cymba fides, remique preces, suspiria venti  
 Cum quibus Elysiis per Styga fertur agris.

Mr. *Ob. Wills*, who wrote with great warmth against his particular opinions, speaks of him in the following terms:—"That man of God, Mr. *Jessy*, an *anti-pædobaptist* of long standing; as holy I conceive as any; of good learning, and a very tender conscience; of an healing and uniting spirit—I wish there were more such *anti-pædobaptists* as he." He was so great a scripturist, that if one began to rehearse any passage; he could go on with it, and name the book, chapter, and verse where it might be found. [The original languages of the Old and New Testament were as familiar to him as his mother tongue.]

• WORKS. A Store-house of Provision; in sundry Cases of Conscience.—A Scripture Calendar, from 1645 to 1660, designed to restore the Knowledge of the Scripture Hours, Days, &c.—The Glory and Salvation of *Jehudah* and *Israel*, to reconcile Jews and Christians in the Faith of the Messiah; and a Description of *Jerusalem*.—An Easy Catechism for Children; in which the Answers are wholly in the *Words of Scripture*.—The exceeding Riches of Grace in Mrs. *Sarah Wright*.—The Lord's loud Call to *England*.—*Miscellanea Sacra*, or divers necessary Truths:—A Looking-Glass for Children.—He was chiefly concerned in the *English-Greek-Lexicon*.

*Ibid.* (or St. THOMAS's) Mr. *John Biscoe*; B. A. of *New-Inn Hall, Oxf.* born at *High Wycomb, Bucks*, where he also died, and was buried June 9, 1679. He was assistant to the commissioners of *Surrey* for ejecting scandalous and insufficient ministers. Mr. *Wood* says, "those CALLED scandalous," &c. But it falls out unhappily for him and those of his stamp, that they were not only called but proved such before their ejection. A certain writer of their own; (a mighty royalist too, and a considerable sufferer in that cause) in a book commended by Dr. *Hammond*, has these remarkable words: "I fear if the martyrology even of these suffering times were scanned, *Venus*

and *Bacchus* would be found to have many more martyrs than God and loyalty."—Mr. *Biscoe* died in 1679.

• WORKS. The glorious Mystery of God's Mercy, &c.—Grand Trial of true Conversion; or Grace acting chiefly in the Thoughts: on 2 Cor. x. 5.—Mystery of free Grace.—And some other small tracts.

ST. HELEN'S, [V. S.] Mr. *Arthur Barham*. Born at *Buckstead* in *Suffex*, Nov. 22, 1618. He was first designed for the law; but upon his father's death, not being satisfied with that profession, he sold his law-books, and went to *Cambridge*, where he studied divinity with great diligence and delight. When he left the university, he was first chosen lecturer of St. *Olave's* in *Southwark*; from whence he removed to this living, to which he was presented by Sir *John Langham*, who was his relation by marriage. There he continued about ten years, preaching with good success, till his ejection in 1662. He then removed with his family to *Hackney*, where he continued till the five-mile act passed, when he left his family and retired into *Suffex*. Upon the indulgence, in 1672, he took out a licence, and preached in his own house twice every Lord's-day, catechized in the afternoon, and expounded some portion of scripture in the evening. Besides which, he preached a lecture every *Friday*, catechized two days in a week, and performed family duty every morning and evening in two, and sometimes in three, families besides his own. But this was not suffered long; for no sooner was the king's declaration recalled than he was informed against, and his goods were seized till he had paid a considerable fine. About 6 weeks after, a second warrant was issued out against him, tho' he had not preached since the first. But being beloved by his neighbours, they gave him notice of it, so that he removed his goods to *London*, and took lodgings. Not long after, he was seized with apoplectic fits, which took away his memory, and quite disabled him for farther service. For the two last years of his life, he lived with his son-in-law Mr. *John Clark*, bookseller in the city, and exchanged this life for a better, *March* 6, 1692, aged 74. He was a sincere, godly, humble man; of a mild and peaceable disposition; and was generally beloved by those that knew him.

ST. JOHN Baptist. Mr. *Peter Witham*.

ST. JOHN



ST. JOHN the Evangelist [R.] Mr. *Robert Tatnal*, M. A. of *Trin. Col. Camb.* of which he became fellow. He had his grammar-learning at *Westminster* school. He made a start out of the college, for a year, to *Coventry*, where he was entertained for expounding the scripture in Dr. *Grew's* church, and teaching the free-school under Mr. *Frankland*; in both which employments he acquitted himself admirably well, and had not removed thence, had they afforded a suitable encouragement. He was not long after chosen to this parish, as a successor to Mr. *Walker*. Being ejected thence, he took shelter in a school, taking great and profitable pains in instructing youth, when he could not teach men. For the grace of his profession, his friends obtained for him his majesty's mandate, for the degree of D. D. to the univ. of *Camb.* hoping hereby he might be excused from the usual *subscriptions*, which his conscience could not admit of. But some peevish men had their eyes upon him; after the grace was past, they called for the book of subscriptions, and not finding his name there, they stopt his admission; and he was forced to return *reinfecta*; not the worse man, but upon a new trial, the more firm to his principles. He lived some while after this, tho' *sine titulo aut phaleris*, to be useful in his school. He had great skill in vocal and instrumental music, which rendered him acceptable to many of the gentry in and about the city. —He published a discourse about the fear of death.

ST. JOHN, Wapping, [R. 1301.] Mr. *Johnson*. An excellent useful preacher, and a man of good learning.

ST. JOHN Zachary, [R. S.] Mr. *Ralph Stretbill*.

*Ibid.* Mr. *Charles Humphreys*, [L.] Probably the person mentioned as rector of *North Colebury, Salop.*

ST. KATHERINE'S; Coleman-street, [R. S. 1001.] Mr. *Joseph Church*. A worthy man, and of good substance till the fire of *London* consumed it. Afterwards he had but little to subsist upon; and having many children, was in great straits. He had considerable offers if he would have conformed; but he chose to remain a poor nonconformist, rather than hazard the peace of his conscience. Mr. *Papillon* and his lady were great friends to him after his ejectionment.

WORKS. The Christian's Daily Monitor to personal and relative Duties; with a Resolution of some Cases of Conscience: for the Benefit of young Persons.

ST. KATHARINE'S in the Tower. Mr. *Samuel Slater*, sen.

*Ibid.* Mr. *Kentish*.

ST. LAWRENCE Poultney, [Perp. C.] Mr. *Thomas Wadsworth*, M. A. Fel. of *Christ's Col. Camb.* Born in *St. Saviour's, Southwark*. He was so weak in the first month of his life, that he was given over for dead; but by a wonderful providence was on a sudden recovered. At *Cambridge* he was under the tuition of Dr. *Outram*, who had a great value for him to his dying day. He gained great respect by his collegiate exercises, and made good proficiency in that learning and spiritual knowledge, which tended to promote his future usefulness in the service of God and his church. And he was useful even while at the college. [He encouraged associations among the students, with a view to promote real godliness. He observed in his college a young scholar of good abilities and good temper, but destitute of religion, with whom he took great pains to bring him to mind the concerns of his soul. Soon after, this youth fell sick, and sent for Mr. *W.* lamented his former conduct, thanked him for his kindness, and begged the continuance of it. It pleased God that he died, and died comfortably; giving good evidence of a work of grace wrought by Mr. *W.*'s means.] Being called home on occasion of his father's illness and death, he employed his talents near home as opportunities offered, and gave evident proof of his excellent gifts.—On the death of Mr. *Moreton*, he was fixed in the rectory of *Newington-Butts*, Feb. 16, 1652; tho' about that time he was chosen fellow of *Christ's Col.* In his settlement here it was very remarkable, that the parishioners were divided into two parties, and both of them upon the vacancy went with their petitions to *Westminster*, neither knowing the other's mind, and he was the person pitched upon by both. Here he not only preached constantly, but zealously taught all his people house by house. He gave Bibles to the poor, and expended his estate, as well as his time, in works of charity among them. And it pleased God to give him abundant success. But in Aug. 1660, he resigned this living to Mr. *J. Meggs*, who vouched himself to be the legal rector; tho' before he died he acknowledged his claim unjust. Mr. *W.* however did not live useless, for besides his lecture on *Saturday* mornings at *St. Antholine's*, and for some time on *Lord's-day* evenings, and on *Monday* nights at *St. Margaret's*,  
Fish-

*Fish-street*, (where he had a great concourse of hearers) he was chosen by the parishioners of *St. Lawrence Poultney*. He was also lecturer of *St. John Baptist*. His parishioners desired him to give them a sermon on the *Saturday* night, before the day on which the uniformity-act was to take place, and he complied, tho' they did not make the motion till he was that day at dinner. They named a text, which was *Mal. iii. 16.* and taking a little time for meditation in private, he preached a farewell sermon upon it. This was no very difficult thing to him, who, if he had but a little time for premeditation, was never at a loss for words in his master's work. He was indeed an extraordinary person; of singular ability, judgment, and piety; wholly devoted to God, and to do good; and did not care for conversing with the rich, unless they could be prevailed upon to be free in acts of charity. He would reprove sin in any person of whatever rank, but with much prudence, and also with great candor; which he took pains to promote in others: for which end he would often give this rule: "*If a good sense can be put upon what another says or does, never take it in a bad one.*" He was always serious, tho' frequently chearful, and was remarkable for sanctifying the Sabbath. It was his usual practice, for many years, as soon as he was out of his bed on the *Lord's-day*, with a chearful heart and voice, to sing part of a psalm or hymn, or repeat the acclamation of the heavenly host, "Glory to God in the highest, on earth peace, good-will towards men," to put himself into a spiritual frame for the work of the day. And in his family his heart was greatly raised in singing psalms. He would often say to his wife and other relatives, "Don't you find a sweetness in this day? Certainly it is the sweetest day in all the week!" He was a mighty man in prayer, and often used to admonish his friends to watch for opportunities to seek God in private. In all his relations he was greatly beloved, and singularly useful. When he was ejected, the lamentations of the people would have melted any compassionate heart. Thro' their desire and necessity he preached privately to one congregation at *Newington*, and another at *Theobalds*, by turns, without taking any salary from either. He had afterwards a fixed congregation in *Southwark*, where, as his health required him to be much in the country, Mr. *Parsons* was his assistant, and he divided his labours between the two congregations. His charity to his distressed brethren in the ministry was great, and he made collections for them both at



*Southwark* and *Theobalds*; and had a singular faculty to dispose his hearers to give liberally. When in perfect health he was thoughtful of changes, and often prayed that God would prepare him and his for sickness, death, and parting. About half a year before his last sickness he had an exceeding sharp pain; but said, when it was over, that “he would not have been without it, to have been without those joys he felt under it.” For many years he performed his hard but pleasing work, under a sore disorder from the stone in his reins, which at last brought him to his end. After preaching his last sermon, he endured a week of extreme pain both night and day, in which he possessed his soul in more than ordinary patience. His pains returning after some interval of ease, he said, “Ah, vile sinner, God is carrying me back again into the wilderness to afflict me.” When his pains were sharpest, he said, “I am in an agony, but not a bloody one; what are all my pains to what Christ underwent for me!” The evening before he died Mr. *Bragge* asked him how he did? He said, “I have been under a very sharp rod, but it was what my heavenly father laid upon me; for he has said, ‘As many as I love, I rebuke and chasten.’ That (said he) is a paradox to the world, but everlasting arms are underneath me; and I bless God he hath taken all the terror of death quite away from me.” He said to Mr. *Parsons*, his fellow-labourer, “All my self-righteousness I disown; and I trust only in Christ, and hope I have a gospel-righteousness.” When one asked him if he had not the testimony of a good conscience? he replied, “I have served God in sincerity; and can truly say, *I have believed, and therefore have I spoken.*” When those about him pitied him in his agonies, he repeated that text, ‘The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy.’ “You know (says he) what my pains are, but you know not what my consolations are. O how sweet will my glory and triumph be after these sharp pains!” When his relations wept about him, he was displeased, saying, “What! are you troubled that God is calling home his children? If you think I am afraid of death, you are mistaken; for I have no fear of death upon me.” And under his sharpest pains, no other language came from him but this: “Father, pity thy child.” He died on the *Lord’s-day*, Oct. 29, 1676, (aged 46) about 3 weeks after his removal from *Theobalds*. Mr. *Bragge* preached his funeral sermon, on *Pf.* xxxvii. 37.



• WORKS. Discourse of the Immortality of the Soul.—Faith's Triumphs over the Fears of Death, a pract. Improv. of the former.—Short Catechism of 12 Questions.—Serious Exhortation to a holy Life; or the Necessity of inherent Righteousness.—Separation yet no Schism, in ans. to a Serm. bef. the Ld. Mayor by J. S. 1675.—His Last Warning to secure Sinners, being his two last Sermons; with a large Preface by Mr. *Baxter*.—2 Serm. in Morn. Ex.—Collect. of Meditat. on Lord's Supper.—Pious Letters when a Student at *Cambridge*.—Practical Sermons.—Hymns and Poems, Serious Exhort. to Self. Exam.—After his death, his Remains.—His Life also was published, containing his Diary.

ST. LEONARD'S, Foster-Lane, [R.] Mr. *James Nalton*, M. A. Being concerned in what was called *Love's plot*, he fled over to *Holland* with Mr. *T. Cawton*. The *English* church at *Rotterdam* being then destitute of a minister, they were both desired to take the charge of it, which they accepted. Mr. *C.* continued in it to the day of his death. But Mr. *N.* in about six months, had leave to come back again, and so returned home. He was one of primitive sincerity, a good linguist, a zealous, excellent preacher, commonly called "The Weeping Prophet," because his seriousness often expressed itself by tears; of a most holy, blameless life: tho' learned, yet greatly averse to disputes. In almost all things like Mr. *Ashe*, except his natural temper. Both of them were so composed of humility, piety, and innocence, that scarce any enemy of godliness, who knew them, durst say any thing against them. But one was chearful, and the other, from his youth, surprised with violent fits of melancholy once in a few years; which, tho' it did not distract him, yet kept him, till it was over, in a state next to despair. Less than a year before he died he fell into a grievous fit, in which he often cried out, "O not one spark of grace! not one good desire or thought! I can no more pray than a post! If an angel from heaven would tell me I have true grace, I would not believe him," &c. And tho' other ministers could demonstrate his sincerity, so as to silence him, he would soon again harp on the same string, and was not to be persuaded he was melancholy. He had been but a little while recovered, when the *Bartholomew-act* passed; and his heart being troubled with the sad estate of the church, the multitude of silenced ministers and his own unserviceableness, his melancholy returned, and he consumed to death. A sermon was preached at his funeral, *Jan. 1,*

1663, by Dr. *T. Horton*, who gave him a considerable character.

WORKS. A few occasional Discourses were printed in his life-time; and some practical Sermons of his have been published since his death.

ST. LEONARD's, Eastcheap, [R. S.] Mr. *Seth Wood*. He had been minister of *Levinton* in *Lincolnshire*; where he was in great esteem for his ministerial abilities, and the holiness of his life. He had been cast out of *Westminster-abbey*, whither he was called from *Christ-church* in *London*, to assist Mr. *Rowe*. He was an ingenious scholar, and an eloquent, awakening preacher. He printed only a funeral sermon for Sir *Wm. Armyne*, on the saints entrance into rest by death.

*Ibid.* Mr. *Matthew Barker*, M. A. of *Trin. Col. Camb.* A man of considerable learning, great piety, and universal candour and moderation. No lover of controversies, but an hearty promoter of practical godliness, without laying stress on little things; in which he was sensible others were as much at liberty to differ from him as he was from them. This apprehension evidently governed his practice. He discovered a peculiar pleasure in conversing with young ministers; with whom he used great freedom, without regard to any difference of sentiment in smaller matters; cheerfully encouraging them in the work they had undertaken, and rejoicing in the prospect of their serviceableness when, thro' age, his own abilities visibly declined. When he was upwards of 63 years of age, he drew up an account of himself, and the disposing hand of providence towards him, from whence the following hints are extracted.

He was born at *Cranbury* in *Northamptonshire*, a small village near *Broughton*, (where the famous *Bolton* preached). From his youth he was designed for the ministry. When he had taken his degrees, he went to *Banbury*, where he taught school; but was forced to remove to *London*, on the breaking out of the civil war in 1641. There he was chosen minister of *St. James's, Garlick-hill*, where he continued about 5 years. From thence he removed to be lecturer at *Mortlake* in *Surrey*, being invited thither by the citizens that were there in the summer. But Mr. *Robrough*, of *St. Leonard's, Eastcheap*, dying, 1650, the parish called him to be their minister; and he continued so till 1662, when he left them, because he was not able to satisfy himself in some things required of him about

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conformity. However, he continued in the ministry, tho' with many hazards and difficulties: having been devoted to it, and not otherwise so well able to serve God and the end of his being, he durst not cast off that employment. There follows in his MS. an account of the dealings of God with his soul, and the inward workings of his heart. Among other evidences there given of great sincerity and remarkable humility, are the following declarations. "I have denied myself in my profit, much rather than I would hinder the success of my ministry. It is matter of sorrow to my heart, to see the little good I do thereby, and how little many people regard the gospel. I pray continually for the success of my labours in my private retirements. I oftentimes am ready to charge it upon some defect and failing in myself, when I see true godliness thrive no more under my ministry. I am commonly more humbled and troubled in my mind on a Lord's-day than any other day of the week, through the fear of my failings in the work of the ministry. I am concerned to get a frame of heart suitable to my work, more love to Christ, compassion to souls, and courage against dangers and difficulties which may lie before me in my work." He died *March 25, 1698.*

WORKS. Natural Theology.—Disc. on Family Prayer.—Reformed Religion.—Flores Intellectuales, or select notions, &c. out of several authors, for young scholars entering on the ministry. —A few Serm. on public occasions.—Three Serm. in *Morn. Ex.* —Annot. on both the Ep. to *Theff.* in *Pool's* Contin.

ST. MAGNUS, [R. 1701.] Mr. *Joseph Caryl*, A. M. [A] of *Exeter Col. Oxf.* Where *Wood* speaks of him as a noted disputant. [He was born of genteel parents in *London*, 1602.] He was preacher to the hon. society of *Lincoln's-Inn*, where he continued several years with applause. In 1653, he was appointed one of the *Triers* for the approbation of ministers. [He was sent by the parliament to attend the king at *Holmby-house*, and was one of the commissioners in the treaty of the isle of *Wight*. Soon after his ejection in 1662, he gathered a congregation in the neighbourhood of *St. Magnus*, by *London-bridge*, to which he preached as the times would permit. His church so much increased, that at his death he left 136 communicants. He was a moderate independent, a man of great piety, learning, and modesty. He died, at his house in *Bury-street*, *Feb. 7, 1673.* The summer of that year his church



church chose Dr. *John Owen* for their pastor, and all united with that which was before under his care, which consisted of several persons of rank in the army. This united respectable society had afterwards the learned Mr. *David Clarkson* for their pastor, who was succeeded by Dr. *Chauncey*, as he was by the late eminent Dr. *Isaac Watts*, for whom, in 1708, they built a new meeting-house in *Berry-street*, near *St. Mary-Axe*; where the Rev. *Samuel Morton Savage*, D. D. is now pastor, who is also divinity tutor of the academy at *Hoxton*; in which office he succeeded the late learned and worthy Dr. *David Jennings*.

- WORKS. An Exposition on the Book of *Job* in eleven vols. 4to. (since printed in 2 vols. fol.)—Several Fast and Thanksgiving Sermons before the Parliament.—He was concerned in an English-Greek-Lexicon.—After his death were published some of his last Sermons on the Love of God as the End of the Commandment.

ST. MARGARET MOSES, Friday-Street, [R.] Mr. *Benjamin Needler*, of *St. John's Col. Oxf.* A worthy divine. After he was ejected, he lived and preached privately at *North-Warnborough* in *Hampshire*, where he died in 1682.

WORKS. Expository Notes, with practical Observations on the first five chapters of *Genesis*.—Three Sermons in the *Morn. Ex.*—A Poem on the Death of Mr. *Jer. Whitaker*.

ST. MARGARET's, Westminster, [R.] Mr. *Edward Pearse*. He was a most affectionate and useful preacher; but died at about 40 years of age, in 1673. He lay for some time declining in a consumption; and finding himself going off the stage, when he had done little comparatively of that service which his heart was warmly inclined to, he made it the matter of his hearty prayer to God, "that something of his might be useful after his decease;" which prayer was remarkably answered in the signal success of his little book, which he styled *The Great Concern*, which has gone thro' 21 editions.

- WORKS. The Best Match; or the Soul's Espousals to Christ.—Beams of Divine Light; or God's Unchangeableness.—The Great Concern; or Preparation for Death.

ST. MARY ABCHURCH. Mr. *John Kitchin*.

ST. MARY LE BOW, [R. 2001.] Mr. *Rutter*. A man of excellent abilities and learning; of which he gave a sufficient specimen in his sermon on eternal judgment before the lord-mayor and aldermen.

ST. MARY



ST. MARY STAINING, [R.] *Nathaniel Holmes, D.D.* A man well skilled in the languages, particularly the *Hebrew*. He was a *Millenarian*, but did not contend for a carnal, sensual, and worldly liberty to be enjoyed by the saints before the general resurrection; but for a spiritual, purified, and refined freedom from sin and corruption.

WORKS. They are many; the most noted of them are,—*The Resurrection Revealed*; fol. 1654, (in which the above doctrine is maintained).—*Ten Exercitations*, in another folio, in vindication of the former.—A third folio, containing 16 Treatises.—Several Tracts.

ST. MARY, Whitechapel, [R. 2001.] Mr. *Thomas Whalley*. After his ejection he went to *New-England*, [and settled at *Barnstable*, where he was instrumental in uniting a church which had been miserably broken by divisions. He lived there much desired, and died greatly lamented,] *March 24, 1679*, aged 61. He was a pious, peaceable man; eminent for his humility; a great friend to toleration, and a well-accomplished scholar.—He published nothing but a sermon, entitled, *Balm in Gilead to heal Sion's wounds*; preached before the general court of the colony of *New-Plymouth* on the day of election, *June 1, 1669*, [in which it is remarkable he foretels that *New-England* would ere long lose her holiness, her peace, and her liberty.] *Math. Hist. N. Eng. b. 3, p. 222.*

ST. MARY, Fish-street, [R. S. 1201.] Mr. *Thomas Brooks*. He was a very affecting preacher, and useful to many. Tho' he used many homely phrases, and sometimes too familiar resemblances, which to nice critics might appear ridiculous, he did more good to souls than many who deliver the most exact compositions. And let the wits of the age pass what censures they please, 'He that winneth souls is wise.' Mr. *Brooks* had been for some time a preacher at *St. Thomas Apostles*; and about 1651 was chosen by the majority of the parishioners of *St. Mary Magdalen*. Gathering a church there in the congregational way, the rest of the parish preferred a petition against him to the committee of ministers, and he published a defence against their charges. He died *Sept. 27, 1680*. His friend Mr. *Reeve* preached his funeral sermon, and succeeded him.

4 WORKS. Fast, and a Thanksg. Sermon. bef. the H. of Com.—Fun. Sermons for Col. *Rainsborough*; Mrs. *Martha Randall*; and Mrs. *Mary Blake*.—A Farewel Sermon in 27 Legacies.—Heaven upon Earth.—The unsearchable Riches of Christ.—Apples of Gold,

Ec.—The mute Christian under the smarting Rod.—An Ark for God's Noahs.—The Crown and Glory of Christianity.—The Privy Key of Heaven.—An heavenly Cordial for such as have had or escaped the Plague.—A Cabinet of choice Jewels, Ec.—*London's* Lamentation; or a Discourse on the late Fire.—A Golden Key to open hidden Treasures, Ec.—His book on *Holiness* is the most considerable.

ST. MARY MAGDALEN, Milk-street, [R. S. 1201.] Mr. *Thomas Case*, M. A. of *Christ-Ch. Oxf.* [A.] Son of Mr. *Geo. Case*, minister of *Boxley* in *Kent*. His first pastoral charge was at *Eppingham* in *Norfolk*, out of which place he was forced by Bp. *Wren's* severity. He was summoned to the high commission-court, and bailed; but before answer could be given to the articles preferred against him, the court was taken away by act of parliament. He afterwards settled in *London* in Milk-street, where he was very laborious and faithful in his ministerial work. He first set up the *Morning Exercise*, which, to the benefit of multitudes, hath been kept up in the city ever since †. He was turned out of this living for refusing the engagement. He was afterwards lecturer at *Aldermanbury*, and *St. Giles's Cripplegate*. He was imprisoned six months in the Tower, for his concern with Mr. *Love*. He made the best use he could of his imprisonment, falling then into the meditation which he afterwards preached and printed, under the title of *Correction, Instruction*. He was afterwards rector of *St. Giles's in the Fields*. In 1660, he was one of the ministers deputed to wait on the king at the *Hague*; and in 1661, one of the commissioners at the *Savoy*. When his public ministry was at an end, he ceased not in private to do all the good he could. He died *May 30, 1682*, aged 84. His fun. serm. was preached by Dr. *Jacomb*. He was of a quick and warm spirit; an open plain-hearted man; an hearty lover of God and goodness, and all good men. He was a scripture-preacher; a great man in prayer, and one who brought home many souls to God. He lived the longest of any of those who composed the assembly of divines, who continued among the Dissenters.

WORKS. Several Sermons before the Lords and Commons.—Sermons at *Milk-street* about God's waiting to be gracious.—

[† This lecture began at 7 o'clock and was ended at 8. It was preached at several places in the city in rotation, in the summer season; and every morning in one week at each. It is now in most places changed to the evening.]

Sermons

Sermons on the Covenant.—And others on particular Occasions.—Imitation of the Saints opened in practical Meditations.—Qu. 1666. Mount *Pisgab*; or a Prospect of Heaven.—Correction, Instruction; or a Treatise of Afflictions.—The first and last Sermon in the Morn. Ex. at *St. Giles's*.—Sermon on the Sanctification of the Sabbath, in the Supp. to the Morn. Ex. at *Cripplegate*.—Fun. Serms. for Mr. *Gualter Rosewell*, at *Chatbam*;—Mrs. *Anne Browne*;—*Kinsmet Lucy*, Esq;—Mrs. *Eliz. Scott*;—*Darcy Wivil*, Esq;—And a Sermon to the Citizens born in *Kent*.

*Ibid.* [R. S.] Mr. *Thomas Vincent*, M. A. of *Christ-Ch. Oxf.* Born at *Hereford* in May 1634. He and Mr. *Nath. V.* were sons of the worthy Mr. *John V.* a minister born in the West, who died in the rich living of *Sedgfield* in the bishopric of *Durham*. It was observed of him, that he was so harrassed for his Nonconformity, that tho' he had many children, not two of them were born in the same county. This Mr. *T. V.* was the elder son; who succeeded Mr. *Cafe* in this living. He was a worthy, humble, eminently pious man, of sober principles, and great zeal and diligence. He had the whole New Testament and Psalms by heart. He took this pains (as he often said) "not knowing but they who took from him his pulpit, might in time demand his *Bible* also." *Wood* says "he was always held in great esteem for his piety, by those of his persuasion." But his eminence and usefulness were owned not only by a particular party, but by all sober persons who were acquainted with him. He was one of the few ministers who had the zeal and courage to abide in the city amidst all the the fury of the pestilence in 1665, and pursued his ministerial work in that needful, but dangerous season, with all diligence and intrepidity, both in public and private. He had been for some time employed in assisting Mr. *Doslitile* at *Islington* in giving young persons an academical education; for which service he was thought well qualified. Upon the progress of the distemper in the city, he acquainted his good friend with his design to quit that employment, and apply himself peculiarly to the visitation of the sick, and the instructing of the sound, in that time of pressing necessity. Mr. *D.* endeavoured to dissuade him, by representing the danger he must run; told him, he thought he had no call to it, being then otherwise employed; and that it was rather advisable he should reserve himself for farther service to the rising age, in that station wherein he then was so usefully fixed. Mr. *V.* not being satisfied to desist, they agreed to desire the advice of their brethren in and  
about



about the city upon the case. When Mr. *D.* had represented his reasons at large, Mr. *V.* acquainted his brethren, that he had very seriously considered the matter before he had come to a resolution: he had carefully examined the state of his own soul, and could look death in the face with comfort. He thought it was absolutely necessary that such vast numbers of dying people should have some spiritual assistance. He could have no prospect of service in the exercise of his ministry thro' his whole life like that which now offered itself. He had often committed the case and himself to God in prayer; and upon the whole had solemnly devoted himself to the service of God and souls upon this occasion: and therefore hoped none of them would endeavour to weaken his hands in this work. When the ministers present had heard him out, they unanimously declared their satisfaction and joy, that they apprehended the matter was of God, and concurred in their prayers for his protection and success. He went out hereupon to his work with the greatest firmness and assiduity. He constantly preached every *Lord's-day* thro' the whole visitation in some parish-church. His subjects were the most moving and important; and his management of them most pathetic and searching. The awfulness of the judgment, then every where obvious, gave a peculiar edge to the preacher and his auditors. It was a general enquiry thro' the preceding week, where he was to preach: multitudes followed him wherever he went; and several were awakened by every sermon. He visited all that sent for him, without fear, and did the best he could for them in their extremity; especially to save their souls from death. And it pleased God to take particular care of him; for tho' the whole number reckoned to die of the plague in *London* this year was 68,596, and 7 persons died of it in the family where he lived, he continued in perfect health all the while; and was afterwards useful, by his unwearied labours, to a numerous congregation, till the year 1678, when he died at *Hoxton*. His fun. serm. was preached by Mr. *Slater*.

WORKS. A Spiritual Antidote for a Dying Soul.—God's Terrible Voice in the City by Plague and Fire. [Some editions contain an account of the author by Mr. *J. Evans*.]—Christ's certain and sudden Appearance to Judgment.—An Answer to the Sandy Foundation of *Wm. Pen*, the Quaker.—A Defence of the Trinity, Satisf. by Christ, and the Justificat. of Sinners.—Wells of Salvation opened: with Advice to young Men.—An Explan. of the Assemb.



**Assemb. Catech.**—The true Christian's Love of the unseen Christ.  
—Sermons in 8vo.—Several in Morn. Ex.

**ST. MARY MAGDALEN**, Bermondsey, *Southwark*, [R. 1501.] Mr. *William Whitaker*; son of the famous Mr. *Jer. Whitaker*. A man of great calmness, moderation, and peaceableness; sound in doctrine, and exemplary in life. While he was at the University, his piety, learning, sweetness of disposition, candour, and ingenuity were so eminent, that he was loved and honoured of all who knew him. He was noted for his great skill in the oriental languages. When he came out into the world, he not only preached peace, but was a peacemaker wherever he came. At *Horn-Church*, where he was some time minister, he ended a difficult controversy of many years standing, which had cost the parties above 1000*l*. He died in 1672. Dr. *Annesly*, his particular friend, preached his fun. serm. Dr. *Jacomb* wrote some account of his life, which is prefixed, in an epistle, to a volume of sermons of his published after his death, taken after him in short-hand. He printed only two sermons in *Morn. Ex.*

*Ibid.* Mr. *Robert Torey*, [L.] After he was silenced he went to *Holland*, and became pastor of the English church at *Middleburgh* in *Zealand*, Nov. 21, 1683, where he lived and died in great respect. Ob. 1691.

**ST. MARTIN'S IN THE FIELDS**, [V. S. 700*l*.] Mr. *Gabriel Sangar*, M. A. of *Maud.-Hall*, *Oxf.* Turned out also from *Steeple-Ashton* in *Wiltshire*. He was the son of Mr. *Tho. Sangar*, minister of *Sutton-Mandevil*, *Wilts*, where he was born in May, 1608, and succeeded his father, who bought the advowson. He was ordained by Bp. *Davenant*. Refusing to read the book of *sports*, he was imprisoned at *Salisbury*. After a short confinement, he returned to his family and people, and continued there till 1645, when he was necessitated to remove, having been frequently plundered by the king's soldiers, and once carried to *Salisbury* and imprisoned. Having recovered his liberty, he went to *Havant* in *Hampshire*; but the air of that place not agreeing with the health of his family, he returned to *Wiltshire*, about 1647, and settled at *Chilmark*, a few miles from *Sutton*. Here he met with a great deal of trouble from some of his parishioners who refused to pay their tithes. When he had in vain tried all other methods, he had recourse to the law, which occasioned his coming to *London*. He had not been returned many weeks before he was surprized with an invitation

invitation from the people of *St. Martin's in the Fields*, to be their minister, having preached once among them while in town, without the least thought of being chosen. The quarrelsome temper of the people of *Chilmark* was one weighty consideration to determine him to accept of that place; where he continued 12 years. Soon after the Restoration, the lord chancellor, who had been his school-fellow at *Gillingham in Wilts*, sent to Mr. *Sangar*, and professing a peculiar kindness to him on that account, endeavoured to reconcile him to conformity, but in vain; tho' he sent for him several times, and discoursed the matter with him, sometimes with great calmness, and at other times with heat. At length he told him plainly, if he would not conform, he must leave *St. Martin's*, and remove further from the court. When this was known, he had several places offered him, but his love to his natural country, made him accept of *Steeple-Ashton*, whither he removed with his family in 1661, and whence he was ejected by the *act of uniformity* in the year following. Afterwards, at the intreaty of his friends in *St. Martin's*, who desired to have him nearer them, he removed to *Brompton*. Here he very narrowly escaped being seized and imprisoned; for in the latter end of 1665, there came some troopers to the house to apprehend him. But as they were running eagerly up stairs to search for him, the servant of a gentleman who was sick in the house met them, and desired they would not make such a disturbance, because one of the family was visited with sickness. Upon hearing that, they immediately got out of the house, and rode away with all speed, apprehending that the sick gentleman had the plague. Soon after this the *Oxford-act* drove him to *Eling*, and he went from thence to *Brentford*, where he continued till the king's declaration for liberty; then at the intreaty of his old hearers at *St. Martin's* he returned into that parish, and preached to them as he had opportunity. [He was a grave peaceable divine, of great moderation.] He thought it his duty, after he was silenced, to abide in the parish with those of his ancient flock who desired him, and to visit them, especially in the sickness, when many thought the help of the poor Nonconformists needful enough, who were not very fond of their preaching while they were well. Once going to visit a good woman who sent for him, Dr. *Lamplugh* (who succeeded him in the parish, and was afterwards Bp. of *Exeter*) coming in after him, asked him with some fierceness, "What business he had there?" and bid him

leave

leave the room, tho' he was told that he was sent for.—The day that he was 70 years old he fell sick, and after a few days illness died, in *May*, 1678. He was a grave and peaceable divine, of great moderation and calmness of temper; and tho' he had a numerous family, (7 sons and 3 daughters) he was given to hospitality.

WORKS. The Work of Faith; containing a serm. of his own, and the heads of all the serm. preached in the month that the *Morn. Ex.* was at *St. Martin's*.—A short Catechism with respect to the Lord's Supper.

ST. MARTIN'S, Ironmonger-Lane, [R. S.] Mr. *John Fuller*. A most pious man, and a practical preacher. He had three sons, who were scholars and ministers of note: Two of them conformed; but his son Mr. *Francis F.* died a Nonconformist in *London*. Mr. *Jer. White*, in his fun. serm. for him, says, “ he thought it belonged to the family of the *Fullers* to be learned.”

WORKS. A large Pref. Epist. to Mr. *Beadle's* Journal of a thankful Christian.—A *Latin* Epitaph and *English* Poem on the Death of Mr. *Jer. Whitaker*.—Poem on the Death of Mr. *R. Robinson*.

ST. MARTIN'S, Ludgate, [R. 1601.] *Thomas Jacomb*, D. D. of *Magd.-Hall, Oxf.* Born near *Melton-Mowbray* in *Leicestershire*. When B. A. he removed to *Eman. Col. Camb.* He was some time Fellow of *Trinity*, and much esteemed there. He came to *London* in 1647, and being received into the family of that excellent, pious, and devout lady, the courtes's dowager of *Exeter*, (daughter to the earl of *Bridgewater*) as her chaplain, he had the opportunity of preaching in the city, and was soon fixed in *Ludgate* parish, where his ministry was both acceptable and useful. His zeal for the glory of his master, and his love to the souls of men, made him constant and diligent in his work, which he esteemed both his honour and pleasure. At the first appearance of a cancer in his mouth, he seemed not more concerned about it, than as it was likely to hinder his preaching; and when, after wasting sickness, he was restored to some degree of ease and strength, he joyfully returned to his duty; nay, when his pains were tolerable, preaching was his best anodyne; and the reflection upon the divine goodness, which enabled him for it, was a great relief of his pains. His sermons were clear, solid, and affectionate; and they were printed in a fair and lively character in his conversation.



He was of a staid mind, and temperate passions. In managing affairs of moment he was not vehement and confident, not imposing and over-bearing, but receptive of advice, and yielding to reason. He was full of compassion, charity, and beneficence. He was a Nonconformist upon moderate principles; much rather desiring to have been comprehended in the national church, than to have separated from it. He met with trouble after his ejection, but the divine providence secured him, by disposing of him into the family of the hon. lady above-mentioned; who, to the utmost of her power, comforted and supported pious Nonconformist ministers and people, when the stream ran so strong against them. Her respect for the Dr. was peculiar, and her favours conferred upon him extraordinary; for which he made the best return, by his constant care to promote religion in her family. In his last sickness his pains were very severe, but his patience was invincible, and an humble submission to the divine pleasure was the habitual frame of his soul. When an intimate friend first visited him, he said, "I am using the means, but I think my appointed time is come. If my life might be serviceable to convert or build up one soul, I should be content to live: but if God hath no more work for me to do, here I am, let him do with me as he pleaseth." At another time he told the same person, it was a determined case, and therefore desired him to resign him to God, saying, "It will not be long before we meet in heaven, never to part more; and there we shall be perfectly happy: there neither your doubts and fears, nor my pains, shall follow us; nor our *sins, which is best of all.*" After a long languishing, without any visible alteration, being asked how he did, he replied, "I lie here, but get no ground for heaven or earth,"—"except (says one) in your preparations for heaven:—" "O yes, (said he) there I sensibly get ground, I bless God." He had a substantial joy in the reflection upon his life spent in the faithful service of Christ, and the prospect of a blessed eternity. This made him long to be above; so that he said with some regret, "Death flies from me; I make no haste to my father's house." He died at the countess of Exeter's, March 27, 1687, leaving an incomparable library of the most valuable books in all kinds of learning.

WORKS. A Commentary, or Sermons, on *Rom. viii. 1—4.*—Treatise on holy Dedication, personal and domestic.—Fun. Serm. for Mr. *M. Martin.*—Another for Mr. *Vines*, with an account of his life.—Another for Mr. *Cafe*, with a narrative of his life



life and death.—The Life of Mr. *Whitaker*.—Two Sermons in Morn. Ex.—Serm. at *St. Paul's*, Oct. 26, 1656.—Serm. bef. Lord-Mayor, &c. at the *Spittle*.—*Wood* is mistaken with respect to his Concern in *Pool's* Contin.

ST. MATTHEW, Friday-street, [L. 1501.] Mr. *Henry Hurst*; M. A. Fellow of *Merton Col. Oxf.* He was there noted for a smart disputant; and was generally respected in *London* as a preacher. After his Nonconformity, he was for several years domestic chaplain to the earl of *Anglesea*. Even *Wood* gives him the character of “a learned and religious Nonconformist.” He was diligent and unwearied in his ministerial labours to the last. He died of an apoplexy on Monday morning (Apr. 14, 1690,) having gone thro’ his work the Lord’s-day preceding as usual. His fun. serm. was preached by Mr. *R. Adams*. He had a son among the Dissenters at *Nayland* in *Suffolk*.

WORKS: Sermons on the Inability of the Natural Man, &c.—Revival of Grace in its Vigour and Fragrancy.—Fun. Serm. for Mr. *Carvton*.—ΑΙΘΥΜΝΟΙΣ ΕΥΧΑΡΙΣΤΕΙΝ, or Sac. Medit. on the Death of Christ.—Annot. on *Ezek.* and Minor Proph. in *Pool's* Contin.—Four Sermons in Morn. Ex:

ST. MICHAEL’S, Cornhill, [R. S. 1401.] Mr. *Peter Vinke*; B. D. Fellow of *Pemb.-Hall, Camb.* \*\* Mr. *Howe* preached his fun. serm. from whence the following account of him is extracted. He was the son of a noted citizen of *Norwich*; whither his ancestors (who were early Protestants in *Flanders*) were seasonably transported by providence, when the Reformation was there struggling for birth amidst the rage of persecution. He has often been heard to say “he reckoned it a greater honour to have descended from so pious ancestors, than if he could have derived his pedigree from the the greatest princes.” From his youngest years he appeared formed and designed for multiplying the offspring of the everlasting Father, from his remarkable seriousness and habitual reverence of the Divine Majesty, together with an uncommon fondness for books, and desire of learning. He very early began his preparation for that sacred employment to which he afterwards betook himself. In a little time he made great improvement, and discovered such quickness of apprehension, solidity of judgment, strength of memory, and liveliness of imagination, without exorbitance, as seldom meet together. And he was so much more diligent than the usual method of education

obliged him to be, that his parents, while he was under their eye, have thought it requisite to hide his books, lest he should injure his health. He went to the university in his 14th year, and remained many years a Fellow of his college, and an ornament to it. He might be fitly stiled an universal scholar. His accurate skill in the *Latin* tongue was much remarked in the university. When he took his degree, the professor, having held his dispute with him longer than ordinary, (he continuing to answer in neat and elegant *Latin*) acknowledged that it was designed to give him an opportunity to entertain the auditory with the judgment and eloquence which appeared in his answers. He wrote a weekly account of the more remarkable things which occurred to him, in *Latin*, (which he continued till his growing infirmities put a stop to it) from whence it appeared, that to express himself with elegance in that language was become familiar to him.—When he had passed thro' his long course of academical studies, he was called to *London*, where he shone as a bright light in two churches successively: viz. at *St. Michael's, Cornhill*, which he quitted upon another's claim, more from an indisposition to contend, than from a defect of title; when he was immediately chosen to a neighbouring church, “probably *St. Catherine Creed-church*, where *Newcourt* mentions him as curate,” where he continued till *Aug. 24, 1662*; when, not satisfied with some things in the act of uniformity, he calmly quitted his station, but not his ministry; which he exercised when desired in distinct assemblies, with only the favour of connivance, and ordinarily, for many years, in his own house; whither he drew a considerable audience, and where he sometimes administered the Lord's-supper, tho' he did not decline all communion with the established church; whereupon, as he sometimes observed with regret, he incurred the anger of some, that he went so far, and of others, that he went no farther.—His *memoirs* discover such a rich vein of piety thro' the whole, that no serious man could read them without being deeply affected. Whatsoever was remarkable relating to himself, his family, or the church of God, is punctually set down, and intermixed with the pious breathings of an holy devout soul; and ejaculatory supplications for others are very frequent. If any one, even a servant in his family were sick, it is noted down with the greatest tenderness and compassion. There are expressions of a steady trust in God in reference to all his concerns, both of this world and that which is to come.—His  
charity

charity to the distressed was very exemplary, and much more the pity which wrought in his heart towards those whom he could not relieve. His humility shone thro' all his excellencies: he was great in every one's eyes but his own. He was remarkably fond of retirement, tho' no man had more opportunity to multiply acquaintance; yet where he was acquainted he was a most pleasant and delectable friend.—His special gratitude for divine mercies was very observable.—From his memorials it appears, that he was much in admiring God for what he had done for him and his, especially for assisting him in his ministerial work, and particularly at the Lord's supper. He continued preaching to the last, and died at *Darlston*, in *Hackney* parish, (where he spent the latter part of his time) *Sept. 6, 1702.*

WORKS. Four Sermons in *Morn. Ex.*—Serm. bef. Lord-Mayor at *St. Paul's* on *Heb. xi. 1.*—Annot. on *Acts* in *Pool's* Contin.—*Latin Poem, Ad tumultum viri quam clarissimi R. Vines;* at the end of *Jacomb's* fun. serm. for him.

ST. MICHAEL'S, Crooked-Lane, [R. 100*l.*] Mr. *Carter.*

*Ibid.* Mr. *Thomas Mallery*, [L.] He was very exemplary in his conversation, and very faithful in his ministry.

WORKS. Sermons on *Rom. viii. 38, 39.*—A Sermon in *Morn. Ex.* He, with Mr. *Greenhill* and Mr. *Caryl*, prefaced a Disc. of Mr. *Malbon's.*

ST. MICHAEL'S, Wood-street, Mr. *Thomas Parson*, Fel. of *Pemb. Hall, Camb.* He was much respected among the city ministers. After being silenced, he took a great deal of pains in fitting *Gouldman's* dictionary for the press. The excellent epistle before it is his, and the index of authors was drawn up by him, and he searched and consulted them, tho' his name is not mentioned. He hath a sermon in the *Morn. Ex.* at *St. Giles's*, upon *saving faith.*

ST. MICHAEL'S, Queenhithe, Mr. *Thomas Dawkes.* [S.] A very melancholy divine.

ST. MICHAEL'S, Quern, [R. S.] Mr. *Matthew Pool*, M. A. of *Eman. Col. Oxf.* Son of *Francis Pool*, Esq. born in the city of *York.* *Richard*, the grandfather, was descended of the ancient family of the *Pool's* of *Sprinkhill* in *Derbyshire.* Being driven thence upon occasion of his inclination to the Reformation, he lived at *Sike-house*, and afterwards at *Drax-*



*Abbey in Yorkshire*, near which place Mr. *M. Pool* had 100*l.* per ann. left him by his father, who married alderman *Toppin's* daughter of *York*. He was very facetious in his conversation, very true to his friend, very strict in his piety, and universal in his charity. He set on foot a good and great project for maintaining youths of ability, studiousness and piety, at the universities. He had the approbation of the heads of houses in both of them, and nominated such excellent persons for trustees, and solicited so earnestly, that in a little time, about 900*l.* per ann. was procured for that purpose. He who proved afterwards the great *Sherlock*, dean of *St. Paul's*, was one of them. But this design was quashed by the Restoration. He succeeded Dr. *Tuckney* at *St. Michael's*, where he continued about 14 years, till the *Barth.-act*, and was a very diligent preacher and a hard student. With ten years indefatigable study he finished his *Synopsis Criticorum*, in 5 vols. fol. which Mr. *Wood* owns to be an admirable and useful work; adding, that "the author left behind him the character of a celebrated critic and casuist." While he was drawing up this work, and his Annotations, it was his usual way to rise at 3 or 4 o'clock, and take a raw egg about 8 or 9, and another about 12; then to continue his studies till the afternoon was pretty far advanced; when he went abroad, and spent the evening at the house of some friend; and at no one place more frequently than at alderman *Ashhurst's*. At such times he would be exceedingly but innocently merry, very much diverting both himself and his company. After supper, when it was near time to go home, he would say, "now let us call for a reckoning;" and then would begin some very serious discourse; and when he found the company was composed and serious, he would take his leave of them. This course was very serviceable to his health, and enabled him to go thro' the great fatigue of his studies, and it seems a noble example of the *utile dulci*. Were the mirth of our conversation always so closed, it would leave no uneasy reflections behind.

When Dr. *Oates's* depositions, &c. were printed, Mr. *Pool* found his own name in the list of those persons who were to be cut off, (as was supposed) for what he had written against the Papists, in his *Nullity*, &c. To this he gave not the least credit, till one night having been at the alderman's, he took one Mr. *Chorley* to bear him company home; when they came to the narrow passage from *Clerkenwell* to *St. John's court*, two men stood at the entrance, one of whom cried out, "Here he

he is." Whereupon the other said, " Let him alone, for there is somebody with him." Mr. *P.* asked his friend whether he heard what those men said; adding, " I had been murdered to-night, had not you been with me." This raised in him such an apprehension of his danger, as caused him soon after to retire to *Holland*, where he ended his days. But whether or no by a natural death has been doubted. It was generally suspected he was poisoned.

WORKS. Besides his *Synopsis Criticorum*, in 4 large vols. fol. —The Blasphemer slain with the Sword of the Spirit; on the Deity of the Holy Ghost, ag. *Biddle*.—A Model for maintaining Students in the University.—A Letter to the Lord *C. Fleetwood*.—*Quo Warranto*; or a moderate Debate about the preaching of unordained Persons, &c. written by Appointment of the Assembly.—Evangelical Worship; a Sermon bef. the Lord-Mayor, Aug. 26, 1660.—*Vox Clamantis in Deserto*; respecting the Ejection of the Ministers.—The Nullity of the Romish Faith.—Dialogues between a Popish Priest and an English Protestant.—A seasonable Apology for Religion, on *Matt.* xi. 9.—Four Sermon. in Morn. Ex.—A Poem and two Epitaphs on Mr. *Jer. Whitaker*.—Two on the Death of Mr. *R. Vines*.—Another on that of his Friend Mr. *Jacob Stock*.—A Pref. to 20 PSS. Sermons of Mr. *Nalton's*, with some account of his Character.—One vol. fol. of *English Annot.* on the Bible: but his death prevented his going farther than the 58th Ch. of *Is.* This work several others undertook to compleat, viz. the 59th and 60th chapters of *Isaiah*, Mr. *Jackson* of *Moulsey*; the notes on the rest of *Isaiah* and on *Jer.* and *Lam.* Dr. *Collinges*; *Ezekiel*, Mr. *Hurst*; *Daniel*, Mr. *Cooper*; *Minor Prophets*, Mr. *Hurst*; the four *Evangelists*, Dr. *Collinges*; *Acts*, Mr. *Vinke*; *Romans*, Mr. *Mayo*; 1 and 2 *Cor.* and *Galat.* Dr. *Collinges*; *Ephes.* Mr. *Veal*; *Philip.* and *Coleff.* Mr. *Adams*; 1 and 2 *Theff.* Mr. *Barker*; *Timothy*, *Titus*, and *Philemon*, Dr. *Collinges*; *Hebrews*, Mr. *Ob. Hughes*; *James*, *Peter*, *Jude*, Mr. *Veal*; three *Epist.* of *John*, Mr. *Howe*; *Revelation*, Dr. *Collinges*.

ST. MILDRED'S, Bread-street, [R. 1301.] Mr. *Richard Adams*, M. A. \*\* Fel. of *Braz. no. Col. Oxf.* † where he was a colleague and intimate friend of Mr. *Howe*, who preached his funeral sermon, in which he speaks thus of him: " About 50 years I remember his course. Many a day have we prayed, conferred, and taken sweet counsel together; when he was at

† His grandfather, Mr. *R. Adams*, was rector of *Woodchurch* in *Cheshire*. He purchased the perpetual advowson. Six of his line and name were devoted to the ministry, and had preached occasionally at that place.

once an example and ornament to his college, where he lived respected and beloved by all, but of them most who most knew him, on account of that constant serenity and equality of mind, that seriousness, that humility wherein he excelled; and therewith that industry he used, by which he laid up that great stock of learning and useful knowledge, which made him a *well-instructed scribe, able to bring out of his treasury things new and old*; whereof there is ample proof in the part he bore in the *Contin. of Mr. Pool's Ann.* In the great city he shone a bright and burning light, till many such lights were in one day *put under a bushel*. And then, tho' he was constrained to desert his station, he did not desert his master's work, but still he was with God, and God was with him.—As to his domestic relations, knowing so much of him, I cannot but lament their loss. Even those to whom he was not naturally related, desired that a public testimony of him might remain, that he was to them as tender a father as if he had been their own." His humility and self-denial were eminently conspicuous in his taking upon him (after his ejection) the care of so small and poor a people, (in *Southwark*) and continuing with them to the damage of his own estate, tho' he had considerable offers elsewhere. His meekness was visible in all his conversation, particularly in his bearing affronts, even from those he had greatly obliged, saying, "I am an unworthy creature, I deserve no better." His candor every one was sensible of who offered, in his hearing, to reflect upon any persons behind their backs. When labour and age had worn out his strength, nothing so manifestly troubled him as being necessitated to desist from constant preaching. And notwithstanding all the temporal discouragements he met with in the ministry, his mind was, to the very last, to have both his sons brought up to it. In his last illness, it was observable, that when his head was disordered about other things, he always shewed himself sensible in hearing or discoursing about any thing religious. He was all along apprehensive of approaching death, but his mind was as calm and serene as usual, of which he himself gave this account, *I know in whom I have believed*. There is some account of him in the last edit. of *Wood's Athen. Ox.* vol. II. p. 1023.

W O R K S. Fun. Sermon for Mr. Hurst.—4 Sermon in Morning.—Annot. on *Phil.* and *Colos.* in *Pool's Contin.*—He published two books of his brother Mr. T. A. and with Mr. Vcal prefaced several of Mr. Charnock's works.



ST. OLAVE Jewry [V. S.] Mr. *John Wells*, of St. *John's Col. Oxf.* Mr. *Watson*, in his fun. serm. for him, says, "His preaching was plain and profitable, suitable to the capacities of his auditory. He was of an affable disposition, of such candor and ingenuity as to win the affections of many. In him grace and good-nature met. He was of a forgiving spirit. Kindnesses made a lasting impression upon him, but injuries he forgot. He was very charitable to the poor, many of whom were both clothed and fed by his liberality." He died in *June* 1676, expressing a comfortable persuasion of his love to God and interest in his favour.

WORKS. The Practical Sabbatarian.—Prospect into Eternity.—*Latin* Poem on the Death of Mr. *Fer. Whitaker*.—One in *English* on Mr. *R. Robinson*.—2 Sermon in Morn. Ex.

ST. OLAVE, Silver-street, [R. S.] Mr. *Thomas Douglas*. He fell under some scandals, and afterwards travelled, and took the degree of M. D. at *Padua*; returned to *London*, practised physic, and ran in debt. He afterwards went into *Ireland*, and died obscurely.

WORKS. A sober Testimony against sinful Compliances.—Zerubbabel, in defence of the former.

ST. OLAVE, Southwark, [R. S.] Mr. *William Cooper*, M. A. He was first at *Ringmire* in *Suffex*. His first wife's father, a considerable *Dutch* limner, having got in favour with Abp. *Laud*, begged some preferment for his son-in-law, upon which he gave him this living. But he disappointed the expectation both of his patron and parish, (much to the satisfaction of the more sober and religious) by proving a *Puritan*. He was a critical linguist, no mean philosopher, a quick disputant, and well versed in controversies; a learned expositor, a celebrated historian, and a fine poet, especially in *Latin*. He was chaplain to the queen of *Bohemia*, (mother to the princess *Sophia* of *Hanover*) and continued in her family at the *Hague* from 1644 to 1648. He was greatly respected by that virtuous princess, and by the sober part of her court; had free conversation (in *Latin*) with the foreign envoys, who then resorted to her; and became so well versed in the affairs of *Europe*, as to be reckoned no small politician. He understood men as well as books, and was generally valued and respected by such as knew him; and most by those that knew him best.



WORKS. A Thanksgiving Serm. bef. the Parl. on *Zech.* xiii. 2.—Three Serm. in Morn. Ex.—Fun. Serm. for Mr. *Christ. Fowler*—Some *Latin Verses*.—Annotat. upon *Daniel*, in *Contin. of Pool*.

*Ibid.* Mr. *Ralph Venning*, M. A. [L.] of *Eman. Col. Camb.* He was a popular preacher, and much followed. He was a most importunate and prevalent pleader for the poor, who were very numerous in that parish. He yearly got some hundreds of pounds for them; having such a way of recommending charity as has prevailed with several to give who have gone to church with resolutions to the contrary. He died *March 10, 1673*. His fun. serm. was preached by Mr. *Robert Bragg*.

WORKS. Warning to Backsliders.—Way to Happiness.—Mercy's Memorial.—*Canaan's Flowings*; or Milk and Honey.—543 orthodox and miscell. Paradoxes.—The new Command renewed.—Mysteries and Revelations.—Things worth thinking on.—Sin the Plague of Plagues.—His Remains.

*Ibid.* Mr. *Samuel Smith*, M. A. [L.] He had before been cast out of the seq. living of *Bodenham, Herts.* He was afterwards pastor to a small congregation of Dissenters at *Windsor*, where he died, 1714, and was succeeded by Mr. *Sheffield*.

ST. PANCRAS, Soper-Lane, [S.] Mr. *George Cokayn*. After his ejection he was pastor of a congregational church in the city, and many eminent citizens adhered to him; such as alderman *Titchbourn*, *Ireton*, *Wilson*, Sir *John Moor*, &c. After many labours in the service of his master, and some sufferings for him, he quietly ended his days, and was carried to his grave in peace, with a numerous attendance of devout mourners. He was succeeded by Mr. *John Nisbet*.

WORKS. A Serm. bef. the Parl. Nov. 29, 1648.—Divine Astrology; a Fun. Serm. for Col. *W. Underwood*, on *Is.* lvii. 1.—A Pref. Epist. to Mr. *O. Sedgwick's* Fun. Serm. for *Rowland Wilson*, Esq;—He had an hand, with Mr. *Caryl*, in the *Eng. Greek Lexicon*.

ST. PAUL's, Covent-Garden, [R. 350l.] *Thomas Manton*, D. D. of *Oxf. Univ.* Born in 1620, at *Lawrence-Lydiard*, in *Somerset*. Both his father and grandfather were ministers. He was at first minister at *Culliton* in *Devon*, and afterwards at *Stoke-Newington*, from whence he came to *Covent-Garden*, where he succeeded Mr. *Sedgwick*. Both *Newcourt* and *Wood* speak of his taking orders in 1660, from *Thomas Bp. of Galloway*, who, it seems, did at that time ordain such of the

*English* clergy as came to him, without oaths or subscriptions. (*Burnet's Hist. own Times*, vol. 1, p. 132.) If those writers supposed, (as they seem to have done) that the Dr. who had been a celebrated preacher for many years, remained till then unordained, they were mistaken, for he was ordained by Bp. *Hall*, before he was 20 years of age. And Mr. *Jos. Hill of Rotterdam* was positive, that he never took any other than deacons orders, and never would submit to any other ordination; for it was his judgment that he was properly ordained to the ministerial office, and that no powers on earth had any right to divide and parcel that out at their pleasure, p. 85. He was in great reputation at the time of the restoration. He was one of the *Savoy* commissioners, and very earnest in his endeavours to get the *declaration* passed into a law; and had it been compassed would have accepted the deanry that was offered him. He was a man of great learning, judgment, and integrity; of great temper and moderation, and respected by all that knew him. Abp. *Usher* used to say, "He was a voluminous preacher;" not that he was tedious for length, but he had the art of reducing the substance of volumes of divinity into a narrow compass. Mr. *Charnock* oft represented him as the best collector of sense of the age. He was no fomenter of faction, but studious of the public tranquillity. His generous constancy of mind in resisting the current of popular humour, declared his loyalty to his Divine Master. He was imprisoned for his nonconformity, and many ways a sufferer; yet kept up a considerable interest at court, and with men of note. The noble earl (afterwards duke) of *Bedford*, who had been his parishioner at *Covent-Garden*, was his cordial friend to his death; so also was my lord *Wharton*, and many other persons of considerable quality. He generally had the chair in the meetings of the dissenting ministers of the city, who found the want of his prudence, activity and interest joined together, when he was taken from them. He died Oct. 18, 1677, leaving behind him the general reputation of as excellent a preacher as this city or nation hath produced. Dr. *Bates*, in his fun. serm. for him, says, "A clear judgment, rich fancy, strong memory, and happy elocution met in him, and were excellently improved by diligent study." [He was endowed with extraordinary knowledge in the scriptures, and in his preaching gave a perspicuous account of the order and dependence of divine truths.—His discourses were clear and convincing, so as to be effectual not only to raise a

short

short commotion in the affections, but to make a lasting change in the life. His doctrine was *the truth according to godliness*. He did not entertain his hearers with impertinent subtilties, empty notions, intricate disputes, &c. but preached as one who had always before his eyes the glory of God and the salvation of men; both in respect to his matter and his expression, in which he had a singular talent. Dr. *Wm. Harris*, in the *Memoirs* of his life, mentions the following anecdote of him: "Being to preach before the lord-mayor, the court of aldermen, &c. at *St. Paul's*, the Dr. chose a subject, in which he had an opportunity of displaying his judgment and learning. He was heard with admiration and applause by the more intelligent part of the audience. But as he was returning from dinner with the lord-mayor in the evening, a poor man following him, pulled him by the sleeve of his gown, and asked him if he were the gentleman that preached before the lord-mayor. He replied, he was. "Sir, says he, I came with hopes of getting some good to my soul, but I was greatly disappointed, for I could not understand a great deal of what you said; you were quite above me." The Dr. replied with tears, "Friend, if I did not give you a sermon, you have given *me* one, and by the grace of God I will never play the fool to preach before my lord-mayor in such a manner again." His style was not exquisitely studied, but far from vulgar meanness. His delivery was natural and free, clear and eloquent, quick and powerful, without any spice of folly, and always suited to the simplicity and majesty of divine truths. His earnestness was such as might soften the most obdurate spirits. "I am not speaking (says Dr. *B.*) of one whose talent was only in *voice*, who labours in the pulpit as if the end of preaching were for the exercise of the body: this man of God was inflamed with an holy zeal, and from thence such ardent expressions broke forth as procured attention and consent in the hearers. He spoke as one who had a living faith within him of divine truths. The sound of words only strikes the ear, but the mind reasons with the mind, and the heart speaks to the heart.---He abounded in the work of the Lord, preaching with unparalleled assiduity and frequency, yet was always superior to others and equal to himself. In the decline of his life he would not leave his beloved work, the vigour of his mind supporting the weakness of his body.---He was no fomenter of faction, but studious of the public tranquillity.---As a Christian, his life was answerable to his doctrine.



trine. His resolute contempt of the world secured him from being wrought upon by those low motives which tempt sordid spirits from their duty. His charity was eminent in procuring supplies for others when in mean circumstances himself. But he had great experience of God's fatherly provision, to which his filial confidence was correspondent. His conversation in his family was holy and exemplary, every day instructing them in their duty from the scriptures. His humility was great. He was deeply affected with the sense of his frailties and unworthiness. He expressed his thoughts to Dr. *Bates* on this head a little before his death. "'Tis infinitely terrible (says he) to appear before *God the judge of all*, without the protection of *the blood of sprinkling that speaks better things than the blood of Abel*." This alone relieved him, and supported his hopes; which was the subject of his last public discourse.

WORKS. A practical Exposition on *Isaiab* liii.—On the Epistle of *James* — On the Epistle of *Jude*. — *Smeetyunus Redivivus*; an Answer to an humble Remonstrance.—The Saints Triumph over Death; a Funeral Sermon for Mr. *Chr. Lowe*. —4 Sermons in Morning Ex. — Several before Parliament on pub. Occasions.—After his death, 20 Sermon on the *Psalms*, *Acts*, &c.—Eighteen on 2 *Thess.* ii. on the Growth and Fall of *Antichrist*. —Practical Expof. on Lord's Prayer, 8vo.—Several Disc. tending to promote Holiness, 8vo.—5 vols. of Sermon. in fol. viz. 1st, on the whole cxixth *Psalms*;—2d, 27 Sermon. on *Matt.* v.—45 on *John* xvii. —24 on *Rom.* vi. 45. on *Rom.* viii. and 40 on 2 *Cor.* v.—3d, 66 Sermon. on *Heb.* xi.—Treatise on the Life of Faith.—Treatise on Self-denial.—Several Sermon. on Lord's Supper.—4th and 5th vols. Select Sermons on several texts.

*Ibid.* Mr. *Pinchback*, assistant to Dr. *Manton*, and was ejected with him. He was a man very zealous against the ceremonies.

ST. PETER'S, Cheap, [R. S.] *Roger Drake*, D. D. *Wood* says he was a physician; but he was well known in *London* as a divine. He was concerned with Mr. *Lowe*, and submitted to the mercy of parliament. He was one of the commissioners at the *Savoy*. Mr. *Baxter* says, he was a wonder of sincerity and humility; and Dr. *Annesly*, "that his writings will be esteemed while there are books in the world, for that stream of piety that runs thro' them." He always laid by a tenth part of his income for the poor, before he used any himself. His last words were "Jesus take me, for I am ready."

WORKS.



WORKS. Sacred Chronology.—Two Serms. in Morn. Ex.—A Boundary to the Holy Mount; ag. Mr. *Humphrey's* Free Admission to the Lord's Supper.—The Bar Fixed; in Answer to Mr. *H's*. Rejoinder.—Poems on the Deaths of Mr. *Jer. Whitaker*,—Mr. *Ralph Robinson*,—and Mr. *Richard Vines*.

[ST. PETER's, Westminster,] Mr. *John Rowe*, M. A. of *New-Inn Hall, Oxf.* Born at *Tiverton*. He was son of the excellent Mr. *John Rowe* of *Crediton*, whose life is published, and affords remarkable memorandums of christian piety, industry, constancy and courage. He continued at *Oxford* after the university became a garrison, and then was transplanted to *Cambridge*, but returned afterwards to *Oxford*, when things were settled, and was preferred to a fellowship in *Corpus Christi Col.* His first public employment in the gospel was at *Witney* in *Oxfordshire*, where he preached a lecture with good acceptance and great advantage to the souls of his hearers. There fell out a remarkable providence here, which he mightily improved for the conviction of many. Some dissolute persons came to the town to act a play, and had an upper room for their purpose in a private house; where, as they were acting on a market-day, the room, being overcharged, fell down; when several people were killed, and many much hurt. Mr. *R.* upon this occasion peached and printed 3 sermons, in order to the improvement of this awful providence; which was the more remarkable, as some of the actors had even dared and defied death, and therein the God of life and death.

Mr. *R.* was for some time a preacher at *Tiverton*, where he was not without honour, tho' in his own country. From thence, on the death of Mr. *Strong*, 1654, he became preacher in the abbey at *Westminster*, and pastor of the congregation which Mr. *Strong* had there gathered, of whom many were members of parliament, and persons of quality, residing in *Westminster*. He was a good scholar, well read in the Fathers; and had such a knowledge of *Greek*, that he began very young to keep a Diary in that language; which he continued till his death; but he burnt most of it in his last illness. He was a man of great gravity in conversation, of strict piety, of diligent researches into the mysteries of religion, not contenting himself with superficial notions; but chiefly commending such as tended to practice. After the return of the ejected choristers to the organs and abbey, there was no farther place for him there. Yet after that, and the *Barth.-act*, he continued faithful to his church, preaching to them often in *Bartholomew's*

*tholomew-Close*, or where else the rigour of the times would allow them to meet with any safety. The expressions with which he closed the last sermon he ever preached, are remarkable. “ We should not (said he) desire to continue longer in this world than to glorify God, and finish our work ; and be ready to say, farewell, time ; welcome, blessed eternity. Even so come Lord Jesus.” He died Oct. 12, 1677. He had a son, Mr. *Thomas Rowe*, a minister in *London*. Both are buried under the same stone at *Bunhill*.

WORKS. Man’s Duty of magnifying God’s Works.—Fast Sermon. bef. the Parl.—The Saint’s Triumph.—The Saint’s Temptations and Fence.—Immanuel ; or Christ’s Love explained and applied, &c.—Heavenly-mindedness and Earthly-mindedness.—The Life and Death of his Father.—The Love of Christ in his Intercession.—A Disc. on the Office of the Holy Spirit.—A Disc. of the Trinity.—Sermons on Part of the 1st Chap. of St. *John’s* Gospel, and on the whole 15th Chapter : (some of these latter not yet printed.)—After his death, 30 Sermon on the Love of Christ in his Incarnation, &c. published by his successor Mr. *Lee*, who prefixed to them some account of the author.

ST. PETER’S, Cornhill, [R. S. 1101.] Mr. *William Blackmore*, M. A. of *Lincoln Col. Ox.* Ordained deacon by *Pri-deaux* Bp. of *Worcester* : but he afterwards received classical ordination. He was imprisoned in the Tower with Mr. *Love*, &c. but had his parole, by means of his elder brother Sir *John Blackmore*, who had sided with *Oliver*, and was his bail ; by which means he was very helpful to Mr. *Love* in his trial. At the desire and appointment of the Provincial Assembly of *London*, (to which he was secretary) he drew up that part in the book intitled, *Jus Div. Regim. Eccl.* which treats of “ ordination by imposition of hands.” After *Bartholomew-day* 1662, he lived privately at *Harestreet*, near *Rumford* in *Essex*, to a good old age ; preaching once a day gratis in his own hired house. He was particularly useful in catechizing youth. He was a considerable man ; a person of moderation and prudence ; and distinguished as a peace-maker. A son of his was for many years pastor of a congregation of Dissenters at *Worcester*.

ST. SAVIOUR’S, Southwark, [R. 1001.] Mr. *John Crodcott* and Mr. *Stephen Watkins*. They were joint pastors here, and spread the gospel very amicably and successfully. Mr. *C.* was also lecturer at *St. Sepulchre’s* on *Lord’s-day* afternoon, and  
on

on *Tuesdays*, many years; and was much honoured for his work's sake. He published a *serm. bef. the Lord-Mayor at the Spittle*, on the preferableness of heavenly treasures.---Mr. *W.* has a *serm. in Morn. Ex.*

THE SAVOY. Mr. *William Hook*. A very learned, holy, humble, and useful man. He was some time colleague with Mr. *Davenport* in the church of *New-Haven* in *New-England*. After his return to *England*, he was minister at *Exmouth* in *Devonshire*; and then master of the *Savoy*, and chaplain to *Oliver Cromwell*. He died *March 21, 1677*, about 77 years of age.

WORKS. The Privileges of the Saints on Earth above those in Heaven.—The Slaughter of the Witnessees.—A *Serm. in Suppl. to Morn. Ex. and some other things.*

ST. SEPULCHRE'S, [V. 200 L.] Mr. *Thomas Gouge*, M. A. of *Eaton School*, and *King's Col. Oxf.* Son of the eminent Dr. *William Gouge* of *Blackfriars*. Born at *Bow*, near *Stradford, Middlesex*. [After he had taken his degrees, he left the university and his fellowship, being presented to the living of *Colfden* in *Surrey*, where he continued 2 or 3 years, and then removed to *St. Sepulchre's* in *London*, in 1638, a large and populous parish, in which, with solicitude and pains, he discharged all the duties of a faithful minister 24 years. Besides his constant preaching, he was diligent and charitable in visiting the sick; not only ministering spiritual counsel and comfort to them, but liberally relieving the necessities of the poor. Every morning thro' the year, he catechized in the church, chiefly the poorer sort, who were generally the most ignorant, and especially the aged, who had most leisure. To encourage them to come for instruction, he once a week distributed money among them; but changed the day, to oblige them to a constant attendance. As for the poor who were able to get their own living, he set them at work, buying flax and hemp for them to spin. He paid them for their work, and sold it as he could among his friends. By this means he rescued many from idleness, poverty, and vice. This course of his gave the first hint to Mr. *T. Firmin* of that plan of his for employing the poor, which met with such general applause.—As to his piety towards God, (which is the necessary foundation of all other virtues) it was great and exemplary, yet still and quiet; much more in substance than in shew; and did not consist in finding fault with others, but in the due government



government of his own life and actions; *exercising himself continually to have a conscience void of offence towards God and man*; in which he was such a proficient, that, after a long and familiar acquaintance with him, it was not easy to discern any thing in him which deserved blame. So great was his modesty, that he never appeared, either by word or action, to put any value upon himself. In regard to the charities he procured, he would rather impute them to any, who had the least concern in obtaining them, than assume any thing to himself. When he quitted his living of *St. Sepulchre's*, upon *some* † *dissatisfaction* about the terms of conformity, he forbore preaching; saying “there was no need of him in *London*; and that he thought he might do as much or more good in another way which could give no offence.” Tho’ afterwards, (being *better satisfied of some things* † he had doubted of before,) he had licence from some of the bishops to preach in *Wales*, when he took his annual journey thither, where he saw great need of it, and thought he might do it with great advantage among the poor, on account of his charities there, (of which hereafter.) He was clothed with humility, and had in a most eminent degree that ornament of a meek and quiet spirit. He was not only free from anger and bitterness, but from all affected gravity and moroseness. His conversation was affable and pleasant. A wonderful serenity of mind was visible even in his countenance. He was hardly ever merry, but never sad; and upon all occasions appeared the same: always chearful, and always kind; ready to embrace and oblige all men; and if they did but fear God and work righteousness, he heartily loved them, how distant soever from him in judgment about things less necessary, and even in opinions that he held very dear.

But the virtue which shone the brightest in him, and was his most proper and peculiar character, was his *Charity* to the poor. God blessed him with a good estate, and he was liberal beyond most men in doing good with it;] which indeed he made the great BUSINESS OF HIS LIFE, to which he applied himself with as much constancy and diligence as other men labour at their trades. He sustained great loss by the Fire of *London*, so that (when his wife died, and he had settled his children) he had but 150*l.* *per an.* left; and even then he con-

† The words distinguished as above, it is to be remembered, are those of one who had himself expressed his full assent and consent.



stantly disposed of 100*l.* in works of charity. [He had a most singular sagacity and prudence in devising the most effectual ways of doing good, and in disposing of his charity to the greatest extent, and the best purposes; always, if possible, making it serve some end of piety and religion: *e. g.* instructing poor children in the principles of religion, and furnishing grown persons, who were ignorant, with the Bible and other good books; strictly obliging those to whom he gave them, to a diligent reading of them, and enquiring afterwards how they had profited. In his occasional alms to the poor (in which he was very liberal) the relief he gave them was always mingled with good counsel, and as great a compassion for their souls as bodies; which, in this way, often had the best effects. For the 9 or 10 last years of his life, he almost wholly applied his charity to *Wales*, where he thought there was the most occasion for it; and he took great pains to engage the assistance of other persons in his own designs,] and to stir up the rich, in whom he had any interest, to works of charity in general; urging them to devote at least the TENTH of their estates to this use.

When he was between 60 and 70 years of age, he used to travel into *Wales*, and disperse considerable sums of money, both his own and what he collected from other persons, among the poor labouring persecuted ministers. [But the chief designs of his charity there, were to have poor children taught to read and write, and carefully instructed in the principles of religion; and to furnish persons grown up (the poor especially) with the necessary means of religious knowledge.] With a view to the former, he settled 3 or 400 schools in the chief towns; in many of which women were employed to teach children to read, and he undertook to pay for some hundreds of children himself. With a view to the latter, he procured them Bibles, and other books of piety and devotion, in their own language; great numbers of which he got translated, and sent down to the chief towns, to be sold at easy rates to those that were able to buy them, and given to such as were not. In 1675 he procured a new and fair impression of the Welch Bible and liturgy, to the number of 8000; one thousand of these were given away, and the rest sold much below the common-price. He used often to say with pleasure, that “he had two *livings*, which he would not exchange for the greatest in *England*; viz. *Christ’s Hospital*, where he used frequently to catechize the poor children, and *Wales*, where

where he used to travel every year (and sometimes twice in the year) to spread knowledge, piety and charity.

A certain author † insinuates, his charities in *Wales* were only to serve a party, and that the visible effect of them is, the increase of the *Dissenters*. This reflection on his memory is as false as it is invidious. For he was so far from that narrowness of spirit or bigotry to the interest of the *Dissenters*, that he procured the *Church Catechism*, with a practical exposition of it, and the *Common-Prayer*, to be printed in *Welsh*, and freely given to the poor; as well as *The Whole Duty of Man*, *The Practice of Piety*, and other practical books, containing such things only as good Christians are generally agreed in, and not one to persuade people to Nonconformity. If the growth of *Dissenters* in *Wales* be an effect of the increase of knowledge there, we can't help that. They whose consciences are enlightened and moved by the word of God, will be always disposed to pay a greater veneration to divine truths and ordinances than to such usages as are merely human; and will be naturally apt to scruple those things that want the sacred impress of divine authority. And if this gentleman thinks the best expedient to prevent this, is to keep the people in the same state of ignorance they were in during the period of which his history treats, he has the Papists on his side, but it is hoped none that understand Protestant principles.

While Mr. G. was doing all this good, he was persecuted even in *Wales*, and excommunicated, for preaching occasionally, tho' he had a licence, and tho' he went constantly to the parish-churches and communicated there. But, for the love of God and men, he endured these and all the difficulties he met with, doing good with patience and with pleasure. So that, all things considered, there have not, since the primitive times of christianity, been many among the sons of men to whom that glorious character of the Son of God might be better applied, "that he went about doing good." He died suddenly in his sleep, Oct. 29, 1681, aged 77. His fun. sermon was preached by Dr. Tillotson, afterwards Abp. of Cant. [from which the above account is principally extracted.] Mr. Baxter says, "he never heard any one person speak one word to his dishonour, no not the highest prelatists themselves, save only that he conformed not to their impositions."

WORKS. The Principles of Religion explained in Q. and A. (as valuable as most books of the kind.)—A Word to Sinners.—

† Mr. Wynnes, in his edit. of *Porrett's Hist. of Wales*:

A Sermon on Good Works.—Christian Directions to walk with God.—The surest and safest Way of Thriving, *viz.* by Charity to the Poor. [An excellent piece, worthy the serious perusal of all who are blessed with this World's Good.]—The young Man's Guide thro' the Wilderness of this World.—The Christian Householder.—Sermons exciting *England* to Gratitude, &c.

*Ibid.* Mr. *William Adderley*, lecturer.

ST. STEPHEN'S, Walbrook, [R. S. 1001.] Mr. *Thomas Watson*, M. A. of *Eman. Coll. Camb.* where he was noted for being a hard student. He was so well known in the city for his piety and usefulness, that tho' he was singled out by the Friendly Debate, he yet carried a general respect from all sober persons along with him to his grave. [He was a man of considerable learning, a popular but judicious preacher, (if one may judge from his writings) and eminent in the gift of prayer. Of this the following story is a sufficient proof:] Once on a lecture-day, before the *Bartholomew-act* took place, the learned Bp. *Richardson* came to hear him, who was much pleased with his sermon, but especially with his prayer after it, so that he followed him home to give him thanks, and earnestly desired a copy of it. "Alas! (said Mr. *W.*) that is what I cannot give, for I do not use to pen my prayers; it was no studied thing, but uttered as God enabled me, from the abundance of my heart and affections, *pro re nata*." Upon which the good Bp. went away, wondering that any man could pray in that manner extempore. After his ejection he continued the exercise of his ministry in the city as Providence gave opportunity, for many years; but his strength wearing away, he retired into *Essex*, and there died suddenly in his closet at prayer.

WORKS. A Discourse on the Beatitudes, 4to.—The Mischief of Sin.—The Privilege of such as love God.—The Art of divine Contentment.—The Saint's Delight.—A Fast Sermon before H. of Commons in 1649.—The Christian Character; a Fun. Sermon for — *Hodges*, Esq;—Another for Mr. *Jacob Stock*.—Another for Mr. *Wells*.—A fourth for Mr. *Stubbs*.—Some Sermons before the Lord-Mayor on public Occasions.—Two in the City-Farewell-Sermons.—Four in the Morn. Ex.—Since his death was published, A Body of Divinity, in Sermons on the Assembly's Catechism, fol.

ST. SWITHIN'S, [R. S. 1401.] Mr. *John Sheffield*, of *Peter-house, Camb.* He was addicted to seriousness and piety from his youth. He spared no pains in preaching or praying, while



while the times allowed the public exercise of his ministry, or in discourse that tended to edification. He made conscience of improving his time in all his transactions with other persons. His life was an example of his book upon conscience. He formed his sermons not from monastic contemplations in his cell, but took for a ground-work such things as occurred from observations on mankind as well as from self-reflection. How much he picked up from his conversation with men, to warn and advise them against vain excuses for sin, his facetious book on that subject sufficiently testifies. He was well skilled in books as well as in men, and had a genius both for witty and divine poetry, and many of the curious branches of learning. After his expulsion from his church in *London*, he retired to *Enfield*, where he continued his ministry as opportunity offered. He died in a good old age, and retained his faculties to the last. An uncommon liveliness appears in all his writings, particularly in the book last mentioned, which was drawn up in advanced life.

WORKS. A good Conscience the strongest Hold.—The Sun of Righteousness, &c.—The Hypocrite's Ladder.—A Catechism.—Poems on the Death of Mr. *Jer. Whitaker*, Mr. *R. Robinson*, and Lady *Armine*.—Discourse of Excuses for living in Sin.—A Sermon in Morn. Ex.

ST. THOMAS's, Southwark. Mr. *Cob*.

WESTMINSTER NEW CHAPEL. Mr. *Onesiphorus Rood*: He was chaplain to the house of lords, after the bishops were expelled. When the act of uniformity was upon the anvil, he was far from being so vehement and positive in discoursing against the terms of conformity as Dr. *Meriton* and some others who afterwards conformed. After his ejection from the *New Chapel*, where he succeeded Mr. *Herbert Palmer* in 1648, he lived some time at *Hackney*, and assisted Dr. *Bates*. Afterwards, in the time of King *William*, he preached frequently at *Clapham*; but left that place also. Some years before his death he lived privately. He was a very healthy strong man, and lived to be upwards of 90. *Newcourt* says, that in 1648 Mr. *Rood* was approved minister of this chapel by a committee of the lords and commons, and was also appointed by Sir *Robert Pye*, in his deed of settlement.

THERE were several of the *London* ministers who at first left their livings, but afterwards conformed, v. g. Mr. *Thomas Wills*, of *St. Botolph's, Bishopsgate*—Mr. *Samuel Smith*, of



*Gracechurch-street*, who died ordinary of *Newgate*—*Mr. Hutchinson*, lecturer of *St. Michael Royal*.

THE following are ministers in and about *London*, who only preached occasionally, when the act of uniformity passed, but were made incapable of any settlement by it.

*Mr. Samuel May*, of *Wad. Col. Oxf.* He went from the university to live with *Sir C. Woolsey*, at *Isleworth*. He was afterwards chaplain to *Sir W. Waller* and to *Sir John Langham*. He was led aside by temptations in his younger years in the university, which he heartily lamented, in an account of himself which he afterwards drew up, in which there is the following remarkable passage: "O what a desperate adventure do tender parents run, by sending their beloved darlings into such a pestilent air as that must needs be, where so many heady, proud, ungoverned young men, in the time when youthful lusts are most hot and impetuous, live and associate together! who like small sticks laid together, kindle one anothers lusts and corruptions, and inrage them into a dreadful blaze!" If there was cause for a complaint of this nature then, 'tis to be feared there has not been less since. He preached his first sermon at *High Wycomb, Bucks*; but it doth not appear that he was in possession of any living before the act of uniformity. However, after that took place he continued to preach occasionally, in and about the city of *London*, and was a valuable man. The notes of his sermons shewed him to be a person of good worth. He at length turned Brewer for the support of his family. He died *Dec. 13, 1694*, aged 46, and was buried at *Bunhill-fields*.

*Mr. Gosnold*, of the *Charter-house School*, and *Pemb. Hall, Camb.* He was afterwards chaplain to lord *Grey*. He was not only deprived of the liberty of preaching, but forced to conceal himself, tho' he was always peaceably minded, and never gave any disturbance to government. He was against infant-baptism, and had a great zeal against *Socinianism*, which led him to take great pains to preserve his people from it. He was much respected by his flock. He died *Oct. 3, 1678*, aged 53, and was buried at *Bunhill*.

*Mr. Job Royse*, *B. A. of Pemb. Col. Oxf.* He was afterwards a preacher about *London*, the place of his nativity; where he died, 1663.—He wrote *The Spirit's Touch-stone*; shewing how a Man may know whether he be taught by the Spirit.

Mr.

Mr. *John Goodwin*, M. A. of *Queen's Col. Camb.* [He was a learned divine, and a smart disputant, but of a peculiar mould, being a Republican, an Independent, and a thorough Arminian.] He came to the living of *Coleman-street*, Dec. 18, 1633, and was turned out [in 1645 by the committee for plundered ministers, because he refused to baptize the children of his parishioners promiscuously, and to administer the sacrament to his whole parish. Exception being taken at some things in his writings, on these and other subjects, he challenged any of the *London* clergy to a disputation. Mr. *W. Jenkyn*, at that time a zealous Presbyterian, tho' afterwards softened, entered the lists with him. See some account of this controversy in *Neal's Hist.* II. 266.] He had a private meeting in *Coleman-street* parish, at the restoration, and not being satisfied with the terms of the uniformity-act, lived and died a Nonconformist. [He was excepted out of the act of indemnity, 12 Car. II. for having written a defence of *Charles I.*'s murder; which book was, along with *Milton's*, burnt by the common hangman.] He was indeed a man by himself; 'his hand was 'against every man, and almost every man's hand against 'him.' He was very warm and eager in whatsoever he engaged. He had a clear head, a fluent tongue, a penetrating spirit, and a marvellous faculty in descanting on scripture; and with all his faults must be owned to have been a considerable man.

WORKS. Redemption redeemed, fol.—The Div. Authority of the Script. 4to.—*Imputatio Fidei*; or a Treatise of Justification, 4to.—An Expos. on *Rom.* ix.—Of being filled with the Spirit, 4to.—The Pagan's Debt and Dowry.—A Catechism, or principal Heads of the Christ. Relig.—Saint's Interest in God, opened in several Serm.—Return of Mercies, or Saint's Advantage by Losses.—ΘΦΟΜΑΧΙΑ; or the grand Imprudence of fighting against God.—2 Serm. on *Acts* v. 39.—Catabaptism, &c.—A Treatise for Infant Baptism.—A Defence of the King's Murder.—[The Novice-Presbyter instructed, in answ. to *Jenkyn*.]—And a great number of other controversial pieces.

Mr. *King*—Mr. *Spinage*—Mr. *Sterne*—Mr. *Simmonds*, who has a ferm. in morn. ex.—Mr. *Thomas*—Mr. *Watts*—Mr. *Yawe*—Mr. *Joseph Yates*—Mr. *Brumhal* [see *Maiden Newton* in *Dorset*.]—Mr. *Bruce* [see *Marbury* in *Cheshire*.]—Mr. *Disney* [see *Trin. Col. Camb.*]

THERE were others, who came to the city from several parts, who not being ejected out of any particular place on *Bartholomew-day*, may properly be mentioned here. The principal of these was,

*John Owen*, D. D. \*\* of *Queen's Col. Oxf.* He derived his pedigree from *Lewis Owen*, of *Kwyn*, near *Dollegelle*, Esq; who was lineally descended from a younger son of *Kewelyn ap Gwrgan*, prince of *Glamorgan*, lord of *Cardiffe*; this being the last family of the five regal tribes of *Wales*. *Henry Owen*, the father of the Dr. was for some time minister at *Stadham* in *Oxfordshire*, and reckoned a strict puritan. *John Owen* was his 2d son, who was born at *Stadham*, 1616. Such was his proficiency in learning, that he was admitted to the university at about 12 years of age. He then pursued his studies with such diligence, that for several years he allowed himself but four hours sleep in a night. His whole aim and ambition was, as he himself afterwards confessed with shame and sorrow, to rise to some eminence in church or state, to each of which he was indifferent. When *Laud* imposed several superstitious rites on the university, Mr. *Owen* had received so much light that his conscience could not submit to them; and God had now made such gracious impressions on his heart as inspired him with a zeal for the purity of his worship, and reformation in the church. The change of his judgment soon discovered itself on this occasion; whereupon his friends forsook him as one infected with puritanism, and he became so obnoxious to the *Laudensian* party that he was forced to leave the college. About this time he was exercised with many perplexing thoughts about his spiritual state, which, with his outward troubles, threw him into a deep melancholy, which lasted three months, and it was near five years before he attained to a settled peace. When the civil war commenced, he owned the parliament's cause; which his uncle, who had supported him at college, being a zealous royalist, so vehemently resented, that he turned him at once out of his favour, and settled his estate upon another person. He then lived as chaplain with a person of honour, who, tho' a royalist, used him with great civility; but he going at length into the king's army, Mr. *Owen* went to *London*, where he was a perfect stranger. He went one *Lord's-day* to *Alder-manbury* church, with a view to hear Mr. *Calamy*; but after waiting a long time, a country minister (of whom he never could hear any thing any more) came into the pulpit, and preached on *Matt. viii. 26.* which discourse was blest for the removing of his doubts, and laid the foundation of that solid peace and comfort which he afterwards enjoyed as long as he lived. His bodily health was now restored, and he wrote his book called *A Display of Arminianism*, which made way for his



his advancement. The committee for ejecting scandalous ministers presented him, on account of it, with the living of *Fordham* in *Essex*, where he continued a year and a half, to the great satisfaction of the parish and country round about. On a report that the sequestered incumbent was dead, the patron, who had no regard for Mr. *Owen*, presented the living to another; whereupon the people at *Coggeshall*, about 5 miles distant, invited him to be their minister, and the earl of *Warwick*, the patron, readily gave him the living; where he preached to a more judicious and more numerous congregation, (seldom fewer than 2000) with great success. Hitherto he had been a *Presbyterian*; but upon further inquiry he was convinced that the congregational plan was most agreeable to the New Testament; he accordingly formed a church upon it, which long flourished, and subsists in good condition to this day. So great a man could not be concealed. He was sent for to preach before the parliament, which he did *Ap.* 29, 1646, on *Acts* xvi. 2. and several times afterwards on special occasions, particularly the very day after the death of *Charles I.* His discourse was on *Jer.* xv. 19, 20. which deserves to be recorded as a perpetual monument of his integrity, wisdom, and modesty. Soon after, calling upon *Gen. Fairfax*, (with whom he became acquainted at the siege of *Colechester*) he met with *Cromwell*, who laying his hands upon his shoulders, said to him, "Sir, you are the person I must be acquainted with;" and from this time contracted an intimate friendship with him, which continued to his death. He informed him of his intended expedition into *Ireland*, and insisted upon his company there to reside in the college at *Dublin*. With great reluctance, and after much deliberation, Mr. *Owen* complied, and continued there about a year and a half, preaching and overseeing the affairs of the college. He then returned to *Coggeshall*, but was soon called to preach at *Whitehall*.

In *Sept.* 1650, *Cromwell* required him to go with him into *Scotland*, and he being averse to go, procured an order of parliament. He staid at *Edinburgh* about half a year, and once more returned to his people at *Coggeshall*, with whom he hoped to have spent the remainder of his days. But he was soon afterwards called by the house of commons to the deanry of *Christ-Church, Oxford*, which, with the consent of his church, he accepted; and in the following year (when he was also diplomated D. D.) he was chosen vice-chancellor of the university, in which office he continued about 5 years. This honour

honourable trust he managed with singular prudence. He took care to restrain the vicious, to encourage the pious, to prefer men of learning and industry, and under his administration the whole body of that university was visibly reduced to good order, and furnished with a number of excellent scholars, and persons of distinguished piety. He discovered great moderation both towards *Presbyterians* and *Episcopalians*, to the former of whom he gave several vacant livings at his disposal, and the latter he was ever ready to oblige. A large congregation of them, stately celebrated divine service very near him, according to the liturgy of the church of *England*, but he never gave them the least disturbance, tho' he was often urged to it. He was hospitable in his house, generous in his favours, and charitable to the poor, especially to poor scholars, some of whom he took into his own family and maintained at his own charge, giving them academical education. He still redeemed time for his studies, preaching every other Lord's-day at *St. Mary's*, and often at *Stadham*, and other adjacent places, and writing some excellent books. In 1657 he gave place to *Dr. Conant* as vice-chancellor, and in 1659 he was cast out of his deanry, not long after *Richard's* being made protector. It has been said, † that he had a principal hand in deposing him, but this he himself and his friends solemnly denied. After the Dr. had quitted his public station, he retired to *Stadham*, where he possessed a good estate, and lived privately, till the persecution grew so hot that he was obliged to remove from place to place, and at length came to *London*, where he preached as he had opportunity, and continued writing. His animadversions on a popish book, called *Fiat lux* (for which *Sir E. Nichols* procured him the Bp. of *London's*

† *Mr. Baxter* says in his Life, “*Dr. Owen* and his assistants did the main work.” In the *Memoirs of Dr. Owen* this is contradicted, with some degree of asperity. *Dr. Calamy* as warmly maintains it, by relating what *Dr. Manton* had declared to several then living, viz. “that being invited to the meeting at *Wallingford-house*, standing in a passage, he distinctly heard *Dr. Owen* say with vehemence, “*He must come down, and he shall come down.*” But this is no decisive evidence, as the Dr. might not then be speaking of the protector; and it is confessed that *Dr. Manton* did not so understand him till after the event. *Mr. Baxter* however stands exculpated from any intention to propagate falsehood concerning *Dr. Owen*, by what *Mr. Sylvester* relates in his preface, “That he wrote to *Mrs. Owen* in a most affectionate and respectful manner, to desire her to send him what she could in favour of the Dr. that he might insert it, or expunge the above passage; but that his offer was rejected with contempt.”

licence)

licence) recommended him to the esteem of the lord chancellor *Hyde*, who assured him, that “he had deserved the best of any *English* protestant of late years, and that the church was bound to own and advance him;” at the same time offering him preferment, if he would accept it: but expressed his surprise that so learned a man should embrace the novel opinion of *Independency*. The Dr. offered to prove that it was practised for several hundred years after Christ, against any Bp. his lordship should please to appoint. They had further discourse about liberty of conscience, &c. But notwithstanding all the good service the Dr. had done the church of *England*, he was persecuted from place to place, and once very narrowly escaped being seized by some troopers at *Oxford*, who came in pursuit of him to the house where he was, but rode off on being told by the mistress that he was gone early that morning, which she thought had been the case. When laid aside here, he had thoughts of going into *New-England*, where he was invited to the government of their university; but he was stopped by particular orders from the king. He was afterwards invited to be professor of divinity in the *United Provinces*; but he felt such a love for his native country, that he could not quit it so long as there was any opportunity of being serviceable in it. During *Charles’s* indulgence he was assiduous in preaching, and set up a lecture, to which many persons of quality and eminent citizens resorted. The writings which he still continued to produce drew upon him the admiration and respect of several persons of honour, who were much delighted in his conversation, particularly the earl of *Orrery*, the earl of *Anglesea*, lord *Willoughby* of *Parham*, lord *Wharton*, lord *Berkley*, and Sir *John Trevor*. When he was at *Tunbridge* the duke of *York* sent for him, and several times discoursed with him concerning the Dissenters, &c. and after his return to *London* he was sent for by king *Charles* himself, who discoursed with him two hours, assuring him of his favour and respect, telling him he might have access to him when he would. At the same time he assured the Dr. he was for liberty of conscience, and was sensible of the wrong that had been done to the Dissenters: as a testimony of which he gave him 1000 guineas to distribute among those who had suffered the most. The Dr. had some friends also among the *Bishops*, particularly Dr. *Wilkins*, Bp. of *Chester*, and Dr. *Barlow*, Bp. of *Lincoln*, formerly his tutor, who (when he applied to him on behalf of *John Bunyan*) promised to “deny him nothing that he could legally do;” tho’ in this case he hardly fulfilled his



his word. This Bp. once asked the Dr. "What can you object to our liturgical worship which I cannot answer?" The Dr.'s answer occasioned the Bp. to make a pause; on which the Dr. said, "Don't answer suddenly, but take time till our next meeting," which never happened. His great worth procured him the esteem of many strangers who resorted to him from foreign parts; and many foreign divines having read his *Latin* works, learned *English* for the benefit of the rest. His correspondence with the learned abroad was great, and several travelled into *England* to see and converse with him. His many labours brought upon him frequent infirmities, whereby he was greatly taken off from his public service, tho' not rendered useless, for he was continually writing whenever he was able to sit up. At length he retired to *Kensington*. As he was once coming from thence to *London*, two informers seized upon his carriage, but he was discharged upon the interposition of Sir *Edm. Godfrey*, a justice of the peace, who happened to come by at that instant. The Dr. afterwards removed to an house of his own at *Ealing*, where he finished his course. He there employed his thoughts on the other world as one who was drawing near it, which produced his *Meditations on the Glory of Christ*, in which he breathed out the devotion of a soul continually growing in the temper of the heavenly state. Mr. *Wood*'s ill-natured reflection, "that he did very unwillingly lay down his head and die," needs no other answer than the following extract from a letter which he dictated to a particular friend but 2 days before his death: "I am going to him whom my soul has loved, or rather who has loved me with an everlasting love, which is the whole ground of all my consolation. The passage is very irksome and wearisome, thro' strong pains of various sorts, which are all issued in an intermitting fever. All things were provided to carry me to *London* to-day, according to the advice of my physicians; but we are all disappointed, by my utter disability to undertake the journey. I am leaving the ship of the church in a storm; but whilst the great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond: the promise stands invincible, that he will never leave us, nor forsake us," &c. He died on *Bartholomew-day*, 1683, aged 67. His character (which is drawn at length in his *Memoirs*) may be briefly summed up as follows: As to his person, his stature was tall; his visage grave, majestic, and comely; his aspect and deportment, genteel; his mental abilities, incomparable; his temper, affable and

and courteous ; his common discourse, moderately facetious. He was a great master of his passions, especially that of anger ; and possessed great serenity of mind, neither elated with honour or estate, nor depressed with difficulties. Of great moderation in his judgment, and of a charitable spirit, willing to think the best of all men as far as he could ; not confining Christianity to a party. A friend of peace, and a diligent promoter of it among Christians. In point of learning, he was one of the brightest ornaments of the university of *Oxford*. Mr. *Wood*, after some base reflections, thinks fit to own, that “ He was a person well skilled in the tongues ; Rabinical learning, and Jewish rites ; that he had a great command of his *English* pen, and was one of the fairest and genteelest writers that appeared against the church of *England*.” His Christian temper in managing controversy was indeed admirable. He was well acquainted with men and things, and would shrewdly guess a man’s temper and designs on the first acquaintance. His labours as a minister of the gospel were incredible. He was an excellent preacher, having a good elocution, graceful and affectionate. He could, on all occasions, without any premeditation, express himself pertinently on any subject ; yet his sermons were mostly well studied and digested, tho’ he generally used no notes in the pulpit. His piety and devotion were eminent, and his experimental knowledge of spiritual things very great. In all relations he behaved himself like a great Christian. [It ought to be mentioned (as one of his successors observes) to Dr. *Owen*’s honour, that he seems to have been one of the first of our countrymen who entertained just and liberal notions of the right of private judgment, and of toleration ; which he was honest and zealous enough to maintain in his writings ; when the times were the least encouraging, for he not only published 2 pleas for indulgence and toleration in 1667, when the Dissenters were suffering persecution under *Charles II.* but took the same side much earlier, pleading very cogently against intolerance, in an essay for the practice of church-government, and a discourse of toleration, both which are printed in the collection of his sermons and tracts ; and clearly appear to have been written, and were probably first published, about the beginning of 1647, when the parliament was arrived at full power, and he was much in repute.]

He was buried at *Bunhill*, with uncommon respect, where he has a tomb-stone with a *Latin* inscription, [drawn up by Mr. *Thomas Gilbert*, of *Oxford*, but very inaccurately engraved, and

and in Dr. C.'s account as inaccurately printed. The following is a true copy :]

JOHANNES OWEN, S. T. P.

Agro Oxoniensi Oriundus ;

Patre insigni Theologo Theologus Ipse Insignior ;

Et Seculi hujus Insignissimis annumerandus :

Communibus Humaniorum Literarum Suppetiis,

Mensura parum Communi, Instructus ;

Omnibus, quasi bene Ordinata Ancillarum Serie,

Ab illo jussis Sux Famulari Theologiæ ;

Theologiæ Polemicæ, Practicæ, et quam vocant, Casuum

(Harum enim Omnium quæ magis Sua habenda erat, ambigitur)

In illa, Viribus plusquam Herculeis, Serpentibus tribus,

Arminio, Socino, Cano, Venenosa Strinxit Guttura :

In ista, Suo prior, ad Verbi Amussim, Expertus Pectore,

Universam Sp. Scti. Œconomiam Aliis tradidit :

Et, missis Cæteris, Coluit Ipse, Sensitque,

Beatam, quam Scripsit, cum Deo Communionem :

In Terris Viator comprehensori in Cœlis proximus :

In Casuum Thelogia, Singulis Oraculi instar habitus ;

Quibus Opus erat, et Copia, Consulendi :

Scriba ad regnum Cœlorum usquequoque Institutus ;

Multis privatos infra Parietes, à Suggesto Pluribus,

A Prelo Omnibus, ad eundem Scopum collineantibus

Pura Doctrinæ Evangelicæ Lampas Præluxit ;

Et sensim, non sine aliorum, suoque sensu,

Sic præluendo Periit,

Affiduis Infirmatibus Obsiti,

Morbis Creberrimis Impetiti,

Durisque Laboribus potissimum Attriti, Corporis

(Fabricæ, donec ita Quasiatæ, Spectabilis) Ruinas,

Deo ultrà Serviendo inhabiles, Sancta Anima,

Deo ultrà Fruendi Cupida, Deseruit ;

Die, à Terrenis Potestatibus, Plurimis facto Fatali ;

Illi, à Cœlesti Numine, Felici reddito ;

Mensis Scilicet Augusti XXIV°. Anno à Partu Virginco.

MDCLXXXIII°, Ætat. LXVII.

WORKS. *Folio.* Of the Saints Perseverance.—Expof. on *Heb.* 4 vols.—Compleat Collect. of his Sermons, with many never before printed, and several Tracts, &c. with the Memoirs of his Life prefixed (of which the above account is an abstract) 1721.—

*Quarto.*



*Quarto.* A Display of *Arminianism*.—Duty of Pastors and People.—*Salus electorum sanguis Jesu*; or The Death of Death, &c.—Of the Death of Christ.—*Vindiciæ evangelicæ*, or The Mystery of the Gospel, ag. *Biddle*.—Of Communion with God, Father, Son and Spirit.—Θεολογούμενα: five de natura, ortu, progressu, et studio veræ Theologiæ. Reprinted at *Bremen*.—Expos. on 139th Psalm, (in which is as good an exemplification of the doctrine of repentance as is any where to be met with.)—Doct. of Justif. by Faith thro' imput. Right.—Glorious Mystery of Person of Christ.—Grace and Duty of being spiritual minded.—Enquiry into Original, Nature, &c. of Evang. Churches.—True Nature of a Gosp. Church, and its Gov.—Review of Annot. of *Grotius*.—Disc. on Liturgies and their Imposition.—Indulgence and Toleration considered.—A Peace-Offering, or Plea for Indulgence.—Church of *Rome* no Safe Guide.—Confid. about Union among Protestants.—Vind. of Non-conf. from Charge of Schism.—Account of Nature of Prot. Relig.—*Octavo.* Two Catechisms.—*Eschel.* or Rules for Church Fellowship.—*Diatriba de justitia divina*.—Mortification of Sin in Believers.—Discov. of true Nat. of Schism.—Review of ditto, with a Vind. of Congreg. Churches.—Nature and Power of Temptation.—Defence of *Cotton* ag. *Cazwary*.—*Exercitationes 4 pro sac. Script.*—Divine Orig. and Author. of Script.—Primmer for Children.—Animadv. on *Fiat Lux*.—Vind. of ditto.—Brief Instruction in Worship of God.—Nature of indwelling Sin.—Truth and Innocence vind. in a Survey of a Disc. of Eccles. Polity.—Brief Vind. of Trinity.—Of the Sabbath, &c.—Of Evangelical Love, Church, Peace and Unity.—Vind. of his Book on Communion with God ag. Dr. *Sherlock's* Exceptions.—Nature of Apostacy.—Reason of Faith in Script.—Ways and Means of understanding the Mind of God in Script.—Testimony to Goodness and Severity of God in his dealing with sinful Churches and Nations.—Work of Spirit in Prayer.—Medit. on Glory of Christ, &c. in two parts.—Domin. of Sin and Grace.—Two Disc. on Work of Spirit.—Evidences of the Faith of God's Elect.—And 3 Sermons in *Morn. Ex.*

Mr. *Stephen Charnock*, B. D. \*\* of *Eman. Col. Camb.* where he was under the tuition of Dr. *Sancroft*, afterwards Abp. of *Canterbury*. It was there that he first experienced the effectual operations of divine grace upon his heart, and gave substantial evidences of the new birth. He afterwards spent some time in a private family, and then in the exercise of his ministry, in *Southwark*; where 7 or 8 persons owned him as the instrument of their conversion. From thence he removed to

*New Col. Ox.* of which he became Fellow. Being taken notice of, for his singular gifts, by the most learned and pious there, he was the more frequently put upon public work; and in 1652, he was senior proctor of the university, which office he managed with great reputation. The year following he was called to constant public employment in *Ireland*; where he resided, with great respect, in the family of Sir *Harry Cromwell*, and exercised his ministry on the Lord's-day afternoons; to the admiration of the most judicious Christians, having persons of the greatest distinction in the city of Dublin for his auditors, and being applauded by such as were of very different sentiments from himself. Many commended his learning and abilities who had no regard for his piety. About the year 1660, being discharged from his public ministry there, he returned to *England*, where he spent 15 years in and about *London*, following his studies, without any stated preaching, now and then taking a turn into *France* or *Holland*. At length he became pastor of a congregation in the city, and was much admired by the more judicious, but was not very popular, on account of his disadvantageous way of reading with a glass; which however he only used in the latter part of his time; when his memory failed him. In his younger days he used no notes in the pulpit. He was a very considerable scholar, there being scarcely any part of learning he was unacquainted with. He had a peculiar skill in the original languages of the Old and New Testament. His natural abilities were excellent. He had, what rarely meet, a strong judgment, and a lively imagination. He was a very eminent divine. He had indeed studied physic, in which he had acquired considerable skill; but preaching was his peculiar gift; to this therefore he more especially applied himself: and when providence denied him opportunity of exercising his talent this way, he was laying in further materials against he might be called to use them. His preaching was mostly practical, yet rational and argumentative; addressed to the understandings of his hearers, as well as their affections. When controversies came in his way, he shewed great judgment and acuteness in discussing them, and no less skill in applying them to practice. His printed sermons are no other than his ordinary performances, transcribed from his notes. He was eminent for redeeming his time; rescuing not only his restless hours in the night, but his very walking-time in the streets, by close meditation, from those impertinencies and fruitless vanities which so commonly fill

the mind, and steal away the heart from those objects which challenge the greatest regard. He constantly wrote down his thoughts which occurred at such seasons, which often furnished him with materials for his most elaborate discourses. He spent most of his time in his study; where he made it appear on the Lord's-day how well it had been employed. He was somewhat reserved where he was not well acquainted, but free and communicative where he knew and liked his company. He affected not a large acquaintance, well knowing that the ordinary sort of friends are apt to take up too much time, which he could ill spare from his beloved studies, and meeting with very few who could give him better entertainment with their company than he could give himself alone in his library, which was furnished with a curious, tho' not large collection of books, and was burnt in the Fire of *London*. He delighted most in the company of those who excelled in the divine art of directing and quickening him in the way to heaven, and in love to Christ and the souls of men, to whom he discovered an extensive benevolence, and a most tender compassion.

Mr. *John Johnson*, who preached his funeral sermon, and had been an intimate friend of his from the time they were fellow students at *Cambridge*, has, in the preface to that sermon, given him a very uncommon character in a number of striking passages selected from the Greek Fathers, expressing his firm conviction that they were not more justly applicable to the persons for whom they were intended than to Mr. C.—As his life appears to have been peculiarly holy, his death was exceedingly comfortable. He had entered upon a set of discourses concerning the attributes of God, which he did not live to finish; and all the while he was upon them, he moved with that extraordinary strength and celerity which discovered his near approach to his center, his everlasting rest. It was, for some time before his death, the matter of his longing desire to be in heaven, where there is the perfection of grace and holiness, and he expressed his lively hope that he quickly should. He died *July 27, 1680*, aged 52.

WORKS. He published nothing himself but a Sermon on the Sinsfulness and Cure of Thoughts, in the *Morn. Ex.* But after his Death were published, by Mr. *Veal* and Mr. *Adams*, a Treatise on Divine Providence, with brief Memoirs of the Author; and afterwards two volumes in folio of his Discourses, containing—Dis-



courses on the Existence and Perfections of God.—On Regeneration.—On Reconciliation.—And on various other Subjects.

Mr. *Edward Veal*, of *Christ's Ch. Oxford*; afterwards of *Trin. Col. Dublin*. He was ordained at *Winwick in Lancashire*, Aug. 14, 1657. When he left *Ireland* he brought with him a testimonial of his being “a learned, orthodox minister, of a sober, pious, and peaceable conversation; who during his abode in the college, was eminently useful for the instruction of youth, and whose ministry had been often exercised in and about the city of *Dublin*, with great satisfaction to the godly, until he was deprived of his fellowship for Nonconformity to the ceremonies imposed in the church, and for joining with other ministers in their endeavours for a Reformation;” signed by *Ste. Charnock* and six other respectable ministers. He became chaplain to Sir *William Waller*, in *Middlesex*, and afterwards settled as a Nonconformist in *Wapping*, where he lived to a good old age. He had several pupils to whom he read university learning, who were afterwards useful persons; one of whom was Mr. *Nath. Taylor*. He died June 6, 1708, aged 76. His fun. serm. was preached by Mr. *T. Symonds*, who succeeded him. He has 4 sermons in the *Morn. Ex.*

Mr. *Grimes*. He came from *Ireland*, and sometimes went by the name of *Chambers*. He was well known in the city.

Mr. *Jeremiah White*, M. A. Fel. of *Trin. Col. Camb.* Afterwards preacher to the council of state, and household chaplain to *Oliver Cromwell*. He lived privately after the Restoration, preaching only occasionally. His conversation was very facetious, and much valued by some persons of rank and figure. He had, with great pains and charge, made a collection of the sufferings of the Dissenters by the penal laws after the Restoration, which contained an account of the ruin of many thousand families in the several parts of the kingdom. When *James II.* came to the crown, and gave the Dissenters liberty, he was much importuned to print it. Some agents of the king were with him, and made him very considerable offers, if he would comply: but as circumstances then stood, he was not to be prevailed with, for fear of serving and strengthening the Popish interest. He died in 1707, aged 78.

WORKS. A Fun. Serm. for Mr. *Francis Fuller*, on 2 *Thess.* iv. 14.—Since his death, The Restoration of all Things: or a Vindication

dication of the Goodness and Grace of God, to be manifested at last, in the Recovery of his whole Creation out of their Fall, (which is perfect Origenism.)—Also, *A Persuasive to Moderation and Forbearance in Love* among the divided Forms of Christians.—More of his works are there promised.

Mr. *Richard Wavel*, B. A. of *Magd. Col. Ox.* He may be as well mentioned here at *London* as any where, because, tho' he was not properly any where ejected by the act of uniformity, it was here that he was best known, after the act silenced him. He was the youngest son of Major *Wavel* of *Lemeston* in the Isle of *Wight*, born *April 3, 1633*. His father was a strong cavalier, but bred his son up to learning, to which he was most inclined. After having taken his degree of B. A. he was sent to live with Mr. *Wm. Reyner* of *Eggham* in *Surrey*; and he studied divinity under his direction. When he was duly qualified for the pulpit, Mr. *Reyner* employed him to preach for him one part of the *Lord's-day*; and marrying his wife's daughter, he went on to assist him constantly, as long as he continued in his church at *Eggham*.

When the act took place, he was wholly to seek for a livelihood. He was offered some good livings (particularly one of 200*l.* per ann. in the Vale of *Whitehorse*) if he would have conformed. But not being able to satisfy his conscience to do that, he cast himself upon the providence of God. Being asked by a friend about that time, whether he could live upon a good conscience; his answer was, that “a little with a good conscience would well content him.” He therefore fixed in a grammar-school, and for a while had good encouragement; but was so molested with citations, that he was forced to throw it up: tho' he continued still preaching privately at *Eggham* in his own house, where he had a small auditory who helped to support him: but herein he was narrowly watched, and intimation was given from some above, that it was not well taken of ——— *Thynne*, Esq; (who carried it very civilly to Mr. *W.*) to suffer a conventicle under his nose. Whereupon a warrant was issued out against his body and goods, and he was forced to desist from preaching. But some time after, on the decease of Mr. *Palmer*, he became pastor to his people at *Pinner's-hall*. The laws being executed with great rigour against the Dissenters, he told his people he would venture his

person if they would venture their purses; which they did, and it was no small expence they were put to. For Mr. *W.* would preach 3 times on a *Lora's-day* at different places, and was often taken. Once he was forced to give bail for his appearance at the sessions, and when the time came, held up his hand at the bar as a criminal, but came off by the favour of Sir *Henry Tulse*, at that time lord-mayor. The title of *gentleman* being given to Mr. *W.* in the indictment, one that sat upon the bench said, he knew not why he should be called gentleman. Sir *Harry* said, that he was a gentleman, and his kinsman too; and that he had coveted his acquaintance, tho' he never could obtain it, thro' his reservedness. Sir *Harry* so contrived matters, that the gentleman who was disposed to bear the hardest upon him was kept engaged in company till the trial was over. Mr. *W.* was a person of great integrity, and much given to charity. He would often say, "If I *cast my bread upon the waters*, I am sure to find it after many days." When any sought to restrain him, by reminding him of the number of his children, he would reply, "mine will never want: their heavenly father will provide what is necessary, and *more* is hurtful." Accordingly, (tho' his income was never very considerable) by the blessing of God upon his discreet management, he bred up a numerous family.

He was a man of great pleasantry, and the many judicious observations he had made upon persons and things, which he was ready to communicate, rendered his conversation very instructive. He was of congregational principles, but of extensive charity. It was his principal and constant practice to receive all whom Christ had received, without any debates about things of a doubtful nature. His preaching was plain, and tended very much to exalt Christ, and the grace of God in him: and yet it was his dying advice to his church, that they would choose one to succeed him, of whom they should have some ground to hope, that he would preach Christ crucified more than he had done. He excelled in prayer; more especially upon particular occasions, to which he would apply scripture expressions with great propriety. It was a most frequent petition in his prayer, which he would express with a warmth and relish that was very remarkable, *Father, glorify thy name; Father, glorify thy son.* For the fortnight that he was ill before his death, he enjoyed a continued serenity of mind, expressing to those about him his desire to depart, and re-  
joicing



joicing that his work was finished. A minister who visited him, telling him that he had suffered much for his master, Christ; his answer was, "he owes me nothing." As he sat in his chair, he lifted up his hands and blessed his children; and as he was going to bed, died in his chair, Dec. 19, 1705, in the 72d year of his age,

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Ejected or Silenced MINISTERS, &c.

I N T H E

U N I V E R S I T Y O F O X F O R D.

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ALL SOULS COLLEGE.

**M**R. *John Panton*, M. A. [Student.] Soon after his ejection, in 1660, he travelled into *France*, and afterwards practised physic in *London*, constantly adhering to the Non-conformists. A person of this name is mentioned as a probationer for the ministry in *Sussex*, when the act of uniformity passed; most probably the same.

BRAZEN NOSE COLLEGE.

Mr. *Daniel Greenwood*, D. D. Principal. He had been vice-chancellor of the university. He was turned out by the king's commissioners in 1660.

Mr. *Thomas Adams*, M. A. Fellow. He performed all his exercises with applause; and being generally beloved for his learning, piety, good-humour and diligence, he passed thro' all offices which one of his standing could be capable of. He had a competent number of pupils under his care. Upon his ejection, he settled with Sir *Samuel Jones*, then near *Salop* in *Shropshire*, afterwards near *Northampton*; and was very useful in his family. He was afterwards chaplain to the Right Hon. the Countess Dowager of *Clare*. He had two brothers who lived in *London*, one of whom was Mr. *R. Adams* before-mentioned. His labours in that honourable family, by his catechizing and weekly preaching, were very acceptable. He died on *Dec. 11*, 1670.

WORKS. Protestant Union: or Principles of Religion to which *English* Protestants agree, in 2 sheets.—The Main Principles of Christ. Religion in 107 short Articles or Aphorisms; confirmed by the Articles and Homilies of the Church of *England*; (a very useful work.)

CHRIST-

## CHRIST-CHURCH COLLEGE.

Mr. *Ralph Button*, B. D. Canon, and Orator to the University; from both which places he was turned out in 1660, and was succeeded by Dr. *South*. He was educated at *Merton Col.* He was an excellent scholar; a most humble man, of a plain sincere heart, and was a great sufferer for Nonconformity. Besides a great loss in his estate, he was six months in gaol for teaching privately two knights' sons near *Brentford*, who persuaded him to it. He died at *Islington*, where he was a tutor to young men in his own house, *October* 1680. He wrote an *Hebrew* and *Latin* poem on the Restoration, in *Brit. Rediv.*

Mr. *Henry Cornish*, B. D. He might have been created D. D. but refused. There were many scholars who were very thankful to God and him for his public sermons at *Oxford*, both before the war, and after that city was surrendered to the parliament. He was displaced by K. *Charles's* commissioners. He afterwards lived with the pious Sir *Philip Harcourt*, of *Stanton-Harcourt* in *Oxfordshire*; preaching occasionally about the country and in *Oxford*. In 1690, he settled at *Bicester*. *Wood* says, "Such was the poor spirit of the person, that being about 80 years old, he preached there in a barn for profit-sake, to silly women, and other obstinate people." But the author, who had the happiness of being at that time well acquainted with him, can attest, that he was a man of a very generous and public spirit; having never met with more sincerity, more eminent piety, more cordial love to God and man, than was discernable in him. It was the good of souls, and the service of his master, he aimed at. As for profit, he was above it: he had an estate of his own. Neither was his income from his people great. As for them, they were as intelligent, good-tempered, judicious and loving a people as a minister need desire. The good old gentleman was as tender of them as a father; and they carried it to him with the respect and tenderness of children; and vital religion exceedingly flourished amongst them. He left this for a better life, *Dec.* 18, 1698, in the 89th year of his age. His fun. serm. was preached by a worthy conforming clergyman, Mr. *John Olyffe*, rector of *Dutton, Bucks*; in which he declares, "he had always observed in him a great kindness and benignity of disposition, joined with an undissembled integrity and uprightness, whereby he plainly discovered that he rejoiced in all



mens welfare and happiness, and was glad when he could any ways promote it. He had a great calmness in his own temper, but was fervent in spirit in the service of his God. And his long and continued labour in it, even to extreme old age, is a great instance of his delight in it, of his pious zeal for the promoting of religion, and his earnest desire of the eternal welfare of men. He was one of eminent piety, of exact walking, of an healing spirit, and full of love to God and good men of different denominations. He was not for a wrangling or disputative divinity, which tends to gender strife, but for plain practical godliness in its life and power, &c." This worthy man's candour occasioned the publishing of a pamphlet, full of angry reflections, when yet the truth of the character he gave of Mr. *Cornish* could not be denied. Mr. *Olyffe* made a very handsome and ingenuous reply, in a preface to his sermon, which had it not been for those reflections, had not seen the light.

Mr. *John Pointer*, of *Braz. No. Col.* Canon. A grave preacher, and a man of considerable worth. His mother devoted him to the ministry from the womb. She dying when he was about 8 years old, he was taken by Mr. *W. Hancock* his brother-in-law, a mercer in *Coventry*, to be educated in the great school there. A very considerable estate was left to enable his guardian to give him a liberal education. At about 18, he was sent to the university. When he left *Oxford*, he boarded with old Mr. *Dod* at *Abby*, where he had his son Mr. *Timothy Dod* (a pious and learned man) for his companion. Here he studied about three quarters of a year, after which Mr. *T. Dod* going to *Leyden* to live with Dr. *Ames*, Mr. *Pointer* accompanied him, and continued there almost a year, till an ague seized him and caused him to return home. Some time after, he undertook a lecture in *London*, at *St. Mildred's, Bread-street*, where he preached twice every *Lord's-day*. After two years labour there, he was forced, by the incumbent, to quit, and returned to *Hanwell*; from whence, after a year and half, he was called to be lecturer at *Wootton-waven* in *Warwickshire*; from whence he was forced to depart, by the opposition of the papists, and went to *Hornton* near *Hanwell*, which place he also left in a year's time, because of a pestilential fever, and went with his family to *Warwick*. Having spent a year and half there, he obtained from the company of mercers in *London*, a lecturer's place in *Huntingdon*, tho' he had eleven competitors. He preached the lecture there on *Saturday*

*turday* (the market-day) for the benefit of the country people, and gave the town a sermon every *Lord's-day* in the great church, gratis. Some years afterwards, the lecture being supplied by neighbouring ministers, he preached twice every *Lord's-day*. In this place he continued eleven years, till the troubles of the war forced him to *London*, from whence, after a year and half, he was called to *Buers* in *Essex*, where he continued six years; till a fever, which returned every spring and fall, occasioned him to remove with his family to *Oxford*. There he continued three years without any stated employment, being unwilling to accept any sequestered living, tho' he had the offer of about twenty of that sort. At length he preached for Dr. *French* in his turn at *Whitehall*. When the doctor died, without any seeking for it, *Cromwell* put him into the vacant canonry of *Christ-Church, Oxford*, making him promise that he would take as much pains in the ministry as he had done at *Huntingdon*; which he did, by preaching once in six weeks in the college, and every *Lord's-day* at *St. Thomas's* church gratis. He kept his turn also at *St. Mary's*, and in four towns in the country. After the Restoration, he was cast out, and he never preached afterwards; but visited the sick, whom he was officious to serve. He was very studious; and died *Jan. 2, 1683*, in his 84th or 85th year.

Mr. *George Porter*, B. D. Canon; and *Proctor* of the University in the 2d year of Dr. *Owen's* vice-chancellorship. In 62, he was cast out from his fellowship in *Magdalen-College*. He was one of good learning, great gravity, integrity, self-denial and charity. In church-government he was a sort of an *Interpendent*. He could not approve that the ruling of church affairs should be by popular suffrage; or that the people should govern their officers. And yet he held that the people had just rights and privileges which must not in the least be infringed; and that therefore the due satisfaction of the church would and ought to be sought by every wise and just governor. In a word, he held that it was the pastor's or elder's part to rule, and the people's part to obey; but both 'in the Lord.' He took notice that this was thrice commanded in one chapter, *Heb. xiii. 7, 17, 24*. He was greatly pleased with Mr. *Giles Firmin's Weighty Questions Discussed*. He was a great enemy to high-flown expressions in sermons, and would say to those who used them, to discover their learning, that "learning did not consist in hard words, but depth of matter,"

matter." He was of a melancholy constitution, which sometimes prevailed to such a degree, that for several years he had little enjoyment of his friends, himself, or his God: but at length he had comfort. He resided some time at *Lewes* in *Sussex*, and afterwards freely preached the gospel at *East-Bourn* in the same county, near the place of his nativity. He was at last pastor of a church at *Clare* in *Suffolk*; where he died, *July* 1697, in the 74th year of his age. He was a very devout man, and had a due respect both to the substance and circumstances of worship. He used to speak of common sleepers at sermons with great severity, as equally criminal with swearers or drunkards. There are 3 letters of his in *Mr. T. Rogers's* Disc. of Trouble of Mind.

*Mr. John Singleton*, Student. He was turned out after he had been there 8 years, by the commissioners, in 1660. He then went into *Holland* and studied physic. It is not certain whether he took his degree in that faculty or not, but he was always afterwards called *Dr. Singleton*; tho' he did not practise any farther than to give his advice to particular friends. He lived with *Lady Scot* in *Hertfordshire*, and preached at *Hertford* to some Dissenters, before *Mr. Haworth* fixed there. He was afterwards pastor to a congregation in *London*: and when the meetings there were generally suppressed, and there was a breach among his people, he went into *Warwickshire*, and lived with his wife's brother, *Dr. Tim. Gibbons*, a physician, a pious man, who had been educated at *Christ-Church* in *Oxford*. Upon king *James's* giving liberty to the Dissenters, he preached at *Stretton*, a small hamlet about 8 miles from *Coventry*, to a congregation that came from divers places in the neighbourhood. From thence he removed to *Coventry* to be pastor to the Independent congregation there, who had been under *Mr. Bafnet*, and afterwards under *Mr. Boon* †. From *Coventry* he was again called to *London*, to be

† *Mr. Boon* was a pious and learned gentleman of a good estate, who had been educated in *Eman. Col. Camb.* and followed the law; but being chosen pastor to that people, he gave himself wholly to the work of the ministry, was an excellent practical preacher, and exposed himself to much danger of sufferings: but some who came with a design to inform against him, were affected and awed with his preaching, so as not to offer him any harm. He was descended from some who were martyrs in queen *Mary's* days. His principles were congregational, but his zeal was for the great things of religion, faith and holiness.

pastor



pastor to a congregation there in the room of Mr. *T. Cole*. He has a Sermon in the *Morn. Ex.*

Mr. *John Thompson*, M. A. Student. A native of *Dorchester*. He had spent 9 years in *Oxford*, and was well esteemed for learning and virtue by his contemporaries. He was as willing to have kept his place as others, if he could with a safe conscience have conformed. He studied the points in debate with great deliberation, conversed freely with such as were most likely to add to his light, and seriously begged divine direction; but upon the whole could not comply with what was required, thro' fear of offending God. He thereupon quitted the university and all hope of preferment, and returned to *Dorchester*, where he applied himself diligently to the study of divinity. He married the daughter of worthy Mr. *Ben*, the ejected minister of that place, and often preached for him with great acceptance. In 1670, upon the call of a congregation in *Bristol*, he removed to that city, where he exerted himself in his ministerial work, preaching statedly thrice a week, and maintained an unblameable conversation; none being able to lay any thing to his charge but his Non-conformity. In 1675, he was apprehended upon the *corporation-act*, and carried before the mayor, at whose house he found the Bp. of the diocese and several justices, who treated him roughly, which he bore with great meekness. Refusing to take the *Oxford-oath*, he was committed to gaol *Feb.* 10th, and about the 25th began to be indisposed. A physician whom he consulted, seeing a fever coming on, advised to attempt a removal; the place where he was being annoyed by a nasty privy, besides other inconveniences. A person of quality went to the sheriffs, and offered a bond of 500*l.* for security. Application also was made to the Bp. but no removal could be obtained. He languished there till *March* 4, (tho' not without all the help the place would afford) and then expired. He was chearful in his sickness, and well satisfied in his sufferings and the cause of them. He declared "that from his heart he forgave his enemies; and should rejoice to meet those in heaven, who had treated him as if he were not to fit to live on earth." A little before he died he thus expressed himself; "As for my bonds, I bless God for them: and if I had known when I came in that I should die here, I would have done no otherwise than I have done. The time will come when I shall be freed from the aspersions of faction." He breathed his last while Mr. *Weeks* (a minister of

of another congregation in *Bristol*, and then his fellow-prisoner) was by prayer commending his soul into the hands of Jesus Christ.

Mr. *Richard Dyer*, M. A. of *Magd. Hall*; afterwards Student of *Christ-Church*, whence he was ejected in 1660, for his Nonconformity. He was the son of Mr. *Gower Dyer*, of *Aldermanbury*, and elder brother to Mr. *Samuel Dyer*, of *Albhallow's, London-Wall*. He had been chaplain to three lord-mayors, *Frederick, Viner, and Kendrick*. He never preached after he was silenced; but was some time chaplain to — *Conyers, Esq;* of *Walthamstow*, and tutor to his son. He afterwards lived in *St. Catherine's* by the Tower, and kept a grammar-school about seven years. He was a very pious but melancholy man. He had written out for the press, several sermons preached at the university, and at *St. Paul's*, with other theological discourses, which were burnt by a fire that happened in *St. Catherine's*. This he laid more to heart than his loss in the great fire of *London*, tho' that was very considerable. He died in 1695, aged 70.

Mr. *Samuel Angier*, Student. Born at *Dedham* in *Essex*, Aug. 28, 1639, and bred up in *Westminster-school*, from whence he removed to this college, Dec. 8, 1659, where he continued student till he was cast out by the act of uniformity. Being requested to draw up an account of his ejection and sufferings for the author's use, his answer was, "the ill treatment he then met with would blacken the characters of some who were dead and gone, and be very offensive to some still living, and therefore he was for dropping the account of it." After his ejection, he lived with Dr. *Owen*, for whom he always retained a most profound respect. In 1667, he visited his uncle Mr. *John Angier* of *Denton*, and became his assistant, which he continued to be till his uncle's death, Sept. 1677. He was ordained Oct. 29, 1672. His preaching afterwards exposed him to many troubles and difficulties. Warrants were often out against him. And in 1680, he was excommunicated at *Stockport* church. He preached for several years in an out-building near his house: but on Aug. 19, 1708, he began to preach in a commodious place which his congregation erected for him, where he continued his labours till the Sabbath before his death, Nov. 8, 1713, in the 75th year of his age. His fun. serm. was preached by Mr. *Aldred*, on 2 Cor. i, 12.—He was an excellent scholar, and retained much of his school-

school-learning. He was a judicious and lively preacher, and a zealous asserter of the doctrine of free-grace. He was an eminent christian, and zealous of good works: much in prayer, and very particular in praying for his friends and neighbours, especially in affliction. When his sight failed him, he frequently entertained himself with repeating the greatest part of *David's* psalms and *Paul's* epistles. He was all his days a close student, a great valuer of Bible-knowledge, an exact preacher, and one who lived as he spoke, and spoke as he lived. He was fully satisfied with his Nonconformity to the last. He was buried in the chapel erected for him in *Dukenfield*, where, upon a marble tomb-stone, there is a *Latin* inscription.

Mr. *William Segary*, Student. A good disputant. When he left *Oxford*, he retired into the country, where he taught school, and died very old.

Mr. *William Woodward*. Probably the person mentioned at *Whitchurch, Herefordshire*.

Mr. *Stafford*, M. A.

### CORPUS CHRISTI COLLEGE.

*Edmund Staunton*, D. D. [A.] President \*\*. Born in 1600; of the antient and worshipful family of the *Staunton's* in *Bedfordshire*. His father, Sir *Francis Staunton*, had several sons, of whose education he was peculiarly careful. *Edmund*, who was one of the youngest, was sent early to *Oxford*, where he applied so close to study, and got such applause, that while he was an under-graduate he was chosen a probationer fellow before 18 of his seniors. At about 18 years of age he had a threatening illness, from which he was remarkably recovered, when thro' the drunkenness of the surgeon who blooded him his life was in imminent danger. He was another time as remarkably preserved from being drowned. These merciful deliverances were preparatory to that good work which, about this time, God began in his heart, as they led him to serious thoughts concerning his spiritual and eternal state, to close self-examination and fervent prayer. Having been about two months under a spirit of bondage, so that many times, as he says, he durst not close his eyes in the night lest he should awake in hell, he at length, being very earnest with God in prayer for the manifestations of his love, was immediately filled with a strong persuasion of it, and  
' with



‘with joy unspeakable and full of glory.’ From this time he applied himself to the diligent reading of the scriptures, and the study of divinity, and determined upon the work of the ministry, telling his father, (who had given him his choice of the three learned professions) that “he esteemed the turning of souls to righteousness the most desirable work in the world, and attended with the greatest reward hereafter, tho’ the others might bring in more wealth and honour here.—He first preached a lecture on the *Lord’s-day* afternoon at *Witney*, in *Oxfordshire*, about 6 months, and had comfortable seals of his ministry. His labours were so acceptable that people flocked from all parts to hear him. This was not pleasing to the incumbent, who took the more time in reading prayers, that this novel lecturer might have the less time for preaching, and then left the church; but was followed by none but his clerk, whom he would not suffer to give out the psalm. Mr. S. had preached some time on that text, *Buy the truth, and sell it not*; upon which the incumbent, when he met any coming into the church as he went out, would say, with a sneer, “What, are you going to buy the truth?”

His friends having got a living for him at *Bushy* in *Hertfordshire*, he removed thither, and had a welcome reception, especially from those who had any savour of religion. Here he preached and catechized on the *Lord’s-day*, and at other times, with great success, with respect to many who came from adjacent places, as well as his parishioners. But after he had been here about 2 years, Dr. *Seaton*, of *Kingston* in *Surrey*, having a mind to this living, and either making or finding a flaw in his title, soon dispossessed him of it. The Dr.’s attorney, liking Mr. S.’s ingenuity, proposed an exchange, to which both parties agreed. But the Dr. when he had got *Bushy*, would not part with *Kingston*. However Mr. *Noy*, his attorney, abhorring this baseness, threatened to find a flaw in his title to *Bushy*, and many of the inhabitants of *Kingston*, who prized Mr. S.’s ministry, so worked the Dr. that he soon resigned, and Mr. S. took his place. He here continued about 20 years, endeavouring to fulfil his ministry, not only preaching twice on the *Lord’s-day*, but catechizing the younger and ignorant sort of people, and teaching them from house to house. He also set up a weekly lecture, which was supplied by several eminent ministers in their turns. By these means, together with the holiness of his life, he wrought a general reformation in the town, both  
among



among the magistrates and the people. He was loved by all the godly, and feared by the wicked. Nor did he only produce an external reformation here; when he left the place in 1648, there were 30 persons who gave him a paper in which they owned him as their spiritual father, and doubtless many more could have added their names to the list.

In 1635, when the book of sports came out, he was one among many who were suspended for not reading it. During his suspension he took his degree of D. D. at *Oxford*, which he says he did to put the greater honour upon his sufferings. His exercise was greatly applauded. But there were several doctors in the university whose fingers itched to be dealing with him because he was a Puritan; among whom was one who was so miserably nonplussed by Dr. S. in the disputation, that the auditors hissed him, and one called for a candle, that the Dr. might see his arguments.

Dr. S. was in such good esteem in the assembly of divines, that he was appointed one of the 6 morning preachers in *Westminster-abbey*. In 1648, when the visitors discharged Dr. *Newlin* from the headship of this college, Dr. S. succeeded him. Here he continued above 12 years, in which time his whole deportment was very exemplary. He at first put in execution all such statutes as tended most to the advancement of learning and religion, and was frequently present at the lectures and other exercises to encourage the studious and reprove the negligent. He set up a divinity-lecture every *Lord's-day*, early in the morning, in the college chapel, for exercising the senior students, and initiating them into the work of the ministry. He constantly catechized the juniors publicly every *Saturday*. He preached once or twice every *Lord's-day*, to the edification of many, besides his constant course in the university-church and college-chapel. He moreover often preached lectures in the country, for which he rather sought opportunities than declined them. He had a meeting every week at his own lodgings, for prayer and spiritual conference, consisting of the members of the college and others, wherein he bore a principal part, bringing forth out of his store of experimental knowledge, *things new and old*. He took great care to introduce such only into the college as discovered some signs of grace, at least such as were docile and inclinable to what is good. He was constantly present at public worship in the chapel morning and evening, observing and reproofing such as were remiss. And when he sat at

meat in the college hall, his constant custom was, to discourse in such a manner as might tend to the instruction of those present. Spiritual discourse was indeed his meat and drink. By his prudent government and pious example religion and learning remarkably flourished in this college, and many who were educated under his care, became learned, pious, and useful men; among whom was Mr. *Joseph Allein* †.

In 1660, being discharged from his office, he withdrew from the city, in which he had sown much precious seed, and well watered it with his tears. His departure was much like that of *Paul* from *Ephesus*, *Acts* xx. Having recommended himself to Divine Providence to fix the bounds of his habitation, he first went to *Rickmansworth* in *Hertfordshire*, where he was well received by persons of all ranks. His first and chief design was to settle an able minister there, but his best endeavours were ineffectual. However he found the way to that pulpit himself; but because the entrance was narrower than in some other places, he sought out a *wider door* and more *effectual*. He preached round about that county, and in the neighbouring counties, at least at 20 places, *spending and being spent* in the service of his great master, till the act of uniformity imposed that general silence upon the Nonconformists. After this he was not willing to be idle; almost every week keeping a day of fasting in his own family, or that of some other godly minister or christian friend; on which occasions he would take up some hours in the word and prayer, and discovered such a brokenness of spirit and dissolved soul, as those present could not forget. His wife growing infirm, he took apartments in a family at some distance, where he was very useful. As long as he lived there, there was a church in that house. From thence he removed to another family near *St. Albans*, in which town he was instrumental in correcting some extravagancies. His frequent removes seem to have been designed with a view of doing the more extensive good. His last was to *Bovingden*, a very small village, where a kind and pious gentlewoman offered him all accommodations in her house *gratis*. He accepted the offer, but what he saved this way he expended in charity; particularly in distributing religious books in the village and the neighbouring places. He here attended daily to the duties of the family, and instructed

† A more particular account of the care he took to promote religion and learning in the college, while he was president, may be seen at the end of his life, by another hand.

the several members of it. If any of the poor in the neighbourhood chanced to come in, he would say something that tended to do them good. In this place he enjoyed great privacy, but he could not satisfy himself with it. The words of *Paul* were often in his lips, "Woe be to me if I preach not the gospel." He therefore often rode to *St. Albans*, or some other adjacent place, and once or twice a year to *London* and *Kingston*; and not being able to preach in a church to many, he would preach in a chamber to a few.—At length this eminent servant of God, like a torch or candle, in lighting others consumed himself. On *July 8, 1671.* he was struck with the palsy, which much affected his speech, but was capable of conversing to the edification of those who visited him, to whom he gave the most serious advice, and the most pressing exhortations to attend, in the time of their health, to the great concerns of the soul. With regard to himself, he discovered the most happy frame of mind, saying, among other things, "I neither fear death nor desire life, but am willing to be at God's disposal." In two days his speech was entirely taken from him, but his understanding and memory were continued; and for 4 days he lay in a comfortable condition, lifting up his eyes and hands towards heaven with a smiling countenance; and when a minister, a little before his departure, prayed with him, he shewed great affection and joy in God. On the 14th of the same month he died, in the 71st year of his age. He was a man of great piety, who took much pains in personal religion. He was remarkably careful in the work of self-examination, which he often pressed upon others. He left a paper, in which his evidences for heaven are distinctly drawn out, with scripture proofs, (*Life, p. 29—32.*) He kept a journal of God's mercies to him, in which are contained some remarkable appearances of providence for him. — As a preacher, he was very laborious and eminent. He feared that rebuke from Christ another day, — *Thou wicked and slothful servant!* When he visited his friends, he usually preached among them; and tho' his sermons were sometimes offered, they were not ordinary ware. He always disliked immethodical indigested preaching, but laid great stress upon plainness. In his applications he was ever most lively and affectionate, so as to *impart not the gospel only, but his very soul also.* He was called the searching preacher. Preaching once at *Warborough*, near *Oxford*, a man was so much affected with his first prayer, that he ran home



and desired his wife to make her ready and come to church, for there was one in the pulpit who prayed like an angel. The woman hastened away, and God so ordered it, that the sermon proved the means of her conversion, and she afterwards proved an eminent Christian.—He was familiarly acquainted with the holy scriptures; his head was instead of a concordance. He greatly loved the word, and therefore could not easily forget it. Wherever he went he carried the New Testament or the Psalter with him, and was often speaking in the day of what he had read in the morning. And at night he searched out some passage to employ his waking hours on his bed. He seldom wrote a letter but he added some pertinent texts for a P. S. and seldom parted with a friend but he would leave some scripture with him. “Pray, (said he) let me leave one text with you, and think of it when I am gone.” — He gave himself unto prayer. No day passed wherein he restrained or slightly passed it over. He would often say to his godly friends who came to visit him, “Come, must we not pray together before we part?” And he was very earnest and affectionate in prayer, whether with others or alone. He always chose the kneeling posture, as being the most humble.—He was a strict observer of the *Lord’s*-day. It was rare to hear him speak one idle word, or do one unnecessary action on that day; and he went from one duty to another, as the bee does from flower to flower, finding sweetness in them all. He used to say, “We must be good husbands of time, especially of holy time; and must not spend that time which is not our own about our own things. He often kept days of prayer and fasting, sometimes with his family, and sometimes alone, as he found any corruption get head in his heart. He confessed, that by this means in particular his spiritual pride was subdued, to which when he was a young preacher he was very subject.—He was indeed a very lowly-minded Christian, who appeared not elated by his parentage, his abilities, or the applause he met with, but ‘esteemed others,’ tho’ really much worse, to be ‘better than himself.’—He was very charitable to all, especially to those of the *household of faith*. He ‘devised liberal things.’ It was his custom, when he rode abroad, to put what money he could spare into his pocket, and as he met with any indigent persons he would enter into discourse with them, and relieve them according as he judged their circumstances and characters to be. He often visited needy families, and left something for the good both of soul  
and



and body.—He was one of the greatest patterns of patience under trials which the age produced. He had one peculiarly heavy, yet none ever saw him out of humour. Nor was he merely patient under troubles, but chearful; in every thing ‘giving thanks.’ And his general chearfulness was ornamental to religion, and was the means of drawing some into a good liking of the ways of God, with which view he himself intended it, thinking that a morose froward carriage in Christians did much to disparage the gospel.—He much lamented the unnatural divisions among Christians. Tho’ he was not sceptical or indifferent, he was not rigid and severe, but always accommodated himself to those that differed from him, as far as his love of truth would permit, saying, “All men must have their grains of allowance; the most knowing Christians know but in part.” He would freely converse, and communicate also with those that *held the head*, tho’ in other things erroneous.—His zeal for God (to use the words of *David*) did *eat him up*. Tho’ he seldom sinned in being angry, he was very often angry with sin. He could bear himself to be reproached, but not the name of his God. He was constantly projecting and executing schemes to promote his honour. Often would he say to his friends, “Come, what shall we do for God to-day?”—He greatly excelled in his dexterity and delight in Christian conference. *His heart was always indicting a good matter, and his tongue was as the pen of a ready writer. His lips fed many.* It was admirable when he sat at meat, how he would turn water into wine;—improve merry and idle, into serious and useful discourse, so that the most ignorant and carnal could not be offended. He was uncommonly ready at instructing the ignorant, and he took delight in doing it, and embraced all the opportunities for it which offered, wherever he went; and his success, with regard to persons he accidentally met with, was very encouraging.—His modesty was such, that he never judged any thing of his worthy of the press, yet he consented to print the following

W O R K S. Some Serm. before the Lords and Com.—Fun. Serm. for Mrs. *Eliz. Wilkinson*.—A Treatise of Christian Conference (a very plain but useful book.)—A Dialogue between a Minister and a Stranger, which he left in MS. [a small tract, adapted to the capacities of the most ignorant. These are both bound with his Life, written by Mr. *Richard Mayo*. N. B. The latter of them was lately reprinted to be given to the poor, with a

short preface by Mr. T. T.]—A Poem in *Brit. Rediv.* on the Restoration.

Mr. *John Milward*, M. A. Fellow. He was also turned out of the pleasant living of *Darfield*, in the west-riding of *Yorkshire*, reckoned worth 300*l.* per ann. He died in 1683 or 1684, at *Islington*. There is a sermon of his in morn. ex. on loving our neighbours as ourselves.

Mr. *Sayer*, M. A. He was afterwards chaplain to Sir *William Waller*.

## EXETER COLLEGE.

Mr. *Richard Whiteway*, M. A. Fellow. An accomplished scholar, and a man of uncommon piety. When the *Bartholomew*-act had ejected him, he retired into *Devon*, his native-country, and was taken by Sir *John Maynard* for his domestic chaplain, and died of the small-pox in a few weeks.

Mr. *Richard Inglet*, M. A. Fellow. Born near *Chidley* in *Devon*. When cast out of his fellowship, he applied himself to the study of physick, and practised it in *Plymouth* with good success. He broke a vein as he was riding to visit a patient in the country, which occasioned his death. In his sickness, he was at first under trouble of mind; but by frequent conference with a pious minister, it pleased God to recover him to a full composition, and he died with good hope thro' grace of eternal life.

Mr. *John Gay*†. He had not preached when the *uniformity*-act took place. He left the university because he could not submit to the terms imposed. He lived afterwards at *Barnstaple* in *Devonshire*, and was useful there.

Mr. *John Cudmore*. He was an intimate friend of Mr. *Gay*, and left the university at the same time, not being satisfied with the declarations and subscriptions required in order to take his degree. He was of a good family, brother to *Daniel Cudmore*, Esq; of *Loxbeare*; a singular scholar, and an eminently holy man; content with a small estate, and a small congregation in *Chumleigh*, where he settled in 1694, succeeding Mr. *Thomas Hart*. In the latter part of his time he was crippled with the gout, and died in Oct. 1706. In his last sickness he said to a minister who was with him, “Nonconformity is the right;

† This name and the next are transposed from *Devonshire*.

continue in it." A son of his was in the ministry among the Dissenters in the west.

*John Conant*, D. D. who was a member of the assembly of divines, and one of the commissioners at the *Savoy*; was rector of *Exeter College* at the time when the *uniformity-act* passed, and left his place on the account of it. Indeed he at last conformed, and became vicar of *All Saints* in *Northampton*, after having been a Nonconformist 7 years, so that he is not to be entered upon our list. But his temper was so much like that of his ejected brethren, that he was generally ranked, by both parties, among the *Presbyterians* all his days. [He greatly distinguished himself while he was a student in the university, insomuch that the learned rector, *Dr. Prideaux*, applauded him by the following witticism upon his name: "*CONANTI nihil difficile.*"] He published nothing; but 5 vols. of his sermons have been printed since his death. A particular account of him may be seen in *Prince's Worthies of Devon*, p. 223, &c. [That writer seems to be at a loss to account for his being a Nonconformist so long. But it is more wonderful that he ever conformed at all, unless we suppose that he subscribed, &c. upon the same principles that he took the engagement to the *Commonwealth*] when he made a declaration concerning the sense in which he did it. See this in *Cal. Contin.* p. 113.

### JESUS COLLEGE.

*Mr. Francis Howell*, M. A. Principal. He was also reader of moral philosophy to the university, but turned out by *K. Charles's* commissioners. He afterwards lived in or near *London*, and preached one part of the day with *Mr. Collins*, with great acceptance. He died at *Bethnal-Green*, in *March*, 1679.

### ST. JOHN'S COLLEGE.

*Mr. Thankful Owen*, M. A. President. He was born in *London*, and was remarkably preserved in his youth as he was swimming near *Oxford*, after he had sunk twice under water. He was a man of genteel learning, and an excellent temper; admired for an uncommon fluency and easiness in his compositions, and for the peculiar purity of his *Latin* style. He performed exercises for the Doctor's degree, but did not take it. He was ejected by the commissioners in 1660, after which he went to *London* and lived privately, much respected, and never repented of his Nonconformity. Upon *Dr. Goodwin's* decease he was chosen to suc-

ceed him, but died suddenly about a fortnight after, *Ap. 1*, 1681, at his house in *Hatton-Garden*, just after finishing an epistle for a volume of Dr. G.'s works. He was preparing for the press, and had almost finished, a book intituled, *Imago Imaginis*, designed to shew that *Rome Papal* was an image of *Rome Pagan*! When Dr. Owen gave notice of his funeral, he said, that he had not left his fellow behind him for learning, religion, and good humour.

Mr. *John Troughton*, B. A. Fellow. After his ejection he retired to *Bicester*, where he privately taught academical learning. After the indulgence in 1672, he often preached in *Oxford*. *Wood* says, "that tho' he had been blind by the small-pox from four years old, he was a good school-divine and metaphysician; was much commended while in the university for his disputations; and was respected by, and maintained an amicable correspondence with, some of the conformable clergy, because of his great knowledge and moderation." He died at *Oxford*, *Aug. 20*, 1681, aged 44.

WORKS. *Lutherus Redivivus*: or the Protest. Doct. of Justif. by Faith only, &c.—A letter to a Friend touching God's Providence about sinful Actions.—Popery the grand Apostacy, Sermons on 2 *Thess.* i. 12.—An Apology for the Nonconformists, &c.—An Answer to Dr. *Stillingfleet's* Sermon, and his Defence of it.—The Covenant Interest of Believers and their Infants.

Mr. *John Whitwick*, Fellow. He lived for some time on the small flock he had left, and afterwards officiated as chaplain in some private families; but was often reduced to great straits.

Mr. *Thomas Brace*, B. D. He was noted for a good preacher in the university, and afterwards about *Westminster*; where he preached privately among his friends.

*Philip Stephens*, M. D. A very serious good man. He was reckoned a great herbalist; and joined with Mr. *William Brown* in publishing *Catalogus Horti Botanici Oxoniensis*.

### LINCOLN COLLEGE.

Mr. *Robert Wood*, Fellow. He was afterwards teacher of the mathematics and navigation at the *Blue-Coat Hospital*, *Christ-Church*, *London*.

Mr. *Hitchcock*, M. A. Fellow. He afterwards became a counsellor at law, residing at *Hackney*, and attended the ministry of the Nonconformists.

Mr.



Mr. *Robert Speere*, M. A. He afterwards went to *Jamaica*, and exercised his ministry at *Port-Royal*.

### MAGDALEN COLLEGE.

*Thomas Goodwin*, D. D. \*\* [A.] First of *Christ's Col.* afterwards of *Kath. Hall, Camb.* Born at *Rolfeby* in *Norfolk*, Oct. 5, 1600. His parents devoted him to the ministry, and brought him up in a suitable manner. He was blest with good natural abilities, which he so improved by diligent study, as to secure great esteem in the university, where he was received at the age of 13. His first 6 years were spent in *Christ's Col.* But all this time he walked in the vanity of his mind; ambitious designs entirely possessed him, and all his aim was to get preferment and applause. But God, who had destined him to higher ends, was pleased to change his heart, and turn the course of his life to his own service and glory. He left a particular account of his conversion, and of his experience both before and after it; which may be seen in his life, prefixed by his son to the 1st vol. of his works. The substance of it is as follows:

He had strong impressions of religion upon his mind, from the time he was 6 years old, which led him to the performance of common duties; in which he was at times so zealous, and felt his affections so strongly excited, especially at the Lord's-supper, (which he attended when he first went to college) as to think himself possessed of the grace of God in truth, and even to rejoice in the assurance of his title to heaven. But his good motions were often abated, and followed by relapses into sin; so that he sometimes suspected them to be counterfeit, and afterwards found that they were nothing more than the violent workings of nature; by which however (as he says) God the more advanced the power of his grace in him. Having one time made uncommon preparation for the sacrament at *Whitsuntide*, expecting to be thereby so confirmed that he should never fall away any more, his tutor seeing him coming to receive, sent to him to forbid him; being then very young, and very little of his age. This was such a disappointment to him, as to discourage him from attending the ministry of Dr. *Sibbs* and other Puritans; and from that time he left off prayer, and gave himself to such studies as might enable him to preach after the mode which was then highly applauded in the university, and adapted only to display the preacher's wit and learning. His convictions however were sometimes renewed,

but they quickly wore off, till at length he was given over to the strength of his lusts, and out of hope that God would ever convert him; being resolved to follow the world, and by any means in his power acquire the applause and preferment of it. But going one day (*Oct. 2, 1620*) from *Kath. Hall* to be merry with his former companions at *Christ's Col.* hearing a bell toll at *St. Edmund's* for a funeral, one of his companions said there was to be a sermon, and pressed him to hear it. He was extremely loth to go in, being then averse to preaching, and especially that of the serious kind. But seeing many scholars enter the church, he followed them; and finding that *Dr. Bambridge* was to preach, who was a witty man, he staid to hear him. He preached on *Luke xix. 41, 42*; a sermon which *Mr. G.* had heard before, but not in the same manner. The introduction engaged his attention. The observations the preacher made were "that every man has his day; or a time in which grace is offered him;—that if he neglects it, God is just in hiding it from his eyes;—and that it behoves every man to pray against blindness of mind and hardness of heart, &c." The sermon was closed with a warm exhortation to an immediate repentance and return to God. Tho' these things were far from being uncommon, *Mr. G.* was so much affected that he told his companion, he hoped he should be the better for that sermon as long as he lived. Instead of going to spend the evening in mirth, as he intended, he went back to his own college and retired. He found himself struck with a most powerful sense of sin; first of the grosser sins of his life, and then of the iniquities of his heart, and of the depravity of the human nature, as the source of all; so that he was constrained to rise from his bed in the night to prostrate himself before God, in the humblest confessions of his guilt. He now saw the vanity of his former religion, and the deficiency there was in the root of all his devotion, the flowers of which had withered because they wanted moisture in the heart to nourish them. His mind was now greatly oppressed under a sense of the wrath of God, and in the view of a miserable eternity. But it pleased God, in a little time, gently to speak peace to his soul. He mentions several considerations which led him to conclude that the change now wrought in him was effectual and saving; particularly that it was attended with the happiest effects. He now found the disposition of his soul entirely changed, and his spirit clothed with a new nature, inclining him to what was good; and experienced an habitual principle

principle of opposition to, and hatred of, indwelling sin in general, and the practice of all known iniquity. He had one peculiar evidence of a true conversion; which was, that he was led to search out his most beloved lusts, and was enabled to gain the victory over them. These he found to be, entertaining corrupt ends in what he did, especially vain-glory, and the love of academic praise. “That (says he) which I most of all affected in my foolish fancy, was to have preached in that way in which Dr. (afterwards Bp.) *Senhouse* excelled all men; whose sermons are a farrago of all sorts of flowers of wit that are found in any of the fathers, poets and historians.” He accordingly set himself to make large collections of these. This way the good Dr. *Preston* had opposed as vain and unedifying; “but (says he) his sermons moved me not to alter my studies, nor would all the world have persuaded me to have done it.” But the grace of God did in this respect effect in him an happy change; so that he set the glory of God as the end of all his actions. He then soon discovered the unprofitableness of his former design, and came to this resolution; that he would preach wholly and altogether sound wholesome words, without affectation of wit, and vanity of eloquence. “And in the end, says he, this project of wit and vain-glory was wholly sunk in my heart, and I left all, and have continued in that purpose and practice these three-score years; and I never was so much as tempted to put into a sermon my own withered flowers that I had gathered, and valued more than diamonds, but have preached what I thought was truly edifying, either for conversion of souls, or bringing them up to eternal life.”—In 1628 he was chosen to the lectureship † at *Trinity-church, Camb.* tho’ not without opposition from Bp. *Buckridge*. In 1634, being in his conscience dissatisfied with the terms of conformity, he left the university and his preferments. As herein he acted with sincerity, and contrary to his worldly interest, he often expressed great joy and thankfulness in the accomplishment of that promise, *Luke* xviii. 29, 30, especially in the acceptableness and success of his ministry, which was the means of conversion and comfort to many souls. The persecution growing hot in *England*, he went into *Holland*, in 1639, to enjoy liberty of conscience, and settled as pastor of the *English* church at *Arnheim*. He returned at the beginning of the long parliament, and became pastor

† [In 1632, he was presented by his majesty to this vicarage. *Ex Regist. Archidiacon. Elien.*]



of a church in *London*. Being chosen one of the assembly of divines, he procured the esteem of that venerable body by his modesty and meekness, tho' he was one of the Dissenting brethren. He took notes of their transactions, which he left in 14 or 15 vols. He married first Mrs. *Eliz.* daughter of alderman *Prescot*, 1638; and afterwards Mrs. *Mary Hammond*, in 1649, who was then but in her 17th year; and he was happy in both. In the same year, being in favour with *Oliver Cromwell*, he was made one of the Triers of ministers, and likewise president of *Magd. Col.* where he made it his business to promote piety and learning. He here formed a church upon the Independent plan, of which, among others, Mr. *T. Owen*, Mr. *F. Howel*, Mr. *Th. Gale*, and Mr. *Charnock* were members. [Mr. *Howe* was at this time a student in this college. As he had an established reputation there, but did not offer to join with them, Dr. *G.* took occasion to speak to him privately about it, expressing his concern and surprize at his neglect. Mr. *Howe* told him very frankly "the only reason was, he understood they laid a great stress upon some peculiarities for which he had no fondness, tho' he could give others their liberty, without any unkind thoughts of them; but that if they would admit him into their society upon catholic terms, he would readily become one of them." The Dr. embraced him, and told him, he would do it with all his heart, and that he knew it would be much to the satisfaction and edification of the rest. He was accordingly admitted. A proof that Dr. *G.* was not so narrow as some have represented him.] †

He was dismissed from his presidentship soon after the Restoration, when he removed to *London*, whither many of his church followed him; and he continued in the faithful discharge of his ministry there till his death, which was in *Feb.* 1679, when he was in a few days carried off by a fever, in the 80th year of his age; in the fullest assurance of faith, and with such expressions of joy, thankfulness, and admiration of God's free-grace, as extremely affected all that heard him.

He was a very considerable scholar and eminent divine. In the common register of the university, he is said to be *in scriptis in re theologica quamplurimis orbi notus*. It is evident from his writings, he studied not words, but things. His stile is plain and familiar; but very diffuse, homely and tedious. In sentiment he was a *Calvinist* of the supra-lapsarian cast; but he

† Memoirs of Mr. *Howe*, by Dr. *Calamy*, p. 10, 11.



put not doctrinal sentiments into the place of practical holiness, but inculcated them upon his own and his people's minds, as the most powerful incitements to purity of heart and life. He had a remarkable talent at exposition; in which he made good use of his critical learning. He delighted to search into abstruse and difficult texts, and was very successful in his attempts. The least particles of speech came under his notice, and in numerous instances he has made it appear, how much depends upon *little words* in the scripture, which are too generally overlooked. In the Fire of *London* he lost above half his library to the value of 500*l.* upon which he said God had struck him in a very sensible part, and acknowledged it as a rebuke of providence, as he had loved his library too much; but was thankful that the loss fell upon the books of human learning only, those on divinity being preserved, tho' they were apparently exposed to the greatest danger. His character at large may be seen in the préface to the 5th vol. of his works by Mr. *Th. Owen*. He was buried at *Bunhill-fields*, where, upon a low altar tombstone, there is a long *Latin* inscription. (See this in *Cal. Contin.* p. 90.) His son Mr. *T. Goodwin*, a person of good learning and an excellent temper, was pastor of a Dissenting congregation at *Pinnor* in *Middlesex*, where he kept a private academy many years.

WORKS. Several occasional Sermons.—The Child of Light walking in Darknes.—Return of Prayers.—Trial of a Christian's Growth.—Vanity of the Thoughts.—Aggravation of Sin.—Christ set forth.—The Heart of Christ in Heaven towards Sinners on Earth.—Patience and its perfect Work; [written upon his Loss by the Fire of *London*.]—After his Death; A Treatise on the Punishment of Sin in Hell, published by Mr. *Th. Owen* and Mr. *Barron*; which was followed by 5 vols. in folio.

*Joshua Cross*, LL.D. Fellow, and Reader of Natural Philosophy in the University. He was turned out by the commissioners of *Charles II.* and afterwards lived privately at *Oxford*, where he died *May 9, 1676*. He was a gentleman much respected for the propriety of his deportment.

*Henry Wilkinfon*, sen. D. D. [A.] He was a noted preacher in *Oxford* in the year 1638. In 1643, he was rector of *St. Dunstan's in the East*. Going afterwards to *Oxford* with the parliamentary visitors, he was made Canon of *Christ-Ch.* Sen. Fell. of *Magd. Col.* and *Margaret's* Professor of the University. He was ejected by king *Charles's* commissioners, and then re-

turned to *London*, in *Albhallows, Lombard-street*. He spent the latter part of his life at *Clapham*, where he kept an open meeting after the indulgence in 1671; and died there in *June* 1675. *Wood* owns him to have been a good scholar, a close student, and an excellent preacher.

WORKS. Several Sermons before the Long Parliament, and upon other public Occasions.—And three Sermons in the *Morn. Ex.*

*Henry Wilkinson*, junior, D. D. A celebrated tutor in *Magd. Hall*, of which he was afterwards Principal, till he was cast out by the *Barth.-act* in 1662. Upon which, leaving *Oxford*, he preached in private, first at *Buckminster* in *Leicestershire*, afterwards at *Gosfield*, then at *Sible-Heningham*, in *Essex*, and lastly at *Great Cornberth*, near *Sudbury*, in *Suffolk*; where he died, *May* 13, 1690. *Wood* gives him this character: “He was courteous in speech and carriage, communicative of his knowledge, generous and charitable to the poor; and so public-spirited, that he always minded the common good more than his own concerns.” But adds, “He was a zealous man in the way he professed, but overswayed more by the principles of education than reason.” He should have spared this censure upon the Dr. when, in the same breath, he tells the world, “that he suffered for his Nonconformity by imprisonments, mulcts, and loss of his goods and books:” For these are not such desirable things as that any man of sense could be fond of them, or run the hazard of them, if he doth not think he has reason to justify his practice. He was an early sufferer for his conscientious freedom. For, preaching a sermon at *St. Mary’s, Oxford*, *Sept.* 6, 1640, against lukewarmness in religion, he was suspended by the vice-chancellor, but afterwards restored by the H. of Commons, who ordered the sermon to be printed. A remarkable speech upon this occasion was made by *Sir Ed. Deering*, chairman of the house committee. [See *Cal. Contin.* p. 92.]

The Dr. was also a great sufferer afterwards: but was ever esteemed a very plain-hearted man; humble, free, and communicative; bold in his duty, and free from dissimulation. When he was at *Sible-Heningham*, his library was distrained for his preaching, and books of great value much damaged, being carried away in carts. He was also rudely treated by some magistrates; and yet was much for pressing christians to loyalty, meekness and patience, whatever they might suffer, and practised accordingly. He was well acquainted with

Archbishop *Usher*, and had that celebrated prediction of his from himself. In his Treatise of God's All-sufficiency, he tells from the same Archbishop, the following very remarkable story: "A commission *de Hæreticis comburendis* was sent to *Ireland* from *Q. Mary*, by a certain *Doctor*, who, at his lodgings at *Chester*, made his boast of it. One of the servants in the inn, being a well-willer to Protestants, took notice of the words, and found out a method to get away the commission, which he kept in his own hands. When the commissioner came into *Ireland*, he was entertained with great respect. After some time he appeared before the lords of the council in *Ireland*, and then opened his box to shew his commission; but there was nothing in it but a pack of cards. Whereupon he was committed to prison, and threatened exceedingly: but upon security given, he was released, returned into *England*, and obtained a new commission. But as soon as he came to *Chester*, the report came of *Q. Mary's* death, which stopped his farther journey.

WORKS. Conciones tres apud Acad. Oxonii nuper habitæ.—Brevis Tract. de Jure Div. Diei Dom.—Conciones Sex ad Acad. Oxon.—De Impotentiâ Liberi Arbitrii ad bonum Spirituale.—Epistolarum Decas.—Oratio habita in Schola Moralis Philosophiæ.—Conciones duæ apud Oxon. nuper habitæ.—Concio de Brevitate Opportuni Temporis Oxon. habita ad Bac. die Cinerum, 7 Mar. 1659.—Several *English* Sermons.—One at the Fun. of Mrs. *Marg. Corbet*.—Three Decads of Sermons preached at *St. Mary's, Oxon*.—Several Sermons concerning God's All-sufficiency and Christ's Preciousness.—Catalogus Librorum in Bibl. Aul. Magd. Oxon.—The Doctrine of Contentment, &c. a Treatise on 1 Tim. vi. 8.—Characters of a sincere Heart.—Counsels and Comforts for troubled Consciences.

Mr. *Theophilus Gale*, M. A. Fellow of *Magd. Col. Oxford*. Born 1628. His father was Dr. *Theoph. Gale*, Prebendary of *Exeter*. In 1650, he was unanimously chosen Fellow of his college, in preference to several of his seniors. He was a frequent preacher in the university; where he was also a considerable tutor. Bp. *Hopkins* was one of his pupils; who always paid him very great respect. In 1657, he was called to the cathedral at *Winchester*, where he was a stated preacher till the Restoration, when he was ejected, as he soon after was from his fellowship. In Sept. 1662, he travelled into *France* with the two sons of lord *Wharton*, and settled them at *Caen*; where he staid two years, and had an intimate acquaintance with the  
great



great *Bochart*, then pastor and professor there. Leaving his pupils, he returned to *England*, 1665, when he saw the city in flames, and was greatly alarmed on hearing that the house was burnt in which he had left his MSS. which were the fruit of 20 years hard labour; and among the rest, his *Court of the Gentiles*: but was agreeably disappointed to find that they had been remarkably preserved by a friend, who had removed the chief of his goods, but was going to leave his desk behind, and at last put it into the cart only to make up a load.—He afterwards kept a private academy at *Newington*. Upon Mr. *John Rowe's* death, he was chosen joint pastor with Mr. *S. Lee*. *Wood* owns him to have been “a man of great reading, an exact philologist and philosopher, a learned and industrious person.” He died in 1678, aged but 49, and was buried at *Bunhill-fields*. He left all his real and personal estate for the education and benefit of poor young scholars, to be managed by his nonconforming brethren for their use. He left his library to the college in *New-England*, except the philosophical part of it; which he reserved for the use of young students at home.

W O R K S. The Court of the Gentiles.—The Vanity of Pagan Philosophy, &c. (*An elaborate work*. There is a laudable account of the 2 first parts of it in the *Phil. Transact.* Numb. 74, An. 1671.)—The true Idea of Janfenism, with a large Preface of *Dr. Owen's*.—Theophilie: or the Saint's Amity with God.—The Anatomy of Infidelity.—A Disc. of the Coming of Christ.—Idea Theologiæ tam Contemplativæ quam Activæ, &c.—Philosophia Generalis in duas Partes disterm. una de Ortu & Progr. Philos. &c. Altera, 1. De Min. Gentium Philos. 2. De 9 Habitibus Intellect. 3. De Phil. Objecto.—A Summary of the two Covenants: prefixed to Mr. *Strong's* Disc. on the Subject.—The Life of Mr. *Tross*.—A Serm. in Morn. Ex.—He left several MSS. designed for the press; the most considerable of which was a *Lexicon* of the *Greek Testament*, which would have been much compleater than any then extant. He printed proposals for publishing it in *fol.* but a very little before his death.

Mr. *Humphry Gunter*, M. A. Fellow. He was a man of considerable learning, particularly in the Eastern languages, and had a peculiar talent in expounding scripture. He never ceased to preach twice every Lord's-day, in times of the greatest danger. He was for some years very useful as a tutor to some young gentlemen in private families in *Berkshire* and *Oxfordshire*; particularly to ——— *Dunch*, Esq; of *Pusey*. He was

was a man of great wisdom ; who ordered his family-affairs with discretion, and was very successful in preventing or making up breaches in the neighbourhood ; and was much sought to and valued upon that account. His preaching was solid and judicious, with a just mixture of the affectionate. He was of moderate principles, and an healing spirit in ecclesiastical matters. He died *Aug. 23, 1691*.

Mr. *Henry Hickman*, B. D. Fellow. He was a celebrated preacher in *Oxford* ; a smart disputant, and a man of excellent general learning. After he was ejected, he lived for some time privately in *Worcestershire*, preaching only now and then ; and was afterwards minister of the *English* congregation at *Leyden*, where he was generally much respected. He lived to a good old age, and died at *Utrecht*, in 1691 or 2. He left a son in the ministry, among the Dissenters, who died suddenly on a journey to *London*.

WORKS. A Justification of the Fathers and Schoolmen, ag. Mr. *T. Pierce*.—*Laudensium Apostasia*.—*Apologia pro Ministris in Anglia vulgo Nonconformists*.—*Bonafus Vapulans* : ag. Mr. *John Durel*.—Animadversions on Dr. *Heylin's* *Quinquarticular History*.—The Believer's Duty towards the Spirit.—The Nonconformists vindicated ; ag. Mr. *Durel* and Mr. *Scrivener* ; with Remarks on the Conf. at *Hampton-Court*.—*Speculum Sherlockianum*.—The Danger of the House of Feasting, &c. a Discourse on *Eccles. vii. 2*.—*Concio de Hæresum Origine, ad Acad. Oxon*.—*Adjicitur brevis refutatio Tileni*.

Mr. *George Cowper*.

Mr. *James Ashhurst*, M. A. Fellow. He was a gentleman of a good family, had a learned education, and was a close student all his days. He was esteemed a very judicious divine, and a methodical profitable preacher. He was exceedingly valued by his neighbour Mr. *Charles Morton*, who has often said, that he thought him as well versed in ecclesiastical history as most he knew. He had some estate of his own, and lived handsomely and reputably, being much beloved and respected. He was pastor to a small congregation at *Newington-Green*, chiefly made up of such as had been of Dr. *Manton's* church while he was minister of *Stoke-Newington*, and could not fall in with the public establishment. He was a considerable man ; tho' not so much known as some others, by reason of his fondness of retirement.

Mr.

Mr. *Thomas Crittendon*, M. A. Was also Fellow of *Magdalen's*. He afterwards married Mr. *Salmon's* daughter at *Hackney*; where he assisted her mother in her great boarding-school; preaching as often as he had opportunity: and there he died.

Mr. *Kentish* was chaplain at *Magdalen's*. It is doubtful whether he was not afterwards ejected in *Hampshire*.

Mr. *John Gipps*, M. A. The son of Mr. *George Gipps*, [A.] He was first of *Sidney-Col. Camb.* but afterwards removed to *Oxon*, and was one of the chaplains in *Magd. Col.* Upon the Restoration, being obliged to leave *Oxford*, he came to *London*, and resided for some time at *Sion College*. Afterwards he went to *Montpelier* in *France* for his health; but died in *London* of an ulcer in his lungs, 1669.

### MAGDALEN HALL.

Mr. *Conway*. After his ejection he lived in *Wiltshire*. He is several times mentioned in Mr. *Birch's* MSS. as joining with him in keeping days of prayer and humiliation in private, after the passing of the uniformity-act.

Mr. *Joseph Maisters*, of *Magd. Col.* Under Dr. *Goodwin*. Born at *Kingsdown*, near *Ilchester* in *Somerset*, Nov. 13, 1640. He went to college, 1656, and there continued till, upon the Restoration, the commissioners were sent to the university. The ceremonies of the church of *England* being brought into that as well as other colleges, he removed to *Magd. Hall*; and at that time standing for his degree of B. A. it was denied him purely because of his refusing conformity; for there are extant some certificates of his diligence, piety and learning†. In this respect he was one of the first sufferers. After such usage, he had little heart to stay any longer in the university, and therefore quitted it, and followed his studies in private, preaching occasionally as he had opportunity. At length he settled with a society of christians, at *Theobalds* in *Hertfordshire*, being ordained Oct. 30, 1667; and continued exercising his ministry there, and in the city of *London*, sometimes more publicly, and sometimes more privately, as the times would allow, for 50 years, till his death, which was April 6, 1717. He was interred in *Bunhill-fields*, and his funeral sermon was preached by Mr. *Jeremy Hunt*.

Mr. *Sprint*.

† See these at large in *Cal. Contin.* p. 108.

Mr. *Thomas Cole*, M. A. \*\* He was bred at *Westminster-school*, and thence elected student of *Christ-Church, Oxford*. In 1656 he became Principal of *St. Mary's Hall*, [where he was tutor to Mr. *West*, and many more divines of the Church of *England*, as well as other eminent scholars, particularly the great Mr. *Locke*, who being a layman, continued in communion with the established church, but discovered an high regard for those conscientious men who left it because they could not comply with the act of uniformity; and shewed an abhorrence of that act itself, and a contempt of those in general who so readily fell in with it; as sufficiently appears from the passage in part before quoted, the whole of which deserves to be held up to view in the present connexion, and is therefore transcribed below.] †

Mr. *Cole*, after his ejection from *Oxford* by the king's commissioners in 1660, kept an academy near *Nettlebed* in *Oxfordshire*. He was a man of good learning, much of the gentleman, and eminent for virtue and piety. [His character had been shamefully traduced as an encourager of immorality in his family, by one *Wesley*, who had been one of his pupils,

†— “Immediately after this, followeth the act of *uniformity*; by which all the clergy of *England* are obliged to subscribe and declare what the corporations, nobility, and gentry had before sworn; but with this additional clause of the *militia-act* omitted. This the clergy readily complied with; for you know that sort of men are taught rather to obey than understand, and to use the learning they have to justify, not to examine, what their superiors command. And yet that *Bartholomew-day* was fatal to our church and religion, by throwing out a very great number of worthy, learned, pious, and orthodox divines, who could not come up to this, and other things in that act. And it is upon this occasion worth your knowledge, that so great was the zeal in carrying on this church-affair, and so blind was the obedience required, that if you compare the time of passing the act with the time allowed for the clergy to subscribe the book of Common-prayer thereby established, you shall plainly find, it could not be printed and distributed so as one man in 40 could have seen and read the book they did so perfectly assent and consent to.—But this matter was not compleat until the 5 mile-act passed at *Oxford*.—Thus our church became triumphant, and continued so for divers years; the Protestant Dissenters being the only enemies, and therefore only persecuted; whilst the Papists remained undisturbed, being by the court thought loyal, and by our great bishops not dangerous, they differing only in doctrines and fundamentals; but as to the government of the church, that was, in their religion, in its highest exaltation.” See *Pref.* p. vi.



but afterwards conformed, and wrote vehemently against his former friends, (a method not uncommon) to evince the truth of his conversion. Mr. *Samuel Palmer*, in an excellent Defence of Dissenting Academies, (p. 97) vindicates the character of Mr. *Cole* in particular, in these words: "He was a man of a most innocent and spotless life. And tho' the judgment of that excellent person was somewhat differing from my own in his polemic writings, yet we are all witnesses, and so is every man with whom he conversed, of the value he had for moral virtue, by his constant, sober, virtuous, and pious life.] From this place Mr. *C.* removed to *London*, where he took the charge of a large congregation, and where he became one of the lecturers at *Pinner's Hall*. [At the time that the controversy was so warmly agitated respecting what is called the *Neonomian* doctrine, he was one of those who vigorously opposed it; and his opposition seems to have been made in the integrity of his heart, and from a firm persuasion of the truth and importance of the doctrine he espoused. Mr. *Trail*, who visited him upon his death-bed, desired him then to deliver his thoughts upon that subject. He answered, "With all my heart; I have enough to say of that. One thing I am convinced of, that it is a foolish thing to seek for the justification of a sinner without satisfaction to the justice of God, which nothing can make but the righteousness of Christ imputed to him," &c. Mr. *T.* then asked him, if he had no kind of repenting that he had given occasion for the contention there had been about this doctrine? He replied, "Repenting! No; I repent I have been no more vigorous in defending those truths, in the confidence whereof I die. If I desire to live, it is that I may be more serviceable to Christ in defending his name in the pulpit. But he can defend his truths when his poor creatures are laid in the dust." Mr. *T.* further asked, "We desire, Sir, to know the peace and comfort you have of these truths, as to your eternal state?" He answered, "They are my only ground of comfort. Death would be terrible indeed, if it were not for the comfortable assurance faith gives me of eternal life in Christ, and for the abundant flowing in of that life—not what I bring to Christ, but derive from him; having received some beginning of it, which I see springing up to eternal life, &c.—But (says he) we cannot look into these things with a true belief, if we do not shew forth our faith

by

by our works; neither can we look upon that faith to be saving, which doth not dispose to all practical holiness. They do not know the constraining love of Christ that can be wicked and licentious under such comfortable doctrine."—Speaking to another person who came to visit him, of the disputes in which he had engaged, that person remarked, (what some others apprehended not far from the truth) that "he thought they all preached the same doctrine, and that the difference was only in words." "If so, (said Mr. C.) it is very unhappy that we should fall out by the way. If Satan has been the cause, the Lord rebuke him.—I have stood up for the doctrine of the gospel according to my light and understanding of it; if I were mistaken in any fundamental point, God would have shewn me my error."

The frame of his mind, with regard to his approaching end, was the most happy imaginable; which he expressed to different persons, at different times, in such words as these:—"I wait for a peaceable dismissal. I long to see his salvation. I would not live always. I long to be with Christ. It is a pleasant thing to die. But God's time is my time; my work is done when his is."—To one who visited him a little before his death he said, "You are come to hear my last dying groans; but know, when you hear them, it is the sweetest breath I ever drew since I knew Christ. I have a promise I shall be for ever with the Lord. I long to be released. But not my will but thine be done. I long for death as a weary traveller does for rest. Nothing troubles me but life, and nothing will relieve me but death; but let God do what he will with me, all he does is best." When one remarked that he was sleepy, he said, "I shall sleep quickly, and awake in everlasting day. Ere long my days and nights will be all one. The apprehension that faith gives of a better life is my comfort. As for my going, God can make it no loss to you. He can set on and take off his workmen as he pleases."—There having been a public meeting for prayer on his account, he said to one who had been at it, "I thank you for your prayers, but I am a subject too low for such a solemnity." However, he desired the prayers of his own church. Being asked what the church should pray for, he answered, "Nothing for me but a strong faith in Christ Jesus. I have done with all other satisfaction but what God in Christ can give." When one said, "But your life is for service," he replied, "God is the best judge of that. Pray

that God would glorify himself in my life or death: I submit." Having enquired what time it was, he said, "Time passeth into eternity. We live but dying lives in the body, till death is swallowed up of life. I long to be immortal."—He died in *Sept.* 1697.

WORKS. A Discourse of Regeneration, Faith, and Repentance. — Fun. Sermon for Mr. *Edw. West*.—A Disc. of the Christ. Relig. in sundry Points.—The Incomprehensibleness of imputed-Righteousness for Justif. by human Reason, &c.—3 Sermon in Morn. Ex.

### MERTON COLLEGE.

Mr. *Thomas Cawton*, Son of Mr. *Thomas Cawton*, minister of *St. Bartholomew's* behind the Royal Exchange. He was forced to fly into *Holland* for his concern in *Love's Plot*. He learned the Hebrew, Syriac and Arabic Tongues, at *Rotterdam*. He was afterwards three years in the university of *Utrecht*; and then came to *England*, and was admitted into *Merton Col.* where he was much esteemed and respected for his admirable knowledge in the oriental languages. The measures taken in 1662, obliged him to leave the university; tho' he was ordained by the Bp. of *Oxford* in 1660 or 61. He afterwards became chaplain in Sir *Anthony Irby's* family at *Westminster*, where he continued till 1665; when, on account of the plague, Sir *Anthony* removed to *Boston* in *Lincolnshire*. The air of that place having been very disagreeable to Mr. *Cawton* before, he was necessitated to leave them; and immediately was taken by Lady *Armyng* to be her chaplain. He gathered the congregation of Dissenters in *Westminster*, to whom he continued preaching as long as his strength would permit; tho' he met with much opposition. Upon his death-bed he recommended Mr. *Alsop* as his successor, who was accordingly chosen. He died *April* the 10th, 1677, aged about 40. Two funeral sermons were preached for him: one by Mr. *Hurst*, and another by Mr. *N. Vincent*.

WORKS. Dissert. de usu Linguae Heb. in Philosophiâ Theoreticâ, printed at *Utrecht*.—Disputatio de Versione Syriaca Vet. & Novi Testamenti.—The Life and Death of his Father Mr. *T. Cawton*.—*Balaam's Wish*, &c.—He has an *Hebrew Poem* in *Brit. Rediv.*

*John Godard*, M. D. *Warden*. Fel. of the Col. of Physicians, Professor of Physic in *Gresham Col.* and F. R. S. He was a physician of great knowledge and experience. He died suddenly



suddenly in *Wood-street, London*. He printed, among other things, a Disc. on the unhappy Constitution of the Practice of Physic in *London*.

## NEW COLLEGE.

Mr. *John Johnson*, M. A. Fellow. He was a very learned and holy man. He had a poetical fancy, was a good phylologist, and much studied the *Egyptian* hieroglyphics. He was much afflicted in his old age with a rupture, occasioned by his straining his voice to preach to a large congregation. He died in or near *London*, where he lived retired.

WORKS. A Fun. Serm. (on *Matt. xiii. 43.*) for Mr. *Ste. Charnock*, [which contains a great number of learned quotations from the Fathers and other ancient writers, and which it might be proper for Dr. *Burn* to peruse.]—He left a learned and judicious MS. upon this Q. Whether one ordained a *Presbyter* should be ordained *Priest* or *Deacon*, &c.

Mr. *Allen*, M. A. Some time after his ejection he removed to his relations in *New-England*, where he lived in good reputation.

Mr. *William Stoughton*, Fellow. He also went to *New-England* after his ejection, and lived at *Boston* in great esteem and reputation, being a principal man in the government there.

## NEW - INN HALL.

*Christopher Rogers*, D. D. Principal. He was turned out in 1643, for flying to the parliament, and was succeeded by Dr. *Prior*, who was forced to give way to him at the coming of the parliament's visitors. He was Canon of *Christ-Ch. Nov. 7*, 1648. After his ejection he lived privately. He was a plain man, and a lover of all good people,

## PEMBROKE COLLEGE.

*Henry Langley*, D. D. He was *Master* of this College by an ordinance of lords and commons in 1647. Being ejected by the visitors at the Restoration, he retired and lived privately. After the *act for uniformity*, he had several in his house whom he instructed in academical learning; and often preached in private meetings at *Abingdon* in *Berkshire*, living at *Tubney*, a place not far from that town. He died *Sept. 10*, 1679. He was a judicious solid divine; not valued in the university according to his worth.—Mr. *Jessy* gives an ac-



count of a scholar of *Pemb. Col.* who said he went to *Oxford* on purpose to see *Dr. Langley* outed, and declared that then he would give a plate to the college: he was invited to dinner by a scholar, and never went out of the room more, but died there. (*Call to England*, p. 2.)

*Mr. Thomas Risley*, M. A. Fellow    He was born *August* 27, 1630; and descended from a reputable and religious family near *Warrington*. He was first under *Mr. Askworth*, master of the school at *Warrington*. At four years standing in the *Col.* he was elected Fellow, and obtained by his conduct general applause: but was much of a recluse, (as he also was in the country after his ejection,) aiming rather to acquire solid learning than fame. When upon the Restoration royal visitors were sent down to the University, he was confirmed in his Fellowship, and they drew up the following instrument in his favour. "We, having received sufficient testimony of the honest life and conversation of *T. R. M. A.* as also of his diligence in his studies, his progress and sufficiency in learning, and conformity to the doctrine and discipline of the church of *England*, the government of this University, and the statutes of the College wherein he lives, do, by these presents, ratify, allow, and confirm the said *Mr. T. R.* in his Fellowship, with all rights, dues, and all perquisites thereunto belonging, notwithstanding any nullities, irregularities, or imperfections, which in a strict interpretation of the said college statutes, may be objected, &c.

*Paul Hood*, Vice Can.

Dated *June* 20, 1661.

*Nicholas Woodward*, S. Th. D.

*Thomas Barlow*, D. D."

So that he held his Fellowship till *Aug.* 24, 1662, when he was obliged to surrender, because he could not comply with the *act for uniformity*. However, their respect for him, and their unwillingness to lose so valuable a member, prompted them to allow him a year to consider the case: in which interval, he examined the terms of conformity with great diligence and impartiality, that he might be able to satisfy others as well as his own conscience, that he was not carried away by the prejudices of education. Upon *Nov.* 10, 1662, he was ordained deacon and presbyter the same day, by the Bp. of *Norwich*, who, in his certificate, gave him a very honourable character. But, upon mature deliberation, he could not, for any place, be satisfied to come up to the conditions  
prescribed

prescribed by the act. He retired therefore to his estate in the country; where, during the storm of persecution, he employed himself in preaching privately to such as scrupled conformity, and in visiting the sick, for whose sake he applied himself to the study of physic; by the practice of which, he more effectually engaged their attention when he administered to them spiritual advice. In about four years, the vice-chancellor of *Oxford* sent him a pressing invitation to return thither, promising him preferment to encourage his conformity: he had also good offers made him by *Dr. Hall*, and *Dr. Sherlock* of *Winwick*; but a regard to conscience, hindered his acceptance. He made a tolerable shift in the latter end of the reign of *Charles*, and that of *James*. When liberty of conscience was granted, after the Revolution, his neighbours who had been his private auditors before, resolved themselves into a regular society, and committed themselves to his pastoral conduct, and he was very useful among them by his ministerial performances, and exemplary life and conversation; and was entirely satisfied in his Nonconformity to the last. He had however, a truly charitable and catholic spirit; was much respected by many of the established church, and corresponded with some of his old fellow-collegians to the last; particularly with *Dr. Hall*, Bp. of *Bristol*, who concluded one of his letters to him (in 1709) in these words: “I am very glad you have so much strength to do so much work for God. I wish your labours may have great success, and that you may have great comfort in them, and an abundant reward for them. I take great pleasure in conversing thus, with such an old acquaintance, whom I have not seen so many years; and am never like to see again in this world. It is some comfort to think of another world, whither if we can get, we shall live together for ever with the Lord: the Lord prepare us for our removal thither.” He died in his 86th year, and left a son in the ministry, who succeeded him. His fun. serm. was preached by *Mr. C. Owen* of *Warrington*. Some short memoirs of his life are added to it.

WORKS. *The Cursed Family: a Treat. on the Evil of neglecting Family-Prayer.* *Mr. Howe* wrote a Pref. to it, in which he gave some Account of the Author.

#### UNIVERSITY COLLEGE.

*Mr. Francis Johnson*, Master. He was one of *Oliver's* chaplains, but had not a good elocution. He took no charge

upon him after his ejection, but lived many years in one of his own houses in *Gray's-Inn-Lane, London*; and there died a Nonconformist, *Oct. 9, 77*. Mr. *Loyd* preached his funeral in which he says of him, “that he was a learned man, and well read in the controversies, but modest to a fault. His life was made up of a variety of trials. He formerly enjoyed an affluence of this world's good, but was afterwards greatly reduced. He was encompassed with *Job's* afflictions; and among the rest, with the noise of a foolish woman; but he patiently bore all, with a mind unmoved as if in the greatest prosperity.”

*Erratum.* Page 113, l. 6. for *fuspira* read *suspiria*.

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Ejected or Silenced MINISTERS, &c.

IN THE

UNIVERSITY OF CAMBRIDGE.

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CAIUS COLLEGE.

**M**R. *William Dell*, M. A. He had the living of *Yeldon* in *Bedfordshire*. He was a very peculiar and unsettled man; challenged for 3 contradictions. 1. For being professedly against infant-baptism, and yet having his own children baptized. 2. For preaching against universities, when he held the headship of a college. 3. For being against tithes, and yet taking 200*l.* *per ann.* at his living in *Yeldon*. But it was not for these things that he was ejected, but for his nonconformity.

CLARE HALL.

Mr. *Francis Holcroft*, M. A. Fellow. His father was a knight, and lived at *West-Ham*, near *London*. He was pupil to Mr. *D. Clarkson*, and chamber-fellow with Dr. *Tillotson*, afterwards Abp. of *Cant.* [He here embraced the *puritanical* principles, and became a communicant with Mr. *Jephcott*, of *Swaffham-prior*, 11 miles from *Camb.* His chamber being over the college-gate, he often observed an horse waiting a long time on a *Lord's-day* morning, for one of the fellows to go to preach at *Littlington*, (13 miles distant) and often returning without the preacher, who was much given to intemperance and debauchery. Touched with compassion for the souls of the neglected country people, and ashamed of continuing idle in the college, when preaching was so much wanted, he offered to supply that parish: The offer was accepted, and his ministry was very much succeeded there, to the conversion and edification of many souls. About the year 1655 he accepted the living at *Bassingbourn*, where he laboured 'in season and out of season,' on *Lord's-days* and holidays, great multitudes following him.] Having been acquainted with



with some who were of the congregational judgment, he fell in with it, and he was much esteemed in that capacity, and became very zealous for it, so that he formed a church upon that plan, and was very much against holding communion with the parish-churches. Many of the members of his church living in several distant villages, he and Mr. *Oddy*, his assistant, [after their ejection] went and preached at many of these places, and at one or other of them administered the sacrament every *Lord's*-day. [The truth of the matter, as Mr. *Robinson* writes, was as follows: After the ejection, Mr. *H.* considered himself as being still pastor of his flock; and as they could not all meet in one place, he determined to preach and administer the ordinances to them in separate bodies, at the different towns where they lived. But as this would have been too much for one man, he assembled his people at *Everſden* to consider the matter, and they chose Mr. *Joseph Oddy*, Mr. *S. Corbyn*, Mr. *J. Waite*, and Mr. *Bard*, elders. These all laboured in the same work, till the next year, 1663, when Mr. *Holcroft* was imprisoned in *Cambridge* castle, by Sir *Thomas Chickley*, for preaching at *Great Everſden*; Mr. *Oddy*, for preaching at *Meldreth*; Mr. *Corbyn* and Mr. *Waite* shared the same fate, and Mr. *Bard* escaped only by flight. While the pastor and elders were thus separated from their flock, the people continued to meet together, and spent their time in prayer and reading the scriptures. Sometimes some of the ejected ministers preached to them privately, and now and then the jailer allowed Mr. *H.* to go out in the night to preach to them, and administer the *Lord's* Supper. They had also letters from him, one of which was printed, 1688, entitled, *A Word to the Saints from the Watch-Tower.*] Mr. *H.* was indicted at the assizes upon the 35 *Eliz.* and was sentenced to abjure the realm in 3 months, or suffer death as a felon. The earl of *Anglesea* represented his case to K. *Charles*, and obtained a reprieve for him. But he continued in *Cambridge* castle almost 9 years. Upon the indulgence in 1672 he had his liberty, when he immediately returned to his preaching, and was soon seized on and imprisoned again. A like indictment with the former being intended, a *certiorari* was procured for him on the account of a debt, which brought him up to the Fleet; from whence, upon discharging it, he was soon released. In this and his former troubles he experienced great kindness from his old friend Dr. *Tillotson*. [Both Mr. *H.* and Mr. *Oddy*, upon their enlargement, prosecuted their plan with greater vigour than ever, preaching at

*Cam-*

*Cambridge*, in spite of a drum which the gownsmen beat in their meeting, and all over the country, being followed by such multitudes, that they were often forced to preach abroad. Mr. *H.* was considered as the pastor of all the churches in the country, till soon after Mr. *Oddy's* death, viz. in 1689, when these congregations became separate churches, for which encouragement was given by the act of toleration, and which was rendered necessary by Mr. *H.'s* illness, first brought on by colds caught after excessive heat in preaching, particularly in the Fleet, where great crowds resorted to hear him. This ended in melancholy, which was promoted by grief for the headiness of some of his people who turned preachers, or encouraged such as did so. He continued to decline till 1692, when on Jan. 6. he died at *Triplow*; his tomb-stone says, in his 59th year; his fun. serm. in his 63d. His courage and spirits returned before his death, and he departed with great joy, uttering those words: 'For I know that if my earthly house of this tabernacle be dissolved, I have a building of God, an house not made with hands, eternal in the heavens.' His fun. serm. was preached by Mr. *Milway*, then of *Bury*, on *Zech. i. 5, 6.* He seems (continues Mr. *R.*) to have been one of those uncommon men in whom the excellencies of several centered. His learning was enough to have gained him an ample reputation, but his knowledge of the gospel of Christ was astonishing. His preaching was less methodical than that of his cotemporaries, but then it was more useful. Dr. *C.* says, He preached often and fervently, and was instrumental in 'turning many from darkness to light, and from the power of Satan unto God;' tho' he speaks of him as using little method or premeditation, and insinuates he did some hurt, by bringing persons to lay too much stress on the things in which they differed from their brethren. Mr. *Milway*, in his fun. serm. for him, says of his preaching, "It appeared to me truly apostolical, primitive, and divine." He was indefatigable in his labours, preaching perpetually about the country; so that there is scarce a village in *Cambridgeshire*, but some old person can shew you the barn where *Holcroft* preached. He had a lion-like courage, tempered with the most winning affability, in his whole deportment. His doctrines were moderate *Calvinism*, and he had a great zeal for Nonconformity, tho' a greater still for true piety, which he revered even in his enemies. During his 12 years imprisonment in *Cambridge* castle, he was exceedingly cheerful; and tho'

tho' in the latter part of his life his spirits failed, yet all his conversation was heavenly and divine. He left a small estate to the poor of his church, and a piece of ground at *Oakington* to bury in. There he himself was buried, where his tomb yet remains.

Mr. *Wildbore*, M. A. Fellow. An unsettled man.

Mr. *Wheeler*, M. A. Fellow.

### EMANUEL COLLEGE.

Mr. *James Illingworth*, B. D. Fellow. Born in *Lancashire*. A little man, but an excellent scholar and eminent divine. He was very useful in the college as a tutor. After his ejection he was chaplain to *Phil. Foley*, Esq; at *Preswold-Hall*, *Staffordshire*, several years. While he was here, a most awful providence happened at *King's Swinford*, in the neighbourhood, which engaged his attention. One *John Duncalf*, [having stolen a Bible, being charged with the theft, most solemnly denied it, and wished his hands and legs might rot off if he was guilty. They accordingly rotted off, and the poor wretch lay a long time in the most deplorable condition imaginable.] Mr. *Illingworth* often visited him, and took great pains with him to bring him to a sense of his sins, [and there was reason to hope his labour was not in vain. The editor has this narrative, which is truly affecting, and has all the marks of authenticity.] Mr. *I.* died domestic chaplain to Dame *Eliz. Wilbrabam*, and was buried at *Weston under Lyziard*, Aug. 30, 1693.

WORKS. Narrative of the Case of *Duncalf*, annexed to Dr. *S. Ford's* Disc. of God's Judgments, [preached in the parish church upon this occasion.]—An Elegy and Epitaph on Mr. *Bright*.—He had made large collections of the memoirs of noted men, especially in *Lancashire*.

Mr. *John Reyner*, Fellow. Son to Mr. *Reyner* of *Lincoln*. A man of considerable learning, singular modesty, and eminent piety. After he was cast out of his fellowship in 1662, he left the ministry and practised physic. He was afterwards greatly pressed to educate young men in academical learning, for which service he was well qualified, and which he was prevailed upon to undertake. But, to the great loss of the public, he was soon after taken off by the small-pox at *Nottingham*. Whosoever reads the little he wrote will have such a specimen of his sprightliness and abilities, as will lead him



him to apprehend that great things might have been justly expected from him, had his life been spared.

WORKS. A Pref. to his Father's Defence of human Learning, and a Chapter in that Book on the Usefulness of the *Arabic* Tongue, for understanding Scripture.—A Disc. on the Nature and Counterfeits of Grace, prefixed to a Tract of his Father's on the Being and Well-being of a Christian.—An Elegy for Mr. *Bright*.

Mr. *Robert Brinsley*, M. A. After being ejected, he took his degrees in physic at *Leyden*, and practised at *Yarmouth*, where his father had been many years minister.

Mr. *Edward Hulse*, M. A. After his ejection he became an eminent physician in *London*.

Mr. *Day*, Student. He afterwards settled as pastor to part of Mr. *Holcroft's* people, near *Saffron Walden*, in *Essex*, in his time and with his consent, where he continued till his death. He was a worthy pious man.

### JESUS COLLEGE.

Mr. *Daniel Evans*. Born at *Monk-Moor*, near *Shrewsbury*, and brought up in the free-school there. He was obliged to leave the university in 1662, because he could not conform. He was afterwards chaplain to chancellor *Smith*, at *Norwich*, 3 years, and then to Mr. *Honeywood* of *Hampstead*. At the latter end of *Charles's* indulgence he settled with a small dissenting congregation at *Woolwich*, where he laboured 16 years, and then removed to *Bethnal-Green*, where he died, *July*, 1698, aged 58.

Mr. *Edmund Hough*, afterwards conformed, and died vicar of *Halifax* in *Yorkshire*. He was a man of great moderation and piety, and behaved in a very friendly manner to the Dissenters. He was sadly persecuted by some hot men, so that he died heart-broken with grief, *Ap. 1*, 1689, aged 59.

### ST. JOHN'S COLLEGE.

*Anthony Tuckney*, D. D. Master, and Regius Professor of Divinity, [A.] Son of Mr. *Tuckney*, minister of *Kirton*, near *Boston* in *Lincolnshire*. Born in *Sept.* 1599, and bred in *Eman. Col. Camb.* When he left the college, he became household chaplain to the Earl of *Lincoln*. But being afterwards chosen Fellow, he returned thither, and was a most diligent and conscientious tutor; having many pupils, who proved eminently useful both in church and state; among others, *Henry Mar-*  
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quils of *Dorchester*, and his brother Mr. *Wm. Pierrepont*, that great statesman, who retained much respect for him to his dying day. He left the university upon the invitation of the people of *Boston*, and became assistant to the noted Mr. *John Cotton*; after whose removal to *New-England*, he became vicar of *Boston*, and held on his ministry there all the time of a sore plague, with which it pleased God to visit the town; but met with some disturbance from the spiritual courts.—In 1643, he was called to *London* by the parliament; he and Mr. *Coleman* being chosen members of the assembly for the county of *Lincoln*: and he was much esteemed in that capacity. It being then a dangerous time in the country, by reason of the heat of the war, he took his whole family with him, and never returned; tho', at the desire of the people, he kept the title to the vicarage till the Restoration, but received none of the profits. Having been some time at *London*, he was settled minister of *Michael-Quern, Cheapside*. In 1645 he was made master of *Eman. Col.* which required him to spend some months in the year at *Cambridge*; and in 1648 he removed with his family thither, and was that year vice-chancellor. In 1653 he was chosen, in the room of Dr. *Arrowsmith*, master of *St. John's*. Upon the Dr.'s death, he was made *Regius Professor* in his room. It was said that he shewed more courage in opposing orders sent by the higher powers in those times, than any of the heads of the university. He was a man of very great humility; and yet few kept up more authority than he did in the university when vice-chancellor, or in the college he was master of; to which many gentlemen and ministers sent their sons, merely upon his account. It was his custom to have a sermon preached the morning after every public commencement, in the chapel of *Eman.* and *St. John's*, by one who had been of the college, which was kept up many years. After the Restoration, provision was made by the act for confirming and restoring ministers, that Dr. *T.* should be restored to the rectory of *Somersham* in *Huntingdonshire*; but he did not enjoy it long. He was one of the commissioners at the *Savoy*, but was soon out of hope of any accommodation. Before the time for the conferences was expired, he received a royal letter †, professing great respect, signed by secretary *Nicolas*,

† This letter may be seen in *Cal. Acc.* p. 78; with another from the Earl of *Manchester*, advising him to quit, and assuring him that the king had no dislike to his person, or distrust of his ability, &c.

dated

dated Jan. 1, which gave him a *superfedcas* from his public employment, promising him 100*l* per ann. during life, to be paid by his successor. The good Dr. thought it would be to no purpose to contend with the court, and that he could not long keep his places as things were then managed : he therefore resigned them both ; and had the annuity which was promised punctually paid for several years, by Dr. *Gunning*, who succeeded him. He retired to *London*, and there preached sometimes in his own house, and occasionally in the families of several friends. In the time of the sickness he lived at *Colwick-Hall* near *Nottingham*, where he was soon troubled and confined, in the house of *Robert Pierrepont*, Esq; but was there treated very civilly, and in a few months discharged. Upon the 5 mile-act, he removed to *Oundle*, and thence to *Warmington*, in *Northamptonshire*. After the fire of *London* (in which his library was burnt) he removed to *Stockerfen* in *Leicestershire*, and then to *Tottenham* near *London* ; from whence, in 1669, he removed to *Spittle-yard*, where he continued till his death, *February*, 1670, in the 71st year of his age. He was buried in the church of *St. Andrew Undershaft*. He had the character of an eminently pious and learned man, a true friend, an indefatigable student, a candid disputant, and an earnest promoter of truth and godliness. [A remarkable proof of his candour, and at the same time his zeal for what he thought to be the truth, may be seen in his letters to Dr. *Whichcote*, who had been one of his pupils, and whom he thought proper to admonish for some things exceptionable in his sentiments and strain of preaching. And it is hard to say whether Dr. *W.*'s letters to him, do Dr. *Tuckney* or himself the most honour.—See this correspondence (which affords an excellent pattern for religious controversy) at the end of *Whichcote's Aphorisms*, published by Dr. *Salter* ; who, in his preface, has given some account of Dr. *Tuckney*, (evidently taken for the most part from Dr. *Calamy*) which he closes as follows : “ In his elections at *St. John's*, when the President, according to the cant of the times, would call upon him to have regard to the *Godly*, he answered, No one should have greater regard to the truly *Godly* than himself ; but he was determined to chuse none but *scholars* : adding, They may deceive me in their *Godliness* ; they cannot in their scholarship.—Upon the whole, he seems to have been a very honest and good man, a very industrious and learned scholar ; his imperfections and weaknesses flowed from his principles rather than

than his disposition, and he was worthy to have lived in better times."

WORKS. Death disarmed: a serm. at fun. of Dr. Hill.—Balm of Gilead for the Wounds of *England*.—A good Day well improved, 5 sermons. After his death, 40 Sermons on several occasions.—*Prelectiones Theol.* all his Theological Exercises while at the University. He had a considerable hand in the *Assembly's Confes. and Catech.* Many of the Answers in the larger Catechism, particularly on the Commandments, were his. [And yet, as he tells Dr. *Whichcote*, (who had given him an hint of *imposing*) "in the Assembly he voted against SUBSCRIBING or swearing to the Confession, &c. set out by authority."]

Mr. *Jonathan Tuckney*, M. A. Fellow. Son to Dr. *A. Tuckney*. When a school-boy, he was accounted a prodigy for the pregnancy of his natural talents, and his proficiency in school-learning. His memory was much admired by his acquaintance. He was a man of good learning, but was rendered useless by melancholy. He died in 1693.

WORKS. A *Latin Poem* on the death of Dr. *Edmund Staunton*. He published a vol. of his father's sermons, and wrote a short Preface to his *Prelectiones*.

Mr. *John Wood*, M. A. Fellow. Born at *Chesterfield* in *Derbyshire*. He continued at *Camb.* 14 years, and was ejected by the act of uniformity. He preached afterwards up and down in his native county in several churches, reading much of the Common-Prayer: but he used to say he did not like *subscribing* to conformity. He was a pious peaceable man, and of very moderate principles. He died at *Norton* in *Derbyshire*, in 1690.

WORKS. An Exposition on the Assembly's Catechism.—A Sermon on reading the *Scriptures*, which is annexed to it.

Mr. *Windress*, B. A.—Mr. *Mathum*; Fellows.—Mr. *Alden*, Scholar.

#### KATHARINE HALL.

Mr. *William Green*, M. A. Fellow. He spent 14 years in the university. After his ejection he preached in and about *Cambridge* in private. In the latter part of his time he lived at *Fenny-Stanton*, near *St. Ives* in *Huntingdonshire*; about which place many were edified by his preaching and holy conversation. He was a learned, grave, and holy man.

WORKS.

WORKS. Two Discourses on the Corruption of Nature and Salvation by Grace; (very excellent.)—A needful Preparative for the Lord's Supper, in Question and Answer.

### KING'S COLLEGE.

Mr. *William Duncombe*, M. A. Fellow. He wrote a piece, on occasion of the plague, for the use of a family, entitled, *Forgetfulness of God the great plague of man's heart*.—Also some Verses in the *Σωπα Cantab.*

### MAGDALEN COLLEGE.

Mr. *Joseph Hill*, B. D. Proctor. Born in *October*, 1625, at *Bromley near Leeds*. His father, Mr. *Joshua Hill*, preacher at one of the chapels of ease belonging to that large parish, died when he was about 7 years old. Some had resolved to trouble him for not wearing his surplice, and for other acts of Nonconformity; and had procured him to be cited to appear in the court of the Abp. of *York*: but he died a few hours before the summons came. The son gave early proofs of his capacity by the progress he made in school-learning: but the troubles which began at that time, prevented his being sent to *Cambridge* till he was 18 years old, when he was admitted into *St. John's Col.* (viz. in 1644,) where, by his diligence, he soon recovered the time that he had lost. In 1649, he was chosen Fellow of *Magd. Col.* The number of his pupils, during his stay here, was very considerable. In 1659, he was promoted to the office of Proctor, in preference to a senior. And his conduct in that office, for the suppressing all open immoralities, shewed him to be worthy of that honour. In 1660, he kept the B. D.'s act at a public commencement; and having declared his judgment against conformity, the collegians cut his name out of their books in kindness to him that he might avoid trouble. He retired to *London*, and preached for a little while at *Albhallows Barking*. In 1663, he went abroad, and having seen several countries, and wearied himself with travelling, he rested at *Leyden*, in which university he spent two or three years. In 1667, he was called to be pastor of the *English church at Middleburgh in Zealand*, where he continued till 1673, when his too late publishing his *Defence of the Zealander's Choice*, occasioned the governors of that province to oblige him to leave that place. Whereupon he came to *England*, and waiting on K. *Charles II.* he, as a reward for writing



that book, gave him a sinecure worth above 80*l.* per annum, and offered him a bishopric if he would conform. But being altogether dissatisfied with the terms of conformity, he readily accepted of a call to the *English* church in *Rotterdam*, 1678, in which post he continued to the day of his death, which was *Nov.* 5, 1707, aged 83.

He was an acceptable and profitable preacher from his first entering the ministry. He had laid in a considerable stock of useful learning; and had an excellent way of using it. Few persons had a more plain and intelligible method of preaching. He was peculiarly happy in a very short, but satisfactory, opening of his text; and was always very methodical in handling his subject. His sermons were well adapted to profit his hearers; and those who were most intimate with him, could plainly see in him, when out of the pulpit, a no less tender concern for souls than when he was in it. The unprofitableness of any of his people, under the means of grace, and the unsuitableness of their lives to their profession, were his most sensible grief. He was so addicted to study, that the infirmities of age did not divert him from spending many hours in a day among his books, of which he had a large and valuable collection.

WORKS. *Dissert.* on the Antiquity of Temples.—Another on artificial Churches.—*Serm.* on sudden Death.—*Serm.* in *Morn.* *Ex.* on Meditation.—He also published a neat edit. of *Schreuv.* Greek-Lexicon.

Mr. *John Sadler*, M. A. Master of the Col. Dr. *W.* speaks of him as “a very insignificant man.” But one who knew him in the university, (a clergyman of the church of *England* too) writes thus: “We accounted him, not only a general scholar, and an accomplished gentleman, but also a person of great piety. Tho’ it must be owned he was not always right in his head.” He was deprived of his mastership at the Restoration, to make way for Dr. *Rainbow*, afterwards Bp. of *Carlisle*, who had been cast out from it in 1650, for not taking the engagement. He was town-clerk of *London*, all the time of his being Master of *Magd.* and before; but not long after. It appears that he spent the latter part of his time at *Warmwell* in *Dorsetshire*, from *Mather’s Hist. N. Eng.* (B. vii. p. 102.) [where there is a very extraordinary account of some predictions he uttered upon a sick-bed, to the minister of the

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parish and his servant, concerning the plague, the fire of *London*, and several other then future events.]

Mr. *Thomas More*, M. A. Fellow. He was an excellent philosopher, and therefore was chosen by the proctor to be moderator in the batchelors-school. And being (like his uncle Mr. *Andrew Marvel*) a witty man, was chosen to be *Tripes*. His temper was sedate, his carriage modest and sober, and his principles very moderate. The main thing that he stuck at, in regard to conformity, was the declaration in the Athanasian Creed : saying, “ that he could not in conscience doom all those to hell, who were there damned.”

Mr. *John Wood*, M. A. Fellow. He was a *Charter-house* scholar, and reckoned as great a critic in the *Greek* and *Latin* tongues as any in the university. He was of long standing, and a close student, but excessively modest, timorous, and diffident of his own abilities : one of the most helpless men in the world. After his ejection he lived upon the charity of his friends. Mr. *P. Henry* says of him ; “ he was a learned man, but wanted the faculty of communicating ; one that feared God, and walked in his integrity to the last : he had no certain dwelling-place on earth, but I trust hath one in heaven.” He died *Sept. 19, 1692*, at *Mitton* in *Shropshire*, aged about 70.

Mr. *Robert Whitaker*. Born in *Lancashire*. He settled at *Fordingbridge* in *Hampshire*, where God blessed his ministry, to the good of many souls. He left a son in the ministry among the Dissenters.

Mr. *Butler* or *Batloe*, M. A.

#### P E M B R O K E H A L L.

Mr. *William Moses*, M. A. Master. He was a very quick and ready man, on which account Mr. *Baxter* was very desirous to have had him one of the commissioners at the *Savoy*, but could not prevail. When he was Master of *Pembroke-Hall*, and a certain vacancy was to be filled up by the Master and Fellows of that house, an order was sent them from *Cromwel*, to elect a certain person whom he named, without any delay : Mr. *Moses* had private intelligence of such an order before the messenger arrived. The order being contrary to their statutes and privileges, he immediately shuts up the hail-gates, summons the Fellows, and proceeds to an election.

On the messenger's arrival, he takes horse for *London*, waits on the Protector, and informs him that they had chosen another before his order arrived. After his ejection, he was a serjeant at law, and saved the hall some hundreds of pounds in a law affair, for which they acknowledged themselves greatly obliged to him. He had very good practice as a counsellor, and died [not greatly to his honour] a rich bachelor. There is a short *Latin* poem of his in the university of *Cambridge's* Congratulation of *Charles II.* on his return.

Mr. *Alexander Green*, M. A. Fellow.

Mr. *Henry Sampson*, M. A. Fellow. He was son and heir of a religious gentleman, Mr. *Wm. Sampson*, of *South-Leverton* in *Nottinghamshire*; and nephew to those two eminent linguists Mr. *John* and Mr. *Samuel Vicers*, the joint authors of the *Decapla* on the *Psalms*; and son-in-law of Dr. *Ob. Grew* of *Coventry*. [His spirit was early and deeply tinctured with the fear of the Lord, which became the governing principle of his life; and he chose that condition in it in which he thought he might most glorify God, and do most good to men.] He was pupil to the learned Mr. *Wm. Moses*, under whom his proficiency was [very great, in every branch of rational learning, but especially in the knowledge of those languages in which the sacred scriptures were written] As soon as he was of sufficient standing he was chosen Fellow of the same hall; and soon after had one of the best livings in the gift of his college bestowed upon him, viz. that of *Framlingham* in *Suffolk*. Here he preached with great acceptance, as he also did at *Coventry*, where he made several visits, and often preached for Dr. *Grew*, and in both places his memory was long honoured. Upon the Restoration, being obliged to leave his people, and not being satisfied to conform, he applied himself to the study of physic; the rather because he had never been ordained. He travelled into *France*, and visited several universities famous for medicine abroad; staid first at *Padua*, and then at *Leyden*, where he became acquainted with the lord chief justice *St. John*, who bore a singular respect to him as long as he lived. Having taken his degree, he returned home, and settled in *London*, where he entered himself of the college of physicians, as honorary fellow, and lived and died in good repute. [Mr. *Howe*, of whose church he was a member, says of him, "he afforded one instance, among others, to shew that *Religio Medici* is not always opprobrious, and that a beloved physician, on  
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the best account, was not appropriate to the first age. In this calling he sincerely studied the good of mankind; and his skill was not unequal to his sincerity, nor his charity to his skill; being as ready to attend the poor as the rich: and when his art could not heal their bodies, he did all he could to save their souls. So that his ministerial qualifications were not lost: and they were eminently useful to his own family. In every relation in life he was desirable and exemplary to others, and enjoyed continual peace within. As he lived he died; his last hours being very composed, and concluding with that *eubæstia* for which he had often prayed." Mr. How closes his account of him thus: "In all my conversation with him, nothing was more observable, or more grateful to me, than his pleasant and patient expectation of the blessed state which he now possesses: the mention whereof would make joy sparkle in his eye, and clothe his countenance with cheerfulness, accompanied with such tokens of serenity as shewed an unreluctant willingness to wait for that time which the wisdom and goodness of God should judge seasonable for his removal. He died about 1705.

WORKS. He published a correct Edition of Mr. T. Parker's *Methodus Div. Gratiæ*, &c. with an excellent Epistle of his own prefixed to it. [He had taken great pains in collecting materials for a *History of Nonconformity*, and Memoirs of the ancient and modern *Nonconformists*: but he did not live to accomplish his design; and his papers were afterwards scattered. Several of them however fell into Dr. Calamy's hands, which he acknowledges were of use to him; and in his preface he has given a plan of his design at large. "If this work (says the Dr.) had been finished and appeared in the world, it might have been a means of convincing some, that Nonconformity hath all along had a closer connexion with both our civil and religious interest than they are willing to allow; and that the present Nonconformists act, in the main, upon the same principles with those who have been most eminent for serious religion ever since the Reformation."]

Mr. Abraham Clifford, B. D. Fellow. He had been Proctor of the university. He was ejected also at *Quendon* in *Essex*. He studied physic at *Leyden*, and practised in *London*. Wood says, he took his degree of M. D. at *Oxford* when the Prince of Orange made a visit there, in 1670. He died in the parish of *St. Sepulchre's* in *London*, in the beginning of the year 1675.



WORKS. *Methodus Evang.* or the Gospel Method of God's saving Sinners; to which Dr. Manton and Mr. Baxter wrote a Preface.

### TRINITY COLLEGE.

Mr. *John Ray*, M. A. Fellow. Born at *Black-Notley* in *Essex*, in 1628. He had his grammar-learning at a school in *Braintree-church*, and was first entered at *Katharine-hall*, 1644, whence, in 1646, he removed to *Trinity*, and in 1649, was elected fellow, and was tutor to many gentlemen and clergymen. After the Restoration, viz. in Dec. 1660, he was ordained by Dr. *Sanderson* Bp. of *Lincoln*; after which he preached Dr. *Hill's* sermon in the college-chapel. He quitted his fellowship in 1662, because he could not comply with the act of uniformity, tho' the college were peculiarly desirous to keep him in. He afterwards lived sometimes at *Chester* with Bp. *Wilkins*, and sometimes at other places. He travelled into *Italy* with his friend *Francis Willoughby*, Esq; and on his return, lived mostly with him. Soon after his decease he married, and in 1679 removed to an estate he had purchased in the place of his nativity, where he continued till his death, Jan. 17, 1705.

In the account given of him in the *Comp. Hist. of Europe* for 1706, we are told that upon Aug. 24, 1662, he quitted his fellowship: but the reason of his doing it is very darkly expressed. One who knew him well, told the author, the true reason of it was, that he could not satisfy himself to declare, "that none were bound by the solemn league and covenant who had taken it," tho' he himself never took it. But it is observable, that tho' he lived many years after the obligation to sign such a declaration ceased, he was not to be prevailed with to return to the ministry. After the Revolution, when Dr. *Tillofsen* (who was his intimate acquaintance) was advanced to the See of *Canterbury*, some of his friends were earnest with him to move that prelate for some preferment in the church, but he always declined it; giving this reason: that tho' he used the *Common-Prayer*, and approved of it as a form, yet he could not declare his *unfeigned assent and consent to all and every thing* contained in it. To another person he said, he thought the parents the fittest persons to be intrusted to promise for their own children: he accounted it an error to have sponsors; and condemned the practice of bringing scandalous and unfit persons under such a solemn vow and promise, in the office for the baptizing of children. These were his declared sentiments in his health: but how far they agree with the account given by Mr. *Pyke*, of his dying words and behaviour, in his  
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fun. ferm. (since published by Mr. *Derham*, at the end of his Philosophical Letters) must be left to the reader's candour. [It is certain that he quitted his fellowship because he could not come up to the terms of the *uniformity-act*. It is also certain that he preached before that act passed, but never afterwards, tho' he attended the service of the church of *England*. So that the claims of Conformists and Nonconformists (who would both have him on their own side) are to be thus adjusted. He was satisfied with *lay-conformity*, but not with *ministerial*. He is therefore as justly considered as a sufferer by the act of *uniformity*, and a *silenced minister*, as any of the Nonconformists, and as properly placed in this list.] He was a good divine; and an extraordinary humanist, as appears by his works, which are many, for (as he says in the preface to his *Wisdom of God*, &c.) "as he could not serve God in the church by his *voice*, he thought himself the more bound to do it by *writing*."

WORKS. He published *Ornithologia* of Fr. Willoughby, Esq; in folio; 1676. In which he wrote the two first books, and dedicated it to the Royal Society, of which he was a member.—*Historia Plantarum*, 2 vol. fol.—*Ejusdem Tomus Tertius*, 1704.—*Catalogus Plantarum circa Cantab. nascentium*.—Appendix, &c.—*Catalogus Plantarum Angliæ*.—*Fasciculus Stirpium Britann. post. edit. Catal. predict.*—*Catalogus Stirpium in ext. Reg. observat.*—*Methodus Plantarum nova cum Tabulis*.—*Synopsis Methodica Stirp. Britann.*—*Ead. Synopsis. multis Stirpibus & observat. curiosis passim insertis; cum Muscorum Methodo, &c.*—*Epist. ad D. Rivinum de Methodo Plantarum*.—*Dissertatio de variis Plantarum Methodis*.—*Synopsis. Method. Animal. Quadrupedum & Serpentine generis*.—*Dictionary Trilingue*.—*Francisci Willoughbeii Hist. Piscium cum Fig. Oxon. fol.*—*Observations Topographical, Moral, and Philological, made in a journey thro' several parts of Europe*.—*A Collection of unusual or local English Words; with Account of preparing English Metals*.—*A Collection of English and other Proverbs. Camb.*—*A Persuasive to an holy Life*.—*The Wisdom of God manifested in the Works of the Creation. In two parts*.—*Three Physico Theological Discourses with Practical Inferences*.—*Miscell. Discourses concerning the Dissolution and Changes of the World*, 1692; which have been since reprinted with Additions, and his Letters.—*Stirpium Europearum extra Britannias nascentium Sylloge*.—*Methodus Insectorum*.—*Historia Insectorum: Opus Posthumum*.—*Synopsis Methodica Avium & Piscium: Opus Posthumum*.—*A long Congratulation to K. Charles II. upon his Return*.

Mr. *Oddy*, M. A. Fellow. Born at *Leeds*, and sent from the school there to this college. Besides his fellowship he had the living of *Meldred* in *Cambridgeshire*, but lost both by his Nonconformity. He afterwards retired to *Willingham* in the Isle of *Ely*, [where Mr. *Bradshaw*, after his ejection, had formed a church in his own house, and had preached unmolested 5 years. To escape the troubles which threatened him in 1667 he went to *Lonson*, when Mr. *Oddy* succeeded him, and preached not only to this people but all over the fens.] He was so much followed, (persons travelling 20 miles to hear him) that he was sometimes constrained to preach in the open fields; on which account it is less to be wondered at that he was frequently imprisoned. He was once confined 5 years together, and a great while with Mr. *Holcroft*, to whom he was assistant. But at length he was connived at to preach privately to his friends. Upon the indulgence in 1672 [he removed to *Cottenham*, and gave himself up entirely to itinerancy till his death, which happened May 3, 1687. He was buried by the side of his colleague Mr. *Holcroft*, in a piece of ground which the latter purchased for a burying-ground, at *Oakington*, where a decent tomb was erected for them both. These two men were the founders of almost all the nonconformist churches about *Cambridgeshire*, and exercised a general superintendency over them, but were assisted by 3 other elders. (See the account of Mr. *Holcroft*, p. 202.) Their pulpit is yet preserved at *Cottenham*.

It may not be amiss here to insert Mr. *Oddy's* smart repartee, on being insulted by one of the wits of *Cambridge*, after he was released from prison, in the following extemporary lines :

“ Good day, Mr. *Oddy*,

“ Pray how fares your body ?

“ Methinks you look damnably thin ;”

[Mr. *Oddy's* extemporary reply.]

“ That, Sir's your mistake,

“ 'Tis for righteousness sake ;

“ Damnation's the fruit of your sin.”

Mr. *Thomas Senior*, B. D. Fellow, and lecturer of *Trinity-Church*. He was a *Westminster* scholar, and a great critic in the original languages, both *Hebrew* and *Greek*. He was an  
admirable

admirable textuary, indefatigably industrious, and an useful preacher. He spent the latter part of his life at *Hackney*, with alderman *Bewley*; and preached a lecture many years in the house of alderman *Ashburst*, with great acceptance. He has a serm. in *Morn. Ex.*

Mr. *Samuel Corbyn*, M. A. *Conduet* of the same college. A man of untainted piety and integrity. [He was of the congregational denomination, and was one of those who were chosen elders to assist Mr. *Holcroft*. See p. 202.]

WORKS. A Call from the living God to unconverted Sinners.—Advice to Sinners under Convictions, to prevent their mis-carrying in Conversion.

Mr. *Edm. Moore*, M. A. Fellow. Born at *Ditton* near *Camb.* and educated there from his childhood. When 25 persons stood for ten fellowships in that college, he was one of them who carried it, without the assistance of any friend, though he had several in the town, determining that he would not obtain it by interest. After his ejection for Non-conformity (particularly for refusing to wear the surplice) serjeant *Maynard* received him as his chaplain, in whose family he continued, much respected, till his marriage. He at that time got some knowledge in the law, which was of use to him afterwards, when he lived at *East Sheen*, near *Mortlake* in *Surrey*, (as he did several years) where he preached as he had opportunity, among those who had sat under the ministry of Mr. *Clarkson*. Here he met with trouble, and was excommunicated, tho' by a false name. His goods were seized, and carried off to be sold; but he bid the people buy them at their peril; for, being illegally seized, they were stolen goods. They were therefore soon restored to him. He was one of exemplary piety and great sincerity, and was very serene in his last hours. He died in *May*, 1689. He had good skill in music, and played well on the bass viol.

Mr. *John Hutchinson*, B. A. Fellow. The first account of the ejected ministers falling into his hands, seeing only his name mentioned, he drew up a paper in the following words: "When K. *Charles* returned into *England*, there was a great revolution and change of affairs. I was then newly chosen Fel. of *Trin. Col.* in *Camb.* by Dr. *Wilkins*. But he being soon after turned out, and Dr. *Fern* put in, all that did not conform

to



to the forms and ceremonies of the public worship, were cast out of their preferments, in which number of Nonconformists was I; who lost for conscience sake my fellowship to the value of 100 *l.* a year; which was a great oppression to me." He also ordered his son (who transmitted this paper to the author) to add a more particular information concerning him, which is as follows: He was born in *London*, *Ap.* 15, 1638; had his grammar learning partly at *Merchant-Taylors* school, and partly at *Eaton* college. At 15 years of age he went to *Cambridge*, was chosen fellow at about 20, *nem. con.* tho' there were but 4 fellowships vacant, and 24 candidates, of whom he was the youngest but one. Upon his ejection he went to *London*, and visited Mr. *Joseph Hill*, and assisted him in correcting *Screvelius's* Lexicon. He afterwards travelled into *France* and *Italy*, with a view to the improvement of his knowledge in physic and anatomy. At his return he was invited to become a fellow of the college of physicians in *London*, but waved it; and was contented with submitting to an examination, upon which he was approved, and had a licence to practise as a physician *per totam Angliam*. He settled at *Hitchin* in *Hertfordshire*, where he practised physic near 30 years. He was there particularly acquainted with Dr. *Eales*, (the celebrated physician of those parts) who often used to say of him, "he is a modest man, but knows more than all of us." He preached some times at *Bendish*, and occasionally at *Hertford*, *Ware*, and *Bedford*, but always *gratis*; and tho' pressed, would not take upon him the charge of a congregation. He was congregational in his judgment, but very candid to those of different sentiments. He had good skill in music, was an excellent *Grecian*, spoke *French* very fluently, and was reckoned no contemptible poet. He was of an humble, meek, and peaceable temper; a great enemy to rash anger; very patient and submissive under trouble; and so generous as often to refuse handsome fees when offered him. After leaving *Hitchin*, he lived two years at *Clapham*, where he practised physic with great reputation and success. His last remove was to *Hackney*, where he kept a boarding-school, and taught *Latin* and *Greek* 9 years. Being at length burthened with age, he longed for his departure, which happened *Feb.* 9, 1715, *Ætat.* 77.

Mr. *Robert Eikins*, B. A. At the restoration, when he was senior batchelor, Dr. *Fern* having taken possession of the mastership,

tership, and jostled out Dr. *Wilkins*, conformity was introduced into the college, and such as would not comply were ordered to withdraw and abandon the college. Hereupon about 14 fellows and scholars withdrew; but Mr. *Eikins*, not being satisfied that they had as yet a power to eject, forbore going to the chapel, but still went to commons in the hall. Hereupon he was cited 3 times before the masters and seniors, who argued the case with him again and again; admonished him, and told him he should not stay if he would not conform. He told them, That if they were satisfied that by their statutes they could justify the expelling him, and would proceed to do it, he would be gone. He continued half a year after, going to commons as before; but having no hope of peace, he at length withdrew. Thus was he deprived of the prospect of a fellowship; and by the *uniformity-act*, which took place soon after, he was incapacitated for any living, and tho' he had three offered him, could accept none of them, because he durst not comply with impositions which he thought partly needless and partly sinful. Upon the same account also he lost the favour of his own family and near relations, and so continued a poor Nonconformist. But God wonderfully provided for him, and he had comfort in his ministerial service, among an handful of people at *Oakham* in *Rutland*, his allowance from whom could not have supported him and his family, had not God taken care of him by other means.—Among many pleasant and facetious letters to the author, he says in one, “ I have strange stories to tell of God’s wonderful providing for me, and protecting of me from the malice and violence of unreasonable men. I have had great comforts in my ministerial work, and seen something of the fruits of my ministry. And for ever blessed be God, I have good hope of faring as well hereafter to all eternity, as any prelate that ever wore a mitre.”

Mr. *John Davis*, M. A. Senior Fellow. He was a very learned man: commonly called *Rabbi Davis*.

Mr. *Samuel Ponder*. A *Northamptonshire* man. Eminent for piety and humility. [An old MS. styles him Mr. *Ponder* of *Whaddon*; where probably he might be curate: that he could not be rector, appears from the induction-book. He was concerned in Mr. *Holcroft*’s ordination at *Basingbourn*.]

Mr. *Thomas Lock*, Scholar. A very sober and pious young man.

*John*

*John Pratt*, M. D. He has a copy of verses in the *Sæpæ Cantabrigiensis*.

Mr. *William Disney*, M. A. A very solid man, and studious, but sickly. He also has a copy of *Latin* verses in the same congratulatory poems.

Mr. *Willoughby West*, M. A.

Mr. *Croftland*, B. A. Fellow. [*Theodore Croftland*, M. A. was inducted to *Trumpington* vicarage in 1636; and, having resigned that, to *Bottisham* in 1640, when he was B. D. In 1661, to *Chesterton*, where he died, 1665. These are all Trinity livings, and therefore it is most probable this was the person intended.]

Mr. *Alcock*, Fellow. [*John Alcock*, M. A. Fellow of Trinity, was inducted to *Over* in 1630, and died vicar of that parish 1664; probably the same.]

Mr. *Hayes*, Fellow.

Mr. *John Castle*, Fellow.

#### TRINITY HALL.

*John Bond*, LL.D. Master.

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## Ejected or Silenced MINISTERS, &c.

I N

### B E D F O R D S H I R E.

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**A**RLESEY, [V. 26 l. 3s. 6d.] Mr. *Ashburst*. His case was particular. He could not comply with the new impositions in the act of uniformity; and therefore would have quitted his living; but was rather advised to continue in it, and did so without molestation. He was old, and his vicarage small, even below a competency, and he had been episcopally ordained. Judge *Brown* was his parishioner, great friend, and patron. The whole parish was well affected towards him for his worthy behaviour amongst them, and entirely under the influence of the judge and another gentleman, who was also his friend. And so, tho' he was legally silenced, he continued in his church a Nonconformist. He read part of the morning and evening service, viz. the confession, scripture-hymns, the creed, and some of the collects. He was a considerable scholar, and an hard student to the last: greatly esteemed and loved by all sober persons who knew him, for his extraordinary piety, humility, meekness, self-denial and integrity. His contempt of the world, and contentedness with a very small income, were very remarkable. He took for his small tithes just what his parishioners were pleased to give him. He lived to be very old. Mr. *Read* of *Henlow*, his near neighbour and intimate friend, preached his fun. serm.

CARDINGTON, Mr. *Millington*.

CRANFIELD, [R.] Mr. *Wheeler*. His parsonage was one of the best in the country, and yet he chearfully quitted it for the peace of his conscience. His memory was precious there long after his death.

DEAN, [R.] Mr. *Robert Perrot*. Born at *St. Ives, Huntingdonshire*. He was a serious, lively, useful preacher. He took



great pains in visiting his flock; and was remarkable for ~~start-~~ing, and prudently managing, spiritual discourse in common conversation. Indeed his whole carriage was exemplary: He practised physic, and after his ejection he attempted to settle as a physician, first at *Kettering*, and then at *Nottingham*: but the breaking out of the plague, by the coming of some *Londoners* in 1666, prevented the one, and many inconveniencies the other. He then had an opportunity of preaching in *Huntingdonshire*, for one Mr. *Rede*, in a public church near *Bugden*, just under Bp. *Laney's* eye, who let him alone for three years, till Mr. *Rede* died, when he came to *London* and *Hackney*, where he got some general employ while it was safe. At last he went to *Maidstone* in *Kent*, where, besides practising physic, he preached twice on the Lord's-day, and held a lecture besides. And there he died aged 87. In his last sickness he was very composed and resigned; neither fond of life, nor afraid of death. His fun. serm. was preached by Mr. *Durant*, who succeeded him.

WORKS. The sole and sovereign Way of *England's* being blessed and saved.—Some Account of Mrs. *Lucy Perrot* his Wife.

HOUGHTON CONQUEST, [R. 2401.] Mr. *Sam. Fairclough*, of *Cains Col. Camb.* Son of Mr. *Sam. Fairclough*, of *Ketton* in *Suffolk*. He was a good scholar, an excellent preacher, and one of an admirable temper. He died Dec. 31, 1691. His fun. serm. was preached by a worthy conforming clergyman, Mr. *Parkhurst*, of *Yoxford* in *Suffolk*; who gives him this character: "He was a man of no common qualifications; eminent in parts, in learning, and in piety; not of the *Laodicean* temper, nor of the *Sardian* complexion, but strictly holy, and having zeal for God and religion. Great in wisdom, of much moderation, abounding in charity, a lover of God and men, full of faith, and of the Holy Ghost. One that had a clear head, and a warm heart; who understood and lived the gospel; a pattern of goodness, a blessing to his acquaintance, and an ornament to his family. In his sickness, he was exemplary in patience, and filled with peace. He was a preacher of righteousness; a clear, judicious, fervent preacher. And in this province he shined very openly, while laws permitted him; and when that protection failed, this light was unhappily obscured from public view: very unhappily, for it had been alone worth an act of comprehension, to have included this one so valuable a man."

MILTON,

MILTON, Mr. *Hind*. After his ejection he went into *Sussex*, where he was entertained in the house of Mr. *John Gourdon*, as long as he or his wife lived, which was 20 years; upon whose death he went to *Monk's-Ely*; and when the liberty came out, had a congregation at *Hadleigh*, where he lived in mean circumstances, and was much dejected.

PERTENHALL, [R.] Mr. *John Donne*, of *King's Col. Camb.* This living was of good value; he therefore would not trouble any of the parish for his tithes: at the same time was very charitable to the poor, and an hearty lover of all good people. After his ejection, he lived at *Keysoe*, in the neighbourhood; where he had a congregation, among whom he took great pains; preaching constantly at his meeting every Lord's-day, and sometimes also on week-days. Being disturbed, he did not desist, but preached in the wood, and other obscure places. At length he was imprisoned at *Bedford*, and continued there some years, which occasioned an ill habit of body, and hastened his end. He left a widow and five children, with but little to support them; but the providence of God kept them from want. He was a man of great faith and courage, and yet would say, that "were it not for Christ, the shaking of a leaf would affright him."

ROXTON, [V. 281.] Mr. *Mabison*. He was a grave and pious person, well fitted for the work of the ministry, and successful in it.

TEMPSFORD, [R. S.] Mr. *Rolt*. Upon the Restoration, he resigned to Mr. *Hughes* the former incumbent. He afterwards lived at *Graffham*. He had an estate of about 60*l.* per annum. For some time he preached publicly in a church near *Bugden*, and was connived at by Bp. *Laney*, having been episcopally ordained, and reading a little of the liturgy. He was a man of a good presence, great prudence, and much of a gentleman. He was very free and communicative, and his company was very delightful. He died about 1677.

TILLBROOK, Mr. *W. Shepherd*. He conformed at first, and continued for some years in his living, a great blessing to that town and the neighbouring parishes. He had the true spirit of his office. His preaching was very awful and affecting, and his life very holy. He was much followed from all places round; for which the clergy greatly maligned him, used to reflect upon him at their visitations, and continually had an evil eye upon him. At length he quitted his living,  
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and became pastor to a dissenting congregation at *Oundle* in *Northamptonshire*; and afterwards succeeded Mr. *Maidwell* at *Kettering*; where he died.—He had a son, Mr. *T. Shepherd*, who followed his steps. He was first minister at *St. Neots* in *Huntingdonshire*, 1703, where he met with much opposition from some, and encouragement from others. He afterwards had a living in *Buckinghamshire*, and then relinquished the established church, and became pastor of a numerous congregation of Dissenters at *Braintree* in *Essex*, where he was very useful.

WOBURN, [C. or D.] Mr. *William Blagrove*. He was of great esteem with the family of the Earl of *Bedford*, which, from its first rising to nobility, has naturally respected such men as he was, protecting them from ecclesiastical storms, and favouring them in their ministry. He was a well-accomplished scholar and divine, and mighty both in the word and prayer. He was seldom seen without a smiling countenance. He died at *Hackney*.

YIELDON, [R. 200 l.] Mr. *Dell*. See *Caius Col. Camb.*

The two following were ejected in this county, tho' the places are not ascertained.

Mr. *Willows*. A man much esteemed for his piety, ministerial abilities, and usefulness.

Mr. *Milburn*. Brother to another Nonconformist in *Warwickshire*, and uncle to Mr. *Luke Milburn*, that zealous Presbyter of the church of *England*. He was a very honest and laborious man, but in great straits. He conformed in part, and yet so little, that he ought to be ranked with the Nonconformists. We may add,

Mr. *John Thornton*; who, tho' he lost no preferment by the act of uniformity, yet was kept out of preferment by it, and lived and died a Nonconformist. He was chaplain to the Earl (afterwards Duke) of *Bedford*, some years before the Restoration, and continued so during the old Duke's life; and for some time after he lived with the Lady *Rachel Ruffel*: but having lost his sight, he retired and lived privately with a friend. He was tutor to the young Duke of *Bedford*, and read mathematics to the noble Lord his father, who died a martyr for the liberty of his country; and took great care in educating him and his two sisters, in piety and useful knowledge.

ledge. In the Duke's chapel, morning and evening, he constantly began with a short prayer, concluding with the Lord's-prayer, read a psalm or two, and a chapter, and then prayed about half an hour. He was much respected by the whole family. He was an excellent polite scholar, and a great mathematician; of an admirable temper; chearful in company; and his life was unblameable and exemplary.

Dr. *Fowler of Northill* was dissatisfied at first, but afterwards conformed, and became Bp. of *Gloucester*.

N. B. The account given of Mr. *Dell*, as referred to p. 224, since appears to be the effect of party prejudice. A vindication of him from the inconsistencies there charged upon him may be seen in *Crosby's Hist. Bapt.* vol. i. p. 332. He might be somewhat tinged with the enthusiasm of the times, but was a man of substantial learning, of real piety, and a noble defender of the rights of conscience. He was at first satisfied with episcopacy and the ceremonies; but when the change of the state led to a reformation in the church, he was one of the most zealous to promote it, and would have carried it further than many others designed or would allow. He exclaimed against making a whole kingdom a church; he thought that no power belonged to the clergy but what is spiritual; that blending the civil and ecclesiastical power together has been constantly the method of setting up a spiritual tyranny; that all persons ought to have liberty to worship God in the manner they think most agreeable to his word; and that the imposition of uniformity, and all compulsion in matters of religion, is antichristian. These principles led him to oppose the *Presbyterians*, in their attempts to get the civil power entirely to themselves, and establish their articles of faith and Directory for worship and discipline, to the suppression of all others. With this view in 1645 he became chaplain in the army, and attended Sir *T. Fairfax* at the head quarters. A sermon at *Marston* occasioned him much trouble; and another on a Fast-day before the H. of Commons led him into a controversy with Mr. *G. Love*, (who opposed him in the afternoon of the same day,) and both were the means of greatly propagating his notions of civil and religious liberty. His zeal and success herein occasioned him many enemies, and account for the contemptuous manner in which he was spoken of by the rigid *Presbyterians*. Besides the above sermons, he published some other pieces on the same subjects; and one on Baptism.



# MINISTERS Ejected or Silenced

I N

## B E R K S H I R E.

**B**RADFIELD, [R.S.] Mr. *John Smith*. He went afterwards into *Ireland*.

BRAY, [V. 1201.] Mr. *Thomas Woodward*. Dr. *Walker* says, he was a violent Independent, and chaplain to *Oliver Wood* gives him a very bad character, but it doth not appear that he deserved it. He preached in private after the restoration, at *Uxbridge*, where he died, *March 29, 1675*.

BUCKLEBURY, [V. 1001.] Mr. *Smallwood*.

\* BURLEY, [V. 431.] Mr. *Daniel Reyner*, son of Mr. *Reyner* of *Eggham*. After his ejection he lived wholly upon the charity of his friends. [N. B. A person of the same name is mentioned as ejected from *Ovington* in *Suffex*. As there is no such place as *Burley* in *Berkshire*, probably this may be the same person. Mr. *Raistrick's* Index has only one person of this name, who is placed at *Ovington*.]

CHOLSLEY. Mr. *Richard Comyns*, M. A. He was episcopally ordained. After his ejection he preached at *Wallingford* alternately with Mr. *Edward Stennett* †, and after his death, almost constantly. But never administered the Lord's Supper there, but at *Cholsley*, to some of his *Ante-Bartholomean* hearers; a few of the *Wallingford* people communicating with them. He had many children, and was reduced to poverty, and yet appeared a stranger to discontent.

† He was great-grand-father to the present Rev. *Samuel Stennett*, D. D. It doth not appear that he ever had been a minister in the church of England, and therefore he is not put upon our list. He was a physician, and appears to have been a considerable man, from the account of him that was drawn up by Dr. *Ward*, in the preface to the works of his son Mr. *Joseph Stennett*, in 4 vols. 8vo.

or uneasiness. His fun. serm. was preached by Mr. *Jeremy Smith*.

EASTGARSTON [V. 371.] Mr. *Thomas Cheefman*, M. A. of *Pemb. Col. Oxf.* He was deprived of his sight by the small-pox before he was 4 years old. He was educated in the school at *Tunbridge*. While he was at *Oxford* he had, among others, Mr. *Timothy Hall* (whom K. *James* made a bishop) and Mr. *Trotts* for his pupils. When he was ejected by the uniformity-act he came to *London*, and preached frequently in the churches here, and was never apprehended. He afterwards returned into the country, and preached in his own house at *Market-Ilsey*, which he continued till a writ *de excom. capiendo* came out against him; by virtue of which he was a prisoner in *Reading* for 15 weeks: but he was released by an order of king and council, procured by some friends in *London*. After K. *Charles's* indulgence he preached openly, and held his ministry to a good old age. He was a good scholar and useful preacher. He printed a fun. serm. for Mrs. *M. Allein*, entitled, *Death compared to a Sleep*.

EAST HAMPSTED, [R.] Mr. *John Brice*.

HAMPSTEAD MARSHAL, [R.] Mr. *Rawlins*. He was of a serious composed spirit, discreet and reserved in his converse, and yet obliging. An indefatigable student. It was hard to determine whether his gifts or graces did most excel.

HENDRED, [R. 1601.] Mr. *James Baron*, B. D. of *Ex. Col. Oxf.* A native of *Plymouth*. A man of good learning. He was divinity-reader of *Magd. Coll.* After the restoration he retired to *London*, and lived a Nonconformist at *Bunhill*, and died in 1683. He was one of the publishers of Dr. *Goodwin's* works, but published nothing of his own besides *Questiones Theologicæ, in Usum Col. Magd. Oxon.*

HUNGERFORD, [V.] Mr. *John Clark*. A grave, serious, and zealous preacher; of a solid understanding, peaceable spirit, and blameless life; a sworn enemy both to error and profaneness; dearly beloved among his people. His loss was bitterly lamented, and floods of tears were shed at his farewell sermon.

ILSLEY, [R. 3501.] Mr. *John James*. M. A. of *Alban Hall, Oxf.* Born at *Bicester* in *Oxfordshire*, 1620. He was episcopally ordained, and first exercised his ministry at *Bright-helmstone, Sussex*, for about 7 years, and then came to this

living, where he preached about 6 years. He was much envied by a neighbouring conforming clergyman, who did what he could to get his living from him; but he kept it thro' the influence of Dr. *Manton*. Coming late one evening to the Dr. after he was in bed, and acquainting him that, if something was not done that night, he should be dispossessed, the Dr. rose and went with him to the lord-chancellor *Hyde*, at *York-house*, who, upon hearing his errand, called to the person who stamped the orders upon such occasions, and asked him what he was doing? He answered, that he was just going to put the stamp to an order for the passing away Mr. *James's* living; upon which he bid him stop; and upon hearing farther of the matter, bid the Dr. not trouble himself, his friend should not be molested: accordingly he enjoyed the living till 1662. He was afterwards offered several preferments, by Dr. *James*, then warden of *All Souls* in *Oxon*, (particularly a canonry of *Windſor*) if he would come into the church; but he could not be satisfied to conform. He had 6 children when he quitted his living, and was harrassed by the *five-mile act* in three or four places, before he could settle to his ministry at *Stanes* in *Middlesex*, where he continued 9 years. He came from thence to *London*, where he died in *July*, 1694, leaving behind him a good reputation both for piety and learning. He was a zealous practical preacher.

INKPIN, [R. 1801.] Mr. *William Gough*, of *Queen's Coll. Camb.* eldest son of Mr. *Edw. Gough*, rector of *Chiverel Magna* in *Wilts*, who, notwithstanding he was a royalist, being a sober and religious man, was continued in his living, which was of considerable value, both in the parliament-times and under *Oliver's* protectorship. This son of his would not accept of any of the sequestered livings in the parliament-times; but, upon leaving the university, kept a school and preached some time at *Warminster* in *Wilts*, from whence he came to this place. Here he continued till 1662. And tho' his father kept in the established church, he chose rather to leave his place than act against his own light and conscience. He had something of his own which afforded him a tolerable subsistence. He continued in the place where he had been minister, and where he was well beloved, till the *corporation-act*; upon which he removed to a village called *Earl-Stoke*, between *Warminster* and the *Devizes*. Here he lived till about two years before his death. When he did not preach,  
he

he went to his parish church; but in the afternoon, when there were only prayers, he preached in his own house. He exercised his ministry also abroad, both in private houses and in the fields, and never refused when he was invited, which he seldom escaped for a week together; and yet was never taken up. Upon K. *James's* liberty, he was employed by the ministers in the country to present their address of thanks to the king at *Bath*; but could not approve the design then on foot, to take off the penal laws and test, and preached with great freedom against Popery, which not a little added to his general reputation. Besides his having a turn in the weekly lecture at *Sarum*, and some other places, he was pastor to a church at *Brook*, and to another at the *Devizes*, which was at that time a tolerable kind of plurality, when ministers were not to be found to supply all vacancies. He afterwards succeeded Mr. *Pemberton* at *Marlborough*, where he died, in the 67th year of his age, in a frame remarkably calm and composed. He was a man of great integrity, and understood worldly affairs so well, that his advice was much sought in matters of difficulty. He was naturally warm in his temper, and very courageous, but prudent and moderate in his principles; and so courteous and genteel in his behaviour, that he was generally respected in the neighbourhood both by the gentry and clergy. He was a very acceptable and useful preacher; and had a considerable mixture of the judicious with the affectionate. He brought up two of his sons scholars, and sent them to *Oxford*; one of whom, Mr. *Strickland Gough*, died pastor of a dissenting congregation in *Bristol*.

WORKS. After his death, four sermons of his were published, preached on special occasions. The last at the ordination of Mr. *Turton*, in preaching which he fell sick of the distemper of which he died.

NEWBURY, [R.] Mr. *Benj. Woodbridge*, M. A. Of *Magd. Hall, Oxf.* A great man every way. His father was a worthy minister. His grandfather, on his mother's side, was the famous Mr. *Robert Parker*. From *Oxford* he went into *New-England*, and was the first graduate of the college there; the lasting glory as well as the first fruits of that academy. Returning thence, he succeeded Dr. *Twiss* at *Newbury*, where he had a mighty reputation as a scholar, a preacher, a casuist, and a Christian. By his excellent instruction and wise conduct he reduced the whole town to a sobriety of



opinion in matters of religion, and an unity in worship; whereas they had before been over-run with strange opinions, and divided into many parties. He preached three times every week, and expounded an hour every morning for several years, and his success was very remarkable. Before he left this town, there was scarce a family in it where there was not praying, reading, and singing of psalms. After *K. Charles's* return he was made one of his chaplains in ordinary, and preached once before him. He was also one of the commissioners at the *Savoy*. He was offered a canonry of *Windfor*, if he would have conformed, but refused it. He continued preaching privately at *Newbury* after he was ejected, and upon *K. Charles's* indulgence, in 1672, more publicly. He suffered many ways for his Nonconformity, but was generally respected by men of temper, and judges of real worth. When upon the *five-mile act* he removed from *Newbury*, Mr. *Sawyer*, his successor, thinking him too near him, got the ground measured by night; but was disappointed on finding him out of his reach. He died at *Inglefield* in *Berks*, Nov. 1, 1684, after he had been minister there in public and private near 40 years. He was an universally accomplished person, one of clear and strong reason, and of an exact and profound judgment. His learning was very considerable, and he was a charming preacher, having a most commanding voice and manner. His temper was staid and chearful; and his behaviour very genteel and obliging. He was a man of great generosity, and of an exemplary moderation; addicted to no faction, but of a catholic spirit: and so eminent was his usefulness, as to cast no small reflection on those who had a hand in silencing and confining him.

WORKS. A Serm. of Justification.—A large Defence of it against Mr. *Eyre*; a book highly commended by Dr. *C.*—Church Members set in Joint; against Lay Preachers.—He also published a book, entitled *Moses and Aaron*, by Mr. *Ja. Noys*, of *New England*, dedicated to *Charles II.*

*Ibid.* Mr. *Henry Backaller*, his assistant, was also ejected with him. He was at *Woodland* in *Devon*, before he came to *Newbury*, and after his ejection returned thither again; where, as there was no settled minister, and but little maintenance, he again preached by connivance. About the time of the Revolution he took the pastoral care of a small congregation at *Shobrook*, and continued there till his death, February 20, 1702.—We may here mention

Mr.

Mr. *John Woodbridge*, who soon after he left *Oxford*, went to *New-England* with his uncle Mr. *T. Parker*, son of the famous Mr. *R. Parker*. Returning to *England* in 1647, he was chaplain to the commissioners who treated with the king at the *Isle of Wight*. He stately exercised his ministry first at *Andover* in *Hampshire*, and afterwards at *Burford St. Martins* in *Wiltshire*, from whence he was ejected soon after the Restoration. He was afterwards also cast out of the school at *Newbury*, by the *Bartholomew-act*. Whereupon in 1663 he returned again with his family into *New-England*, where he continued his ministry many years, till at last differences, with a narrow spirited people, about church discipline, caused him rather to chuse being silent. In the latter part of his life he was a justice of peace. He had 3 sons and 2 sons-in-law in the ministry. He lived to see 4 grandsons also advancing in their preparatory studies in order to it. He was noted for a wonderful composed patient spirit, and a great command of his passions. He died *March 17, 1695*, aged 82.

[Mr. *Wm. Taylor* died at *Newbury*, having been many years domestic chaplain to Lord *Wharton*. Tho' it doth not appear he had any living, he was silenced by the *uniformity-act*.]

OAKINGHAM, [V.] Mr. *Rowland Stedman*, M. A. Born in *Shropshire*, and educated at *Oxon*. First minister of *Hanwell* in *Middlesex*, where he continued till 1660, when he removed to *Oakingham*, where, two years after, he was ejected for Nonconformity. He was afterwards chaplain to Lord *Wharton*, with whom he died *Sept. 14, 1673*. [The present Rev. *Tho. Stedman*, a worthy conforming clergyman at *Chiverel* in *Wilts*, is a descendant of his.]

WORKS. The Mystical Union of Believers with Christ.—Sober Singularity; or an Antidote against Infection by the Example of a Multitude.

READING, [V.] Mr. *Christopher Fowler*, M. A. Born at *Marlborough* about 1610, and educated at *Oxford*, where he continued some time as a preacher. He removed thence to *Woodhey* in *Berks*. After that, to *St. Margaret's Lothbury* in *London*: from hence he went to *Reading*, where he was vicar of *St. Mary's*, and at length Fellow of *Eton Col*. Upon *K. Charles's* return he lost this fellowship, and in 1662 was ejected from *Reading*. He afterwards retired to *London*, where he exercised his ministry in private. He died in *Southwark*, in *Jan.*

1676. His fun. serm. was preached by Mr. *Cooper*, who gives him the character of “an able, holy, faithful, indefatigable servant of Christ; who approved himself such by painful studies, by patient sufferings, by continual prayer and preaching. He was quick in apprehension, solid in his notions, clear in his conceptions, sound in the faith, strong and demonstrative in arguing, mighty in convincing, and zealous for the truth against all errors. He had a singular gift in chronology, not for curious speculation or ostentation, but as a key and measure to know the signs of the times, and the fulfilling of prophecies relating to the kingdom of Christ and antichrist; the exaltation of the one, and the ruin of the other; wherein he was not rash or peremptory, but sober, walking by line and rule, &c.”

WORKS. *Dæmonium Meridianum*; a Relation of the Proceedings of the Commissioners of *Berks* ag. *John Pordage*, late Rector of *Bradfield*.—Vindication of the same.—A sober Answer to an angry Epist. of *T. Speed* the Quaker.—Several Sermons.—Two in Morn. Ex.

GREAT SHEFFORD, [R. 1601.] Mr. *Simon Barret*. A man of a candid and ingenuous temper; modest and judicious. He was much of Mr. *Baxter*'s judgment in the point of justification. No ecclesiastical injunction was more offensive to him than that of the use of the cross in baptism. He cheerfully parted with this valuable parsonage, to keep the peace of his conscience.

\* STAMFORD Dingley [Q. *Stanford*.] Mr. *Samuel Smith*. See *Hereford*.

THATCHAM, [V.] Mr. *Thomas Vaisey*. Born at *Newton-Abbot* in *Devon*. He was a very fervent, lively, moving preacher, and had a surprising fulness and accuracy in prayer. He had great boldness in reproving sin, which in one instance cost him dear. A neighbouring gentleman, thinking himself affronted, made him feel his resentment. He was apprehended for the *North-country* plot, and committed to *Reading* gaol for high treason. Being ordered to prepare for his trial at *Reading* assizes, four of his countrymen appeared to testify, that instead of plotting in the *North*, he had been preaching the gospel of peace in the *West*. The news of their coming, hindered his enemies from bringing on their trial. The witnesses against him were overheard in the court, discoursing of the several sums of money they had received for the good service

vice they were to have done. From *Reading* he was removed to *Windfor* castle. After 15 months imprisonment, Sir *Thomas* (afterwards Lord) *Clifford*, whose fellow collegiate Mr. *Voisey* had been, accidentally hearing of his hard case at the secretaries office, procured his release. Being at liberty, he returned to his native country, preaching as he had opportunity. His excessive labours at *Plymouth*, threw him into a fever, of which he died, in 1668:

WALLINGFORD, [R. *St. Mary*,] Mr. *Pinkney*. Who was very famous in *Magd. Col. Oxon*, for his genteel learning and sweet temper.

*Ibid.* Mr. *Ireland*: who became afterwards school-master at *Reading*.

LITTLE WITTENHAM, [V. 37 l.] Mr. *Edward West*, M. A. of *Christ-Church, Oxon*. Son of Mr. *T. West* of *Northampton*. A man of great natural abilities, wit, and good learning; full of holy zeal and fervour, and an excellent useful preacher. He built a meeting-house in *Rope-makers-Alley* in *Moorfields, London*, and preached there many years. He died in the night, after having preached twice to his congregation on the Lord's-day, Jan. 30, 1675, aged 41. His fun. serm. was preached by Mr. *Cole*.

WORKS. Two Sermons in *Morn. Ex.*—After his death was published His Legacy: a valuable Discourse on the *Perfect Man*.

The following persons ejected in this county, afterwards conformed.—Mr. *Samuel Reyner* of *Sunning*.—Mr. *William Hughes* of *Hinton*.—Mr. *William Lee* of *Wantage*.—Mr. *John Francis* of *East-Ilfley*.—Mr. *John Bateman* of *Shenfield*.—Mr. *Hutchins* of *Boxford* or *Benford*.—Mr. *Robert Twiss* of *Burfcot*.



# MINISTERS Ejected or Silenced

I N

## BUCKINGHAMSHIRE.

**A**STON-CLINTON, [R.] Mr. *John Marriot*. A plain painful preacher. He was indicted with some others at the sessions, for coming within five miles of a corporation, and was fined 20*l*. He died at *Aston*, May 11, 1672.

*Ibid.* Mr. *Gerrard*.

AYLESBURY, [V. S.] Mr. *John Luff*. He was turned out immediately upon the Restoration, and the old incumbent, who lived there, had possession again: but being very old, seldom preached; and Mr. *Luff* afterwards supplied the place. He at length removed to *Southwark*. He was a man of considerable abilities, a ready elocution, and a very good scholar.

BEACONSFIELD, [R.] Mr. *Hugh Butler*. A solid divine, and very grave person.

BURNHAM, [V.] Mr. *Benjamin Perkins*. A very practical and valuable preacher.

CHALFONT, *St. Giles*, [R.] Mr. *Thomas Valentine*, B. D. [A.] A very popular preacher. He was suspended by Sir *John Lamb*, dean of the Arches, for not reading the book of sports. He hath some sermons extant preached before the long parliament.

CHEYNESS, [R.] Mr. *Benjamin Agus*, M. A. In a piece of his on Nonconformity, he has the following passage, “A little before the black *Bartholomew*, a noble lord enquired whether I would conform or not?” I answered, such things were enjoined as I could not swallow, and therefore should be necessitated to found a retreat. His lordship seemed much concerned for me, and used many arguments to reconcile me to a compliance; but perceiving me unmoved, at last said with a sigh: “I wish it had been otherwise; but they were resolved either to reproach you or undo you.” Another great

peer, when speaking to him about the hard terms of conformity, replied; "I confess I should scarcely do so much for the Bible as they require for the Common-prayer;" which shews how little the nobility were pleased with the rigorous proceedings of the clergy.

WORKS. A Vindication of Nonconformity.—Antidote ag. Dr. *Stillingfleet's* Unreasonableness of Separation; a Defence of the former.—A Gospel Conversation, with a short Directory.

CHOLSBURY, [C.] Mr. *William Dyer*. [In the title of one of his books, he styles himself "late preacher of the gospel at *Cheesham* and *Chouldsbury*."] He preached in *London* in the time of the plague. From his writings he appears to have been a man of great piety, and a serious fervent preacher. In the latter part of his life he inclined to the *Quakers*, and was buried among them in *Southwark*, *Ap.* 1696, aged 60.

WORKS. A Cabinet of Jewels, or Glimpse of *Sion's* Glory.—Christ's famous Titles, and a Believer's Golden Chain.—Christ's Voice to *London*, and the Day of God's Wrath: Sermons in the time of the plague, at *St. Anne's, Aldersgate-street*.

COLNBROOK, [C. or D.] Mr. *Robert Hall*.

DRAYTON, [R.] Mr. *Fleetwood*.

DUNTON, [R.] Mr. *Samuel Rolls*. He was well known about *London*.

WORKS. An Answer to the Friendly Debate.—*London's* Resurrection.—Justification justified, ag. Mr. *W. Sherlock*.

DYNTON, [R.] Mr. *Shirley*.

ETON-COLLEGE. Mr. *N. Lockyer*, Provost, of whom before in *London*.

Mr. *John Batchiler*, M. A. Vice-Provost: of *Eman. Col. Camb.*

WORKS. *Golden Sands*, on *Ephes. ii. 7.* ded. to *Princess Elizabeth* in 1647.—A Translat. of a Disc. of *Monf. du Pleffis Mornay's* with this title, *The Soul's own Evidence for its own Immortality*.—The Virgin's Pattern; in the exemplary Life and lamented Death of *Mrs. Sus. Perwich*.—Christian Queries to Quaking Christians.—Sick-Bed Thoughts, on *Phil. i. 23.*—*London's* New-Year's Gift, to the God of its late Deliverances, &c. 1669.—Taste of a catechetical and preaching Exercise, for the Instruction of Families, &c.

Fellows:

Fellows :—*Tho. Goodwin*, D. D. of whom before at *Oxford*.

Mr. *John Oxenbridge*, of both universities. Born [at *Davenry*] in *Northamptonshire*. [In 1644 he became pastor of a church at *Beverly*. On being ejected from *Eton Col.* he went to *Berwick upon Tweed*, where he held on his ministry till he was silenced by the *Bartholomew-act*. [After which he went to *Surinam* in *America*; from thence to *Barbadoes*, 1667, and in 1669 to *Boston* in *New-Eng.* where he succeeded Mr. *Davenport*; and died of an apoplexy, with which he was seized as he was preaching a lecture.] See *Math. Hist. N. Eng.* l. 3. p. 21.

WORKS. A double Watch-Ward on *Rev. xvi. 5.* and *Jer. l. 4, 5.*—A Proposition of propagating the Gospel by Christian Colonies in the Continent of *Guiana*; being Gleanings of a larger Discourse, the Manuscript whereof is yet preserved in *New-England*.—A Sermon at the Anniversary Election of Governor, &c. in *New-England*.—And a Sermon about seasonable seeking God.

Mr. *John Bunkley*.—Mr. *Richard Penwarden*.

Mr. *Paul Hobson*, chaplain of the college.——They were ejected here presently after King *Charles's* Restoration.

FARNHAM-ROYAL, [R. S.] Mr. *Thomas Gardener*. He was a great grammarian, and a master in critical and school learning; a very excellent preacher, and a man of eminent piety. After the act of uniformity, he removed to *Oakingham, Berkshire*, where he boarded a few youths, and taught them grammar learning; and where 3 other Nonconformists resided, viz. Mr. *E. Perkins*, Mr. *B. Perkins*, and Mr. *Hook*; who all kept up a good correspondence with Mr. *T. Hodges*, who conformed, and preached at a chapel in that town. When Nonconformity was discoursed upon, Mr. *G.* used to say, in support of it, “he was for what God had commanded, and that only; loyalty to Christ as King of his church, and obedience to the second commandment.”

GRENDON, [R.] Mr. *Samuel Clark*, M. A. Son of Mr. *S. Clark* of *Bennet-Fink*. Educated in *Cambridge*; Fellow of *Pemb. Hall*, but lost his Fellowship in the time of the *Rump*, for refusing to take the engagement. Afterwards, he and his whole family were considerable losers by their Nonconformity, (the livings which the father and his two sons quitted amounting to 600*l.* per ann.) Some time after his ejection he settled at *Wycombe* in *Bucks*. There he served God with great patience, self-denial, prudence and peaceableness; unweariedly seeking the furtherance of his kingdom, when it was

was made very perilous to do it. He died *Feb.* 24, 1701, aged 75. His fun. serm. was preached by Mr. *Sam. Cox* of *Eling*.

He was a man of very considerable learning; a good critic, especially in the scriptures; a great textuary, an excellent preacher; a great enemy of superstition and bigotry; yet zealous for unaffected piety, and extensive charity: he was one of great moderation, both in his principles and temper. He lived usefully, and in much esteem, and died in great peace, serenity and comfort.

The following letter affords a pleasing specimen of this good man's spirit in his advanced years:—"I received the token of your kindness, but have not leisure to peruse it thoroughly, being engaged in reviewing and correcting Dr. *Manton's* sermons for the press. And the truth is, I find little favour or relish in dry crabbed notions, which have no influence upon practice. Now I grow old, such discourses as may prepare me for eternity, help me to farther acquaintance and communion with God, and stir up my sluggish desires after him, are more suitable both to my necessities and inclination."

*The Annotations on the Bible* which he published, deserve a particular account. He first formed the design at the university; and made it the work of his most retired leisure, and solemn thoughts. It ripened with years and experience, was the result of great reading and consideration, both of the best practical writers, and the most celebrated critics, and was, in a manner, the labour of his life. 'Tis a work of great exactness and judgment; commonly fixes on the true sense of the place; diligently observes the connection of things; freely represents the principal matters that occur; and contains the fullest account of parallel places of any other extant.—He was so happy in this performance, as to obtain the concurring testimony of two great and excellent men, who have been thought widely different in their sentiments, *viz.* Dr. *Owen* and Mr. *Baxter*. (See the 4th edit. of the *New Testament*.) The words of the former are remarkable:—"But this I must say, that to the best of my understanding, he has made his choice of the especial sense which he gives of the word, in all places with great diligence and judgment: and 'tis evident, that in the whole, he has so carefully and constantly attended to the analogy of faith, that the reader may safely trust to him, without fear of being led into the snare of any error, or unsound opinion." The words of the latter are these; "And I especially



especially commend it as orthodox, in explaining those texts which meddle with justification, remission of sin; with faith and works, and such great and practical points of doctrine; so that the reader need not fear the corrupting his understanding by any secret insinuation of errors, or dangerous mixture of private and unsound opinions." Since both of them herein freely expressed their proper sentiments, 'tis scarce conceivable how there could be any very important difference remaining between them. This work has also been valued by many other good judges of different sentiments and persuasions, as the best single book upon the Bible in the world. A clergyman of the highest rank in the church of *England* thought fit to recommend it to young divines at their ordination †.—The following are the rest of his

WORKS. A Survey of the Bible, or analytical Account of it by Chapter and Verse, 4to. [This is printed with his *Annot.* in the best editions of that book.]—A brief Concordance of the Holy Bible, 12mo.—An Abridgment of the historical Part of Scripture, 12mo.—The Divine Authority of the Holy Scriptures asserted.—A Treatise of Scandal: enquiring, Whether Things indifferent become necessary, when commanded by Authority? Whether Things scandalous being enjoined, may lawfully be done? How far we are bound in Conscience to obey human laws, &c.—An Ordinat. Sermon on *Acts* xiii. 2, 3.—Scripture Justification opened, &c.—Ministers Dues and Peoples Duties, a Sermon on *1 Th.* v. 22.

HAMLEDEN, [R.S.] Mr. *Henry Goodeare*. Dr. *W.* says he was an Independent, and never administered the sacrament while he was here. Be this as it may, this was not the cause of his being ejected, but his Nonconformity.

HAMPDEN, [R.] Mr. *John Saunders*, of *Exet. Col. Oxf.* Born in *Exeter*, of which city his father had been mayor. He was promoted to a Fellowship, solely for his great merits, in 1652. He had a penetrating genius, was an acute philosopher, a great admirer of *Plato*, a very subtle disputant, a hard student, and withal a man of singular piety. He was much beloved by the rector Dr. *Conant*. As soon as he proceeded M. A. he was made Professor of grammar, and the next year of rhetoric also, to the university; and acquired a great reputation by discharging both those offices, so as to become a famous tutor in the college. In 1657, he was presented to this

† A new edition of it was published, with a very strong recommendation, by the late Rev. Mr. *G. Whitefield*.

rectory by *Rich. Hampden*, Esq; and he continued in it till *Bartholomew-day*. After being silenced he lived privately, but died within the compass of a year.

HUCKET, Mr. *John Wilson*. After he was turned out, he was chaplain to Sir *Tho. Lee* and Sir *Rd. Ingoldfby*, and then betook himself to the practice of physic.

GREAT KYMBLE, [V. 231.] Mr. *George Swinmock*, M. A. Born at *Maidstone* in *Kent*. He was first at *Camb.* and removed to *Oxford*, where he was chosen Fellow of *Balioi Col.* After his ordination he was vicar of *Rickmansworth*, *Herts*; and then of *Great Kymble*, where he was ejected for Nonconformity in 1662; upon which he became chaplain to *R. Hampden*, Esq; of *Great Hampden*. Upon the indulgence in 1672, he removed to *Maidstone*, where he became pastor of a considerable congregation. He died *Nov. 10, 1673*. He was a man of good abilities. A serious, warm, practical, useful preacher.

WORKS. The Door of Salvation opened by the Key of Regeneration.—The Christian Man's Calling.—Heaven and Hell epitomized.—The Beauty of Magistrates.—Treatise on the Incomparableness of God in his Being, Attributes, &c.—The Sinner's Last Sentence.—The Life of Mr. *J. Wilson*.—Several occasional Sermons.

LANGLEY-MARSH, [R.] Mr. *Nathaniel Vincent*, M. A. [of *Magd. Col. Oxf.*] Son of a pious minister, Mr. *John Vincent*. He was admitted to the university at 11 years of age, and went out M. A. at 18. He preached publicly as a lecturer at *Pulborow* before he was 20, and at 21 was ordained, and fixed as rector of *Langley-Marsh*. After his ejection, having first spent a few years in a private family, he came to *London*; which was soon after the Fire in 1666, and preached to large multitudes: sometimes to thousands in the ruins. This was censured by some as rashness; but God was pleased to own his zeal, by the conversion of many souls. His popularity drew upon him the anger of the higher powers, and he met with much disturbance. Having a meeting-place in *Southwark*, the soldiers would sometimes come in the morning, and take possession of it, and hinder him from preaching. One time, after they had planted four muskets at the four corners of his pulpit, with which he seemed not terrified, they pulled him out of it by his hair. As they were carrying him thro' the narrow alley adjoining, the multitude crowded in between him and the soldiers, and rescued him. But upon a *Lord's-day* quickly

quickly after, they again got him into their hands, and kept him under guard all day; and at night Justice *Reading* and three others, fined him 20*l.* Soon after this, which was in 1670, he was taken again, and was committed to the *Marshalsea*, where the great number of people who came to visit him gave offence. Hereupon, without the least warning, he was hurried away to the *Gatehouse*; which none of his friends had known, had not an acquaintance been accidentally by the water-side when he was put into a boat; who took a pair of oars, and went after, and saw him lodged in the *Gatehouse* at *Westminster*, where he was committed close prisoner during the king's pleasure; without pen, ink or paper, and not so much as suffered to write to his wife, to give her notice where he was: but the above gentleman having given her an account of it, she carried him some necessaries, but could not be admitted to the sight of him without a large fee; and then only for a few minutes. This imprisonment was the harder upon him, as he had long had a severe quartern ague. One day the jailor going with the criminals to their trial, took the key of Mr. *V.*'s room with him, when he happened to have his ague, and was kept all day long without any refreshment; so that his fit was very severe: but it pleased God to order it so, that it never returned. While he was in prison, some were endeavouring to draw up articles against him to touch his life, but could not bring their design to bear. Mrs. *V.* made all the friends she could to petition the king and council; and in 7 weeks time got off the close imprisonment, tho' he was to remain a prisoner for half a year upon the 5 mile-act. After that he was unmolested, and went on preaching to a numerous congregation, and his ministry had great success, till the year 1682, when another storm arose against him. Justice *Pierce* came into his meeting when he was in his pulpit, and commanded him in the king's name to come down: but he told him he was commanded by the *King of kings* to stand there; and so went on in his work. Afterwards the officers would come frequently to disturb him; but having notice of it beforehand, would quit the pulpit, and the congregation would sing a psalm. When the justices and constables were gone, he would come again into the pulpit, and proceed. He was again fined 20*l.* but the officers not having it in their commission to break open doors, did not actually get his goods, but indicted him upon the act made in 35 *Eliz.* according to which he was to suffer 3 years imprisonment,  
and



and then banishment. He had a summons to appear at the assizes at *Dorking* in *Surrey*, under the penalty of 40*l.* The *Lord's-day* before his going thither, he preached a sort of a farewell-sermon, to a very numerous assembly, on *Phil. i. 27.* and afterwards administered the sacrament. On the *Wednesday* following he was brought up a prisoner, and committed to the *Marshalsea*, to continue there till the time of his banishment; having then a sick wife, and six small children, the eldest of which was not 11 years old, and the youngest not 2 months. Being loath to leave his native country, and his beloved congregation, he took the advice of the ablest counsellors he could meet with, who found a flaw in the indictment; and observed that he had been tried before those who were not the proper legal judges in the case, and thereupon advised him to be at the charge of an *habeas corpus*, in order to his being brought to the *King's-bench* bar at *Westminster*, there to have an hearing before the judges. And he appeared 6 days successively, with four or five of the ablest counsel attending him, without being able to come to an hearing. His wife petitioned the judges, that bail might be taken for him, that he might have his liberty, but had little encouragement. The lord chief justice *Saunders* dying at that time, Sir *G. Jeffries* succeeded him; and Mr. *Vincent* being in the hall, when they were just going to enter upon a tedious cause, judge *Jones*, casting his eyes upon him, took notice that he had attended several days; and asked the court, whether any reason could be given, why bail might not be taken for his appearance, that so he might have his liberty. This imprisonment cost him 200*l.* He preached but seldom for a year after; and when he did, to a very few at a time; and he was not disturbed till he had public liberty in common with his brethren, in the reign of *K. James*.

Afterwards, there was a division in his congregation, and sixty of his communicants broke off from him, and joined with Mr. *Fincher*, which made a deeper impression upon his spirit than any of the troubles he had met with for Nonconformity. He died *June 21, 1697*, aged 53, and was buried at *Bunhill*. His fun. serm. was preached by Mr. *Nat. Taylor*. He was a serious, humble, godly man, of sober principles, great zeal and diligence; and even *Wood* owns that he was a considerable scholar, but falsely charges him with having been concerned in *Monmouth's* rebellion. *Athenæ Oxon. ii. 1031.*



WORKS. The Conversion of a Sinner, and the Day of Grace.—Heaven or Hell upon Earth: a Discourse on Conscience.—The Conversion of the Soul.—The true Touchstone, shewing both Grace and Nature.—A Covert from the Storm; [written when in prison, upon the 5 *mile act*.]—Worthy Walking; [written upon his enlargement.]—Of Christian Love.—The Spirit of Prayer.—Two Catechisms; one for little children: in the other he reduced the principles of religion to 17 heads: to which he added a Catechism for Conscience.—The Good of Affliction.—The Cure of Distractions in attending upon God.—The Love of the World cured.—Fun. Sermons, for Mr. *Carwton*, Mr. *J. Janeway*, Mr. *E. Lawrence*, Mr. *G. Baker*, and Mrs. *Thompson*.—Three Sermons at *Morn. Ex*.

ST. LEONARD'S, [C.] Mr. *George Swinbo*. He afterwards settled at *Princes-Risborough*, where he had a private congregation, and held on his work till age disabled him.

Great MARLOW. Mr. *Paul Sutton*, Lecturer.

Little MARLOW, [V. 43*l.* 10*s.* 8*d.*] Mr. *Hierom Gregory*.

NEWPORT-PAGNEL, [V. 38*l.* 14*s.* 2*d.*] Mr. *John Gibbs*. He was ejected some months before the *Bartholomew-act*, for refusing to admit the whole parish to the Lord's-table. He was many years afterwards pastor to a dissenting congregation in this town, where he lived to be very old, and was much esteemed.

RISBOROUGH, [R.] Mr. *William Reeves*, B. A. After his ejection he preached only occasionally, and pretty much at *Abington*. He was once greatly troubled by having a charge sworn upon him of treasonable words in a sermon on *Psalms* ii. 1. but upon a trial he was acquitted. He died 1683.

TAPLOW, [R.] Mr. *Edwards*.

WADDESSEN, [R.] Mr. *Robert Bennet*, B. D. There are at this place three distinct rectories belonging to one church, to all which Mr. *Bennet* had the title. But one of them had been bestowed by the patron, Lord *Wharton*, upon Mr. *John Ellis*, who scrupled to take the title upon him, and only preached every other Lord's-day, in his turn. Mr. *Bennet* performed all the other duties of baptizing, visiting, &c. and yet freely let Mr. *Ellis* enjoy half the profits. But after the king's return, Mr. *Ellis* conformed, and got the king's title to  
all

all the three portions; Mr. *Bennet* not at all contending, not being inclined to conform. After some time, he removed to *Aylesbury*, and preached there privately for some years; and from thence to *Abington*, where he died *April 6, 1687*.

WORKS. A Theological Concordance of the synonymous Words in Scripture.

WINCHENDEN, Mr. *Thomas Gilbert*, B. D. of *St. Edmund's Hall, Oxford*. He had been before turned out of *Edmond in Shropshire*. He was an excellent scholar, of extraordinary acuteness and conciseness of style, and a most scholastical head. It is related of him, that being in company at *Oxford* some time after the Restoration, with some persons of eminence in the university, and Dr. *South* being there among the rest, the Dr. and Mr. G. engaged in a dispute about the *Arminian* points: and upon Mr. G.'s asserting that the *predestination* of the *Calvinists* did necessarily follow upon the *prescience* of the *Arminians*, the Dr. engaged, that if he would make that out, he would never be an *Arminian* so long as he lived. Mr. G. immediately undertook it. The company were highly pleased with his management both of his argument and opponent in the dispute; and the Dr. himself was so fully satisfied, as to continue to the last a zealous assertor of predestination. Mr. G. had all the school-men at his fingers-end; and, which is a little unusual, took great delight in poetry, and was a good *Latin* poet himself. He spent the latter part of his time in a private life in *Oxford*, where to the last he met with much respect from Dr. *Hall* Bp. of *Bristol*, Dr. *Bathurst*, Dr. *Jane*, and others, who were fit judges of his real worth. He died *July 15, 1694*, aged 83.

WORKS. A small *Latin* Treatise on the Possibility of Pardon without Satisfaction: in Ans. to Dr. *Owen's* *Diatr. de Div. Just.* and a brief *Eng.* Disc. on the Guilt and Pardon of Sin, &c.—Some occasional *Latin* Poems: one of which gives an account of the Revolution.—An *Affize* Sermon at *Bridgnorth*.

High WYCOMBE, [V. 45 l. 12 s. 8 d.] Mr. *George Fownes*, M. A. He was born in *Shropshire*, and bred up in school-learning at *Shrewsbury*, [where his grandson, the ingenious and learned Mr. *Joseph Fownes*, is now minister.] His father dying, his mother sent him to *Cambridge*, where he was reckoned a considerable scholar, and one of a sharp wit. He

was the public minister of this town several years; but quitted the parish-church voluntarily, before the Restoration. However, he continued preaching, tho' he was for a while unfixed. Sir *Henry Wroth* bore very hard upon him. He afterwards assisted Mr. *Ant. Palmer* in *Pinner's-Hall*, and preached a lecture in *Lothbury*. In 1679, he became pastor to a society of *Anti-pseudo-baptists* in *Bristol*, in which he succeeded Mr. *Thomas Hardcastle*. About the time of what was called the *Presbyterian Plot*, Sir *Rob. Yeemans* took him in the pulpit, and committed him to *Newgate*. By virtue of a flaw in his *mittimus*, he was in six weeks removed by an *habeas corpus* to the *King's-Bench*, and acquitted. Meetings being at that time held in the fields, he was taken on the highway in *Kingswood*, upon suspicion of coming from a meeting, tho' they could not prove it. He was then committed to *Gloucester* jail, for refusing the corporation-oath, and riding within five miles of a corporation. This was a great hardship upon him, because the act had no force in his case, as he resigned his living before *K. Charles* came in. When they brought him to *Gloucester* castle, they declared publicly he should not come out alive. His *mittimus* was for 6 months: in which time they endeavoured to suborn witnesses to swear a riot against him, tho' no other rioter was named in the bill. Upon his trial, when the witness came to swear, he looked back on the justices of the sessions, and said, "Lord! gentlemen, what would you have me do? I cannot swear any thing against this person." However they impannelled a jury, and proceeded. He pleaded his own cause very pleasantly; telling them, that "he and his horse could not be guilty of a riot without company." Hereupon the jury went out, and returning quickly, the foreman gave in the verdict, *not guilty*. The Bp.'s chancellor being one of the justices on the bench, said with an accent, 'What not guilty?' The foreman replied, "No, not guilty: for can *George* and his horse be guilty of a riot, without any other company? I say not." However he was returned back to prison. After 6 months, he demanded his liberty of the jailer, who told him he had orders not to let him go. A bond was insisted on for good behaviour, with sureties; and preaching he knew would be interpreted a forfeiture of it; on which account he refused to come under such bonds, and so was continued in prison. At the assizes, he made his appeal to the judge. Justice *Player* and justice *Newton* told the  
judge,

judge, that if he let that man go, he would draw all the country after him. And so he was kept in *Gloucester* prison for two years and a half, till God was pleased to release him by death, in *December*, 1685. This imprisonment was the more grievous, as he was sadly afflicted with the stone. A physician declared that "his confinement was his death; and that it was no less murder, than if they had run him thro' the first day he came in, and more cruel."

## MINISTERS Ejected or Silenced

I N

## CAMBRIDGESHIRE.

**A**BINGTON [near *Shingay*, R. S.] Mr. *Isaac King*. [In the next induction of *W. Walton*, the register runs thus—*proper non subscriptionem Isacchi King ultimi incumbentis* (which last word is scratched out, and over it is written *incubatoris*) *ibidem jam ltime vacantem*, &c. The change of this word is doubtless intended as a piece of wit, to ridicule the ejected minister, of which there are other instances.]

BURWELL. See *Wethersfield* in *Essex*.

CHEVELY, [R. S. 1001. in *Norwich* diocese] Mr. *Abraham Wright*, M. A. The following account of him is extracted from a narrative drawn up by himself, sent to the author by a friend: "In *July*, 1646, he was placed in the rectory of *Chevely*, by authority of parliament, being approved of by the Assembly of Divines. In *Dec.* 1659, Mr. *Levit* the sequestered minister died. The year following (being the year of the king's restoration) an act was passed by which all such ministers as were in mort livings, where the sequestered incumbent was dead, were settled in them during their lives. Nevertheless



one Mr. *John Deker* procured a presentation to the living of *Chevely* from the lady *Carlton*, the patroness, went to the bishop, and having got institution and induction, came to take possession of the parsonage-house; but that being denied him, Mr. *Deker* with Sir *John*, the son of lady *Carlton*, persuaded the people to detain the harvest-tithes for him. Sir *John*, moreover, in requital for some service Mr. *D.* had done him, procured 5 justices to meet at *Newmarket*, who summoned Mr. *Wright* before them, and Mr. *Deker* procured some of the looser sort of people in *Chevely* to object against him, one of whom however, when he heard the charges drawn up against him read, refused to sign it, asking the justices whether they would have him set his hand to what was false. Their partiality was such that they would not suffer him to have a friend with him, but one whom he brought was ordered out of the room.—The chief thing insisted upon against him was, they were not satisfied that he was in orders. He assured them he had been episcopally ordained; told them by what Bp. and at what time; and offered to fetch his orders to them. But he could not satisfy them, and they caused an order to be drawn up that he should resign the living to Mr. *D.* “because he was not in orders,” and told him, that if he did not they would send the sheriff to turn him out. The same justices, meeting soon after at *Cambridge*, Mr. *W.* went, and carried his orders with him, but they refused to see them; and he not yielding to resign, they sent another order to the sheriff to dispossess him, which he executed Oct. 28, 1660. Coming to the parsonage-house, he turned Mr. *W.* with three small children and the rest of the family into the street.—Upon the advice of Serjeant *Brown* he brought his action against three of the parishioners for recovering his tithes, and likewise against Mr. *D.* for making good his title to the living. The business came to a trial the next *Lent* assizes, before the faces of these justices, and he recovered his tithes of those that were sued; and the rest agreed with him. As to the living, the judge (lord chief baron *Hale*) declared that he had a title to it; but the justices so interested themselves in the business, that he was prevailed with not to refer it to a country jury, but proposed that the counsel on both sides should draw up the case, and meet at his chambers in the *Easter* term following, when he would determine it. But Serjeant *Keeling*, who was counsel for Mr. *D.* would not appear; so that Mr. *W.* waited in *London* at great charges all *Easter* term, and then

was

was forced to bring down the trial again the next assizes, when Serjeant *Keeling*, not being willing to refer it to a country jury, moved the judge (*Hale*) that it might be referred to a special verdict, which was granted; and so they went upon a special verdict, and Mr. *Wright* (with his attorney) was forced to attend at *London*, to further the business, several terms, till the act of uniformity was ready to come forth; and then he spoke to his attorney to do what he could for the perfecting of the verdict with the counsel, and then to lay it aside, telling him that he could not yield to such things as the act required; but *Keeling* hindered the perfecting of it, having inserted what was false, and which Mr. *W.*'s counsel would not yield to: whereupon Mr. *W.* was constrained to move the court of common pleas by counsel to alter the same; then *Keeling* stood up and moved the court that they would defer it till they might see whether Mr. *W.* would conform or not; which he not doing, there was a stop put to all proceedings in the business. Afterwards, when Mr. *D.* understood that Mr. *W.* had not conformed, he arrested him for having taken some tithes, after the sheriff had dispossessed him. About the same time it pleased God to arrest Mr. *D.* with sickness, so that he could not prosecute this business. He died the latter end of *November* following; and on his death-bed acknowledged, that instead of gaining he was 200*l.* worse than at his coming thither. Mr. *W.* lived some time after he was turned out at *Chevely*. Upon the *five-mile act*, he was some time at the house of Mr. *Meadows*, of *Ousden* in *Suffolk*, who entertained him very kindly. Afterwards, his children being gone from him, he removed to *Wimbish*, near *Saffron Walden* in *Essex*, where he boarded with some of his relations, and preached occasionally at other places. He always used a *form of prayer* in the family, and before his sermon, only adding or varying some passages as there was occasion. It was pretty long, and he always uttered it with such life and fervency, that it was very affecting. In his preaching he delivered plain truths with much affection. He was a man of few words, but always seemed chearful. He died about 1685, aged 80 or upwards. He had a son a conforming minister in *Suffolk*.

CHIPPENHAM, [V. 41*l.* 9*s.* 4*d.*  $\frac{1}{2}$ ] Mr. *Richard Parr*, [M. A.] After his ejection he lived in Lord *Harry Cromwell*'s family.

CRAWDEN [cum Clopton], Mr. *King*. [He either was only curate or lecturer, unless he was ejected before the *uniformity-act* took place; as Mr. *W. Hervey* was inducted into this vicarage Jan. 7, 1662, and continued in it till his death, 1675.]

\* DILLING [Q. *Dullingham*], Mr. *Edward Negus*.

City of ELY. Mr. *William Sedgwick*. A pious man, but somewhat disordered in his head. After the Restoration he lived mostly at *Lewisham* in *Kent*. In 1668 he retired to *London*, and died there soon after.

WORKS. Several Sermons and Discourses; particularly—Justice upon the Army Remonstrants—Inquisition for the Blood of our late Sovereign.

Isle of ELY. Mr. *Thomas Gyles*.

FOULMIRE, [R.] Mr. *Ezekiah King*.

East HATLY, [R.] Mr. *Richard Kennet*, B. D. Of *Corp. Christi Col. Camb.* Born in *Kent*. He was Fellow of this college many years, and had many pupils, of whom he took great care. The learned Dr. *Spencer* (afterwards master of that college, and dean of *Ely*) was one of them, who shewed great respect to him, frequently visited him as long as he lived, and for his sake was kind to his widow. He was turned out of his college for refusing the engagement. Soon after being silenced by the *act of uniformity*, Mr. (afterwards Bp.) *Stillingfleet* assisted him in taking a capacious house at *Sutton* in *Bedfordshire*, where he set up a private school, keeping a conformist to teach it. Many gentlemen (and some who were no friends to the Nonconformists) sent their sons to him. He afterwards took the care of the school upon himself, and was connived at, the neighbouring gentry having a great esteem for him, for he was excellently qualified for his office. He went to church both parts of the Lord's-day, and was early there. He died of a fever, and was buried in the chancel at *Sutton*, Jan. 23, 1670. His fun. serm. was preached by worthy Mr. *Stephens*, the minister of the parish, who gave him his due character. He was very moderate in his principles and practice, generous in his temper, and free and communicative in conversation. His life was upright, and his end was peace. During his last sickness he was very patient and submissive to the divine will, confident that his heavenly Father, who had taken care of him all his life, would  
not

not forsake him at the last. He died in low circumstances, and his widow was reduced to great straits.

LITLINGTON, [V.] Mr. *Henry Townley*. [His name is not in the *Register* of inductions.]

OVER. Mr. *Robert Wilson*, B. A. Of *Jesus Col. Camb.* He was only an occasional preacher, and probably never ordained. He lived at *Cambridge*, and being a good musician, got a comfortable subsistence by instructing the scholars there, and young gentlemen all the country round, in that noble art. But after conformity was required he had few scholars in the colleges, being a zealous Dissenter, tho' then no preacher. He was eminently pious and charitable, and an arch beggar for the Nonconformists. A great deal of money passed to them thro' his hands. The learned Dr. *H. More*, and Dr. *Spencer* dean of *Ely*, among others, made him their almoner. [Mr. *Rastrick* writes to Dr. *C.* that he fell into company with Mr. *Baines*, a clergyman of *Norfolk*, (a sober, learned, studious, and good-natured man, tho' high in his principles) who speaking of Dr. *Calamy's* work, took notice that his account of Mr. *Wilson* was very short and defective, and said that he was able to enlarge and compleat it, he being by his mother's side his own grandfather. He promised to write to the Dr. but it does not appear that he did. In this conversation he gave an extraordinary character of Mr. *Wilson* for piety, using this expression: "He was as good and pious a man as ever lived upon God's earth." He added, that he was a constant hearer of Mr. *Hussy* in *Cambridge* to the day of his death, and a great admirer of him.]

SUTTON, [V.] Mr. *William Hunt*, [B. A.] of *King's Col. Camb.* He was a native of *Hampshire*, and brought up in *Eton-school*. [He was presented to this benefice by the dean and chapter of *Ely*. His induction is dated *July 1643*; the last but one granted by Bp. *Wren* before his disgrace.] He was very useful here till his ejection; when, being worth about 120*l.* he bought a house and a few cows; and by his diligence in teaching school, and the industry of his wife, who kept a dairy, with the kind assistance of charitable christians, brought up 5 children well.

He was a man of a very catholic spirit, and a great lover of all who feared and loved God. He was intimate with several worthy persons of the established church, and among the rest, with the learned Dr. *Lightfoot*, who expressed a high value



value for him and his learning, and was very kind to him. When he had not liberty to preach, he went with his family to the public church, and instead of striving for the uppermost place, he chose the lowest, tho' the chief pew belonged to his near relations. He was a man of eminent piety, and good ministerial abilities. He had a more than common knowledge of *Latin* and *Greek*, and was a good poet in each of those languages. His thoughts were much taken up in the study of *Daniel* and the *Revelations*, in hopes of finding out the time of that compleater reformation which he longed for. He was strict in keeping holy the *Lord's-day*; and so careful to prepare for it, that there was seldom any work done in his family after *Saturday* noon: the whole day was spent in his house in praying, singing, reading, &c. and not a child was suffered to look out into the street without real occasion. He was very severe in reproving sin, wherever it came in his way; and had the greatest man in the nation, or one on whom he depended for bread, been guilty in his company, he would have thought it his duty to rebuke him, and would not have wanted courage to do it. He was unwearied in visiting the sick; and ready to rise at midnight to go and pray with the poorest person in the parish. He was strictly faithful to his word, and would never promise but when he knew he could perform. He was much given to hospitality, and exceeding charitable, seeming to take more pleasure in giving than in receiving. His house was common to poor travellers: such as were clean and decent, he took into his family and lodged in his beds; and such as were not, he lodged in his barn: and would often converse with them there, and carry them food, and in cold seasons take them to his fire. In the latter part of life, he was many years much afflicted with the stone-cholic, but was always patient, and ready to speak well of God. Of this distemper he died at about 70 years of age, uttering these as some of his last words: "I know that I am passed from death to life, because I love the brethren." He bred up two sons to the ministry among the Dissenters. His eldest son, Mr. *Wm. Hunt*, had a congregation at *Little-Baddo* near *Malden* in *Essex*. His other son, Mr. *John Hunt*, was some time at *Royston*, afterwards at *Northampton* and *Newport-Pagnel*, where a son of his was afterwards settled. [This was the late Mr. *Wm. Hunt*, who afterwards removed to *Hackney*, as assistant to Mr. *Barker*, upon whose resignation he became sole pastor, and continued so many years. He died there *May 20, 1770.*]

SWAFFHAM, [*St. Mary's*, V. S. 30*l.*] Mr. *Jonathan Jephcot*. Born at *Ansty* near *Coventry*, and bred up in the free-school in that city, whither he went very early every morning when a child. His parents were desirous to educate him for the ministry, but being in low circumstances, could contribute little to it. He however vigorously pursued his learning, and discovered extraordinary sobriety and seriousness. At 17 years of age he entered himself in the university of *Oxford*, and then taught a school in the country for a year, (being recommended by his master) and when it was expired, went to reside at *Oxford*, where he maintained himself by the money his school had brought in, together with what his father could allow him; and when it was gone, he went and taught school for more: and thus he held on for some years. Notwithstanding these difficulties, by his diligence he made considerable improvements, and was thought competently qualified for the ministry, by all that knew him. His friends were very earnest for his fixing at *Shilton*, (a small living in the next parish to *Ansty*) to supply the place of the vicar, of whom the people were weary, and who consented to the proposal, still keeping the title. Hereupon Mr. J. applied to the bishop (*Moreton*) who examined him himself, and while he rejected several, (being very severe in examining candidates,) readily ordained him. He preached constantly at *Shilton*, on the Lord's-day, and often on holidays, besides occasional sermons: and went every day 2 miles to teach school; all which brought him in but 20*l.* a year. Upon the death of the minister in the neighbouring parish of *Buckinton*, (which was a better living) the inhabitants were very desirous of having Mr. *Jephcot* in his room. The living being in the king's gift, he at the people's earnest desire, took a journey to *London*, with proper recommendations, in order to obtain the presentation; but failed of success. However, that he might not wholly lose his labour, the lord-keeper gave him the presentation of *St. Mary's* in *Swaffham*. The people there were at first uneasy because he was an utter stranger to them; but after a short trial, were extremely pleased and thankful that they were so well provided for. He preached twice on the Lord's-day, catechized in the afternoon, (according to the canon) and repeated at night. When the *book of sports* came out, he read it according to order, and then preached for the sanctifying the day. When the minister of the other parish [Mr. *Payne*] died, and left his widow in debt, Mr. J. did her much service.

service. Not being able to live upon his income, he removed to a free-school in *Thurlow*, intending to resign his vicarage in *Swaffham*, to any worthy man who could get the other united to it. The people, being exceeding desirous of his continuance with them, made such interest, that they got the other vicarage united to his, (they are since united by act of parliament) and an augmentation too: and gave him an unanimous call. Upon this he returned to them, and gave himself wholly to the work of the ministry; in which he took extraordinary pains, in preaching, repeating, catechizing and visiting. Neither were his labours without success: he was a means of converting many; was an instrument of much good to several in the family of *Roger Rant*, Esq; and useful to all the serious people of those parts. Yet he had a sore fatigue, thro' the carnality and bitterness of some, and the giddiness of several others; and was greatly troubled with some people who pretended to visions and revelations. He appears to have taken a particular notice of the events which befel him, in a religious view. On occasion of having his house broke open and robbed, having written an account of the robbery, (which was attended with several remarkable circumstances) he closes thus: "All the passages of God's providence in the thing were very remarkable; but the sanctifying them to my soul is never to be forgotten." He was earnestly desirous of settling some christian discipline in the church for promoting knowledge and holiness. With this view, he had stated meetings with the neighbouring ministers. They agreed upon many things which they were to practise in their several parishes; and promised to help one another by mutual advice in any emergent difficulties. Finding that many would not be at the pains of learning the *Assembly's Catechism*, they drew up one much shorter, for the use of the most ignorant in their parishes. In 1661, the former incumbent, who had been put out as scandalous, came in again into one of the livings in *Swaffham*; and Mr. J. knowing that the other would not be sufficient to maintain his family; foreseeing that he should be in danger of having his conscience straitened by ecclesiastical impositions, and finding many in the place altered for the worse and turning with the tide, determined to remove at the first opportunity. Soon after, by the recommendation of Dr. *Tuckney*, the free-school of *Boston* being offered him, he accepted it, and removed thither. Going to Bp. *Sanderfon* for a licence, he treated him very respectfully; told him, it was  
a pity

a pity a man of his worth should be confined to the drudgery of a school; and offered him his choice of two livings, worth about 60*l.* a year each. He thanked his lordship, but waved acceptance; because, as things then went, he apprehended he should quickly be turned out of a living; but hoped he might be suffered to continue in a school. But he was turned out at *Bartholomew-tide*, when he was but just settled in it. Many considerable persons were desirous of his staying there, after he was cast out; but he rather chose to be near his friends in *Cambridgeshire*, and therefore settled at *Ousden* near *Bury* in *Suffolk*. Here he constantly went to church on Lord's-days, and also to the sacrament. But kept up a weekly lecture among a small company of honest well-meaning people. In the latter part of his life he kept boarders, whom he trained up in learning and piety. He much employed himself in writing letters to several persons on spiritual accounts. And indeed his whole heart seemed set upon promoting the work of grace in himself and others; which in him began early, under his mother's instruction, when he was but about 5 or 6 years old. He was eminent for his unusual accuracy in the *Hebrew*, *Greek*, and *Latin* tongues; philosophy, and some part of the mathematics; and often practised dialling and surveying for his recreation. His abilities for the ministry were great, and he was very laborious in it. When he was reduced to a more retired life, he reaped what he had been sowing; having as much of the comfortable presence of God, and settled assurance of his love, as can well be supposed attainable in this life. In a painful and tedious sickness, he was wonderfully supported by the comforts of God's spirit, even to his death: in the view of which he continued the most devout addresses to heaven, and serious discourse to those about him, as long as his strength served him to speak. He died *Nov.* 1673, aged 96.—Mr. *Cawdwell* afterwards had a meeting in this place.

WORKS. It doth not appear that Mr. *J.* published any thing. But Dr. *Calamy* has preserved some small pieces of his, which he left in MS. written in *Latin*; viz. A curious Account of an unusual Meteor which appeared at *Swaffham* in *May* 1646.—A Copy of Verses presented to several of his Friends who contributed to his Support when he was silenced.—And, A Character of a true Son of the Church of *England*.



Little SWAFFHAM, Mr. *Daniel Foot*. He had this living a few years while he continued at *Cambridge*, and preached there on the Lord's-day. When he was ejected he came to *London*.

WENTWORTH, [R.] Mr. *William Burchil*, of *Trin. Col. Camb.* After his ejection he lived privately at *Wilsford*, a mile distant; where he had a small estate of about 12*l.* per ann. and did what good he could, by private preaching and expounding the scriptures in his house, and in conference with neighbours. When the toleration commenced, he set up a meeting at *Sutton*, where he preached twice every Lord's-day, till he was disabled by his last sickness, tho' he had but little maintenance from his congregation. He was very amiable for his great simplicity, integrity, and humility. He was a faithful friend, and his life was very inoffensive. He lived in mean circumstances, and yet was always contented and cheerful.

WILLINGHAM, [R. 350*l.*] Mr. *Nathanael Bradshaw*, B.D. Son of Mr. *T. Bradshaw* of *Bradshaw* in *Lancashire*. Of *Trin. Col. Camb.* of which he afterwards became one of the senior fellows. He was born at *Kedington-Hall* in *Suffolk*, May 29, 1619; and was dedicated to the ministry by his parents from his birth, but was very averse to it, till God visited him with the small-pox, and under that affliction inclined his heart to undertake it. He was a *Boanerges*; well adapted to the people of *Willingham*, whom he found very prophane and ignorant, but in a little time God was pleased to give him numerous seals to his ministry among them; and he left many good people, and a very good living, for the ease of his conscience, Aug. 24, 1662. [He was succeeded by a prophane minister, who, meeting him after his ejection, scoffed at him for his way of preaching. Mr. *B.* replied, "Sir, I left fourscore and ten praying families in *Willingham* at my ejection, and I am afraid your ministry will never make them up an hundred."] Some years after, he continued to preach in his own and other families. Then providence gave him the liberty of a pulpit in a small village, which he used with so much prudence and moderation, that he was connived at for about five years. When that was denied him, he preached at *Childerly*, and after that in *London*. But as soon as the act for toleration came forth, he returned to his old people of *Willingham*, and preached amongst them to the last Sabbath of his life: desiring

firing no more of them than his diet from Saturday night till Monday morning, and his horse-hire from *St. Ives*, in *Huntingdonshire*, where he lived with Mrs. *Mason*, his wife's daughter. He was a very considerable man, of a generous temper and undaunted courage. He was eminent in personal holiness; a strict observer of the Sabbath; and a laborious catechist in his family; to whom he constantly expounded the scripture morning and evening. In the latter part of his life, he did his Master's work in great pain: and, by a scorbutic dropsy, ended his pilgrimage at *St. Ives*, Oct. 16, 1690, in the 71st year of his age.

WISBEACH, [V.] Mr. *John Sheldreck*. Either he or his brother Mr. *Wm. S.* (ejected at *Repham* in *Norfolk*) published Popery a great Enemy to Truth, and no Friend to Peace.

—— Mr. *Binshul*. The place of his ejection is not known.

Mr. *John Nye*, of *Settingham*, afterwards conformed, and had the living of *Quendon* in *Essex*, where he lived and died in good repute.

## MINISTERS Ejected or Silenced

I N

C H E S H I R E.

A C T O N, [V.] Mr. *Edward Burgal*. Before the war he was schoolmaster at *Banbury*, and afterwards vicar of *Acton* 16 years, where he was eminently useful. In the time of the war and afterwards, he kept an exact account of all the remarkable occurrences of Providence in that part of the country, with devout reflections upon them. He was much molested by the Quakers. The very day he preached his  
farewel

farewel sermon on 2 *Cor.* xiii. 11. some of them came into the church and gave him disturbance. He was a devout man, a laborious faithful preacher, and generally well spoken of. He not only bore the mean condition he was reduced to after his ejection with great patience, but justified his Non-conformity in a very solemn manner on his death-bed, when many devout expressions dropped from him. He had *Rom.* viii. read to him; and when he heard those words, 'There is no condemnation to them that are in Christ Jesus,' he cried out, "Then there is none for me." When his end drew near, he made a large and comfortable confession of his faith in Christ, telling standers by, "That he had made his peace with God, had abundance of inward comfort, and was glad to think his time here was but short;" adding, "I doubt not but it will go well with me; the Lord hath dealt very favourably with me, and suffered me to live to a great age; and now I can chearfully leave the world and die." When one present repeated these words, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth is laid up for me a crown of righteousness,' he said, "I do verily believe it is laid up for me; and I bless my gracious God, I verily believe I shall behold the face of my God in his glorious kingdom quickly." He expired praying for others, *Dec.* 8, 1665.

W O R K S. The perfect Way to die in Peace; a Sermon at the Dedication of the Free-School at *Alton*.—He left a MS. called, Providence improved; being Remarks taken from his Diary.

ASHTON upon *Mersey*. Mr. *Ford*.

ASTBURY, [R. S.] Mr. *George Moxon*. Of *Camb.* A native of *Yorkshire*, near *Wakefield*. He was a good Lyric poet, and could imitate *Horace* so exactly as not easily to be distinguished. He was chaplain to Sir *Wm. Brereton* in this county. Afterwards he preached at *St. Helen's* chapel, near *Warrington* in *Lancashire*, where he met with much trouble from Dr. *Bridgman*, Bp. of *Chester*, for his Nonconformity to the ceremonies. He staid there till about 1637, when a citation for him being hung upon the chapel door, he rode away in disguise for *Bristol*, where he took shipping for *New-England*; and upon his arrival there became pastor to the church at *Springfield*. He returned to *Old-England* in the year 1653, and became pastor to a congregational church at *Asbury*. Both Mr. *John Machin* and he lived in the parsonage-house with their families,

families, and preached on the Lord's-day alternately. When it was Mr. *Machin's* turn to preach at home, Mr. *Moxon* preached at *Rushton*, on the edge of the moorland parts of *Staffordshire*. He continued at *Astbury* till 1660, when the old incumbent returned to possession. Then Mr. *Machin* removed to *Whitley*, and Mr. *Moxon* preached at *Rushton*, till *August*, 1662. After 2 or 3 removes he lived in *Congleton* in 1667, and continued his pastoral relation to his people, preaching privately, as he had opportunity, in his own house and elsewhere, till 1672; and then he got a licence for his house in *Congleton*, and preached openly as long as the licences were in force, and some time after, till he was disabled by age and the palsy. He was a man of a blameless conversation, and a peaceable spirit. He was very useful to persons under spiritual trouble. He died *Sept.* 15, 1687, aged 85. His fun. serm. was preached by Mr. *Eliezer Birch*, in the new meeting-house in *Congleton*; which was the first sermon that was preached there.

BACKFORD, [V.] Mr. *John Willson*, of *Bräzen-Nose Col. Oxf.* His living was made pretty considerable by an augmentation, which was in those times allowed to divers persons who, upon testimonials and trial, were judged men of parts and piety. He submitted to the test, and was approved. Some time after his ejection; he took an house in *Chester*, and settled there; where he had as large meetings as the severity of the times and prudence would permit. When liberty was granted; he preached in a gentlewoman's house, and had a crowded congregation. He was a judicious profitable preacher. The matter of his discourses was solid and searching; the dress neither negligent nor affected, neither slovenly nor gaudy, but grave and decent; such as well became the matter. He was a zealous contender for the purity of God's worship, as his printed works, and his last will, sufficiently testify. Being confined to a warm room all day, and forced frequently for his security to go out at unseasonable times of the night in cold weather, brought a tenderness upon him, which issued in a settled cold and cough, which took him away in the midst of his days. He died at *Chester* about 1672. He was a man of great worth, and a good scholar; which cannot but be owned by such as will peruse his writings, tho' they may not relish the strictness of his principles. The author of the *Friendly Debate* confuted his *Nehushtan*, by causing its author to be persuianted up to the council, rather than



by any thing of moment he hath printed against it. His son died pastor of a congregation of Dissenters at *Warwick*. See Mr. *M. Henry's* Life, p. 49.

WORKS. The Vanity of Human Inventions ; in an Exercit. on the Ceremonies.—*Cultus Evangelicus* ; or a Discourse of the Spirituality of New Testament Worship.—An Apology for the Peoples Judgment of private Discretion.—*Nebuchstian* ; or a sober and peaceable Discourse concerning the abolishing of Things abused to Superstition and Idolatry.

BARTHOMLEY, [R.] Mr. *Smith*.

BUDWORTH, [V.] Mr. *Leveley*.

BURTON, [C.] Mr. *Hugh Bethel*, M. A. of *Magd.* and Fellow of *Christ's Col. Camb.* He was of a good family, and very much a gentleman in his behaviour. A very pious person, and a profitable preacher.

CHELFORD. Mr. *Hugh Henshaw*.

City of CHESTER. *St. Michael's*. Mr. *William Cook* : brought up under the famous Mr. *John Ball*. In his family there was a remarkable instance of a gracious covenant made, and made good, from parents to children, for several generations. He had great natural powers, a quick apprehension, and a strong memory. He was studious to a prodigy ; and his proficiency, in whatever he applied his mind to, was astonishing. His skill in the oriental languages procured him respect from the learned Bp. *Walton*. Sir *J. Burgoyne* was his great friend and patron, and first helped him into the work of the ministry, which he began at *Wroxal* in *Warwickshire* ; from whence, by the advice of the *London* ministers, he was removed to *Ashby de la Zouche* in *Leicestershire*. He was ejected there for refusing the engagement ; and afterwards settled in this city ; where he was an useful minister, till he was outed by the act of uniformity. He was a zealous royalist, and thought it his duty to join with Sir *G. Booth* (afterwards Lord *Delamere*) when he made an attempt to bring in the king, in 1659, and persuaded the citizens of *Chester* to deliver their city to him : for which he was brought up prisoner to *London*, and long confined in *Lambeth-house* ; and had not the times turned, he had been tried for his life. But all this would not procure his liberty to preach the gospel of Christ, without strict conformity. Nay, quickly after his being silenced, he was committed to the common jail of *Chester* for preaching

in his own house, by the mayor, at the instigation of the then Bp. *Hall*. But he strictly adhered to his principles in all the turns of the times; suffering with great patience and meekness, and continued to his death in a pastoral relation to a society of many eminent christians in that city; tho', during the heat of the 5 mile act, he was forced to withdraw to *Puddington* in *Wirral*, where (as in *Chester* till K. *Charles's* indulgence) he constantly attended on the public ministry; and preached in the intervals. He would sometimes say to his friends, in that retirement, "he thought what little peace and quietness there was in this world, God's people enjoyed it in their corners." He was one of the primitive stamp; a man of a most godly, mortified life, and unwearied labour; who could go in mean cloathing, live on little, travel on foot, trampling on this world as dirt; who would preach and pray almost all the week, as he had opportunity, in season and out of season. He was very indefatigable in his ministerial labours, in which he never sought any one's assistance. While he had liberty, he constantly kept a public fast in his congregation every month; as he did also a private fast in his own closet and family every week. He usually set apart one afternoon every week to visit the families of his congregation, to catechize their children and servants, and discourse with them personally about their souls. His visits were short, but edifying. He managed them as one who was a great husband of his time, and seldom parted without prayer. He governed his family with great strictness and prudence. Every morning, in his family-worship, after he had briefly implored the divine assistance, a psalm was sung; then a chapter in the Old Testament in the morning, and one in the New in the evening, was read, which he expounded; pointing out the several parts of which it consisted; then giving an account of the substance of it in as few words as possible; then explaining the chief difficulties that occurred; concluding with useful instructions. Then he spent a quarter of an hour in prayer and praise, usually improving much of the chapter that was read, as matter for both. He was an extraordinary person for all the parts of prayer; but commonly abounded in the confession of sin, in admiring all the divine excellencies, and in praising God for all his benefits. On all occasions he was importunate for the church of God, and that the kingdom of Christ might be enlarged. His regard to justice was uncommonly exact and tender; and his charity, considering his cir-

cumstances, (which were not affluent) was stupendous. Having no child of his own, he freely took into his family 3 or 4 poor children, whom he boarded and clothed at his own charge, and instructed in human literature and religion. These and his servants he catechized twice a week, explaining every thing with a peculiar easiness. When he could no longer attend on his public ministry, he performed most parts of it in his family, with the same care and diligence he was accustomed to use in public, tho' there was not one other person present. He was a strict conscientious observer of the Lord's-day. His family constantly had their work done by 4 or 5 o'clock on *Saturday* afternoon. He then spent an hour and half in explaining scripture, and in prayers. After this, all retired to their apartments, to learn their catechism, or for devotion. At 8 they supped, and then he dismissed his family according to every day's custom. He was always up early on the Lord's-day. Every one read a chapter in the morning, and he spent an hour and half in expounding and prayer. Then he and his family went to public worship, and upon their return, (after his being silenced) he prayed and repeated the sermon, and then preached and prayed, as he was wont to do in public. After dinner he went to church, and at his return, performed the same he had done betwixt sermons. After supper, every one of his family gave an account of what they could remember, and he concluded the day with singing a psalm, and with solemn prayer and praise. He went thro' all this labour with unaccountable vigour, cheerfulness and fervour of spirit. He was a great follower of peace; civil, courteous and obliging, but a stranger to that ceremoniousness which is become so fashionable. He was very free in reproving his relations and all his acquaintance, as occasion required. He was mightily concerned, when he heard of the prosperity of any of them, that they might be provided against the temptations of their condition; and was an earnest intercessor for the afflicted. His abstinence and self-denial, his strict watch over himself, and regard to divine providence in all instances, were very uncommon: and so was his humility. He fortified himself, to a strange degree, against every thing he could suspect might have so much as a tendency to tempt him even to a moderate conceit of himself.—Tho' he was not free to join in the Common-prayer, and bore his testimony against prelacy and the ceremonies with zeal, he managed his dissent from the established church with great candour and christian



christian moderation, and sometimes keenly reprov'd such as reflected on a conformist, tho' the matter might be true. And his great piety, integrity and charity, recommended him to the respect of many that differed from him. He was a great scholar, and a hard student to the last. So far was he from entangling himself in the affairs of this life, that he knew not what he had, save the bread which he eat: nor was he very conversible about worldly matters; but in discourse of the things of God, none more free and affable. He lived and died a great example of close walking with God, and a heavenly conversation. Mr. *S. Bold*, who was brought up under him from his childhood, (in a tract dedicated to his widow) says, "he was the greatest instance of an indefatigable, faithful minister, and practical believer, that he was ever acquainted with." When he lay on his death-bed, an aged friend of his asking him, if he had not comfort in reflection upon his labours in the work of God, he presently replied, "I have nothing to boast of." He finished his course with joy, *July 4, 1684*, aged 72. Tho' for some time before he died, such was the heat of the persecution, that he durst not shew his face in the city, many considerable persons were very forward to do him honour at his death.

WORKS. An Answer to a Book entit. *The Vanity of childish Baptism*.—The Font uncovered for Baptism; an Answer to the Challenges of the Baptists at *Stafford*.

The Great Church. *Thomas Harrison, D. D.* Born at *Kingston upon Hull*, and brought up in *New-England*. He was a celebrated preacher in *London*, where he succeeded Dr. *Goodwin* at *St. Dunstan's* in the *East*. After he left the city, (the reason of which doth not appear) he lived for some time at *Brombro-Hall* in *Wirral*, where he preached constantly; and afterwards went to *Dublin*, with *Harry Cromwel*, when he was sent to *Ireland* as lord lieutenant. He lived in his family with great respect, and was for several years preacher at *Christ-Church* with universal applause. He continued there till the turn of the times, and then came back into *England*, and fixed in *Chester*, where he had a large and attentive auditory. Here he was silenced by the act of uniformity; upon which he returned to *Dublin*, where he exercised his ministry in private, having a flourishing congregation, and many persons of quality for his constant auditors. He was extremely popular, and this stirred up much envy. He was a most agreeable preacher, and had a peculiar way of insinuating himself into



the affections of his hearers; and yet used to write all that he delivered: but he afterwards took a great deal of pains to impress upon his mind what he had written, that he might deliver it without using his notes. He had also an extraordinary gift in prayer; such a fluency, and such flights of spiritual rhetoric, suited to all occasions and circumstances, as excited the admiration of all that knew him.—He was a complete gentleman, much courted for his conversation: free with the meanest, and yet fit company for the greatest persons. Lord *Thomund* (who had no great respect for ecclesiastics of any sort) expressed a singular value for him, and an high opinion of his abilities. He often used to say, that he had rather hear Dr. *Harrison* say grace over an egg, than hear the bishops pray and preach.—He was congregational in his judgment; and tho' his people were universally of another stamp, yet he managed all matters with that discretion, temper and moderation, that there never was the least clashing or danger of a faction. When he died, the whole city of *Dublin* seemed to lament the loss of him, and there was a general mourning. His funeral was attended by persons of all ranks. The sermon was preached by Mr. (afterwards Dr.) *Daniel Williams*, then pastor of another congregation in that city.

WORKS. *Topica Sacra*; or Spiritual Pleadings.—Old *Jacob's* Account cast up: a Fun. Sermon for Lady *Sus. Reynolds*, on Gen. xlvii. 9. He left behind him many MSS. and among the rest, a System of Divinity, in a large fol. vol.

*St. John's.* Mr. *Peter Lee*. After his ejection he lived a Nonconformist at *Knutsford*, but thro' bodily indisposition, was not capable of constant work. Mr. *Tong*, in his life of Mr. *M. Henry*, speaks of him as living among the Dissenters in that town about the year 1686, and says, “He was a gentleman by birth, an humble upright person, and a good scholar.”

*St. Peter's.* Mr. *John Glendal*.

CHURCH-HOLM, or HOLM-CHAPEL, Mr. *John Ravenshaw*. He was a hard student, a good scholar, an useful preacher, and an excellent Christian. He had a turn for poetry, but greater skill in preaching. Besides a good judgment, he was remarkable for his diligence and piety. He gave himself to ‘reading, meditation, and prayer.’ He died in *London* of the *miserere*, or iliac passion, which he endured till his death with admirable patience.

CHURCH MINSHAL. Mr. *Higginson*.

CONGLETON. Mr. *Thomas Brook*. It is said that he read the Common Prayer till he read all the people out of the church; and then thought it was high time to forbear. His enemies used to call him *Bawling Brook*; but he was really an humble good man, a great adversary to pride, and no mean scholar, of which some manuscripts of his give full proof. It was as true of him as of *Knox*, that he never feared the face of man. His reproofs, tho' sometimes blunt, were always levelled against sin; and often ingenious, keen, and convictive. He took great pains to serve his master. He expounded in the public chapel in *Congleton* on the Lord's-day morning by six o'clock. He expounded, prayed, and preached, both forenoon and afternoon, and repeated in public in the evening. He preached also on the *Tuesdays* and *Fridays*. In 1660 he was turned out of *Congleton*, and preached for some time at *Marton Chappel*. By the favour of the old incumbent, Mr. *Hutchinson*, he preached his last public sermon in *Astbury* church, on Aug. 24, 1662. He was of an infirm body in his latter days, and preached in much pain. He was buried Aug. 31, 1664, aged 72.

DARESBURY. Mr. *Robert Eaton*, who lived afterwards in *Manchester* and preached to a people within a few miles of it.

DODDLESTON, [R.] Mr. *Baker*.

GOSWORTH, [R.] Mr. *Thomas Edge*. He was first minister of *Goostree*, and from thence was translated to this place, upon the removal of Mr. *Newcome* to *Manchester*. After his ejection he lived at *Chelford*. In 1672 he preached at a meeting-house that was fitted up for him at *Withington*. He had a very numerous auditory; no meeting in the country was more crowded. Even such as shewed little love to seriousness esteemed him an excellent preacher. Afterwards he preached more privately, in the neighbourhood of *Chelford*, and other parts of *Cheshire* and *Staffordshire*. The times and places of his meeting were ordered with great prudence, for which indeed he was eminent. He commonly gathered people together before their neighbours were out of their beds, and broke up a little before the public. In the afternoon he usually heard the public minister at *Chelford*. He continued this course till 1678, in which year he died. He preached to the very last Lord's-day of his life, and rose on the day of his decease as usual; finding himself ill he lay down on his bed,

and called for his will, which lay ready drawn : he sealed it, and died soon after. He had for a good while been preaching his own funeral sermon, from 2 *Cor.* v. 1, 2, 3. He was an excellent preacher, and a kind and fast friend ; very fit to give advice, either for soul or body, and very affable to younger ministers. His sermons were close and methodical, full of sound argument and apt similitudes, and delivered with much zeal. He was a great textuary, and a very good expolitor. His prayers were fervent, and his expressions taking, copious, and fluent. He was useful to many, and his loss was much lamented.

GOOSTRY. Mr. *John Buckley*.

\* HARGRAVE. Mr. *Samuel Slater*. Turned out before from *Crisfleton* ; where, in 1655, he succeeded Mr. *Marston*.

West KIRKBY in *Wirral*, [R.] Mr. *John Cartwright*. He was presented to this living in 1654. After his ejection he was chaplain to the pious lady *Wilbram* at *Woodhey*. He died *Feb.* 17, 1688. He was a man of an excellent, sedate, serious spirit, and a very judicious solid preacher.

MACCLESFIELD. Mr. *James Bradshaw*. Born in *Darcy Leaver*, of a considerable family. His father had three sons, whom he trained up in *Oxon*, to the 3 learned professions, of law, divinity, and physic. This (who was the second) was the divine. He was for some time minister at *Wigan* in *Lancashire*, and lived in the parsonage ; but Mr. *Hotham* obtaining it, he was called to *Macclesfield*, where the act of uniformity silenced him. He then lived in his own house at *Darcy Leaver*, and obtained leave for a while to preach at *Haughton* chapel in *Dean* parish ; and afterwards at *Bradshaw* chapel, by the connivance of Mr. *Bradshaw* of *Bradshaw-Hall*, reading some of the prayers, without ever subscribing. He was a man of incomparable abilities, ready elocution, solid learning, a very good preacher, a ready disputant, and every way well accomplished for the ministry. He died in 1683, aged 73.

MALPAS, [R.] Mr. *George Manwaring*. Born at *Wrenbury*, and supported at the university by Mr. *Cotton* of *Cumbermere*, where he had the reputation of a good scholar. He was first chaplain to Sir *Henry Delves*, afterwards rector of *Baddely*, and chaplain to Sir *T. Manwaring*. After the wars he was removed to *Malpas*, whence he was ejected at the Restoration. He was eminent for expounding scripture. His conversation

was



was exemplary, especially for plainness, integrity, and charity. He constantly gave all the milk which his dairy yielded, on the Lord's-day, to the poor. Mr. *P. Henry* says, "that the restraint he lay under in his latter days was his great grief; his tears, when he might sow no more, watering what he had before sown." He died in a good old age, *March 14, 1670.*

MARBURY. Mr. *Bruce*. He was a lively affectionate preacher, and of an unblameable conversation. He took abundance of pains in catechizing publicly, and in repeating sermons at his own house every Lord's-day in the evening, and was much lamented when he was ejected. His parishioners were kind to him upon his removal, and there was sufficient occasion for it; for he had a wife and several small children, and but little to subsist on. Upon his leaving *Marbury*, he retired to *London*, and preached to a pretty numerous auditory at his own house in *George-yard* near *Smithfield*: and afterwards he preached frequently at *Islington*. He was for some time chaplain to Sir *Anthony Irby*, but at length went into *Scotland*, which was his native country. What became of him afterwards is uncertain.

MARPLE. Mr. *John Jones*. Born in *Wales*. He officiated for some time in his younger years at *Tarperly* church, in the way of the church of *England*; but being afterwards dissatisfied with it, he was invited by two pious gentlewomen, Mrs. *Jane* and Mrs. *Mary Done*, to reside with them at *Utkinton-Hall*, as their chaplain. Upon their removal to *Harden*, he went with them. Being earnestly importuned by the inhabitants of the township of *Marple* to labour fixedly among them in their chapel, he accepted the invitation, lived in the neighbourhood, preached every Lord's-day, catechized young persons in public, and administered the sacraments. He had a vast auditory, and his ministry was attended with great success. He brought several, who had been guilty of scandalous enormities, publicly to acknowledge their faults, and profess their repentance. After some years thus spent, he was forced to desist from preaching there, even before the Restoration. He afterwards made several removes to chapels in that neighbourhood; and tho' he was always content with a mean allowance from his people, and given to hospitality, and bountiful to the needy, his estate manifestly increased. The last chapel he laboured at was *Mellor*, on the borders of *Derbyshire*, out of which, in 1660, he was excluded by some leading gentlemen,



tleman, upon a groundless pretence of his being not well affected to kingly government. In following years he preached privately in his own house, which he enlarged for the better convenience of those that were inclined to attend his ministry there. He met with much opposition, and received no little damage from his enemies, on account of his Nonconformity. He was seized and imprisoned for some time in *Chester*, and his house was rifled under the pretence of seeking for arms, and some goods were actually taken away, tho' he had not been guilty of any disloyalty. Being called to preach at *Manchester*, on the Lord's-day he was suddenly taken ill, and was not without difficulty brought to his own house. He gave serious advice to his friends and visitors, as his acute pains would allow him, and finished his course in *Aug.* 1671, in the 72d year of his age. He had a considerable share of learning and ministerial abilities. In his will he devised 8*l.* *per annum*, out of the profits of his lands in *Marple*, for the maintenance of two poor boys in *Tarperly* town, (to be chosen by the overseers of the poor for the time being) 3 years at school; ordering that the same sum should in the 4th year be employed towards the procuring them some suitable trades; and that, if his son died without lawful issue, this sum should be appropriated to these uses for ever.—He was an affectionate preacher, and a zealous promoter of family worship. He would pray admirably upon special occasions. He was a great opposer of the Quakers, and undertook, with some other ministers, to dispute with them publicly, and did so before vast numbers of people. The dispute was managed closely and calmly, and had good effects. He was a bold reprove of sin, tho' in case of some offenders he could easily foresee, what he experienced afterwards, that it would turn to his outward prejudice.—He was of the congregational persuasion, of a catholic spirit, and for holding communion with all that agreed in the main points of Christianity, tho' they had different sentiments about lesser matters. He told some of his friends, who were for separating from their brethren that were not altogether of their principles, That for his part he would be one with every body that was one with Christ. He had a son bred up to the ministry, and fixed in *Chadkirk* near *Marple*, where he exercised his ministry with good encouragement.

MOBBERLEY. Mr. *Robert Barton*.

MOTTSHAM [C.] Mr. *Francis Shelmodine*.

NESTON.

NESTON, [V.] Mr. *Samuel Marsden*, eldest son of Mr. *Ralph Marsden*, who died *June 30, 1648*. The other 3 sons are mentioned elsewhere. This Mr. *S. M.* went into *Ireland* after his ejection, and died there in 1677.

NORBURY. Mr. *John Jollie*. Of *Trin. Col. Dublin*. Brother to Mr. *T. Jollie*, of *Altham* in *Lancashire*, assistant for a while to Mr. *Angier* of *Denton*. Going to preach one Lord's-day in the chapel at *Norbury*, after the act of *uniformity* had taken place, he found the doors locked. The people being unwilling to lose the opportunity, opened them, and he preached as usual. This made a mighty noise, and some neighbouring gentlemen were so officious as to acquaint the king and council with the matter, aggravating the business, as if the chapel doors had been broken. Whereupon a pursuivant was sent down, who brought up Mr. *Jollie*. Being before the king and council, the question was, "Whether *Norbury* chapel, which was an inconsiderable building, in a field near *Norbury-Hall*, was a consecrated place?" Mr. *Jollie* denied that it was, and Sir *P. Leicester's Hist. Antiq.* were brought to decide the question. The earl of *Shaftesbury*, upon lord *Delamere's* letter, procured him his discharge. He was not for the Common Prayer and ceremonies, but much approved the *Scotch* presbytery. He used to say, a Christian's greatest danger lay in lawful things. He was a man much in praising God, and frequent in ejaculations. He would often with thankfulness take notice of the goodness of God in providing for him who had so little. He was a man of a fertile genius, of a resolute spirit, and remarkable for spiritual-mindedness, and hearty designs for God. He died *June 16, 1682*, little more than 40 years of age; leaving behind him several children, one of whom succeeded him in the ministry.

Upper PEOVER. Mr. *Robert Norbury*. He was a serious humble man, blameless in conversation, and acceptable in his ministry. He was educated in the college of *Dublin*, of which he was made Fellow. He was ordained by some *Dublin* ministers, and while he was in the college, preached in a place near *Dublin* to the great satisfaction of his auditors. But alterations being made in the kingdom and college, he was obliged to leave his place and fellowship, and return to his friends in *Cheshire*; where he preached in divers places, and particularly at *Upper Peover*, before *Barth.-day, 62*. He went  
after-

afterwards to *Ireland*, with a design quickly to return, but breaking a vein and vomiting blood, he fell into a consumption, which quickly carried him off. He died with great peace and comfort, and satisfying hope of a better life.

\* **POULFORD**, [Q. *Poulton*.] Mr. *Randal Guest*.

**ROTHERSTON**, [V.] Mr. *Adam Martendale*. After his ejection he was chaplain to the old Lord *Delamere*. He was a great mathematician; and appears to have been a judicious divine. He instructed youths in mathematical learning at *Warrington*, and afterwards boarded young gentlemen at *Dunham* in *Cheshire*, and taught them arithmetic, geometry, astronomy, &c.

**WORKS**. Country Survey-Book.—Twelve Problems about Interest, printed in the *Philosophical Collections*.—Two Almanacks, esteemed by several Members of the *Royal Society*.—Truth and Peace promoted; relating to the *Arminian* Controversy.—Divinity Knots unloosed.

**SANDBACH**, [V. S.] Mr. *Joseph Cope*. Ejected here upon the old sequestered minister's coming in, tho' he allowed him 70*l.* per ann. before. He preached afterwards, at *Eccleshal* and *Bartomley*, for the old incumbent that was to come in there, Mr. *Zach. Cawdrey*, a worthy moderate conformist: and afterwards at *Biddulph* in *Staffordshire*, thro' the favour of old Sir *John Bowyer*, till the church-doors were shut upon him. He did much good as an itinerant preacher in *Cheshire*, *Shropshire* and *Staffordshire*, for many years. Soon after the Revolution, he fixed in the public chapel at *Haslington*, by the consent of the gentleman to whom it belonged, and kept up a very considerable congregation in it as long as he lived, which was to his 83d year; and thro' God's goodness, he enjoyed a wonderful vigour of body and vivacity of spirit to the last, so that he could travel and preach with his usual ease. He preached twice, and it was thought with more than ordinary liveliness, the Lord's-day before he died, which was in *August*, 1694. The first Lord's-day after his death, the minister of *Bartomley*, (in which parish *Haslington* is) Dr. *Egerton*, who had kindly connived at Mr. *Cope's* having the chapel while he lived, took possession of it himself; but was so obliging as to permit Mr. *Mat. Henry* to preach his funeral sermon there the week after, the old gentleman having desired it.



SHOCKLOCK. Mr. *John Griffith*. Afterwards a nonconforming-minister in *Shropshire*.

TARVIN, [V.] Mr. *Sabbath Clark*. He had been minister of this parish for near 60 years. He carried *Puritanism* in his very name, by which his good father intended he should bear the memorial of God's holy day. This was what some in those times affected. For this they have sufficiently suffered from profane wits, and this worthy person did so in particular. Yet his name was not a greater offence to such than his holy life. He was a very grave person, exceedingly beloved by that phoenix of his age, Mr. *John Bruen* of *Stapleford*, who brought him to this place, where he was the spiritual father of many; and the natural father of two excellent preachers. He died within a year or two after his being silenced, blessing God that he had lived to bear his testimony to Nonconformity. He preached and printed Mr. *Bruen's* fun. serm. at *Tarvin*, 1625.

THORNTON in the Moor, [R.] Mr. *Samuel Fisher*, M. A. Some time of *Withington*, and afterwards of *Shrewsbury*: turned out with Mr. *Blake*, for not taking the engagement against the king and house of lords; and was afterwards rector of *Thornton*, whence he was cast out and silenced. He was an ancient divine, an able preacher, and of a godly life. He lived many years at *Birmingham*, and died there.

WORKS. Spiritual Submission, in two fun. sermons; one for Mrs. *Holgate*, the other for Mrs. *Baker*.—A Fast Sermon on January 30.

THURSTANTON, [R. 35*l.* 13*s.* 6*d.*] Mr. *Watts*.

TILSTON, [R.] Mr. *Bonniman*.

WALLOSEE, [or *Wallazee*, R.] Mr. *John Harvie*, M. A. who was afterwards pastor of a dissenting congregation in *Chester*. He was ordained by Bp. *Worth* in *London*, 1660, and died Nov. 28, 1699. [It appears from the life of Mr. *Mat. Henry*, that they lived upon good terms as fellow-labourers in the same city. Mr. *Harvie* died of a very short illness, and the night before, expressed to Mr. *Henry*, after he had prayed with him, his inward peace and comfort in the views of eternity.] He brought up a son to the ministry among the Dissenters, in whose ordination at *Warrington* Mr. *Henry* assisted.

WAVER-



WAVERTON, [R.] - Mr. *John Marygold*.

WHITLEY. Mr. *John Machin*, of *Jesus Col. Camb.* Born at *Seabridge* in *Staffordshire*, Oct. 2; 1624. [He spent his youth in vanity and sin. At about 21 years of age he went to the university; without any view to the ministry, or to a continuance there. But it pleased God, on his first going thither, to effect a gracious change in him, chiefly by the preaching of Dr. *Hill*; and that of Dr. *Arrowsmith* was much to his comfort and edification. No sooner did he find this blessed change in his heart than his friends found it by his letters; by which, together with his exemplary conversation afterwards, he was the means of converting his three sisters, and there was room to hope, both his parents. While at *Camb.* he was seized with a dangerous illness, which was the means of exciting good resolutions for the diligent serving of God, in case of his recovery, which, by divine grace, he faithfully performed. He set up a meeting of some scholars for religious purposes, which continued in the college several years after his departure, to the spiritual advantage of many. He was not disposed to settle at first, but went to his friends, and preached occasionally at various places, and his success was great. He was very useful in calling off people's attention from controversies in church and state, and engaging it about the main things of religion.] In 1649 he was ordained at *Whitchurch* in *Shropshire*. In 1650 he settled at *Ashburn* in *Derbyshire*; where for two years he was a laborious preacher, and exceeding useful; not confining his concern to that particular town, but making frequent excursions into the *Moorlands*, and other dark corners in *Staffordshire*, where his occasional labours were exceeding useful to many souls. From thence he was called to *Atherston* in *Warwickshire*, where he spent a year in a lecturer's place, and had many converts. [When the time came that he should have commenced M. A. he waved it, thinking he could expend his money in a better way than in purchasing an honorary degree. In 1654 he removed to *Astbury* in this county, where he continued several years. Among many instances of his fervent desire of the good of souls, this was one, That he set up a monthly lecture, to be preached by the most eminent ministers, in several large neighbouring towns, v. g. *Newcastle*, *Leek*, *Uttoxeter*, *Litchfield*, *Tamworth*, *Walsal*, *Wolverhampton*, *Pentridge*, *Stafford*, *Eccleshall*, *Stone* and *Muckleston*: which he supported at his own charge; and for the perpetuity of

of it he had settled a yearly income in his will : but living to see such times as would not bear it, he laid aside the design. By the coming of another incumbent to *Asbury*, he was at liberty every other Lord's-day, and used to preach abroad in the county, where he thought his help most needful. In 1661 he removed to *Whitley*, where he was silenced in 1662. And hardly any one bore his ejection with less reflection upon superiors, or with more grief for so sad a dispensation. He continued in the place of his ejection, labouring for the advantage of the people's souls with all his strength, and God made him a great blessing to all the country round. [It was a common custom with him when he had been preaching, to get as many as he could to the house where he lodged, and there repeat the substance of his discourse, and in conversation further press the truths he had been delivering.] Providence so ordered it, that the neighbouring gentry, being convinced of his integrity and innocence, and the peaceableness of his spirit, gave him no molestation. Several of his old neighbours going to see him, he dropped these words : " Ah my friends, I never lived since I died." His death happening soon after, viz. *Sept.* 6, 1664, made them conclude that his being silenced broke his heart. He was not above 40 years of age.

He was eminent for holiness and an heavenly mind. A hard student, and an indefatigable preacher. Of great humility; and very strict in his watch. His heart and head were wholly taken up with the great and necessary points of religion, in which all true Christians agree. Making the substance of religion his business, he never had leisure to trouble himself with controverted points, nor would he put his soul out of tune with such things as had caused jarings and discord among Christians. Few were more successful in their ministerial labours. [He had a singular faculty in introducing pious conversation, particularly with strangers whom he occasionally met with; to many of whom he was by this means eminently useful. The following is one remarkable instance among others : Going one morning to a lecture, he met with some young men who were taking their cocks to a cock-fighting. He said to one of them, " Friend, our Lord and Master Jesus Christ did not come into the world to set up such sports as these." This and some further discourse stuck like an arrow in his side, and he could have no rest till he learned who this minister was; on which he sought his further acquaintance, which was the means of his thorough conversion.] A  
pious

pious divine, (afterwards a dignitary in the church of *England*) said of him, "I am so well satisfied, as to his extraordinary piety in general, that I wish my everlasting portion may be with him. I never knew one more public-spirited, more sensible of mens spiritual necessities, and more ready (to his ability) to supply them: more zealous for God's glory, more delighted, incessant, importunate, and successful in prayer, and more thankfully sensible of the returns thereof; than this holy person was; of whom this degenerate world was not worthy; and therefore, having been abundant in the work of the Lord, God hath satisfied him with never-ending experiences, that his *labour* (from which he now rests) *shall not be in vain in the Lord*." (See a further account of this good man in the last vol. of *Clark's Lives*.)

\* WINSLOW, [Q. *Wintley*, R.] Mr. *John Brereton*.

WOODCHURCH, [R. S.] Mr. *Samuel Grafty*.

Mr. *John Gartside*, was preaching somewhere in *Derbyshire* when the uniformity-act took place; but was best known in this county, where he lived most of his days afterwards. He was an humble, plain, methodical, warm and lively preacher, and a great sufferer for Nonconformity. He was pulled out of the pulpit in *Borsley* chapel, by Sir *Jeffrey Shakerly*, in 1669; and the next day was carried to *Chester*, where he suffered imprisonment according to law. Another time he was taken up in *Derbyshire*, for the same crime of preaching, and carried to *Derby*. He was bold in hazarding himself to preach the gospel, and feared no dangers. He was a good old minister, who lived and died near *Macclesfield*, and was greatly esteemed by all that knew him, and especially by the good people of *Chester*, to whom he used to preach very privately in the times of persecution. He was a person of uncommon learning and judgment, and gifts in preaching and prayer, and of great humility, simplicity, and godly sincerity. He affected a great plainness in his garb and way of living, beneath what his friends thought was due to his station as a minister: but he was contented and best pleased with it. When he found his end drew near, he declared, he hoped he had done something for God, which through Christ would find acceptance; and he blessed God he was not afraid to die. A son of his was ordained to the ministry at *Knutsford*, May 7, 1707.



The following persons afterwards conformed. Mr. *Wright* of *Eoston*; Mr. *Sam. Edgly* of *Thornton*; Mr. *Robert Hunter* of *Knottesford*; who died at *Liverpool*; Mr. *Edwards* of *Christleton*, who afterwards fixed in *Oswestry*; Mr. *Hassel* of *Harslynton*; Mr. *Matthew Jenkyns*, ejected from *Shotwick* in this county in 62, as he had been before from *Gressford* in *Denbighshire* in 60, and died at *Wirral*; Mr. *Burroughs* of *Harthil*, who conformed at *Baddeley*; Mr. *Colly* at *Churton-beath Chapel*. Several of these were brought in by Bp. *Wilkins's* soft interpretation of the terms of conformity.—Mr. *Dunstan* of *Northerden* did not conform.

## MINISTERS Ejected or Silenced

I N

C O R N W A L.

**S**T. ANTHONY, [V. 401.] Mr. *John Cowbridge*. He was chaplain some years to Mr. *Boscawen*. He was accused of treason, because, upon a certain occasion, he mentioned the *Subject* before the [Sovereign.]

**BLISLAND**, [R.] Mr. *Charles Morton*, M. A. of *Wadham Coll. Oxf.* He was grandson by his mother's side to Mr. *Kestle* of *Pendavy*, in this county, and born in his house about the year 1626. His father was Mr. *Nicholas Morton*, who was forced to quit the very same rectory for Nonconformity in the reign of K. *Charles I.* after which he came to be minister of *St. Mary Overy's* in *Southwark*, where he died. He descended from an antient family at *Morton* in *Nottinghamshire*, the seat of *T. Morton*, secretary to K. *Edward III.* Mr. *C. Morton* was his eldest son; and he had two more, who were also ministers. At about 14 his grandfather sent him to *Oxford*, where he was very studious, and at the same time zealous for the rites and ceremonies of the church of *England*, after the example of his grandfather, who was a great royalist. When the civil wars came on, he was much surprised to find that they who were most debauched generally sided with the king, against the more virtuous part of the nation, who ge-



nerally affected the parliament's side; and thence began to apply himself seriously to the controversy between the *prelatist* and the *puritan*. After mature deliberation he determined to fall in with the latter. While he was Fellow of the college, he was extremely valued by Dr. *Wilkins*, the Warden, on the account of his mathematical genius. He began his ministry in this place, and here he lived as a Conformist several years. After his ejection by the *act of uniformity* he lived in a small tenement of his own, in the parish of *St. Ives*, and preached privately to a few people of a neighbouring village till the fire of *London*. Having sustained great loss by that, he removed thither to take care of his affairs, when several of his friends prevailed with him to undertake the teaching of academical learning, for which he was extraordinarily well qualified. With this view he fixed at *Newington-Green*, where he had many pupils who were very useful both in church and state. Some scores of young ministers were educated by him, as well as many other good scholars. He had indeed a peculiar talent of winning youth to the love of virtue and learning, both by his pleasant conversation, and by a familiar way of making difficult subjects easily intelligible. After about 20 years continuance in this employment, he was so infested with processes from the Bp.'s court, that he was forced to desist. At the same time, being under great fears as to the public, in 1685 he went over to *New-England*, and was chosen pastor of a church at *Charles-Town*, where he died, near 80 years of age.—He was of an healthy constitution, of a sweet natural temper, and of a generous public spirit; an indefatigable friend, a pious, learned, ingenious, useful man; beloved and valued by all who knew him. Being reflected upon for teaching university learning, and thereby breaking the oath he took in the university, he drew up a *Vindication* of himself and his brethren from this accusation, [which Dr. C. has preserved at length. See *Contin.* p. 177—197. Where there is also a copy of his *Advice* to those of his pupils who were designed for the ministry; which is well worthy the perusal of all persons of that character.]

WORKS. The Little Peace-Maker, on *Prov.* xiii. 10.—Foolish Pride, the Make-bate.—Debts discharged, on *Rom.* xiii. 8.—The Gaming Humour considered and improved.—The Way of good Men, for wise Men to walk in.—Season Birds, on *Jer.* viii. 7.—Meditations on the Hist. of the first 14 Chapters of *Exodus*, &c.—The Spirit of Man; Meditat. on 1 *Thess.* v. 23.—Enq. into the Sense

Sense of *Jer.* viii. 7.—Of Common Places, or Memorial Books.—*Foſaſis*, a Disc. on improving the County of *Cornwall*; (the 7th chap. of which, on sea-sand for manure, is printed in *Phil. Transact.* Apr. 1675.)—Confid. on the New River.—Letter to a Friend, to prove Money not so necessary as imagined; and several other Treatises, all compendious, he being an enemy to large volumes, and often saying, *Μεγα Βιβλιον μεγα κακοι*, “A great book is a great evil.”

BOTUS FLEMING. Mr. *William Vincent*.

ST. BREACK, [R. S. 1501.] Mr. *James Innes*. He was a Scottish gentleman, of a good family; and had good interest with the Duke of *Lauderdale*, and with *K. Charles* himself, who sometimes admitted him to some uncommon freedoms: so that had he not disrelished the terms of conformity, he might have had a fair prospect of considerable promotion. The king once seeing him on a Lord's-day morning, said to him, “You *Innes*, I believe you are going to some conventicle.” He replied, “If I am, I humbly hope your majesty will not turn informer.” At which the king appeared not at all displeased.

ST. BURYAN, [R.] Mr. *Joseph Hull*.

ST. CLEMENT's, [V.] Mr. *William Upcot*.

ST. COLUMB Major, [R. S. 401.] Mr. *Thomas Travers*, Fell. of *Magd. Coll. Camb.* An holy active person, and a lively preacher; eminent in this county, and the neighbouring parts. He was for some time lecturer of *St. Andrew's* in *Plymouth*, and assistant to Mr. *G. Hughes*. He was thence called to this place, where he was very useful, till the *Barth. act* silenced him. Afterwards he was much favoured by the noble lord *Roberts*, who was uncle to his wife. His son, Mr. *Elijah Travers*, was afterwards pastor of a congregation in *Dublin*.

CREED, [R.] Mr. *Tobias Bouchier*. A very learned man, but inclined to melancholy.

FOWEY, [V. 401.] Mr. *John Tutchin*, M. A. Son of Mr. *Rob. Tutchin*, of the *Isle of Wight*, who was one of the primitive simplicity, integrity, purity, and piety. He had 3 sons, *John*, *Robert*, and *Samuel*, and he brought them all up to the ministry, which they all adorned, and they were all ejected in 1662. *John* was educated in the free-school of *Dorchester*, where he made a great proficiency in learning. He went to *Cambridge* at 14, and was made M. A. at 5 years standing by special favour. The earl of *Kent* chose him for tutor to his son. Afterwards he was engaged in the wars. Upon his

being ejected, he continued in the place where he had been public minister, and was much valued by the sober gentry. He was a general scholar, a profound critic, and a good orator. At the beginning of K. *James's* reign he was tried at the assizes at *Launceston*, upon the 35th of *Eliz.* and resolved to abjure the realm; but upon a farther hearing at the King's Bench bar, he was acquitted. He left some valuable MSS. behind him.

ST. GERMAIN's. Mr. *Solomon Carswill*. After his ejection he preached in his own house *gratis*, till within a fortnight of his decease, when he was about 89 years of age.

GUENNAP, [V.] Mr. *John Langsford*.

ST. HILARY, [V.] Mr. *Joseph Sherwood*. After his ejection by the *Barth. act* he resided at *St. Ives* to the day of his death, which was about 1705. He was a constant faithful preacher at that place, and at *Penzance*, (7 miles distant) alternately every *Lord's-day*, besides lectures on the week days. He was of a sweet engaging temper; and tho' for a long time under very great indisposition of body and constant pains, yet unwearied in his work, both in his study and in the pulpit. Soon after his ejection he was cited to the spiritual court for not going to church. He appeared, and gave for a reason, 'That there was no preaching, and that he could not, with any satisfaction, attend there only to hear the clerk read the prayers; but promised to go the next *Lord's-day* if there was a sermon. Finding upon enquiry that there was no minister then, any more than before, he went not, and so was cited again, and gave the same answer. The *Lord's-day* following great multitudes came to church out of novelty to see Mr. *Sherwood*; who, being informed by the churchwarden, who was his friend, that there would be no sermon, went into the church, and seated himself in the clerk's desk all the time of prayers, and then went up into the pulpit, and prayed, and preached from those words, 'I will avenge the quarrel of my covenant.' The rumour of this action was soon spread abroad, but such was the people's affection to Mr. S. that tho' there was a crowded congregation in a great church, his enemies could not get any one to give information against him; till, by art, they got an acknowledgment from his friend the churchwarden; and then by threats frightened him into a formal information. He was then carried to a petty session of justices, where one Mr. *Robinson* sat as chairman, who greatly reviled Mr. S. and called him rebel, &c. which he bore patiently,



tiently, with this reply, "That as he was a minister of the gospel, and at the church where there was so great an assembly, he could not but 'have compassion on the multitude,' and give them a word of exhortation." Mr. R. said, "But did ever man preach from such a rebellious text?" "Sir, (replied Mr. S.) I know man is a rebel against his Creator, but I never knew that the Creator could be a rebel against his creature." Mr. R. cried out, "Write his mittimus for *Launceston* jail." And then turning to Mr. S. said, "I say, Sir, it was a rebellious text." Mr. S. looked him full in the face, and addressed him in these words: "Sir, if you die the common death of all men, God never spake by me." He was sent to prison, where he found favour with the keeper, and had liberty to walk about the castle and town. Mr. R. returned home; and a few days after, walking in the fields, a bull that had been very tame came up to a gate where he stood, and his maid before him, who had been milking, and turning her aside with his horns, ran directly upon Mr. R. and tore out his bowels. This strange Providence brought to mind what had passed at the sessions. And in a little time Mr. S. getting leave to return home, he was sent for to *Penzance*, where some justices met. He immediately went, tho' he expected no other than to be sent back to jail. But when he came there, Mr. *Godolphin* came out, and took him into another room, and said, "Sir, I sent for you to know how you came to express yourself in such a manner, when we committed you; you know, Sir, what has since befallen Mr. R." &c. Mr. S. replied, "Sir, I was far from bearing any malice against Mr. R. and can give no other answer than that *when we are called before rulers for his name's sake, whom we serve, it shall be given us in that very hour what we shall say.*" To which Mr. G. replied, "Well, Sir, for your sake, I will never more have a hand in prosecuting Dissenters." And he was as good as his word. [N. B. This extraordinary story is well attested.]

ST. ISSY, [V.] Mr. *Stephen Revel*, M. A. Of *Ex. Col. Oxf.* The son of Mr. *Thomas Revel*, of *Hunston* in *Ermington* parish, *Devon*, where he had a good estate. Surviving this his son many years, he left it to his grandson, a very worthy gentleman. This Mr. *S. Revel* was an excellent *Grecian*, and of a very pleasant temper. His wife was daughter of Mr. *John Vincent*, and sister to Mr. *Tho.* and Mr. *Nathan. Vincent*,



so well known in *London*. He died of a consumption, *July*, 1671, aged about 40.

ST. JUST, [V.] Mr. *Edward Sheffield*.

LANDRAKE, [V.] Mr. *Gasper Hickes*, M. A. of *Trin. Col. Oxf.* [A.] A minister's son; born in *Berkshire*. He was a good scholar, and a celebrated preacher. Being ejected in 1662, he preached as he had opportunity, but met with much trouble. Continuing to preach in his family, after *May* 13, 1670, to the number that the *conventicle-act* allowed, with others under 16 years of age, Mr. *Winnel* the young parson of *Landrake* was so enraged, that he informed against him, as keeping conventicles, and had his house searched by the officers of the parish, who found but 4 persons there above the age of 16; besides his own family. He rode from justice to justice to convict him, but the gentlemen in the neighbourhood would give him no countenance, being sensible the law was not violated. Hereupon he went into *Devonshire*, and found some justices for his purpose, who convicted him; and taking it for granted that he preached; tho' there was no proof of it, they levied 40*l.* upon him. Hereupon Mr. *H.* appealed to the next general sessions, where he was denied a jury, contrary to the law, and the justices passed judgment upon him by vote, and his appeal being hereby made unjust, they besides the 40*l.* gave treble cost against him, and at the same time loaded him with foul reproaches.

WORKS. Several Sermons before the Long Parliament.—The Life and Death of *David*: a Fun. Sermon for *Wm. Strode*, Esq; —The Advantage of Afflictions: a Fast Sermon before the House of Peers, *Jan.* 28, 1645.

LANIVET, [R.] Mr. *Henry Flamank*. A branch of an ancient and reputable family in this county. He had been chaplain to Sir *Hardress Waller*, when he was governor of *Pendennis*. He was a very genteel man, of considerable learning, great natural abilities, a clear head, a strong memory, and lively affections. His method of preaching had something in it so peculiarly convincing, that it seldom failed of some success. Instances of his usefulness were obvious in most places where he occasionally exercised his ministry. He had a majestic mien, and yet a most obliging affability in common conversation. Such an happy mixture of seriousness and sweetness, is rarely to be met with, especially so recommended by those stated evidences of sincerity, which rendered him unsuspected of affectation or ill design. He was very much esteemed

teemed by the more serious gentry of the *Western* counties, and beloved as well as revered by meaner persons, who were far from being friends to the generality of his character. He was a very strenuous opposer of addresses to K. *James II.* upon his declaration for liberty; not only refusing to sign any himself, but earnestly dissuading other persons from it. He was also very much against the taking off the penal laws and tests, then pressed with so much eagerness, and had the courage as well as honesty freely to declare it to the perambulators sent about the country to promote that design. Some time after K. *James's* declaration, he was called to the exercise of his ministry in a considerable congregation at *Tavistock* in *Devon*; where he faithfully laboured with good success, till seized with a violent fever, of which he died, in a comfortable and assured expectation of a blessed change, *May 8, 1692.*

LANSALLOSS, [R.] Mr. *Nathaniel Tincomb.*

LANTEGLOSS, [R.] Mr. *Jonathan Wills*, of *Exeter Col. Oxford.* Son of Mr. *John Wills*, rector of *Morvall* near *Loo*, an old *Puritan*, who was an eminent instance of piety and devotion, and of the success of his prayers and endeavours for the conversion of his people and children; which led him to break out in a transport of joy upon his death-bed: "The blessing (said he) of my Father, hath prevailed above the blessings of my progenitors. Of my ten children, nine have a work of grace, I hope: and for my youngest son, I die in the faith of a plentiful harvest. He shall be converted also, after my decease." There was great reason to hope this proved true. This youngest son was a worthy conformist minister. This Mr. *Jonathan Wills* was his eldest son, whose conversion in his father's life-time was very remarkable. He had been wild and extravagant, and had committed some offence for which he was forced to fly from the king's army. His father had prevailed with several ministers then at *Plymouth*, and other good people, to spend a day in prayer in behalf of this prodigal son. While they were in this exercise, his son flies thither, and finds them together actually praying for him. As soon as they had done, he dissolved into tears, and falling on his knees, begged his father's pardon; and from that day proved eminently serious. After the wars, he went to *Oxford*, where, in a little time, he obtained a fellowship; and was at length presented to this living, where he was a diligent and successful preacher till the *Barth.-act*; and he held on his

ministry afterwards in private many years, serving the Lord faithfully in his generation, amidst many temptations and sore trials, till he fell asleep, 1695.

LAUNCESTON. Mr. *John Oliver*, M. A. His father, who was a gentleman of this county, gave him a liberal education. He was a critic in the *Latin* and *Greek* tongues, for which and his other excellencies he obtained a Fellowship in *Ex. Col. Oxf.* from whence he removed to take the pastoral charge of the people of this town, where he kept a school, and made many good scholars. He was a man of good learning, and an excellent preacher; for which he was much valued by the gentry of *Cornwal* and *Devon*. Mr. Secretary *Morice* had a great esteem for him, and gave him a yearly pension for the support of his family, after he was silenced. He died a lay-conformist, about the year 1675.

WORKS. A Book for the Help of Teeming Women.

ST. MABYN, [R.] Mr. *William Tries*. He was reckoned a profound scholar, and his composures extraordinarily good; but he was unhappy in his delivery.

MAWGAN MENEAGE, [R. S. 200 l.] Mr. *Sampson Bond*. After his ejection he went to the island of *Bermudas*, where he died.

MAWNAM, [R.] Mr. *Walter Quarum*.

ST. MELLION, [V.] Mr. *John Lydston*, M. A. Born at *Combe* near *Dartmouth*, July 18, 1613. Educated at *Oxford*, where he continued 9 years. In the wars, he was a chaplain in the army. After the defeat of the Earl of *Essex* at *Lestithiel*, 1644, a party of the cavaliers seized him, as he was marching towards *Tiverton*, stripped him, and carried him prisoner to *Exeter*. The hardships he endured in his confinement there, threw him into a violent fever, which endangered his life. About the year 1653, he married a daughter of Mr. *F. Whiddon*, of *Morton-Hamstead* in *Devon*; and about the same time, Sir *J. Coriton* presented him to this vicarage. Here he discharged the duties of his office with all fidelity and diligence, and met with great respect. He was intrusted with the education of the sons of some gentlemen of note, and among the rest, of Sir *Wm. Coriton*. When the act of uniformity passed, some thought he might have conformed, being a man of great moderation, and having never taken the covenant: but he could not come up to the terms required, and so quitted his living,



living, to preserve the peace of his conscience. His successor Mr. *Granger*, set the glebe to him for some years, permitted him to live in the vicarage-house, and boarded with him. From hence he removed to *Saltaſh*, where he preached to a small number, as the times gave him leave. He had some bitter enemies in the town, who gave him much trouble, particularly Mr. *Beal* the minister, and two of the magistrates. Once he was convicted on the conventicle-act, when there was but one present above the number the act permitted. A fine of 40*l.* was laid upon him, and warrants for levying it were granted; and the watchful malice of those that were set against him, obliged him for a long time to keep his doors shut, to secure his house from being rifled, and his goods from being sold. At other times he was searched for, and insulted, and threatened, to the great terror of his family. And sometimes he left his habitation, wife and children, to escape a jail. In the latter part of his time he was grievously afflicted with the cholic; and at last a pleurisy put an end to his labours and sufferings. When he saw the time of his departure near at hand, he enjoyed inward peace, and a good hope as to his future state. When the violence of his distemper made it difficult for him to speak, a good woman asking him how he did, he chearfully replied, “ Nothing but this rotten carcase keeps me from being completely happy.” After six or seven days sickness, he died, *Sept.* 3, 1671, aged 58. He was a man of good learning, eminent gravity and seriousness, and exemplary piety. His reverence in the worship of God was very remarkable. His behaviour was inoffensive, and his spirit truly catholic. These good qualities procured him great respect from several gentlemen of the church of *England*. Mr. *Stephens*, one of his persecutors, died so poor, that his widow and children received relief and support from Mr. *Lydston*’s widow and her son. He appears to have printed nothing but a preface to the farewell sermons of his brother-in-law Mr. *F. Whiddon*.

MENHENIOT, [V.] Mr. *Samuel Austin*. He afterwards lived at *Plymouth*.

ST. MERRAN by *Padstow*, [V. S.] Mr. *Samuel Tapper*, of *Exeter Col. Oxf.* The second son of Mr. *Oliver Tapper* of *Exon*; a person of very strict and exemplary piety, by which he was the means of awakening and converting this his son, whom he designed early for the ministry, and sent to *Oxford*  
at



at 15, being examined and approved by the *Exeter* ministers. Dr. *Conant* the rector, after a particular examination, admitted him to the Lord's table. Proving consumptive, his physician advised him to hasten into his native air, which he did about 1656, and quickly recovered. Being persuaded to lay aside all thoughts of returning to *Oxford*, he preached in the place of his nativity with good acceptance. After a while, providence opened him a way of settling as an assistant to Mr. *Humphrey Saunders* of *Hollefworthy* in *Devonshire*. He was ordained in that church, Aug. 5, 1657, by several of the ministers of the 4th division of *Devon*. When he had continued here a while he was presented by *Cromwel* to this vicarage of *St. Merran*, from which Mr. *H. Banbrigg* was sequestered. At first he scrupled to accept it, but at length took possession of it, and continued in it till the Restoration. He was well respected by his parishioners, and also by his predecessor, to whom he allowed half the income, and an house upon the glebe to live in. Whenever they met, they conversed together in a very friendly manner, as they continued to do when Mr. *B.* was restored. After this Mr. *Tapper* resided some years with a very worthy gentleman of this county, *R. Erisey*, Esq; of *Erisey*. From thence he removed to *Exeter*, where he lived with his friends, till the liberty granted by K. *James*. He withdrew from the establishment with a very charitable and peaceable disposition; being prepared to conform, if he could but have been satisfied in the terms of it. He was no enemy to episcopacy or a liturgy; but said, he was not prepared to assent to a book which he could not possibly see before his assent was required. His great learning, with his moderation, modesty and candour, procured him the intimate friendship of the most valuable and learned clergy and others of the city of *Exeter*. Dr. *Wilkins* afterwards Bp. of *Chester*, Mr. *Hopkins* afterwards Bp. of *Londonderry*, and others, often visited him, and invited him to a *Latin* theological disputation, which the clergy held once a week. Bp. *Ward* had so great a value for him, that he offered him his interest to get him preferment if he would conform, which he modestly refused. He often dined at the palace, even when the times ran high against the Nonconformists; and the Bp. told him, the oftener he came the more welcome. That learned prelate more than once laid his hands on Mr. *T.*'s head, and blessed him: and then said with a smile, "Mr. *Tapper*, where is the harm of a bishop's laying on of hands?" Mr. *Baldwin Ackland*, B. D. treasurer of

of the cathedral at *Exeter*, had such a respect for him, that he importuned the Bp. to grant him a licence to preach in his chapel. This the Bp. could not do: but he promised to connive at him as long as he could, provided the liturgy was always read by another. The treasurer promised this, and took care to have it performed, and the Bp. took no notice, till the repeated clamour of some of the furious gentry obliged him privately to advise him to desist; which he did.

About the year 1687, he had an invitation to *Limpston*, nine miles from *Exeter*. The people who chose him for their pastor, built him a meeting-house there; and his warm practical preaching, and holy exemplary conversation, gained him universal love among them. His congregation increased, and he was blessed with success in the conversion of many souls. He was also generally respected by the neighbouring gentry who had any moderation, and knew how to value learning, an obliging temper and genteel carriage. But all his excellent qualifications could not secure him from the fury of high-church bigots. For his meeting-house was broken up about the year 1682, late on a *Saturday* night, and the glass of the windows very much broken. On the *Lord's-day*, the good man prayed earnestly for his enemies, that God would forgive their sin and turn their hearts. A vile and malicious person once put on a cloak and a band, and in that habit went to a woman of ill fame at *Dawlish*, telling her that he was Mr. *Tapper* of *Limpston*, and offering her money to have criminal converse with her. The woman reported that Mr. T. had done this. But he appearing before two justices of the peace, when she saw him, she declared upon oath, that he was not the man, and that she had never seen his face before: but that it was another person who was at her house, and publicly asked his pardon, which he readily granted.—None of these things moved him; but he persevered in the faithful discharge of his duty. He was never so chearful as on the *Lord's-days*, and when employed in his master's work. In the latter part of his life, bodily infirmities lay heavy upon him, and he grew somewhat melancholy. The last year, his intellect was much impaired, and yet he could not without difficulty be withheld from his beloved work of praying and preaching. The last time he mentioned his Nonconformity, he declared his satisfaction in having acted according to his conscience. A third fit of an apoplexy put an end to his life and labours, *March* 3, 1709, in the 73d year of his age. His fun. serm. was preached by

Mr. *Joseph Manston* (to whom he had resigned his people the summer before) on *Acts* xx. 24.

His natural parts were quick and lively; he was a very hard student, and acquired a considerable stock of learning. He perfectly understood the *French* and *Welsh* languages. He got a great exactness in the *Latin*, and had *ad unguem* the history of most words, whether they were pure and used by the writers of *Augustus's* time, or introduced when the language was declining. *Latin* poetry was his amusement during his silence. But his beloved language was the *Greek*, in which he was so ready, that he read the poets and philosophers in their originals as familiarly as if he had been reading *English*. He had the *Greek* Testament by heart, and would suddenly, upon any occasion that offered, repeat the text, and criticize upon it, as if the book lay open before him. He was well acquainted with the classics, moralists and historians, both *Greek* and *Latin*, and made all his knowledge subservient to divinity. He was a very good practical preacher, an excellent textuary; an humble, zealous, devout christian, and an example of godly simplicity and purity. There was observable a blessed harmony between his excellent practical sermons, and his serious, holy, prudent conversation. A scandalous minister was the most odious sight to him in the world. He was a steady example of walking closely with God in secret duties, and would never venture into the world, without endeavouring to engage the presence of God with him, knowing that a man may as easily live without food, as the spiritual life can be maintained without communion with God; and it was his observation, drawn from long experience, that "where devotion is dropped in the closet, it seldom keeps possession long in the family, heart or life." He discovered a truly generous and charitable spirit to friends and enemies. He continued single, and had a good estate, so that he might easily do great things; but he hardly allowed himself what was convenient. To religious poor, poor ministers, poor scholars, neighbouring families, and common objects, 'tis thought he gave away nine parts in ten of his income. Indeed he could hardly keep money by him, when he knew proper objects on whom to bestow it. His charity was very extensive, and not confined to any particular opinions or persuasions in religion. Whoever was in distress, he accounted his brother, and fit to be relieved. It was a fixed rule with him, rather to relieve nine by mistake, than to send away one empty.



empty who was really in want. He would say, "charity may be mistaken, but will not go unrewarded." But tho' he was ready to 'do good to all,' he had a particular regard to such as were 'of the household of faith.'—Nothing is to be expected of his dying counsels, because his distemper seized his head.

WORKS. He printed nothing; but he wrote several things, e. g. A *Latin* Inscription on the Monument of the Lord Chancellor *Fortescue*, (See *Prince's Worthies of Devon*, p. 307.)—He translated seven Books of *Milton's Paradise Lost* into *Latin Hexameters*.—He left some hundreds of *Latin* verses on the Absurdities of *Papery*, and the Rogueries of the *Romish* Priests compared with the Pagan.

ST. MICHAEL PENKEVEL, [R.] Mr. *Joseph Halscy*, M. A. of *Trin. Col. Camb.* under the tuition of Mr. *N. Bradshaw*. He was brought into this county by *Hugh Boscawen*, Esq; and lived as chaplain in his family, while he preached in the church in this place. He was ejected in 62; and upon the 5 mile act, removed to *Filly* with his family. But that place being farther from *Tregathnan* than was agreeable to Mr. *Boscawen* and his lady, he, at their request, removed to *Merther*, the next parish to theirs; where he continued preaching on Lord's-days in his own house; and on Saturday evenings and Lord's-day mornings in Mr. *Boscawen's* house, as long as he lived. He had very valuable ministerial abilities. His sermons were rational, and very methodical. He was much of a gentleman, and was generally honoured and loved by those that knew him. The want of a convenient school put him upon teaching his own children grammar-learning: and this was no sooner known, than his house was thronged with gentlemen's sons of the best rank; who, tho' many of them averse to Nonconformity, thought themselves happy in having their children under his roof. How well he discharged that trust, many gentlemen and ministers, conformists as well as others, will readily testify. His judgment as to Nonconformity was moderate; having a great aversion to bigotry wherever he found it. His sentiments and practice were very much like Mr. *Baxter's*. He kept up a very friendly correspondence with many of the conforming clergy. He was a great enemy to controversies, especially when the contest seemed more for the sake of victory than truth; and would often lament the divisions among Protestants. The whole course of his life

was



was an exact and regular measuring out his time, which he strictly redeemed by one even steady method, which made all his affairs go on with ease and pleasure. His work was his delight: and when he was above 80, he would be in his study early in the morning. His life, tho' laborious, was very comfortable and happy. His countenance was always serene and chearful. He often expressed his desire that he might not outlive his work. But tho' he was unable to preach 6 weeks before his death, he freely resigned himself to the will of God. When his body was disordered, his mind was clear; and with a steady countenance did he look the king of terrors in the face. He resigned his spirit, *Oct.* 1, 1711, aged 85, with such ease and chearfulness, such greatness and presence of mind, as has been rarely seen.

MILOR and MABE, [V.] Mr. *Thomas Tregess*, of *Exeter Col. Oxf.* He was born of an ancient and genteel family, at *St. Ives* in *Cornwall*, and was a preacher there 2 years. In 1659, he removed to *Milor*, whence he was ejected in 62. He afterwards preached twice every Lord's-day in his own family, and many of the neighbours came in. For this he was imprisoned 3 months; when he preached to his fellow-prisoners, till he was released by order from the deputy-lieutenant. In 1663, he removed to the parish of *Budock* near *Penryn*, and there held on preaching privately. There being preaching but once in a fortnight at *Mabe* church, he ventured to officiate there in public, rather than the people should be destitute; for which he was again laid up 3 months in *Launceston* jail. He was no sooner out than he preached at *Mabe* church again, and was imprisoned afresh in the same place. He was very chearful in his own spirit; and exceeding useful to many by his warm discourses in all the times of his confinement. He was a fourth time in custody of the mareschal of *Bodmyn*, as a dangerous and seditious person; but very unjustly: for neither in his preaching nor conference did he inveigh against the church; much less meddle with state affairs. In *Sept.* 1667, he was set at liberty by a special order from the king. After this, he had numerous meetings at *Penryn*, and was very successful in his ministry. In 1669, he was sent to the jail at *Exeter*, for preaching privately in a house at *Great-Torrington*, as he was travelling in those parts; but he was soon bailed out. From *Midsummer* 1669 to *May* 1670, he preached without interruption in a meeting-place which he hired in *Mabe* parish. Afterwards informers were troublesome; and many  
fines

finer were laid upon him, which amounted to 220*l.* and yet providence so ordered things, that nothing that he had was seized on. Afterwards keeping to the statute-number, he preached 5 times every Lord's-day, and repeated in the evening: he preached every *Tuesday* and *Thursday* statedly, besides occasional exercises; by which labours he soon wore himself away. He died *Jan.* 18, 1671.

He was a man of eminent piety, and yet (which is remarkable) dated his conversion, after he had been some time in the ministry, and a sufferer for Nonconformity too. And it is a circumstance which deserves a remark, that he considered a sermon composed and preached by himself, on *Luke* xii. 47, as the means of his conversion. He was one whom God signally owned; not only by his being instrumental in the conversion of many souls, but also by remarkable evils which befel several who were instrumental in his troubles: for a particular account of which, the reader is referred to the narrative of his life; printed in 8vo. 1671, which contains many of his letters.

MULLYON, [V.] Mr. *John Ashwood*.

Little PETHERICK, [S.] Mr. *Otho Whiteborn*. This is probably the person intended by *O. W.* in the *Conformist's* 4th Plea for the Nonconf. p. 43, as being forced to cut tobacco for his livelihood.

PENRYN. Mr. *Joseph Allen*. He was esteemed a very good man, but very poor. He had a wife and several children, and had his subsistence from charitable friends; principally from the Hon. *Hugh Boscawen*, Esq.

PROBUS, [V.] Mr. *Richard Batten*.

REDNOCK, [C.] Mr. *William Trigg*. An excellent scholar.

SALTASH. Of *Trin. Col. Dublin*. Mr. *John Hicks*. Born, 1633, at *Moorhouse, Kirkbywick*, near *Thirsk* in *Yorkshire*. He descended from the *Hicks's* of *Nunnington* near *York*, formerly a considerable family. He was elder brother of Dr. *G. Hicks*, who was turned out of *Albhallows Berking* in *London*, and the deanry of *Worcester*, for not taking the oaths to *K. William* and *Q. Mary*. He was first minister of *Stoke Damarel, Devonshire*, which living being in the gift of the crown, he was obliged to quit it at the Restoration of *K. Charles*; when he removed to *Saltash* in *Cornwall*, where he was ejected in 1662, by the *Bartholomew-act*. One asking him about that time,  
What

What he would do if he did not conform, having a family likely to be growing? His answer was, "Should I have as many children as that hen has chickens, (pointing to one that had a good number of them) I should not question but God would provide for them all." He removed to *Kingsbridge* in this county, where he had a meeting, and took all opportunities that offered for preaching; but for many yeas together he met with a great deal of trouble, and was harrassed by the Bp.'s court so as to be forced to hide himself; but his great spirit carried him thro' all with chearfulness. An apparitor, being once sent to him with a citation, was advised beforehand by some that knew him, to take heed how he meddled with Mr. *Hicks*, for he was a stout man: he came however to his house, and asked for him; Mr. *Hicks* coming down, with his cane in his hand, looked briskly upon him. The man told him he came to enquire for one Mr. *Hicks*, gentleman: He replied, "I am *John Hicks*, minister of the gospel." The apparitor trembled, and seemed glad to get from him; and Mr. *H.* never heard more of him. In the year 1671 he published a pamphlet, entitled, *A sad Narrative of the Oppression of many honest People in Devon, &c.* in which he named the informers, justices, and others, who were guilty of illegal proceedings, and particularly judge *Rainsford*. Tho' his name was not to the book, he was soon discovered to be the author; and two messengers were sent down to apprehend him, and bring him up to court. It happened that upon the road Mr. *M.* fell into company of these very messengers, not having at first the least suspicion of them. He travelled the best part of a morning, and at last dined with them, and they talked with great freedom against one Mr. *Hicks* as an ill man, and a great enemy to the government. He bore with all their scurrilous language till dinner was over, and then going to the stable to his horse, (of which he was always tender) he there gave them to understand, that he was the person whom they had so much vilified. And, to teach them better how to govern their tongues, took his cane and corrected them till they begged his pardon; upon which he immediately took his horse and rode to *London*. By the means of one whom he well knew, (who was then a favourite at court) he got to be introduced to the king's presence. The king told him he had abused his ministers, and the justices of the peace. He replied, "Oppression (may it please your majesty) makes a wise man mad. The justices, beyond all law, have very much wronged



wronged your majesty's loyal subjects, the Nonconformists in the West." He instanced in several particulars, and spoke with such presence of mind and ingenuity, that the king heard him with patience, and seemed affected, and promised that they should have no such cause of complaint for the future. Soon after this the Dissenters had some favour shewn them; and Mr. *H.* thereupon came up with an address, from a considerable number of gentlemen and others in the West, and presented it. The king received it very graciously, and asked him if he had not been as good as his word. An indulgence was granted, and liberty to build meeting-houses; and by his majesty's favour Mr. *H.* got back a third part of what the Dissenters in those parts had paid in, on the conventicle-act. He had also offers of preferment if he would have conformed; but said, no temptation should bring him to that. He had a congregation afterwards at *Portsmouth*, and continued there till he was driven away by a fresh persecution. The king and duke of *York* came thither while he was there. The governor, principal officers, and many of the inhabitants of the town, went to *Portsmouth* to meet him, and Mr. *Hicks* was one of the company. As soon as the king saw him he took particular notice of him.—He suffered death for joining with the duke of *Monmouth* in 1685, an account of which has been long since published. His last speech may be seen in *Turner's Comp. Hist. of remarkable Providences*, chap. 143.

WORKS. A Discourse of the Excellency of the heavenly Substance, 12mo. 1673. [This was published without his name, and dedicated "to all both in *England* and *Wales*, that have been spoiled of their goods before or since *March 25* last; or that may thus suffer for that religion which hath its foundation only laid in divine institutions." The Editor, who has it, can pronounce it an excellent book.]

SITHNEY, [V. 481.] Mr. *Roger Flamank*. Elder brother to Mr. *H. F.* mentioned before, p. 278. He continued a considerable time at the university, and was a good scholar, and a methodical, judicious, useful preacher. He lived, with a wife and children, in strait circumstances many years; but was always contented, and for the most part very chearful. He continued his ministerial work with good acceptance to the very last. When he was above 80 years of age he would dispute with great acuteness, and cite his authors with a remarkable readiness, on the controversies which had



been most debated in his younger days. He died pastor of a small congregation at *Gunrounson* in *St. Enodor*, in this county, aged 87.

ST. STEPHEN'S, [V. S.] Mr. *William Tombs*. Dr. *W.* mentions the sequestrated minister as being restored, and as a very learned man; but says nothing against Mr. *T.* From whence it may be presumed his character was unexceptionable.

STOKE CLIMSLAND [R. 2001.] Mr. *John Fathers*, M. A. He appears to have been a person of great worth. He takes notice in the preface to one of his books, that had not the unhappy plunder of those times snatched from him [the fruit of] 20 years labour, he might have left something to posterity.

WORKS. Two Sermons: One, *The Strife of Brethren*; or *Abram and Lot* parting; the other, *A Treaty for Peace*, or *Abram's* Parly with *Lot*.—Also 2 more Serms. viz. *The Content of a Way-faring Man*; or *Jeremy's Cottage in the Wilderness*; and, *The Account of a Minister's Remove*; or *Jeremy's departing from Jerusalem*. Both on *Jer. ix. 2*.

TINTAGELL, [V.] Mr. *Thomas Hearne*.

TRURO. Mr. *John Tincomb*.

ST. TUDY. Mr. *Nicholas Leverton*, B. A. Of *Exeter Col. Oxf.* Born at *St. Wall*, about 1600, of parents in the middle rank, who gave him a liberal education. While he was at *Oxford* he was addicted rather to youthful diversions than to his studies, tho' he performed the usual exercise for his degree. His relations, no longer able to bear the expence, recalled him from *Oxford*. At first he kept a little school near *Padslow* for his subsistence. But being ordained, he went to *Barbadoes*, and met with good acceptance there. Tho' he had yet little seriousness, he soon grew weary of their profligate morals, left *Barbadoes*, and went as chaplain to a ship's crew that designed to begin a plantation at the island of *Tobago*. By this means he met with a variety of remarkable providences which God blessed to awaken him to seriousness. The company safely reached the island, parted land, and made a booth for their accommodation of poles, boughs, and palmeto leaves. Finding the place agreeable, and discovering no Indians, they resolved to settle there. The captain for this end, with half  
his

his land-company, determined to walk round the island by the sea shore to discover the most convenient place for beginning their settlement, and Mr. *Leverton* was with them. The captain and two more went one way, and directed the rest to march another; but meeting with difficulties, the latter returned to their booth, hoping their captain would meet them there: but he and those with him never returned. In the interim a double calamity befel those on shore. The long-boat by carelessness was lost upon a rock, and thereby their communication with the ship; and a great rain falling, spoiled all the powder they had landed. By break of day next morning after their return, some Indians attacked their booth, killed most of them with their arrows, and wounded others; among the rest Mr. *L.* was wounded in the head. But he with some others made a shift to escape into the woods. In his flight, losing a shoe in the woods, he was left behind his companions. In this condition, wearying himself without success for many hours in endeavouring to recover sight of the ship, his strength failed him; and being without food or cloaths, (for he had stripped himself to swim over a bay) he laid himself down on a grass-plat, expecting to die there. He spent the night without sleep in reviewing with sorrow his past life, and particularly his ends in undertaking this voyage; and that scripture often occurred to his mind, ‘What doest thou here, *Elijah*?’ The coldness of the night benumbed his naked body, and next day the heat was more intolerable, so that he began to faint away. In these circumstances he unexpectedly discerned a man making towards him, who, to his great joy, proved to be one of his companions, separated from the company, and in quest of the ship as well as he. Revived with his friend’s arrival, and furnished with some of his clothes, Mr. *L.* and he march back. A 3d straggler soon joined them, and they marched together all day. Towards evening, perceiving a smoke, they made to it, and found it to be the remains of a fire which the Indians had made, where they lay before they fell upon their booth. This fire, by which they staid all night, was thought to save their lives. Marching next morning towards the sea, they found a 4th of their company, but he being wounded in the knee, and unable to go with them, they were forced to leave him behind. At length, thro’ divine goodness, they spied the ship, which made a strange alteration in them: for, their fear of the Indians increasing with their hope of deliverance, tho’ they had been near three days without rest or sleep or

proper food, and marched along before so faintly, yet now they all ran a swift pace toward the sea. Mr. *L.* and one more swam to their ship. The other, unable to swim, ran as far as he could into the sea, keeping only his head above water for fear of the Indians, till those in the ship sent and took him up in a pitiful boat they had patched up. The wound and fatigue cost Mr. *L.* a dangerous fit of sickness, wherein his life was despaired of for many days. The ship fired signals to any alive on shore to make to them, by which 6 or 8 more of their company were recovered. This adventure ended with the loss of near half their company.—Not being able to return to *Barbadoes* or any of our *English* plantations on that side, because of contrary winds, they resolved to make to the isle of *Providence*, which was 500 leagues off, near the line. Notwithstanding many fears and difficulties, they had a prosperous voyage and a welcome reception from their countrymen there. Most of the inhabitants were such as had left their native country, upon a dissatisfaction with the *English* hierarchy, and settled there, as others did in *New-England*. They had but one minister among them, Mr. *Sherwood*, who was also dissatisfied with conformity. Yet some of the inhabitants were for the *English* ceremonies, and upon Mr. *L.*'s arrival, would have had him minister to them in their own way. Hitherto he had never considered the controversy; but his impressions of religion were such as the general custom of his country and education had made. But now, being made very serious by the remarkable providences he had met with, and finding Mr. *Sherwood* a pious person, he was disposed to hear his reasons for Nonconformity; which induced him heartily to fall in with him in the same way. During his stay at *Providence*, the Spaniards made an assault upon the island, but were repulsed with considerable loss, Mr. *L.* with great courage continuing all the while on the shore to animate the people. At length, the governor leaving the island, a difference arose in the colony. He named his successor, but the people pleading a right by charter to chuse their own governor, fixed a person of their own nomination in that station, one captain *Lane*. But the other privately arming some of the ruder sort, seized *Lane* and both the ministers, and sent them prisoners to *England*, with an information against them to Abp. *Laud*, that they were disaffected to the liturgy and ceremonies of *England*. When they arrived here, the state of things was changed, and *Laud* in custody of the black-rod:  
they



they were kindly received by the lords-patentees or proprietors of the island, and encouraged to return. Mr. *Sherwood* being of a timorous temper, chose to stay here. But captain *Lane* and Mr. *L.* returned, plentifully furnished for their voyage, and authorized with a new commission. At their approach to the island, they found the Spaniards had seized it in their absence. However, at Mr. *L.*'s desire, they ventured a brush with them, wherein they killed a great many of their men, and forced their armed long-boats ashore. After this they continued in those seas for two years, and saw many of God's wonders in the deep; too many to be here particularly related. They had many preservations (almost miraculous) from famine, from the Spaniards, and in violent storms. Twice they lost their ship, and were providentially taken up, once by a Frenchman, and another time by a Dutchman, and both times set afloat again in a *Spanish* pink made prize. For these two years Mr. *L.* declared he met not with one bit of bread. At length they resolved to return home, and by the assistance of a *French* vessel arrived safe at *St. Christophers*; and thence captain *Lane* and some of the men proceeded directly to *England*. Mr. *L.* and some others inclined to settle there; but finding the dissoluteness of the place, and seeing little hope of doing good among them, after 4 or 5 months trial, he took the opportunity of a *French* frigate to return for *Europe*. But in this voyage he met with one of his greatest dangers. A dead calm continuing long at sea, almost all their victuals were spent. For many days they had but 8 spoonfuls of pease and a pint of water per man. The captain and Mr. *L.* contented themselves with the same allowance. At length they were all black with famine, and had their bellies shrunk to their back. Mr. *L.* every day, morning and evening, called the *English* together, prayed with them, and instructed them; and with more success, as they were in such melancholy circumstances. The *French* were most Protestants, and joined with them as well as they could. At length upon keeping a day of solemn prayer, no sooner was it ended, than they discovered a ship; and upon making towards it, found it an *English* merchant-man, bound for *Bermudas*, which took all the *English* on board, and plentifully supplied the *French* for their voyage home. On board this ship was the governor of *Bermudas*, who acquainted Mr. *L.* that that ship's coming there at that time was by a very uncommon providence: "But I perceive, (says he) Mr. *L.* it was all in God's great



favour to you." They soon arrived safe at *Bermudas*; where the governor and he went into a long-boat, and were met at their landing by the governor's lady and a young gentlewoman of the country, whom he soon after married. Here he preached with great acceptance for about a year: but having a fit of sickness, and not perfectly recovering his health, 'twas thought adviseable he should return to *England*, and try his native air. Arriving at the *Downs*, he landed at *Sandwich*; where as he was taking horse for *London*, the ostler says to him, "Mr. —, you are somewhat like our minister: I believe you have lived in the hot countries as well as he." Upon enquiry, he found him to be his old colleague Mr. *Sherwood*, who was settled there: which brought them to an interview again to their mutual joy.—Coming to *London*, he was received with great honour and respect by the lords proprietors of the island of *Providence*, and soon after settled minister of *High-Henningham* in *Suffolk*; where he sent for his wife, and had his first child, which he called *Gershom*, for the same reason that *Moses* called his so; for he said, 'I have been a stranger in a strange land.' After some years abode in *Suffolk*, Mr. *Anthony Nicols*, one of the II excluded members, who had formerly known him in the university, took him down with him into *Cornwal*, and settled him at *St. Tudy*, the parish wherein his own house stood. Here he lived 9 or 10 years, signally useful in settling some who were inclined to novel opinions, and awakening many out of their carnal security. He kept up a weekly lecture there on *Thursdays*, with the assistance of his neighbouring brethren, which was well attended by the gentlemen thereabouts.—He was subject to warm passions, but they were speedily over. He was molested by the *Quakers*; but would not be obstructed in his work by them.—Upon the king's coming in, he was not only ejected, but met with farther troubles. The former incumbent of *St. Tudy* had been sequestered a year or two before Mr. *L.* settled there, but died before the change. Lord *Mohun*, the patron, was solicited to continue Mr. *L.* but in vain; for he presented his chaplain to the living, who treated him harshly, and, on pretence of dilapidations, would have seized his goods; but that was prevented by the kindness of the people, who bought them and carried them off. After this, Lord *Mohun* prosecuted him for the main profits, ever since he was in possession, and would not accept of any composition within the compass of his ability. This necessitated him to secure himself by absconding.

Lord

Lord *Willoughby* of *Parham*, being appointed governor of *Surinam*, Mr. *Oxenbridge*, a minister at *London*, who had been acquainted with him at *Bermudas*, sent him an offer of going as minister there ; which, with the advice of his friends, he accepted. But after he had been there a few weeks, and seemingly fixed to his satisfaction, he died.

ST. WINNOW, [V.] Mr. *Thomas Hancock* ; who continued preaching in these parts as he had opportunity, till extreme old age. Upon the liberty granted by K. *James*, he held a public meeting at *East-Loe*. Dr. *W.* says, he was a tanner ; but if he had been so, it was not for that reason he was silenced.

Mr. *Theophilus Tingcombe*, was but a candidate in 62, preaching only occasionally : but was afterwards minister of a dissenting congregation at *Callington* in this county.

The following afterwards conformed :—Mr. *Leonard Welstead* of *Penzance*.—Mr. *Nich. Teage*, or *Tyack*.—Mr. *Tho. Nicols* of *Liskeard*.—Mr. *Tho. Warner*.—Mr. *Wm. White* of *Ladock*.—Mr. *Robert Jago sen.*—Mr. *R. Jago jun.* He had been a zealous Nonconformist, and was in jail 3 months for defaming the liturgy ; but as soon as he came out, accepted a benefice which was offered him, and afterwards lived scandalously.—Mr. *Philip Harris* of *St. Eue*.—Mr. *John Stephens* of *Roch*.

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# MINISTERS Ejected or Silenced

I N

C U M B E R L A N D.

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**A**DDINGHAM, [V.] Mr. *Daniel Broadley*.  
BOULNESS, [R.] Mr. *John Saxton*.

BRAMPTON, [V.] Mr. *Burnand*. Of *Camb.* Son of old Mr. *Nath. Burnand*, the chief minister in *Durham* in the time of the civil wars. He first lived as chaplain 3 years in the family of Mr. *Harrison* of *Allerthorp*, and was afterwards a noted preacher in this county, till the *Barth.-act* silenced him. When he was ejected, he retired to the desert places in *Austlin-moor*, and there took a farm, which he managed carefully, for the subsistence of his family; on the *Lord's-day* preaching in his own house, afterwards at *Burneston* in public, where he was connived at. At length, Providence favouring Sir *W. Blacket* in his lead-mines, he fixed him there to preach to his miners, with an allowance of 30*l.* *per annum*. He had great success among those ignorant creatures, and did much good. But when the mines failed, being again at a loss, he came up to *London*, and from thence went for some time to a congregation at *Harwich*. But age coming upon him, he at length came to *London* again, and subsisted upon the charity of well-disposed Christians, till death gave him his *quietus*.

BRIDEKIRK, [V.] Mr. *George Benson*. He afterwards retired into *Lancashire*, where he lived at *Kellet*, and preached in his own house. He died in 1691, aged 76.

CARLISLE. Mr. *Comfort Star*, M. A. Born at *Ashford* in *Kent*, where his father was a physician. He was educated in *New-England*, and was some time Fellow of *Harvard College*. After he was ejected from this place, he performed laborious

service in several places in the county of *Kent*, and was at last pastor of a church at *Lewes* in *Sussex*, where he died Oct. 30, 1711, in the 87th year of his age.

**COCKERMOUTH.** Mr. *George Larkham*, M. A. Of *Trin. Col. Camb.* Son of Mr. *T. Larkham*, who was ejected from *Tavistock*. Soon after his being ejected he was forced to fly into *Yorkshire*, with his numerous family. While he was there, he suffered much, being illegally imprisoned in *York* for several weeks. In 1668, after many troubles, he returned into *Cumberland* among his people, and God was pleased to crown his labours among them with abundant success. He died Dec. 26, 1700, aged 71, after he had exercised his ministry in that place 48 years. He was a man of bright parts, and a courageous temper, till the latter part of his life, when he grew more penfive.

**CROGLIN, [R.]** Mr. *John Rogers*, M. A. Of *Wadham Col. Oxf.* The eldest son of Mr. *John Rogers*, minister of *Chacombe* in *Northamptonshire*. Born Ap. 25, 1610. He was for some time preacher at *Middleton Cheyney* in that county, and afterwards at *Leigh* in *Kent*. Thence he was sent, by order of parliament, to *Bernard Castle*, in the bishopric of *Durham*, where he settled in 1644, and continued till March 2, 1660, when he removed to *Croglin*, where the act of *uniformity* found and ejected him. He often spoke with great pleasure of Mr. *Wheatly* of *Banbury*, as his spiritual father. When he came to *Bernard Castle* he made out a list of the number of souls in his parish, which were about 2000. He took an exact account who of them were persons of knowledge, and who were ignorant; who were fit or unfit for the Lord's table, &c. Those who were ignorant he conversed much with, gave them good books, catechized and instructed them, till he thought them qualified for that sacred solemnity. He took great care of poor children, that they might live usefully, and not be trained up in ignorance and idleness. He was much respected by Sir *Henry Vane*, father and son, whose seat at *Raby Castle* in that neighbourhood gave opportunity for frequent conversation. As an old acquaintance he afterwards waited upon young Sir *Henry* when imprisoned in the *Tower*, for his concern in the death of *Charles I.* and found him resolute, and not sensible of any crime. In those times of confusion, when soldiers were preachers, an officer of note then quartering in the town, sent to Mr. *Rogers* to demand the use of his pulpit, bidding him  
refuse



refuse him at his peril. But Mr. *Rogers*, instead of complying, desired to know who gave him authority to preach? saying, "that the ministerial office was very distinct from the military; and that therefore, tho' the soldiers kept the town, he resolved to guard the pulpit." He was a zealous observer of the *Lord's-day*, and always opposed the driving of cattle thro' the town on that day. He had some difficulty with the Quakers, who much increased thereabouts; but his carriage was so engaging, that even many of them could not forbear giving him a good word. He was given to hospitality, and was indeed the *Gaius* of those parts, entertaining all ministers and Christians, who passed that way, with great openness and freedom. His removal to *Croglin*, after he was ejected at *Bernard Castle*, was by the procurement of the lord *Wharton*. And tho' he was ejected there also, yet he kept his temper and moderation. He was of a catholic spirit, and a great enemy to narrow and uncharitable principles or practices. He had always a good correspondence with the neighbouring clergy, and was treated very respectfully by those of the greatest eminence, viz. Dr. *Stern*, Abp. of *York*; Dr. *Rainbow*, Bp. of *Carlisle*; and the Bp. of *Durham*; on the latter of whom he often waited, and by reason of his acquaintance in his younger days with the old lord *Crew*, was always received in a manner peculiarly obliging. He continued the exercise of his ministry, after his being ejected, without fear. He licensed a place or two in 1672 at *Darlington* and *Stockton* in *Durham*. When the indulgence expired, he preached in his own house at *Startford*, one *Lord's-day*; and the other, either in *Teesdale*, or in *Waredale*, among those who wrought in the lead-mines. Many a troublesome journey hath he taken to those poor people thro' very deep snows, and over high mountains, when the ways have been extremely bad, and the cold very severe. But he made nothing of the fatigue thro' his love to souls; especially being encouraged by the mighty eagerness of those honest people to hear the word. He used to preach frequently on the week-days also. And yet for all his pains he did not receive above 10*l.* per annum, but lived upon what he had of his own, with which he was both generous and charitable. He used to take all occasions for good discourse. It being customary in the North after a funeral to have an arval, (as they call it) or dinner, he would speak so suitably, even in the midst of the entertainment, of divine things, that some bitter malignant people would refuse to be present there, when they

they knew he would be one of the company; because (said they) we shall find *Rogers* preaching there.—He died with great calmness and resignation, at *Startford* in *Yorkshire*, Nov. 28, 1680. His fun. serm. was preached by Mr. *Brokill* of *Bernard Castle*, where he was buried. Mr. *Tim. Rogers*, of *Wantage*, *Berkshire*, was his son.

WORKS. A Little Catechism.—And two Letters to Mr. *R. Wilson*, upon the Death of his Daughter, whose Life was published under the name of the *Virgin Saint*.

CROSEY, [V.] Mr. *John Collyer*,

CROSTHWAITE. Mr. *James Cave*. Born at *Banbury*. His father was a brazier, but he was not, as has been reported, brought up to that business. He had been in the wars in *Scotland*, where he was a captain, and became for some time a preacher in *Carlisle*, from whence he went to *Keswick*, where he resided, and exercised his ministry at some of the chapelries in *Crosthwaite* parish. He was ordained by the associated ministers of *Cumberland*, who gave him a testimonial “as a person of an unblameable life, and who appeared upon their examination to be duly qualified and gifted for the ministry, and properly called to it in that place.” [This may be seen in *Cal. Contin.* p. 229, signed by *Richard Gilpin*, and six others.] He remained some years at this place, where he studied hard, and was laborious in preaching and repeating sermons, instructing and catechizing youth. It appears that he had several orders of the *Commissioners for propagating the gospel in the four northern counties*, for settling him, and for augmenting his salary. They appointed him preacher at *Crosby*, *Sealeby*, and *Stannix*, with 80*l.* per annum. They afterwards sent him to itinerate at *Thornewait*, *Newland*, and *St. John's*, with an appointment of 104*l.* per annum. These, it seems, are all of them in *Crosthwaite* parish, where it is most likely the act of uniformity found him. Before his officiating in these last chapelries, he had an invitation to *Inverness*, with the offer of 160*l.* per annum; but did not accept it. After his ejection he often removed, till marrying at *Daventry* in *Northamptonshire*, he settled, and continued there till he came to *London*, where he was well known. He there took the opportunity of *K. Charles's* declaration in 1672, publicly to exercise his ministry, taking out a licence. He died in 1694.

EDENHALL,

EDENHALL, [C.] Mr. *Thomas Tailor*. A native of *Scotland*. He lived about 10 years after his ejection, preaching at *Alston-moor*, and other places, as he had opportunity.

EGREMONT, [R.] Mr. *Halfell*. An Antinomian.

GREYSTOCK, [R. S. 300*l.*] *Richard Gilpin*, M. D. He was designed by God for great work in his church, and was singularly qualified for it. He had a large share of natural abilities, which he had wonderfully improved by an unwearied industry; so that there was scarcely any thing that accomplished a man, a scholar, a physician, or divine, but he possessed it in great perfection. There was a pleasing mixture of majesty and sweetness, affableness and gravity in his countenance, which he could alter with ease, as the business or persons he had to do with required, so as to keep up the dignity of his profession, and make religion both more awful and more alluring. He had a fine and delicate fancy, expressing itself in plenty of words, which gave clear and lively images of things, and kept up the life, strength, and elegance of the *English* tongue. His memory was strong and faithful; his judgment, most quick and penetrating; but he always exercised it on the sentiments of others with great candour. He had so well digested all necessary parts of learning, that he had them in readiness when he wanted them, and used them in his discourses to great advantage. He had all the necessary qualifications for a preacher, in the highest degree. His voice was strong, but sweet, and well modelled; and he had the true skill of fixing his accent. There was a force attending his way of speaking, without an undue transport. His expressions were conceived, and his sermons delivered, without the use of notes; and he was well qualified for that way of preaching. His pregnant memory, his ready invention, his great presence of mind, and his natural fluency, made him able to speak well and gracefully, with ease and assurance. He could cloath any matter in apt words with all the ornaments of a regular elocution, and his discourses had all the graces of natural oratory. But what compleated all was, they came from a serious mind, which was visible both in his countenance and expressions. He spake from his very heart, as appeared in the force of his words, sometimes in his tears, and often in both. He spoke with solemnity and seriousness, with gravity and majesty, and yet with so much meekness, as declared him to be a man of God and an ambassador of Christ.

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His gestures were admirably graceful, and expressive of what he delivered, in which he was a great example, both as to design and method. His design in the ordinary course of his preaching was vast and noble. He usually pursued some subject on various texts. Every head, with its enlargements, was closely studied; and his particulars under each were admirably chosen. In his Applications he was most plain, familiar, and moving; he made them as so many set discourses of persuasion, and they were delivered with the most address, and with the greatest warmth and vigour. He entered upon them usually with some rousing lively preface to gain attention, and then offered his motives, which were prosecuted with the most pungent expressions. Here his earnestness increased together with the vehemence of his voice. He had a feeling apprehension of the importance of what he was urging upon his hearers, and every word was big with concern of mind. In easy but moving expressions, and with a distinguishing pathos, he would plead with sinners, some times for a whole sermon together, without flagging in his affections, or suffering his hearers to do it. In prayer he was most solemn and fervent, and usually expressed himself much in scripture-language, and with a flood of affection; the very fountains of it seemed, in the performance of that duty, to be broken up, and the great deep of it opened so as often to force him to silence, till he had vented it by tears. He was a man of a distinguishing knowledge and experience in the mysteries of Christianity; and of a discerning spirit, in understanding a work of grace upon the hearts of others. With a clear head and searching skill in divine things he had a sincere and warm heart. The fire of zeal, and the light of knowledge, accompanied one another. He kept up a serious temper at all times, and in all places and company, without much discernable alteration or abatement; but this did not in the least sour his temper, which was chearful, tho' grave. His skill in government appeared in the managing a numerous congregation, of very different opinions and tempers: His integrity, modesty, and contempt of the world, in refusing the bishopric of *Carlisle*, as another of the family (Mr. *Bernard Gilpin*) had done before him, consonant to their motto, *Dictis factisq; simplex*. The care of the churches lay upon him. His unblameable character procured him esteem amongst all but those whose ill-nature would suffer them to speak well of none who differed from them. He was much respected by many for the good he had



had done them as a physician. Among persons of rank and quality, all necessary means were scarce thought to have been used, if he had not been consulted. He went about doing good to the souls and bodies of men. This world was not in his eye; none could charge him with any thing like covetousness.—He had been a preacher in *Lambeth*, at the *Savoy*, (where he was assistant to Dr. *Wilkins*) at *Durham*, and at *Greystock*; but he lived longest in *Newcastle*. He went into the pulpit the last time he was in it, under a feverish indisposition, and preached from 2 *Cor.* v. 2. ‘For in this we groan earnestly,’ &c. and, to the surprize of all, he rather groaned than spake this sermon. His lungs being at that time too tender for his work, his disease seized that part, and he was brought home in a *pèripneumonia*, which in 10 days time put a period to his life.

WORKS. The Temple rebuilt; Sermons before the united ministers of *Cumberland* and *Westmoreland*.—The Heads of Agreement between the Ministers of those two Counties.—A Treatise of Satan’s Temptations, (an excellent book).—An Affize Sermon in 1660.—The Comforts of Divine Love; on the Death of Mr. *Tim. Manlove*.—Among several MSS. he left a valuable treatise concerning the pleasantness of the Ways of Religion.

HUTTON. Mr. *John Jackson*.

ST. JOHN’S Chapel. Mr. *James Carr*.

KIRKHANDERS, [R.] Mr. *Thomas Courtney*.

KIRKLEVINGTON, [V.] Mr. *Hooper*.

LASENBY, [V.] Mr. *Simon Atkinson*. A very acute man, and of a good judgment; especially nice in his school learning. He died in *Sept.* 1694, upon a cold, caught in travelling from *Penrith*, where he preached at the opening of a lecture, encouraged by Dr. *Thomas Gibson*, of *Hatton-Garden*, in *London*.

MELMERBY, [R.] Mr. *William Hopkins*.

PENRITH, [V.] Mr. *Roger Baldwin*. After his ejection he removed into *Lancashire*, where he took a farm, for which he paid a considerable fine. Having 3 children he took it for their lives, not putting his own in; but it pleased God he outlived them all: upon which he quitted the farm, and at length fixed at *Eccles* near *Manchester*, where he preached at *Monks-Hall*, for many years, acceptably and usefully. He was a solid, scriptural, judicious preacher; a man of good abilities,

abilities, and an agreeable temper. He was one of the *Monday* lecturers at *Bolton*. He died *June 9, 1695*, aged 70.

PLUMLAND, [R.] Mr. *Gawen Eggesfield*.

SOWERBY, [V.] Mr. *Peter Jackson*.

THURSBY, [V.] Mr. *John Carmitchel*, who afterwards went into *Scotland*.

TORPENHOW [V.] Mr. *Thomas Turner*.

WETHERHALL, [C.] Mr. *Wilcox*.

Mr. *George Nicholson*, educated at *Oxford*, under Mr. *Theophilus Gale*. He went down into *Cumberland* a little before the *Barth.-act* took place. Mr. *Hopkins*, who had gathered a church at *Melmerby*, resigned it into his hands; and by the connivance of Mr. *West*, who succeeded Mr. *Broadly* at *Glassenby*, he preached for about a year, both at *Glassenby* and *Kirkoswald*: For Mr. *West*, who was a prebendary, thought to draw him into conformity by mildness, and fair promises of doing great things for him. While he was here, a certain curate, being set on by others, as he was praying before his sermon, began the common-prayer, but ceased upon perceiving a general dislike of it. After the act took place, which kept him out of the public churches, he preached in private houses, as opportunity offered. Sir *Philip Musgrave* once surprised a meeting where he was the preacher; and thereupon the goods of the master of the house were seized, and some also of his; and they were forced to pay down the money which the law required. After this he had a dispute with a certain curate, in Sir *Philip's* presence, which occasioned that gentleman to be more moderate in his carriage towards him afterwards. When K. *Charles II.* granted his indulgence, he took a licence under the denomination of congregational. Upon K. *James's* liberty, he had a meeting-place built for him at *Huddlesceugh*, at which he preached till his death, which was serene and peaceable, on *Aug. 20, 1697*, aged about 60. He administered the Lord's-Supper the Lord's-day before, and quoted that text *Luke xxii. 18*, which was fulfilled in him. He appeared more than ordinarily affected in that administration, and a flood of tears almost stopped his voice. He had good skill in the *Hebrew* tongue, was a popular preacher, and instrumental in doing good to many. There is one Sermon of his extant in a book called *The Virgin Saint*.

Mr.

Mr. *Anthony Sleigh*, M. A. He was a candidate for the ministry when the *Barth.-act* took place. He was educated in a private academy at *Durham*, and took his degrees at *Edinburgh*, 1660. He preached occasionally in the public churches of *Cumberland* and *Westmoreland* till 62, when he was silenced by his Nonconformity. After some time, being ordained, he fixed among Dr. *Gilpin's* old hearers, with whom he continued all the time of K. *Charles's* reign; performing the various duties of his ministerial function with great faithfulness, notwithstanding all the discouragements he laboured under, both from the government and from the people. He was twice imprisoned for preaching, and once thrown into the dungeon for praying with the prisoners. As soon as he was set at liberty he returned to his people, and preached to them in the night-time when he could not have any other opportunity for it. For 20 years together, he had not above 20 shillings a year from his people. He continued with them after the toleration, tho' he wanted not invitations to more profitable stations. Such was his love to his poor flock, that nothing could separate him from them but death. Towards the latter end of his time, he was violently tortured by the stone, which he endured with christian patience, till God called him to his rest, in 1702. In the whole of his life he was regular and blameless to such a degree, that the worst of his enemies could not in the least sully his reputation. He was a man mighty in prayer, and of a meek peaceable disposition. He loved not to be embroiled in the controversies of the times, tho' he was able and ready to give a rational account both of his faith and practice to all christian enquirers.

Mr. *Daniel King*. Born at *Brig of Allen*, near *Stirling* in *North-Britain*. He was brought up in the college of *Glasgow*, and ordained at *Edinburgh*. By the interest of the Earl of *Queensberry*, he obtained a living in this county, from which he was ejected for his Nonconformity. He afterwards returned to *Scotland*, and was the Earl of *Q's* chaplain for above 15 years, till the said Earl's death. He used then and afterwards to preach occasionally, as he had opportunity. He died at *Stirling*, not long before the Revolution, about 60 years of age. He was well beloved, and much followed wherever he preached. After his being in *Scotland*, he published, *Advice to all those who love their Souls*, and several other pieces.

Mr.

The following afterwards conformed :—Mr. *James Cragg* of *Newkirk*.—Mr. *John Forward* of *Bolton*.—Mr. *John Michael* or *Myriel* of *Lamplugh*.—Mr. *George Yates* of *Anstable*. He lived and preached at *Croglin*.

## MINISTERS Ejected or Silenced

I N

## DERBYSHIRE.

**A**LLESTRY, [C.] Mr. *Timothy Staniforth*. He and Mr. *Jonathan Staniforth* of *Hognarston*, were brothers; the sons of an ancient godly minister. They were both good men. For several years they lived together, and gave themselves much to reading, having a good library. After their ejection, and the passing of the *Oxford-act*, they were driven from place to place; but in all places were at work, as they had opportunity, and not without success. They often preached in the night, for the greater secrecy, particularly about *Heage*; and many had cause to bless God for their labours there. They at length removed to a very obscure, tho' honest family, where they died within a little time one of the other, with much satisfaction, and with lively hopes of that heaven which they had chosen and long laboured for.

ASTON upon *Trent*, [R. S.] Mr. *Thomas Palmer*. He had been minister of *St. Lawrence-Poultney* church in *London*, from whence he removed to this place. He was ejected from hence soon after the Restoration, to make room for Mr. *Clark* the sequestered clergyman. About *July 1663*, he was imprisoned at *Nottingham* for preaching in conventicles.

BARROW upon *Trent*, [V. 20l. augmented 20l.] Mr. *Daniel Shelmerdine*, M. A. of *Christ Col. Camb.* Son of Mr. *S. of Matlock*. Born at *Crich*, *Jan. 1, 1636*, or 7. Educated  
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at *Repton-school*, and ordained by the classical presbytery of *Wirksworth*. He first preached in the family of colonel *Grevis* of *Moseley* in *Worcestershire*, where he was for some time chaplain. From thence he removed to *Barrow* and *Twysford*, two small places adjacent, where he was when the act of uniformity took place. He afterwards rented a farm at *Twysford* for 17 years. He was several times imprisoned, and suffered much on the account of Nonconformity. When the liberty was settled by law, he preached at *Derby* and several other places occasionally; not daring to hide his Lord's talent in a napkin. He died at *Findren* in this county, in *October* 1699. He was a valuable man, and an useful preacher.

BLACKWELL, [V.] Mr. *Isaac Bacon*.

BRADSALL, [R.] Mr. *John Hieron*, M. A. of *Christ's Col. Camb.* His father was minister at *Stapenhill*, near *Burton* upon *Trent*. There he was born in *August* 1608. He had many providential deliverances when he was a child, which when he grew up he thankfully recorded. He laid a good foundation in school-learning, under Mr. *Whitehead* at *Repton*. At *Cambridge* (where he was admitted *May* 2, 1625,) he was under the tuition of Mr. *Wm. Chappel*, afterwards Bp. of *Cork*, and *Ross*, in *Ireland*. In 1628, he went into *Yorkshire* to Mr. *Thurserosse*, an acquaintance of his tutor's, and prebendary of *York*, with whom he lived for some time at *Kirkby-Moor-side*, reading prayers for him, and teaching school in the town. Being bent upon the ministry, he addressed himself to the learned Bp. *Morton* of *Coventry* and *Litchfield*, who examined and approved him, and ordained him both deacon and presbyter, 1630. In a year and half, he removed to *Eggington*, where he was household chaplain to Sir *H. Leigh*, and preached at *Newton-salney*. While he continued in this family, he preached a week-day lecture at *Bratby*, at the request of *Catherine* countess of *Chesterfield*, a religious lady. In 1633, he removed to *Ashborne*, where he succeeded Mr. *Taylor* as lecturer. Here he was put into the high-commission-court, and summoned by a pursuivant to appear at *Lambeth*, much to his trouble and charge. He was forced to remove to *Derby*, in the time of the civil war, and was no sooner gone from home than his house was plundered. From *Derby* he removed with his family in 1644, to *Bradfall*, where he continued till his ejection in 1662.—He was a very studious and learned man; well read in history. He had a sharp judgment, was a great master

of method, and had thoroughly digested his tutor's method of preaching. He was very ready in scripture chronology; and admirably well acquainted with his Bible, of which he was an excellent expositor. He was very zealous for God, earnest in every part of his work, and very compassionate in dealing with troubled souls. Besides preaching twice every Lord's-day, he expounded the scripture, and catechized. He taught publicly, and from house to house. He assisted in most lectures in those parts, and himself set up a monthly one at *Dale-Abby*. He backed his doctrine with an exemplary life, and was a pattern to all round about him.—When he was silenced, he desired Bp. *Hacket* to allow him to preach gratis at *Dale-Abby*. The Bp. refused, unless he conformed; and yet there was no care taken to supply the place with any other. Upon his ejection, he removed to *Little-Eaton*, a town not far from *Bradfall*, that he might be near his beloved people; but was driven thence by the *Oxford-act*, and moved from place to place, till at last he fixed in *Losco*, where he continued exercising his ministry, partly in his own house, and partly in several others in the neighbourhood, as long as he lived. His sufferings did not exasperate him; he kept his moderation, and frequented the public churches; and yet was satisfied fully in his Nonconformity. A person once asking him, whether he did not repent leaving his place, he answered, “No; I am far from that: for I have done nothing therein but what I have taught you to be your duty. Rather lose all than sin against God. If *Bradfall* parsonage was the best bishopric in *England*, I must do again what I have done.” When the *conventicle-act* came out, he preached twice a day in the largest families, with 4 persons only besides; but as many under 16 years of age as would come, and then repeated at home at night. During the indulgence in 1672, he had full meetings; but when the declaration was recalled, he was more cautious. In his retirement he was of use to many, who with great thankfulness adored that providence which brought him into those quarters. He died there, *July 6*, 1682, aged 73. In the time of his health and strength, he studied hard, and made many collections out of the books he read. Among other things, he abridged Mr. *Pool's Synopsis*, and added his own collections. Mr. *Porter* wrote an account of his life, in which are some private notes of his, which afford proofs of uncommon piety.

WORKS. Sermons, entitled *The Way to Salvation*.—A Discourse of Spiritual Joy, for the Relief of melancholy Christians.—Two Sermons on *Ephes. vi. 24*, in the Country Collection of Farewel Sermons.—Some of his Letters are added at the End of his Life.—He left 2 vols. of Remarks upon Scripture in MS.

BRAMPTON, [C.] Mr. *Robert More*, of *Clare-Hall, Camb.* Born at *Nottingham*. His first preaching was at *Belper* in this county, where he staid about a year, and then removed to this place, and was ordained by the *Classis* at *Chesterfield*. After his ejection, he suffered many ways for his Nonconformity. Particularly, he was once indicted for not reading the book of Common-Prayer when it was not yet come down. In the time of *Monmouth*, he (with many peaceable ministers and others) was sent prisoner to *Chester* castle. He was afterwards one of the pastors of the congregation in *Derby*, where he died in *June 1704*; the last of the ejected ministers in this county.

BUCKNAL. Mr. *Samuel Nowel*.

BUXTON. Mr. *John Jackson*.

CALDWELL. Mr. *Nathaniel Barton*.

CARSINGTON, [R. 70<sup>l</sup>.] Mr. *John Oldfield*. Born near *Chesterfield*, and brought up at *Bromfield* school, at that time famous. He was a general scholar. A great master in the languages and mathematics. He had a mechanical head and hand, capable of any thing he had opportunity to get insight into. What some might reckon a reflection upon him was, in the judgment of wise men, his great honour, viz. That he acquired his learning without being beholden to any university. He had the offer of *Tamworth*, and was pressed to have removed thither, where he would have had a much better living, but was stopped by the importunity of his people. All that knew him acknowledged him to have been a judicious divine, a good casuist, an excellent preacher; pertinent and methodical; clear in opening his text, and very close to conscience in speaking from it. He was a man of prayer, and well acquainted with the inside of religion. He was of few words: but if any one gave him occasion, by starting useful discourse, or put him upon prayer, writing or preaching, he appeared to want neither words nor sense. He was of a very quiet spirit. His people were very capricious, and hard to be pleased in ministers, yet they centered in him. He had

had many removes after he was ejected, but God ‘told his wanderings, and he had sons in the house of his pilgrimage.’ He was one of great moderation; which he thought himself obliged to testify by going sometimes to church; and would often discourse freely and amicably upon this subject, with such of his acquaintance as were otherwise minded: and yet he was many ways a sufferer for his Nonconformity. He for some time preached once a fortnight at *Rodenike*, where a meeting being discovered by two informers, they swore against him, upon presumption that he was the preacher, tho’, as it fell out, it was not his day: however he was prosecuted with much eagerness. Whereupon — *Spademan*, Esq; (a worthy gentleman who was owner of the house where the meeting was) and Mr. *Oldfield* made their appeal, and gave so clear proof of his being 10 miles distant at the time, that he was cleared; and the informers, being afterwards prosecuted, were found perjured. Upon which one of them ran away, and the other stood in the pillory at *Derby*.—After the act of uniformity passed, before it took place, he studied his duty with all possible care as to the compliance required. He drew up, on this occasion, a soliloquy, with that text prefixed, *Eccl. vii. 14. In the day of adversity consider.* The following extracts from it will manifest the seriousness of his spirit, his impartiality, and fear of doing any thing in that critical juncture which he could not justify, and his desire of superior guidance.

“Consideration is the way to resolution; and well-grounded resolution will fortify the soul against the impetuous violence of man, and make it as the rock to repel the dashing waves. To this, O my soul, I now invite thee. Rash engagements often end in shameful retreats, and base tergiversation. O Thou Fountain of Wisdom, who ‘givest it liberally and upbraideest not, to him that asketh,’ shine in upon my dark understanding, ‘let thy spirit of truth lead me into all truth,’ and so direct me in my consideration, that it may end in pious resolution; and what thro’ grace I purpose, let me by grace be enabled to perform.

“It is not, O my soul, a light matter thou art now employed in: it is not thy maintenance, family, wife and children, that are the main things considerable in this enquiry. Forget these, till thou art come to a resolution in the main business.—It is, O my soul, the glory of God, the credit and advantage of religion; the good of that poor flock committed to thy keeping by the Holy Ghost; thy ministry, thy



conscience, thy salvation and the salvation of others, that must cast the scale, and determine thy resolutions. And where all cannot be at once promoted (or at least seem to cross one another) it is fit the less should give place to the greater. Thy ministry, thy people, must be singularly dear and precious to thee; incomparably above body, food, raiment, wife, children, and life itself:—But when thou canst no longer continue in thy work without dishonour to God, discredit to religion, foregoing thy integrity, wounding conscience; spoiling thy peace, and hazarding the loss of thy salvation; in a word, when the conditions upon which thou must continue (if thou wilt continue) in thy employment are sinful, and unwarranted by the word of God; thou mayest, yea, thou must believe, that God will turn thy very silence, suspension, deprivation, and laying aside, to his glory and the advancement of the gospel's interest. When God will not use thee in one way, he will in another. A soul that desires to serve and honour God, shall never want opportunity to do it: nor must thou so limit the Holy One of *Israel*, as to think he hath but one way in which he can glorify himself by thee. He can do it by thy silence, as well as by thy preaching. Oh put on that holy indifference as to the means, so the end be but attained, which the blessed apostle expresses, *Phil.* i. 20. ‘that Christ ‘might be magnified in his body, whether by life or by ‘death.’—Let God have the disposal of thee, and doubt not but he will use thee for his own glory, and his churches good, his respect to which is infinitely greater than thine can be. —But there is, O my soul, a *Scylla* and *Charybdis* in this voyage thou art making; a rock, both on one side and the other; and therefore beware, lest thou make it a light matter to be laid aside from thy work. Examine; hast thou so faithfully discharged thy duty, that thou mayest take comfort in the review of it, when suspended from it? Do not abundance of failings, follies, neglects, sinister-ends, &c. present themselves to thee, when thou beginnest to review the course thou hast run? Think how little service thou hast done for God or his house. How heavy will thy account be, if to thy removal from thy work be added, the stinging remembrance of unfaithfulness in it? Hast thou not by thy miscarriages justly provoked God to lay thee aside as a broken vessel? Is not this dispensation as much the fruit of thy own sin as of others malice? Learn, O my soul, to put every cause in its right order. The righteousness of the cause wherein thou  
suffereſt

suffereſt will not excuſe thy unrighteouſneſs, which is the procuring cauſe of thy ſufferings. Learn then, O my ſoul, to juſtify God, to be ſilent towards men, and to condemn thyſelf. But there's another rock, againſt which thou art in danger of ſplitting. Take heed, leſt that be charged on God's providence or mens injuſtice, which is cauſed by thy own wilfulneſs and obſtinacy. If that which thou calleſt conſcience and duty, be found refractorineſs and ſin, thou not only loſeſt thy reward, but incurreſt the guilt of thy own ſuffering, and while thou chargeſt others, wilt be found acceſſary thyſelf to thy own murder as a miniſter. Here then lies the ſtreſs of the conſideration thou art upon; whether the grounds upon which thou art to ſuffer will bear thee out? Whether thou ſhalt ' ſuffer as a chriſtian for righteouſneſs ſake?' Whether the cauſe of ſuffering be as weighty as the ſuffering itſelf is like to be? That if thou findeſt it otherwiſe, thou mayeſt (*Dum res in integro eſt*) make a timely retreat. I charge thee, O my ſoul, to lay aſide all prejudices, prepoſſeſſions, and reſpects to, or ſiniſter conceptions of, *Men* of the one or the other party. Away with carnal wiſdom, leaning upon thy own underſtanding. Let the word of God be umpire. ' And ' becauſe (O bleſſed Father) the way of man (to know as ' well as do it) is not in himſelf; nor is it in man that walks ' to direct his ſteps, I again and again implore directing ' grace: Lead me, O Lord, by thy counſel; make thy way ' plain before me; lead me in a plain path, and into the land ' of uprightness. Let not former errors be puniſhed, in thy ' leaving me to err in this thing. Lord ſhew me thy way, ' and thro' grace I will ſay it ſhall be my way. What can a ' poor weak creature ſay more! Thou knoweſt, Lord, the ' heart of thy ſervant; O diſpel clouds of ignorance, preju- ' dice and paſſion; take off all preponderating weights and ' propenſions; caſt the ſcales which way may be moſt for ' thy glory, thy churches and my peoples good, the peace of ' my own conſcience, and the ſalvation both of my own ſoul ' and the ſouls of others.'—And canſt thou, O my ſoul, think of laying down thy miniſtry upon a light occaſion? Muſt matters of indifferency give thee a *ſuperſedeas*? Oh take heed, leſt if like *Jonah* thou overrunneſt thy embaſſy thro' diſcontent, thou be fetched back with a ſtorm.—What if men be *Pharaoh's* taſk-maſters, impoſe ſuch burdens as thou mayeſt even groan under; if they be only burdens and not ſins, they muſt be born and not ſhaken off. Nothing but a neceſſity of

sinning in the act, can absolve thee from that necessity which is laid upon thee of preaching the gospel, and shelter thee from the influence of that wo, which is denounced against thee for not preaching it. The plain question then, which lies before thee, O my soul, (and in the right resolution whereof consists the comfort of suffering, or the duty of continuing at thy work) is, whether the conditions that are imposed, be sinful or no? Sinful, I say, not only in the imposition of them, but in submission to them? Whether thou canst, without sinning against God, his church, thy people, thy conscience, and soul; (all or any of these) submit to the present conditions of continuing in thy place and employment? Here's no room for comparing sin with sin: *viz.* whether it be a greater sin to leave thy ministry, or perform such a sinful condition? Thou art not necessitated to sin, nor must thou do the least evil, tho' the greatest good might come of it. Thou wilt have little thanks if, when thou art charged with corrupting God's worship, falsifying thy vows, &c. thou pretendest a necessity of it in order to thy continuance in the ministry, &c. &c."

He afterwards proceeds particularly to mention the conditions of the continued exercise of his ministry, (except that, as to the book of Common-Prayer with its amendments, not being then extant, he was forced to suspend his thoughts concerning it,) and upon the whole he concludes, that to hold on in the public exercise of his ministry, to him would be sin.—There were many others of whom 'tis evident, that they acted in this affair with equal care, seriousness and impartiality. But this is the most solemn and express debate of that nature, drawn up in writing, which hath as yet appeared. And surely he who observes that openness to divine light, that concern for special conduct, that readiness to yield to it without reserve, and that unbiaſſed temper which breathes in these considerations, will hardly be able to suppose that such an one could be so far left of God, in a matter so momentous, as to take a course in which he could not approve himself to him.—He spent the latter part of his life at *Alfreton*, from whence he took many weary steps to serve his master, and was very useful in that neighbourhood, till his infirmities forced him to cease from his labours. He departed to his everlasting rest June 5, 1682, aged 55.—He had 4 sons in the ministry. *John*, the eldest, was in the church of *England*; the rest were Dissenters. *Nathaniel* was pastor to a congregation in *Southwark*; and

and his brother *Joshua* (who was D. D.) succeeded him there. *Samuel* had a small people at *Ramsbury* in *Wilts.*

WORKS. The first last, and the last first; against Hypocrisy.—The Substance of some Lectures at *Wirksworth*.—A Piece on Prayer (generally esteemed as valuable as any thing on the subject.)—Serm. on *Pf. lxxix. 6*, in the country farewell-sermons.

CHESTERFIELD, [V.] Mr. *John Billingsley*, M. A. of *St. John's, Camb.* and *Corp. Chr. Oxf.* Born at *Chatham* in *Kent*, *Sept. 14, 1625*, and ordained *Sept. 26, 1649*, in the church of *St. And. Undershaft* in *London*. While he was at *Oxford*, he preached frequently in the adjacent places; and at length had a call into one of the remote and dark corners of the land, to preach the gospel; which he did very assiduously, viz. at *Addingham* in *Cumberland*. He found the people very ignorant, and therefore set upon catechizing, and was one of the association for reviving the scriptural discipline of particular churches, of which the world has had an account in print. From thence he removed to *Chesterfield*; where he was highly valued by many; tho' the peevishness of some, and the malignity and apostacy of others, added greatly to the burden of his ministerial labours. He was a constant preacher, and did 'not serve God with that which cost him nought.' His style was plain, his expression clear, his method natural and easy, his voice sweet and audible, tho' not strong. 'Out of the abundance of his heart his mouth spake,' both in prayer and preaching; and God was pleased very much to bless his labours. He had a large acquaintance, and was acceptable wherever he came. He had great temptations, from secular advantages and the importunity of friends, to have left *Chesterfield*; but would not yield to a thought of leaving that people, who were dear to him as his own soul; and it was in his heart to live and die with them. At the Restoration, he was a very zealous royalist; and had it not been for the king's coming in, he had in all likelihood been a great sufferer. Yet could not this prevent his ejection. Bp. *Hacket* was very earnest with him to conform. He told him, "if he did, he would do it cordially." Upon which, the Bp. (when other arguments failed) used both flatteries and threats, but all in vain. He knew not how to mollify oaths by forced interpretations, or stretch his conscience to comply with human will, in cases wherein, if he should happen to be in the wrong, (as he shrewdly suspected he should in this) he knew human



power could not defend him. And yet he would not censure others, but quietly receded from his public station, in 1662, when he thought he could no longer hold it without sin. He continued afterwards to labour among his people in private, as he had opportunity, and as they were willing to hear him, till the *Oxford-act* forced him from them. And then *Mansfield* was to him and several others a little *Zoar*, a place of refuge. He went once a fortnight to *Chesterfield*, preached twice, and often expounded and catechized also on the Lord's-day, and visited the sick. Travelling late in the night, to come in unseen, and preaching also in the night, was very fatiguing to him, as his constitution was weak, and at last became unportable. It was wonderful he went thro' it so long.

He ruled his house well; was careful of the souls committed to his charge; grieved when sin broke out in any of the members of his family, and was careful to rebuke and punish for it. He was an hard student, and a great admirer of the *Greek* tongue. He was a man of peace, and much for accommodating lesser differences in religion. He lived in hearty love and concord with his nonconforming brethren at *Mansfield*, as he and all of them did with the worthy minister of the place, (with whom he formerly had a particular acquaintance) who counted it no schism for them to endeavour to help his people in their way to heaven; and they by their friendly converse with him, and frequent hearing of him, manifested they had no design of lessening him in their esteem or affections. Few had more of heaven in them than he; but he was very industrious in concealing his own excellencies. His freedom in reproving sinners of whatever rank, where he had a call, was one eminent branch of his character: and so also was his skill and tenderness in comforting afflicted consciences, for which he had great occasion, and in which he was remarkably successful; as also his faithfulness in dealing with sick-bed penitents: three difficult parts of a minister's work. He died *May* 30, 1684. Out of his great modesty, he left an express order in his will, that there should be no sermon preached at his funeral: but a suitable consolatory discourse was preached to his family on the Lord's-day following, by Mr. *Sylvester*, on *Rom. xii. 12*. He wrote something against the *Quakers*, and printed a sermon with it.—He had a son in the ministry at *Hull*; afterwards at *London*, as assistant to Dr. *W. Harris*: and a grandson of his was at *Dover*, [and after that at *Peckham*.]

*Ibid*,

*Ibid.* Mr. Ford. He was of a melancholy temper, and of few words, which however were usually of great weight. He needed much entreaty to be brought to preach; but when he was engaged, he made amends to those who had bestowed pains to persuade him. He was congregational in his judgment; but ever behaved himself with meekness, and the highest respect to Mr. Billingsley, who was of a different judgment. He died of a consumption, occasioned by his close study and great painfulness in his work. He saw the *Bartholomew* storm arising, and therefore gave his people some warm and affecting sermons on *Isaiah* v. 6. *I will command the clouds that they rain no rain upon it.* These sermons were taken from him in short hand, and fairly transcribed, and kept in the hands of those who highly valued them, several passages in them seeming almost prophetic. Tho' he had not reached full 30 years of age, he was spent by severe study. He committed all his sermons to memory; never using any notes.

DERBY. *All Saints*, [V. 37 l.] Mr. Joseph Swetnam. He was not formally put out by the act of uniformity, and yet really he was. For, foreseeing the commencement of that act, he chose to make a voluntary secession some time before its taking place. He was well qualified to fill so considerable a place as this, being a very able preacher, and a great master of language.

*St. Peter's.* Mr. Luke Cranwell, M. A. of *Christ's Col. Camb.* Born at *Loughborough* in *Leicestershire*. A wise, courageous, zealous, and upright man. He was not very ready in elocution; but very scriptural, solid and substantial in all his discourses. Having acquired some competent skill in physic, when he could no longer exercise his ministry publicly, he resolved to try what he could do in the other faculty; and he proved very skilful and successful. Hereby he maintained himself and family comfortably. He was very hospitable and benevolent; as readily attending his brethren and poor neighbours, from whom he expected no recompence, as he did the rich and great. He had a good invention; and found out some happy and effectual medicines. He was a chearful man, and to all appearance strong, but at last declined very speedily. That he might be out of the reach of the *Oxford-act*, he went to *Kegworth* in *Leicestershire*, where he died, Nov. 11, 1683, on the Lord's-day.

WORKS. A small Tract on the Equality of *Bishops* and *Presbyters*.—A Sermon in the Collect. of Farewel-Sermons in the Country.

*St. Werburgh's.* Mr. Samuel Beresford, M. A. Born in *Shrewsbury*, and brought up in the school there, from whence he went to *Cambridge*. He did not begin to preach till he was between 23 and 24 years of age. When he made his first attempt he had above 1500 hearers. He was a good scholar, an excellent preacher, a fine orator, and a very holy man. He was very warm against the sectaries, and not at a great distance from the church, whither, after his ejection, he went frequently during his stay in *Derby*, (which was till the five mile act took place,) and persuaded his friends to do so too; being against both superstition and separation. He afterwards spent the greater part of his time at *Shrewsbury*, and was reckoned one of the most accurate, and at the same time most heavenly preachers in all those parts. He kept a private academy in his house for a while; but laid it down, when he found he could not keep his pupils under strict government. Having a competent estate, he preached for some years gratis. As he had no children of his own, he was earnest with some of his brethren to bring up theirs to the ministry; and offered to assist towards their maintenance, and use his interest with others. He was not only a great divine, but a skilful physician; tho' in giving his advice he confined himself to particular friends. He never could be prevailed with to print any thing, tho' often pressed. He spent the latter part of his life at *Sheffnal* in *Shropshire*, and died in *October* 1697, at *Weston*, the seat of the religious Lady *Wilbraham*, who was a sincere and generous friend to all good ministers, whether Conformists or Nonconformists, without any difference. He left his library to be sold for the benefit of the poor of *St. Alkman's* parish, in which he was born.

DRANFIELD, [V.] Mr. Richard Maudsley.

DUFFIELD, [V. 27 l.] Mr. Roger Morrice, M. A. He was some time chaplain to Lord *Hollis*, and afterwards to Sir *John Maynard*. He died at *Hoxton*, *Jan.* 17, 1701, aged 73, and was buried at *Bunhill*. He left a valuable collection of MSS. which cost him much labour and expence. Mr. *Strype*, in his *Survey of London*, (vol. ii. p. 57.) says, "This gentleman was a very diligent collector of ecclesiastical MSS, relating to the

the later history of the *English* church, whereof he left vast heaps behind him, and he favoured me with his correspondence."

ELYAM in the *Peak*, [R.] Mr. *Tho. Stanley*, M. A. Born at *Duckmanton* near *Chesterfield*. His first public employment was under Mr. *Cart* at *Hansworth*. He was preacher 3 years at *Dore* chapel, in *Dronfield* parish; and 8 years after, at the parochial chapel of *Ashford* in the parish of *Bakewell*; whence, by those then in power, he was translated in 1644, to the rectory of *Eyam*, where he continued his labours till *Bartholomew*-day 62. He was an eminent preacher; and by his example, a confuter of those who decry *Free-prayer*. When he could not serve his people publicly, he was helpful to them in private; especially when the pestilence prevailed in that town, officiating amongst them with great tenderness and affection, during that sore visitation, which in that little place cut off above 300 persons. And yet, at that very time, some made a motion to the lord-lieutenant of the county, the noble Earl of *Devonshire*, to remove him out of town: who, like himself, replied to this effect: "It is more reasonable, that the whole country should testify their thankfulness to him, who, together with his care of the town, had taken such care as none else did, to prevent the infection of the towns adjacent." He died in 1670, satisfied to the last in the cause of Nonconformity, and rejoicing in his sufferings on that account.

FAIRFIELD. Mr. *William Naden*.

GLOSSOP, [V.] Mr. *William Bagshaw*, of *Corp. Christi Col. Camb.* Born at *Litton* in the parish of *Tidswell*, Jan. 17, 1628. At several country schools he made a greater proficiency in learning than most of his equals; and under the ministry of Mr. *Rowlandson* of *Bakewell*, and Mr. *Bourn* of *Ashover*, he received a deep tincture of religion betimes. He had an early inclination to the ministry, which he at length pursued, after several attempts to fix him in some other employment. He preached his first sermon in the chapel of *Warmhill* in *Tidswell* parish; and there he continued about 3 months. Tho' he often complained that he entered too rashly on that awful work, his labours were very acceptable to sober intelligent people, and he gave no just occasion to any to "despise his youth." From thence he removed to *Attercliffe* in *Yorkshire*, where he preached as one of the assistants to Mr.

*James*



*James Fisher* of *Sheffield*, and resided in the family of Colonel (afterwards Sir *John*) *Bright*. He was ordained at *Chesterfield*, Jan. 1, 1650, and some time after was invited to *Glossop*. That people enjoyed him about 11 years. Among them, 'he went about doing good,' and God was with him. 'He kept back nothing that was profitable for them,' but 'taught them publicly, and from house to house.' He laid hold of all opportunities to awaken, instruct, and comfort them. Observing people to be more than ordinarily affected with funeral sermons, he very willingly preached on such occasions, when he had no prospect of gain. His administration of the sacraments, especially that of the Lord's-supper, was very solemn. As he would not admit the grossly ignorant and profane to that sacred feast, so he durst not exclude those in whom he saw any thing of the image of Christ, tho' they were of different sentiments in lesser matters of religion. He was very diligent in fulfilling his ministry; and his carriage towards his people was with such humility, meekness, inoffensiveness, and undissembled affection, as gained him universal esteem. He had indeed a natural regard to their state, and no offers of greater preferment could tempt him to quit his relation to them. He proceeded vigorously in his work, and not without considerable success. But the fatal *Bartholomew* put a stop to his public labours. He thereupon retired to *Ford*, in the adjacent parish, and lived upon his own estate. He continued there a conscientious Nonconformist: but his 'moderation was known unto all men.' He prayed for, and rejoiced in, the success of their labours, who were possessed with the deepest prejudices against him. He several years attended, with his family, in his parish-church, both parts of the Lord's-day. But being persuaded that no power on earth could cancel his authority, and disannul his obligation to preach the gospel, he preached privately in his own house, and elsewhere on the Lord's-day-nights; and to some few every *Thursday*. He also frequently assisted at conferences and private days. Upon the coming out of the indulgence in 1672, he thought it his duty to labour more publicly, preaching 3 Lord's-days in the month in the parish where he resided, and the 4th in that from which he had been expelled. He had lectures also at other places, particularly once a fortnight at *Ashford*, the other day being supplied by other ministers. He preached often every week, and sometimes every day in the week. He was the chief instrument in gathering the congregations

congregations at *Ashford*, *Malcoffe*, *Middleton*, *Bradwall*, *Chalmarton*, and *Hucklow*; besides lectures which he began in several places, which were afterwards kept up. At the end of every year he usually repeated to his people the substance of the sermons he had preached on all the Lord's-days in the year; and in the beginning of the new year, he went to the houses of his hearers, and preached a suitable sermon in each. When K. *Charles* recalled his declaration, he kept his meetings privately and with great caution, changing almost every day, till the breaking out of the *Papish* plot. His liberty was then enlarged: but upon the trumping up a *Protestant* plot, he was driven into corners again. In those dark and cloudy times he demeaned himself with such prudence and circumspection, and God made such an hedge about him, that tho' he had some enemies, their designs against him were signally disappointed. Two informers who once disturbed him, ingenuously acknowledged, that his very countenance struck a terror into them; and one of them before he died, sent often to beg his pardon and his prayers. When another who had frequently sat under his ministry gave information against him before a magistrate, who was very zealous in suppressing conventicles, he was so infatuated, that his information was false, both as to names of persons, and as to time and place, tho' he knew all very well at other times. However upon information, a warrant was issued out against him: but he had timely notice of it, and an opportunity to escape. At the next quarter-sessions, a worthy magistrate so fully convinced the bench of the falshood of what was sworn against him, that they recalled the warrant.—Tho' he was far from owning the dispensing power on which K. *James's* declaration for liberty of conscience was founded, and discerned his design in it, yet he took that opportunity to shew his zeal in his Master's work, and preached publicly on both parts of the Lord's-day; and besides this, began a custom which he continued the greatest part of his time, *viz.* to make a short discourse immediately after the reading of the scripture, to confirm his hearers in the Protestant religion, and to arm them against *Popery*. When the liberty of the Dissenters was in the beginning of K. *William's* reign established by law, he laboured more abundantly than ever. He allowed himself but little time for sleep; and was very seldom out of his study, unless at meals, at family-worship, or when abroad in the service of his great Master, in which he was employed two or three days

in

in every week, and frequently at two or three places in the same day. And yet such was his industry, that tho' he preached so often, (and seldom on the same text in two auditories,) he had laid in a stock of several hundreds of sermons, which he lived not to use. Tho' he was of a firm constitution, his health began at last to impair, and his growing infirmities compelled him to shorten his journies, and lessen his labours: yet he desisted not wholly from his delightful work more than one Lord's-day before his decease. His last sermon (*March 22, 1702*) was on *Rom. viii. 31*. He had but a little before received the news of K. *William's* death, and would have studied a sermon upon that occasion, but wanted strength for it, and therefore was satisfied with adding something in the close, towards the improving so great a loss: but when he came to deliver his sermon, he did it with such life and spirit, that a stranger who had only heard and not seen him, would have thought him to have been in perfect health. However, he had no sooner done than he was sensible that his preaching-work was over; and thereupon said, he thought it would be tempting God to make another essay. His weakness daily increased, and on the next Lord's-day he was confined to his bed. He said to those about him, that his silence was a sermon. The two following days, being visited by several of his mournful hearers, he could not speak much, but told them he had spoken to them formerly. He declared his satisfaction in his Nonconformity, and blessed God who had kept him from acting against his conscience in those affairs. A young minister praying with him, he heartily joined in every petition, and when he had done, gave him thanks, blessing God that he had helped him to such apt expressions, and expressing his wonder that some should be so much against *free prayer*; adding, "There is not a prayer in all their book would have suited my present circumstances so well as this has done." On *Wednesday, Ap. 1*, he lay for the most part in a kind of slumber. Towards night he called to have an hymn sung; and after a short prayer, to which he added his *Amen*, he fell into a slumber, and seemed to breathe without difficulty; till on a sudden he gave a gasp or two, and so quietly slept in Jesus. Having lived an eminently holy and useful life, he had the favour of an easy death, in *March, 1702*, and was buried in *Chapel-le-Frith*. His funeral sermon was preached by Mr. *J. Ashe*, on *Heb. xiii. 7*. Which sermon, with Mr. *Bagshaw's* life and character, has been since printed.

—He



He had a good constitution of body, an happy temper of mind, and good natural abilities. He had many serious thoughts about his own soul and its everlasting concern, before he took the charge of others. He had a great thirst for knowledge. He spent much time in his closet, sitting up late, and yet rising early. He usually spent an hour in secret devotion, while the rest of the family were in bed. He was a diligent reader, there being few books in his library (which was not small) but what he had read thro', and marked with his pencil. He excelled in the gift of prayer. He did not entertain his hearers with nice curiosities, and dry speculations, but solid and substantial food. He had a peculiar dexterity in adapting his discourses to the dispensations of Divine Providence, and had a singular faculty of saying much in a little. He spake as one who felt what he said. He was 'mighty in the scriptures,' and a diligent and skilful catechist. He used much skill and compassion in dealing with wounded consciences. His love to God and Christ was a bright and constant flame. His zeal for the cause and interest of Christ, and against prevailing error and wickedness, was very remarkable. He was of a very pacific and condescending temper; as a proof of which, he once parted with his right, of a considerable value, to his brother, because he would not contend with him for it. He possessed great moderation and candor, and was eminent for his charity, both in forgiving enemies, and relieving such as were in want; and all his other excellencies were adorned by a profound humility. He had a good estate, and an heart to honour God with it. He had many signal returns of prayer, and many seals of his ministry. God was his defence in the most cloudy and dangerous times. He enjoyed a blessed serenity and composure of mind; and at length, without a groan or struggle, went to his everlasting rest.

WORKS. Living Water; several Serm. on *Rev.* xxi. 6.—A Serm. on Christ's Purchase; to which is prefixed, his Confession of Faith.—Rules for our Behaviour every Day, and for sanctifying the Sabbath; with Hints for Communicants.—The ready Way to prevent Sin; on *Prov.* xxx. 32. With a Bridle for the Tongue; on *Mat.* x. 36.—The Miner's Monitor.—The Sinner in Sorrow; and the humble Sinner's modest Request.—Brief Direct. for the Improv. of Infant Baptism.—The Riches of Grace; in 3 parts.—Trading spiritualized; in 3 parts.—De Spiritualibus Peccis: Notes or Notices concerning the Work of God, and some that have been Workers



together with God in the *High-Peak*.—Since his death, *Essays on Union to Christ*.—Besides these his printed works, he spent much time in writing books for particular persons of his congregation, suitable to their circumstances, which he gave them, hoping they would be of use to them when he was dead. And he left behind him 50 volumes, some in folio, and some in quarto, written fair with his own hand on several subjects.

GRESLEY, [L.] Mr. *Thomas Ford*, of *Trin. Col. Camb.* Born at *Willington*, and brought up at *Repton-school*. He was earlier than ordinary in piety, in learning, and in preaching, upon which work he entered at the age of 21, with the full approbation of judicious divines and understanding christians. He was first an assistant to Mr. *G. Cross* of *Clifton* in *Staffordshire*, whose sister he married. He was never settled in any parsonage or vicarage, but preached under other ministers 7 or 8 years. At the Restoration he was at *Seale* in *Leicestershire*, but when the *Bartholomew-act* passed, at *Gresly*. Continuing after this to preach, in a way forbidden by human laws (tho', as he conceived, approved of God) he, together with Mr. *T. Bakewel*, was sent to *Stafford* jail, where they continued prisoners for the time appointed. After which, he ceased not by day or by night to preach the gospel, for which he was again apprehended, and committed prisoner to *Derby* jail, with Mr. *Tim. Staniforth*. And fulfilling his time of suffering there also, he still went on in his Master's work as long as he was able. But as he began betimes, so his work was ended betimes: for by his extraordinary pains upon a day of fasting and prayer, he broke a vein, which brought him into a consumption, whereof he died, in a little village near *Burton* upon *Trent*, about 1677. He was not allowed to be buried in consecrated ground. Mr. *Swinfen* preached his funeral, on *John* v. 35. He was a hard student and a celebrated preacher, being very lively, but grave and methodical. His memory was long precious to the inhabitants of *Burton* and the neighbouring villages.

\* HEANOR, [V. 16 l. 12 s. 6 d.] Mr. *Samuel Wright*. A good man, and a very able preacher. He lived in much weakness many years after his being ejected. He could not preach so often as his more healthful brethren could, but when he did, he preached to very good purpose, among his old parishioners, from house to house.

HOGNASTON, [C.] Mr. *Jonathan Staniforth*. See *Allestry*.  
LANGLEY,

LANGLEY, [R.] Mr. *Robert Seddon*, M. A. of *Christ's Col. Camb.* Born in *Outwood* in *Prestwich* parish in *Lancashire*: brought up in *Ringley* school under Mr. *Cole*. He continued at college several years, and then returned home. After which he lived in Mr. *Angier's* family, and had the benefit of his grave example, pious instructions, and useful converse. From his house he was called to the ministry in *Goiton* chapel. From thence he removed to *Langley*, where he was silenced in 62. He was so far concerned in appearing for the king, at a day known in this county by *White-Friday*, (because one *White* was the leading man who appeared for him at *Derby*) that he was forced to fly into *Lancashire* to Sir *G. Booth*, who rose at the same time, and was threatened to be carried to *London*, to be tried for his life: but the king's restoration prevented it. After his ejection, he was many years in the family of *Samuel Hallows*, Esq; and after the Revolution, he preached in his course with some other ministers at *Derby*, being on other days employed in places adjacent. In *K. Charles's* time, coming up to *London*, he was taken up as he was preaching in Mr. *Baxter's* pulpit: and tho' he had before suffered imprisonment from the *Cromwellians* for seeking to bring in the king, he was sent to jail: but judge *Hale* declared the mittimus void, and released him by the sentence of all the court. Whilst he was in the *Gatehouse*, money was several times sent him (said to be from *Whitehall*) tho' he knew not his benefactors. He had acquaintance and interest with many persons of good quality, and was generally acceptable wherever he came. At last he fixed at *Bolton* in his native country; where, with great zeal and affection, he laid out himself in his master's work. Buying an house there, he gave the people liberty to build a chapel on the backside of it; but soon after died of a palsy at his brother's, captain *Peter Seddon*, (in the house where he was born) in *March* 1695, aged 77. He was a man of great piety, patience and meekness: a solid, zealous, and useful preacher: instrumental in the conversion of many souls to God. He was wonderfully furnished for good discourse, wherein he took great delight. He was mighty in the scriptures, having known them from a child. His memory was to him instead of a concordance, which he never once used in composing his sermons for 30 years together. The 10th serm. in the collect. of country farewell-sermons is his.—He had a nephew, Mr. *Samuel Bourne*, who proved very valuable in the ministry. [He was father to the late Mr. *Samuel Bourne* of *Birmingham*.]

MACKWORTH, [V. 211.] Mr. *Samuel Ogden*. Of *Christ's Col. Camb.* Born at *Oldham* in *Lancashire*. When he had finished his studies, he married the daughter of Mr. *Burnet*, minister of *Oldham*, a pious Nonconformist. He soon after settled at *Buxton* in *Derbyshire*, in 1652, and had an augmentation allowed him by an order from the committee for plundered ministers, dated *Sept. 17, 1652*. He applied himself to the classis of *Wirksworth* for ordination, which he accordingly received, *Sept. 17, 1653*. In the year following he was presented to the parochial chapel of *Fairfield*, by the earl of *Rutland*, patron. But he was obliged to get the approbation of the *Triers* in *London*; from whom he obtained a certificate, dated at *Whitehall*, *Oct. 23, 1654*; a copy of which, and of other papers and instruments, see in *Cal. II. 190. III. 234* †. He continued his ministry here till 1657, when he was called to *Matlock*, where he finished his public ministry in 1662. He kept a boarding-school many years, and bred many eminent scholars. He had a genius that led him to all the parts of refined literature, in which he excelled. He valued no notions that were mean or trivial, but was taken up with the more curious and manly parts of learning. An eminent Conformist, in a letter to him, expressed himself thus: "I dare commit any thing to your free and generous understanding." He had great natural talents; he was a good linguist; he wrote pure *Latin*, and would read any *Greek* author currently into *English* at first sight. When the pretended Abp. of *Samos* travelled thro' *England*, he visited Mr. *Ogden*, who entertained him in the *Greek* tongue. He was also well versed in the *Hebrew* language, of which some MSS. which he left afford sufficient proof. His last work at night was reading a chapter in the *Hebrew Bible*.—He was a good mathematician, and was acquainted with some of the greatest men of the age in that science, which he taught such of his scholars as were studious and ingenious, to charm them into a love of those studies, that they might there find manly pleasure, and not be drawn to debauchery, under a pretence of pleasure. He was a great lover of music, both vocal and instrumental. He was also well versed in natural philosophy. He took great delight in poetry, especially in *Latin* poetry, even to his old age. He had a considerable knowledge in anatomy, physic, and botany. With regard to divinity he was very eminent. He had studied the most difficult points; and would discourse

† The originals are in the possession of the Rev. Dr. *Savage*.



on the hardest controversies with a readiness and clearness which shewed he had laboured in them. He left a MS. on the separate existence of the soul between death and the resurrection, drawn up at the request of a young gentleman in the university, who had been his scholar, and was tainted with infidelity. Also a treatise about predestination, occasioned by his own melancholy, which forced him to a deep search into those points, in order to the clearing up to himself the goodness and mercy of God. He said, however, that he would not advise others to embroil themselves, as he had done, in those controversies. His judgment upon those matters was much the same with Mr. *Corbet's*. By his own trials and studies he became very skilful in administering comfort to troubled minds; and often wrote to persons in affliction, with great wisdom and compassion, to direct and comfort them. He was very far from extremes, and not violent for or against any party. His behaviour was obliging, and his conversation affable, graceful, and pleasant. His Nonconformity was the fruit of close and deliberate thoughts. Some thought he had too high notions of the power of the magistrate in matters of religion. He was for communicating with the established church occasionally, but never could come into it as a stated member. His thoughts about that matter will sufficiently appear in the following letter of his to an ingenious and learned clergyman:

“ Sir, Our mutual acquaintance and endearment shall excuse all prefatory words as superfluous between you and me. As I set my face towards the church of *England*, I am confronted with objections of various kinds, which you perhaps may be better able to dissipate than I, standing upon higher ground, and seeing your strength in a more advantageous light. (1.) To conform is to leave the society of the best and most religious people in the land; to desert the peculiar work and sufferings of the most painful and successful ministers. For is not the presence of God, and his blessing, more abundantly in our select assemblies, than in the public parochial congregations? By whom have the most part of the godly and sincere Christians been raised, and built up, but by the prayers, pains, doctrine, and conduct of the Nonconformists? Shall I leave the snow of *Lebanon* for *Kedar* and *Meshech*? Can I be secure of God's grace and blessing, if I depart from the confines of *Hermon*, where God has made his blessings to fall? *Dod, Hildersham, Ball, Angier, &c.* in a



word, the best men are with us: *Ergo*, (2.)—To conform, what is it else but to join myself to the dissolute multitude; to a clergy, more ambitious of preferment than to be the examples of meekness and sobriety to their flocks? To act in or to be an abettor to the briberies and corruptions of spiritual courts? May I be secure of my former innocence, and not be made worse by such society? Pardon the odium of these expressions, and set these two parties together, then tell me, whether you may not say as *Tully* in another case, *Ex hac parte Pudor, illa impudentia: Ex hac parte pietas, ex illa avaritia?* &c. —(3.) To conform is not only to assent by practice, but to assent to in express terms, all the dubious articles of faith, all the imperfect forms of prayer, all the erroneous translations of scripture, all the unaccountable rubrics and prescriptions of the Common-Prayer Book, together with the questionable ceremonies used; all which have been the scruples, scandals, and stumbling-stone of most good men in *England* for many scores of years. Do I approve of all these? May I not, by my compliance, hinder as much as in me lies their future reformation? Tell me, good friend, may I innocently, after a reformation upon the wheel, thus by assent and consent fustigate the work thereof? These things I have transferred to myself by a figure, but notwithstanding am still, &c.

He thought the over-much doting upon the Common-Prayer was one great occasion of the debauchery and wickedness of the age. Many people contenting themselves with being loud and zealous at the prayers, and making that all their religion, intending, says he, *μὴν ἰπρίζειν* (as the expression is *Gal. vi. 7.*) that is, to mock God, and go to heaven in their sins, whether he will or no. He was a person of great diligence; and tho' his time was greatly taken up with his school, he wrote his sermons *verbatim*. He was a man of great wisdom, tenderness of conscience, and real piety. He walked with God; and was frequent, tho' ever short, in prayer. He was a peaceable, humble, charitable man, and took frequent occasions to instil good thoughts into them that were with him. After his ejection in 1662 he continued his school at *Mackworth*, till the 5 *mile-act* took effect, when he fled into *Yorkshire*; but after some time he returned to his employment at *Derby*, where his school flourished, and he had many gentlemen's sons with him. In the year 1685 the public schoolmaster of the town (a man of no great reputation) commenced a suit against him for teaching school there, to the prejudice of the free-school, and contrary

trary to the *canon*, &c. Mr. *Ogden* tried the cause in the court of Arches. This cost him 100*l.* and he was cast after all. Whereupon Sir *John Gell* gave him the free-school of *Wirksworth*, 1686, where he continued to his dying day, instructing his scholars daily in divine things; and, after liberty was granted, preaching to the inhabitants thereabouts on the *Lord's*-days. He was seized with the palsy in the pulpit. He continued several weeks in patient expectation of his change, which happened *May* 25, 1697, when he was aged above 70.

WORKS. Besides the MSS. beforementioned, he published A political Book in 1683, or 1684, which was very suitable to the complexion of those times.

MARSTON upon DOVE, [V. 70*l.*] Mr. *John Bingham*. Of *St. John's Col. Camb.* Born at *Derby*, and educated at *Repton* school. Having staid at *Cambridge* till he was about 24 years of age he removed to *London*, for the cure of a fore foot, which was hurt when he was a child. He was two years under the surgeon's hands, and at last was forced to have his leg taken off. The anguish attending this sore had turned him as white at 26 years old as he was at 80. He was some time a chaplain, and about the year 1640 was chosen middle master of the free-school at *Derby*, and afterwards the chief master. He would not for a great while undertake a pastoral charge; but was at last prevailed with, and presented by the earl of *Devonshire*, to the vicarage of *Marston*, in which he continued till 1662. Upon the coming out of the 5 *mile-act* he removed to *Bradly-Hall* for 3 years, and taught several gentlemens sons, who boarded with him. He afterwards lived 7 years at *Brailsford*, where he met with trouble, and was excommunicated by means of the incumbent, notwithstanding that he was a man of great moderation, and used to attend with his family at church every *Lord's*-day morning; tho' in the afternoon he preached in his own house, to the number allowed by the act. Upon *K. Charles's* indulgence he preached at *Hollington*, where his friends, Mr. *Seddon*, Mr. *Charles*, Mr. *Ogden*, and Mr. *S. Hieron*, took their turns. Mr. *B.*'s excommunication made a great disturbance in *Brailsford* parish, and therefore, to avoid giving offence, he removed to *Upper Thurneston* in *Sutton* parish, where he and his family were interred. He was a good scholar, and well acquainted with the languages. He subscribed to the *Polyglot Bible*, and stirred up others to encourage so noble a work. He was remarkably

temperate, of a charitable disposition, and of true unaffected piety; loving real goodness wheresoever it appeared, how much soever persons might differ from him in their sentiments. He was always chearful under the greatest difficulties, contented and thankful in all circumstances, and a great contemner of the world when it interfered with his conscience. One instance of it deserves remark: Dr. *Sheldon*, Abp. of *Canterbury*, with whom he had an intimacy of a long standing, wrote to persuade him to conform; telling him, that he lay so near his heart, that he would help him to any preferment he desired. He acknowledged his favours, told him that they two had not been such strangers, but that he might very well know his sentiments; and added, that he would not offer violence to his conscience for the best preferment in the world. He was a person of great faith, in the darkest times; and bore up his spirit in confidence that ‘all things would work together for good’ to the church of God.—When he was upwards of 70 he was taken with a quartan ague, which held him 3 years, and brought him so low, that his life was despaired of. And yet, when the fits were gone off, he would often say, he was fully persuaded he should live to see a very great change, tho’ he knew not which way it would be effected. Accordingly he lived, tho’ in great weakness, to see *K. William* and *Q. Mary* settled on the throne of *England*, which much rejoiced his heart. He at length, through age, expired, as a lamp goes out for want of oil, on the *Lord’s-day*, *Feb. 3, 1682*, aged 82. His fun. serm. was preached by *Mr. Crompton*, on *Pf. xii. 1*.

MATLOCK, [R.] *Mr. Thomas Shelmerdine*. Of *Christ’s Col. Camb.* Born in *Lancashire*. He was a diligent preacher several years at *Criche*, where he was surrounded with good old *Puritans*, in that parish and about it, who greatly strengthened his hands in his work. He was very chearful in conversation, but had a very melancholy, tho’ pious wife, to whom he made a tender husband. From *Criche* he removed to *Matlock*, where he faithfully discharged his duty, and lived peaceably with his neighbours; in which he found more benefit than his successor did from his contention. When he was silenced he removed to *Wirksworth*, where he did not long survive. In his last sickness he expressed good hope with respect to futurity, and much satisfaction in the review of his conduct. He told his friends “he was going to his preferment,” and said to



one of them, "Next to my hope of heaven, I rejoice that I turned out of *Matlock*."

MICKLEOVER, [V.] Mr. Sam. Charles, M. A. Of Corp. Chr. Col. Camb. Born at *Chesterfield*, Sept. 6. 1633. Ordained in 1655. He first settled at *Kniveton*, and then resided in Sir *John Gell's* family at *Hopton*. He was afterwards presented by Sir *John Curzon* to this parish of *Mickleover*. His early ministrations were affectionate, judicious, and successful. He exercised a particular and constant watch over his own soul, especially in solemn duties, public and private. He laboured for some time under strong temptations, which increased his spiritual experience. He observed the day of his ejection out of his living as a fast all his life after. When he left his parsonage-house, he wrote thus in his diary: "For thy sake, O Lord, I left my house. So far as I can look into mine own heart, for thine only have I left houses and lands; may I have my hundred fold in the world to come. It was said of *Abraham* that he went out, not knowing whither he went: I am sure I went out, not knowing whither to go." Tho' he met with many difficulties as a Nonconformist, they were sanctified to his spiritual advantage. He says in his Diary, "he could not apprehend, but that if he had conformed, he had gone to hell." After his being turned out, he preached about occasionally while he was in *Derbyshire*. His longest settlements were at *Belper* and *Hull*. At the latter he laboured several years with faithfulness, diligence, and acceptance. He was there at length imprisoned, concerning which he writes thus: "A prisoner for Christ! Good Lord! what is this for a poor worm! Such honour have not all his saints. Both the degrees I took in the university have not set me so high as when I commenced prisoner for Christ." God singularly blessed his labours at *Hull*, and his behaviour in that place procured him much respect from the magistrates of the town. But the earl of *Plymouth* coming thither, after he was made governor of it, sent for the mayor and aldermen, and with great vehemence urged them to suppress the meetings of the Dissenters; threatening them with the loss of their charter if they did not. One of the aldermen (Mr. *Duncalf*) told the earl, that by many years observation he found the Dissenters who lived among them were pious, peaceable men, and loyal subjects to the king; and therefore, he being an old man, and going into another world, would have no hand in persecuting them.



them. But this did not hinder his lordship from pressing the matter so far, as that the mayor and aldermen sent immediately to apprehend Mr. *Charles* and Mr. *Ashley*, the ministers of the two dissenting congregations. Mr. *Ashley* had so much warning given him, that he escaped out of town before the officers came to his house; but Mr. *Charles* was taken, and brought before the mayor and aldermen, who committed him to prison. The freedom of speech which he used while he was before the magistrates made some men angry; which coming to his ears, the next day he wrote an account of all that he said, and sent copies to several of his friends to prevent misrepresentations. It was as follows: On *Feb. 2, 1682*, being brought before the magistrates of the town of *Hull*, he began thus:

*Mr. Charles.* I am here, my masters, in obedience to your warrant; what's your pleasure with me? But I pray you consider before you do any thing, that imprisoning the ministers of the gospel is the devil's work; and I do not apprehend you can do his work, and escape his wages.—*Aldermen.* Mr. *Charles*, we expected another manner of salutation from you.—*Mr. C.* What manner of salutation, gentlemen, did you expect from me?—*Ald.* A salutation of peace; you are to preach the gospel of peace.—*Mr. C.* I am so, and also the terror of the Lord, to all wicked and impenitent sinners, and hard-hearted hypocrites.—*Ald.* You are so.—*Mr. C.* But, my masters, are there no malefactors in *Hull*, but two ministers of the gospel, Mr. *Ashley* and I? Are there no drunkards, no swearers, no Sabbath-breakers? Nay, if you look into your cellars, is there nothing of the growth and product, and manufactory of the *French* king's dominions?—*Mayor.* You may inform. (*Thereupon he was ordered to withdraw. Being called in a little after, the discourse was continued thus:*)—*Ald.* Mr. *Charles*, have you taken the oaths of allegiance and supremacy?—*Mr. C.* I am ready to take them.—*Ald.* Are you in holy orders, according to the church of *England*?—*Mr. C.* I came not here to accuse myself.—*Ald.* Do you preach?—*Mr. C.* You know what I do.—*Ald.* Do you not inhabit the town? and have you not an house in *Wyttton-Gate*?—*Mr. C.* You can tell as well as I. But, gentlemen, before you pass any ugly sentence, consider the dying votes of the last *Westminster* parliament, of immortal honour. “Resolved, That the execution of the penal laws upon Dissenting Protestants, is at this time grievous to the subjects, and a furtherance to Popery, and a weakening to the Protestant

Protestant Religion, and dangerous to the kingdom."—*Ald.* It was not their dying votes.—*Mr. C.* They were their dying votes.—*Ald.* It was the Papists that they intended.—*Mr. C.* It was on the behalf of the Dissenting Protestants that the votes passed.—*Ald.* Do you call the execution of the king's laws ugly work?—*Mr. C.* But before you execute the king's laws, (God bless him, and prolong his life, and send him to outlive me) I pray you hear me this one thing. There have been some persons in *England*, who have made as great a figure in the world as any in *Hull*, (no disparagement to the worthiest of you) who were hanged for executing the king's laws.—*Ald.* That is sedition.—*Mr. C.* Sedition! sedition! And all our chronicles and histories, and several of our law-books and acts of parliament ring of it. But if you will execute the law, pray do not out-do the law; for it is severe enough upon us.—*Ald.* If we do, you may look for your remedy.—*Mr. C.* Remedy! I had rather never be sick than be put to look for my remedy.—*Ald.* When was there ever any hanged for executing the king's laws? There never was any such thing.—*Mr. C.* Yes; *Empson* and *Dudley*, for executing the king's laws in *Harry* the Seventh's time, were hanged in the first year of *Harry VIII.* And this very law which you are about to execute upon me, was obtained of a parliament of such constitution, that it was carried but by two votes, of an 105 yea's, against 103 no's.—*Ald.* What constitution was that parliament of? Was it not of king, lords, and commons?—*Mr. C.* Yes, yes, yes.—*Ald.* We did not send for you to preach to us.—*Mr. C.* I doubt you want one to tell you the truth.—*Ald.* We have a protestant church, and a protestant ministry.—*Mr. C.* Long, long, long may you so have. Yet I pray let me acquaint you with this: The Jews had a church established by God's own law, and a ministry established by law, and yet their silencing, imprisoning, and murdering a few poor fishermen that were commissioned, by the Redeemer of the world, to preach the everlasting gospel, cost them so dear, that God has not done reckoning with them unto this day; and it is now above 1600 years ago.—*Ald.* It was not for silencing the apostles; it was for crucifying Christ.—*Mr. C.* It was so indeed; but that did not fill up the measure of their sin, nor bring the wrath of God upon them and their posterity, to the uttermost, till they *forbad the apostles to preach to the Gentiles, that they might be saved.* 1 Thess. ii. 15, 16.—*Ald.* We have as learned men in the church of *England* as you.—*Mr. C.* Yes, yes;

yes; some whose books I am not worthy to wipe the dust from.—*Town-Clerk*. He does not speak as he thinks.—*Mr. C.* How can you tell that, unless you were God Almighty, the searcher of hearts, whose prerogative only that is? Are not you the town-clerk?—*Town-Clerk*. Yes.—*Mr. C.* I wish you had as much wisdom and honesty as the town-clerk of *Ephesus* had; he took the part of the blessed apostle *St. Paul*; but you are very brisk against me. I pray you, gentlemen, do not judge my case, and deprive me of my liberty, by a piece of the law, but let the whole *act* be read.—*Ald.* 'Tis a long *act*, and we must go to dinner. But one of them said, It is a short *act*, a short *act*; let it be read. For which he had little thanks given him by some. However, the *act* was read; and then they went on.—*Mr. C.* Where are the two witnesses? Let me see them face to face, (according to the manner of *England*) that will swear I was the parson, vicar or curate, and did refuse to give my assent and consent to take the oath, and to make the declaration, according to the *act of uniformity*.—*Ald.* It is no matter.—*Mr. C.* There must needs be proof, that I am such a person as the *act* describes; for there are more preachers in *Hull* than *Mr. Aspley* and I: and you may as well, if you have not proof that I am the parson, vicar, or curate, send for the man that goes next by in the streets, and execute the *five-mile act* upon him.—*Ald.* Do you think we sit here like a company of fools? Will you take and subscribe the oath, according to the *act*?—*Mr. C.* Let me see it proved according to the *act*, that I am concerned in it, and then I will tell you more of my mind.—*Ald.* You do preach, you do baptize, you do administer the sacrament.—*Mr. C.* Did you see me?—*Ald.* No; but we did hear so.—*Mr. C.* And will you deprive a man of his liberty by hear-say? You may then find yourselves work enough, as the world goes.

Upon this they ordered him to withdraw; and he was carried to the jail, where he was imprisoned six months. After he was set at liberty, he continued labouring among his people to the day of his death.—He was an excellent scholar, well skilled in the oriental languages, and a great historian; an accurate, lively, and successful preacher; indefatigably studious; very retired and devout; a prudent œconomist; of a warm and courageous temper, and a zealous reprover of reigning vices. He enjoyed firm health till overtaken by the student's diseases, the stone and stranguary, which he bore with invincible patience, and of which he died *December*



*ber 23, 1693, with great peace and comfort, yea, assurance and triumph.*

MONEY-ASH. *Mr. Robert Cook.*

NORTON, [V. 45*l.* 3*s.* 6*d.*] *Mr. Jeremy Scoales.* Born in *Salford* near *Manchester*. When he was ejected he removed thither, and lived on his estate. He was very industrious in his Master's work, and preached as he had opportunity. He was wont to take much delight in days of prayer and humiliation, in which he was often charged by his brethren with holding out too long; tho' he was usually pertinent and acceptable. He was an upright-hearted man. He died *April 27, 1685*, aged 56. He left a son in the ministry among the Nonconformists whose name was *Nathaniel*. See *Mr. M. Henry's Life*, p. 279.

PENTRIDGE, [V. 12*l.* 15*s.*] *Mr. Robert Porter, of Camb. Univ.* Born in *Nettinghamshire*. His abilities were great, his fancy rich and fertile, and his wit rendered him the desire and pleasure of gentlemen in conversation. After God had touched his heart, which was soon after his coming from *Cambridge*, he betook himself to close study and a strict conversation. His proficiency was considerable. Few men better understood their Bible than he. His judgment was solid, and his eloquence natural and greatly scriptural. His people were poor, but his labours were great and very prosperous among them. His stated income was not above 15*l.* per ann. but being greatly beloved by the neighbouring gentry and others, they raised it to near 50. He was invited where he might have had much more, but he refused, because he found his labours successful; and thought it would be difficult for the people to get a suitable supply. He was abundant in prayer; preaching, catechizing, and visiting from house to house. If the meanest persons in his parish were sick or in any difficulty, he was always ready to pray with them, or give them a sermon suited to their exigencies, in both which he had an uncommon faculty. When he was ejected in 62, he kept as long as he could within the parish, to assist his people in private. Sometimes he preached in his own house; sometimes he went by night to an obscure house about a mile off, till the coming out of the *Oxford-act*, when he retired to *Mansfield*, where he ended his days. From thence he would often visit his former flock, keeping days of prayer with them, &c. And many a dark night hath he travelled in dirty and dangerous ways,



ways, from his regard to the good of their souls. When one of his hearers came to visit him, a little before his death, he said to him, "Never did any one go with more joy to his most pleasing recreation, than I have gone to *Longcroft*-fields to preach to you."—At *Mansfield* he attended on the public worship, and kept his meetings before or after it, that he might not interfere; for his principles were moderate. Such love did he conciliate there, by his blameless and pleasant conversation, and his discreet management of himself, that when others were clapped into prison, upon what was called Lord *Ruffel's* plot, a considerable person who constantly kept to the establishment, went to the lord-lieutenant, and offered to be bound for his good behaviour. The offer was accepted; and Mr. *Porter* continued in his own house without disturbance or suspicion.—He was looked upon as a great blessing in those parts, and highly valued by his brethren, who used to converse with him upon difficult cases, and paid a great deference to his judgment. He died at *Mansfield*, Jan. 22, 1690.

WORKS. His Farewel Sermon in a Book called *England's Remembrancer*, on *Zeph. iii. 18.*—An Account of the Life and Character of Mr. *Hieron*, and other *Derbyshire* ministers.

SANDY-ACRE. Mr. *Joseph Moore*. Born at *Nottingham*, and educated in *St. John's Col. Camb.* when holy Dr. *Tuckney* was master. He was sober-minded from his youth. He entered young into the ministry; but his youth was not despicable, being grave, serious and savoury. After his ejection he spent the rest of his time in divers private families, in praying, preaching and catechizing. He was a hard student, an inquisitive man, and a pertinent profitable preacher. He lived well, and died happily, Nov. 25, 1684.—In the country farewel sermons the 15th is his.

SHELDON, [C.] Mr. *John Beeby*. A man eminent for his close walking with God. He was at *Tidswell* till the Restoration, when he removed to *Sheldon*, where he was ejected in 1662.

SHIRLY, [V. 351.] Mr. *Samuel Hieron*. Brother to Mr. *John Hieron*, of *Bradfall*. He made no great figure in the world, but was an honest man, and an useful preacher; much beloved by those amongst whom he laboured. Few men's outward circumstances more pressed their conformity than his; yet he followed his conscience, and left a pretty living,

living, at *Bartholomew*-day 62, and threw himself, and all his, into the hands of God's providence. Tho' he removed from place to place, and everywhere met with great difficulties, he experienced the divine tenderness and compassion, and had enough to carry him to his journey's end, at which he arrived *March* 24, 1687.

**TURNDITCH, [C.]** Mr. *Thomas Swetnam*, of *St. John's Col. Camb.* Son to Mr. *Joseph Swetnam*, preacher at *Albaltows* in *Derby*. He had the Bp.'s licence to preach, which was never recalled.

**WORKS.** A small Piece in 8vo. consisting of 3 Sermons, viz. The Grand Question; on *Psal.* xv. 1. The Holy Man's Honour; on *Mal.* iii. 17. The Heavenly Conversation; on *Phil.* iii. 20.

Mr. *Jer. Wheat* preached as a candidate in this county in 1662, when the uniformity act silenced, tho' it did not eject him. He was afterwards chaplain to Sir *John Bright*, Bart. of *Badsworth* in *Yorkshire*. He was a good scholar, an hard student, and an eminently pious man. He died most comfortably in the Lord, about the year 1667.

Mr. *Charles Sager*, of *St. John's Col. Oxf.* Born near *Burnley* in *Lancashire*, in 1635. Whilst he was at the university, the most religious were his companions. At the age of 20, he was chosen master of the public school at *Blackbourn*, in which station he was highly useful, and met with general respect, as may appear from his being connived at by the governors of the school and the gentry thereabout, till 68 or 69, tho' he could not conform to the established church. He began to preach in the year 1660, and tho' he set about this work with trembling, God owned him in it. After he was turned out of the public, he betook himself to the teaching of a private school in the town, and had many gentlemen's sons and others under his care. In this work, (preaching frequently) he continued till 83, when Major *Nowel*, his great enemy, sent him to *Lancaster* prison by a *capias*, and there he continued near six months. During his confinement, he was useful among the prisoners, and several persons also of the town, by setting up a conference on the Lord's-days. His prison improvements and comforts were very great. In the year 87, he was chosen pastor to a people in *Darwen*, where he laboured in the work of the Lord, with great acceptance and success, till God removed

moved him by a palsy, on *Feb. 13, 1697*. He was a good scholar, very affable, blameless in conversation, and generally beloved. He had a peculiar way of reproving sinners in private, and was so owned in it, that the guilty either heard him with patience, or came under some restraints. His discourse in the families where he came, was much of it about soul concerns, and much directed to the younger sort of persons, the good fruit of which he lived to see, in that not a few of them solemnly gave up themselves unto the Lord, in which he much rejoiced.

*Mr. Buxton.*—*Mr. Finch.*—And *Mr. Forth*. The places of whose ejection are uncertain.

The following persons afterwards conformed : — *Mr. Matthews* of *Edlahton*.—*Mr. Pool* of *Muggington*.—*Mr. James Laughton* of *Dower* chapel.—*Mr. James Sutton* of *Crich*.—*Mr. Edw. Hollingshead* of *Ashford* chapel.—*Mr. Edw. Buxton* of *Swetnham*.

## MINISTERS Ejected or Silenced

I N

## DEVONSHIRE.

**A**NSTY. *Mr. John Mauduit*, B. D. of *Exeter Col. Oxf.* Son of *Mr. Isaac Mauduit*, merchant in *Exeter*. He is mentioned by *Wood* as senior proctor of the university in 1649. In the life of *John Selden*, Esq; prefixed to the edition of his works in 6 vol. fol. p. 43, there is a letter written to *Mr. Selden* in *April 1649*, signed by *Dr. E. Reynolds*, vice-chancellor, and this *Mr. John Mauduit*, and *Mr. Hierome Sanchy*, proctors of the university, most earnestly recommending the university of *Oxon* to his care and protection, under the dangers which at that time sorely threatened them. But *Dr. W.* mentions him

him as ejected from *Exeter* college upon the visitation of the parliament, and so a sufferer among the Royalists. He says his name was crossed out of the buttery-book, *Oct.* 20, 1648. He preached however publicly at *Oxford* before the lord general *Fairfax*, and the sermon was published at the desire of his lordship. He had afterwards the living of Dr. *Hammond* at *Penshurst* in *Kent*. Being obliged to quit it at the Restoration, he went to his relations at *Exeter*, and preached occasionally about the country, and probably more frequently at *Ansty* than at other places. He continued afterwards at *Exeter* till the corporation-act drove him and other ministers from thence. Then he removed his family to *St. Mary Ottery*, 10 miles from *Exon*, frequently preached as he had opportunity, and gave his labours at several places to those who were not able to maintain a minister. Upon the indulgence in 1672, he licenced a meeting-house, and preached in it as long as liberty to do so was continued. On *Saturday, March 4, 1674*, he told his family he should die on the *Monday* following; and he did so, with full assurance of faith, triumphantly entering on another and happier life, after he had with holy longings expressed his joyful waiting for the Lord Jesus to receive his spirit. He was of an exemplary conversation, and a very chearful disposition; and for his learning and affability was much respected by the gentry of his neighbourhood.—His son \* died pastor of a congregation of Protestant Dissenters in *Southwark*.

WORKS. A Sermon at *Oxford*, mentioned above.—A Warning-Piece to afflicted *England*, 1659.—Letter to Gen. *Monk* on the Causes of the Ruin of Governments and Commonwealths.

ASHBURY, [R. S. 37 l. 11 s.] Mr. *Daniel Morton*. Dr. *Walker* has nothing worse to say of him than that he had no education but in a private school; and this may be as true as the same assertion with respect to some others, whom Dr. *Calamy* proves to have been brought up at the universities.

ASHPRINGTON, [R. 160 l.] Mr. *John Burgefs*, M. A. The son of a minister in this county. When he was a boy

\* [This was the father of the late worthy *Jasper Mauduit*, Esq; of *Hackney*, chairman of the committee of deputies for managing the affairs of the Dissenters; a zealous friend, and a distinguished ornament to the dissenting interest. It deserves to be mentioned here, that he always observed *Bartholemew*-day with some special marks of veneration and grief.]



he was bit by an adder, and remarkably preserved from the fatal effects of it by the sagacity of his mother, having no other help at hand. And his life was retrieved for good purpose; for he proved a judicious, laborious, and useful minister of Christ. About the time of his ejection, such was the respect which the patron of this living had for him, that he made him a present of the next presentation, which he afterwards disposed of for 500*l*. He removed to *Dartmouth*, and resided about 4 months with Mr. *Geare*, after whose death he was a great support to his widow. From thence he removed to *London*, where his daughter was married to Mr. *Tho. Brook*, and he retired to *Hackney*, where he and some other ministers joined in carrying on a private lecture, and other exercises of religion, to a society of about 30 families. He was much tempted to conform, by the offers of preferment in the church; but he refused them all, and contented himself to keep boarders, the sons of citizens, at *Issington*, who went to school to Mr. *Singleton*, who had a flourishing school there. And there he died about 1663. He was a very polite man, of a graceful presence, and a charitable generous temper; well beloved in his parish, greatly respected by his brethren, and much followed by many in adjacent places; being a person of extraordinary abilities, and very eminent both in prayer and preaching.

AXMINSTER, [R.] Mr. *Bartholomew Ashwood*. A judicious, godly, and laborious divine; ejected by the act of uniformity. Probably the person whom Dr. *W.* mentions at *Bickleigh* in this county. [He had a son in the ministry, who died at *Peckham* in *Surrey*, whose life was published by Mr. *Reynolds*. He often said of his father, "If there was a good man upon earth he was one, being strictly pious, and much devoted to prayer." He related this remarkable circumstance of him (the like to which also happened to his great-grandfather) that being under extraordinary solicitude about his children, those words were strangely impressed upon him as by an audible voice, 'I will be a God to thee and to thy seed.' His family shared in the sufferings of the times, and he died 40*l*. in debt; but God graciously appeared in opening the hearts of strangers for their relief.] *Reynolds's Life of Mr. John Ashwood*, p. 54 and 99.

WORKS. The Heavenly Trade.—The Best Treasure.

BARNSTABLE,

BARNSTABLE, [V. 47 l.] Mr. *Nathaniel Mather*; M. A. [One of the 4 sons of Mr. *Richard Mather* of *Dorchester*, who, on account of the severity of the times, took him when he was young into *New-England*, where he was educated at *Harvard college*. He succeeded his brother *Samuel* as pastor of a church in *Dublin*. His living at *Barnstable* was a sequestration.] Mr. *Martin Blake*, the sequestered minister, a learned, pious, and moderate man, was treated exceedingly ill; but Dr. *Walker*, who relates the particulars, does not even insinuate that Mr. *Mather* was any way chargeable with it. Upon his ejection he went into *Holland*, and became minister at *Rotterdam*. He afterwards returned to *London*, where he was pastor of a congregational church, and one of the lecturers at *Pinner's-Hall*. He died July 26, 1697, aged 67, and was buried at *Bunhill-fields*, where there is a long *Latin* inscription upon his tombstone, [which represents him a man of great mental endowments and literary accomplishments, which he consecrated to the service of God: one every way qualified for his office; who, while he sincerely published the gospel, adorned it by his life; being particularly eminent for modesty, patience and piety. He was a ready and laborious preacher, a faithful and vigilant pastor; who in his ministrations had the sacred art of concealing the man, that God alone might be seen and exalted. "*In sacræ functionis exercitiis, arte pia celavit Hominem; ut solus conspiceretur DEUS.*"]

WORKS. The Righteousness of God by Faith; 2 Sermons at *Pinner's-Hall*. -- 23 Sermons preached at that Lecture, and at *Lime-street*, [taken in short-hand as they were delivered, but most of them corrected by himself.]—A Discussion of the Lawfulness of a Pastor's officiating in other Churches.

BERRY POMREY, [V.] Mr. *Randall*.

BIDDEFORD, [R.] Mr. *William Bartlet*, of *New-Inn Hall, Oxford*. Brother to Mr. *John Bartlet* of *Exeter*. He was congregational in his judgment, but loved peace with his brethren. He was one of the assistants to the commissioners of *Devonshire* and *Exeter*. A man of considerable note in that part of the country: eminent for humility, strictness of life, gravity, authority and experience. A very solid and useful preacher, and one whose labours were attended with very signal success. He was a man of great courage in the cause of God. He was once imprisoned, and at another time escaped by the mistake of the officer, who took another person for

him. He was the chief object of the malice and fury of the haters of strict godliness in those parts, some of whom it is said appeared to suffer the rebukes of providence on his account. *Wood* mentions him among his *Oxford* writers. Dr. *Walker* brings some heinous charges against him, which Dr. *C.* largely considers, and clearly disproves, (*Contin.* p. 266, &c.) He lived to a good old age, and died in 1682. A grandson of his was very useful among the Dissenters in *Biddeford*, and much respected, but died young.

WORKS. The Model of the Congregational Way.—Sovereign Balsam for healing such Professors as Satan hath wounded.

BISHOP'S TAWTON, [V.] Mr. *Jonathan Hanmer*, M. A. of *Eman. Col. Camb.* Born in *Barnstable* about 1605; ordained Nov. 23, 1632, by Dr. *Field* Bp. of *St. David's*, in *St. Margaret's* church, *Westminster*. He was first presented to the living of *Instow*, by *John Speccot*, Esq; and had institution from Bp. *Hall* in 1632. In 1635 he was ordered by the said bishop to preach at *Barnstable* at his visitation. He sent his lordship a very modest and respectful answer, [begging to be excused] which shews that he was far from being such a person as Dr. *W.* represents him. (*Cal. Contin.* p. 300.) Mr. *Hanmer* afterwards had the living of *Bishop's Tawton*, and the lectureship of *Barnstable*; and was cast out of both places Aug. 24, 1662. After his ejection, very distant parts of the kingdom enjoyed the happiness of his labours, viz. *Barnstable*, *London*, *Bristol*, *Pinnor*, and *Torrington*. The troubles he met with for his Nonconformity occasioned frequent changes as to the place of his abode, which were sorely afflictive to him; but the cause of great joy to those who, by this means, sat under his instruction. He was 'a scribe thoroughly instructed to 'the kingdom of heaven:' a preacher of the first rank, in regard of matter, method and elocution. He had a wonderful talent in composing sermons, and a way of delivering them which few attain to, whereby they became well adapted to the great ends of preaching. Few ministers in his time, were instrumental in doing more good, or had more seals of their ministry. From the places where he preached, he often received letters thanking him for his labours, and blessing God for the great success of them; from ministers as well as private christians. His lectures at *Barnstable* were greatly thronged, many attending who lived many miles distant; and some of them persons of character and distinction. Good Mr. *Blake*, the  
vicar



vicar of *Barnstable*, (contrary to Dr. *W.*'s account) shewed, by his whole conduct, that he was well pleased with him. This Mr. *Blake* had a great value for others of his brethren who were ejected, several of whom then lived in the town. They frequently visited each other; and he would often say, "My heart bleeds whenever I see you, to think that such worthy persons should be silenced and cast out, and your places filled up by such as are sadly ignorant and scandalous." Among Mr. *Hanmer*'s papers there is an order signed by *Seth Exon*, in 1665, to several of the parishioners of *Bishop's Tawton*, requiring them to pay him what was due of tythes, at the time of his removal. His works, both from the pulpit and the press, declared him to be a learned man, and his other works, a very good man. He was full of devotion in all the solemnities of worship; and a vein of piety towards God, and zeal for the spiritual benefit of men, appeared in him wherever he was. These graces manifested themselves in an hearty concern to propagate the gospel in foreign parts; particularly among the poor Indians: and he earnestly recommended the same concern to others. Among his papers, there are many letters under the hand of Mr. *John Elliot* of *New-England*, in which he returns him hearty thanks for his readiness to help forward the cause of the gospel, by the generous supplies which he procured, and sent over. He died at *Barnstable*, Dec. 18, 1687, aged about 81. The spirit of this good man may be seen in his letters; some extracts from a few of those he sent to his son while at the university are here added.

—"I understand you are well settled in the college. I take notice of the goodness of God towards you therein, and desire to bless him for it, as I hope you do too. How much doth it concern you to look to it, that you answer expectation! So will you occasion great credit to your godly tutor, joy to your parents and friends, and glory to God; which should chiefly prevail with you. Oh! remember what sweet fruit you will reap from a few years well spent there, wherein you may lay up that which will make you serviceable all your days. Grudge not any pains and industry: 'tis but your duty; and the issue will be such as will sweeten your life, and make you amiable in the eyes of God and man. But the loss of time, and of what may be got now, will be irrecoverable, and the remembrance of it exceeding bitter. Time and opportunity are precious talents; account so of them, and improve them accordingly: which the Lord help thee to



do for his Christ's sake. Apply yourself to study, with an eye to him for his blessing; and *acquaint thyself more with him; thereby good, all manner of good shall be unto thee.* Keep close to God daily. Find out some pious, studious, ingenious youths, and make them your familiar acquaintance.—I give thee up to the Lord. May he own thee in his Son, and make thee instrumental for his glory, which will occasion thanksgivings to him from thy tender father."

He was much concerned for his son's proficiency in human as well as divine knowledge. In one letter he writes thus:

—"Strive to be a good logician. What you read, thoroughly understand: if you cannot by your own study, then use the help of others: ask and confer. Daily ply the *Greek*; and be still on the gaining hand. Neglect not the *Hebrew*. Labour after a good stile in the *Latin* tongue, and a graceful pronunciation. Imitate *Tully* as near as you are able: and for this end read him often, and write as he. converse much with the *Greek Testament*, &c."

He drew up several MS. tracts for his son's use while he was at *Cambridge*, one of which was a sort of commentary upon this distich;

*Surge, precare, stude, meditator, currito, prande;  
Lude, stude, cæna, meditare, precare, quiesce.*

He was admirably qualified to give advice, and greatly sought to for it on many occasions by persons of very different characters and stations in the world. Dr. *Calamy* has preserved his solution of one particular case, sent him by Mr. *Flavel*, respecting an argument produced by a certain author to prove, that it is justifiable in our rulers to prescribe some things more in the worship of God than he has prescribed; taken from *Salomon's* conduct, 1 *Kings* viii. 64. and *Hezekiah's*, 1 *Chron.* xxx. 23. (See *Contin.* p. 310—314.)

WORKS. An Exercitation upon Confirmation, (much admired.)—A View of Antiquity.—A Discourse of his ag. the *Papists* could not obtain an *Imprimatur* in the Reign of K. *James*. Besides this, he left a great many other MSS. of which Dr. *Calamy* gives a particular account.

BRAMFORD SPEKE, [V.] Mr. *Haller*.

BRATTON FLEMING, [R.] Mr. *Anthony Palmer*. He was a person of a good estate. He succeeded Mr. *Gay* in this living in 1645, and left it for Nonconformity in 1662. Dr. *Walker*

*Walker* says he administered the Lord's Supper but once in 14 years, which cannot now be disproved. He died in *September*, 1693.

BRIDISTOW, [R. S.] Mr. *William Knapman*. Dr. *Walker* says he settled here by an order of the house of commons, in 1647.

BRIXHAM, [V.] Mr. *John Kempster*, M. A. Of *Christ Church, Oxf.* and chaplain of the college. At his first coming to *Brixham* he lived at *Lupton*, and there married one Mrs. *Nicholls*, a pious, prudent, charitable gentlewoman, one of whose brothers was minister of *Leskerd* in *Cornwal*, and another mayor of that corporation. After he was ejected he continued a while at *Lupton*, and then removed to *Dartmouth*, where he preached occasionally in his own house. From thence he was obliged to depart by the *five-mile act*, and went to *London*, where he was well known, and lived in good repute. Tho' he had not the most agreeable delivery, and had no pastoral charge after his ejection, his occasional preaching in *London* had the approbation of many judicious ministers and people; and his life was unblameable. He died of an apoplexy in *July*, 1692. His fun. serm. was preached by Mr. *J. Howe*.

BRIXTON, [C.] Mr. *John Quicke*, M. A. Of *Exeter Col. Oxf.* Born at *Plymouth*, anno 1636, of parents of the middle rank, but eminently pious. God wrought a saving change on his heart very young, which inclined him to devote himself to the work of the ministry. He went to *Oxford* about 1650, and left it 1657, when he returned to his native country, and preached for some time at *Ermington*. He was ordained at *Plymouth*, Feb. 2, 1658, being called to be minister of *Kingsbridge* and *Churchstow*. From thence he was called to *Brixton*, where the *act of uniformity* found and ejected him. Tho' upon the most serious consideration he could not comply with the terms which the law imposed, yet the people being earnestly desirous of his labours, he continued preaching to them after *Bartholomew-day*, till he was seized in the pulpit, in the midst of the morning sermon, Dec. 13, 1663, and by the warrant of 2 justices committed to jail, for preaching without episcopal ordination, and that after excommunication. Being brought to the quarter-sessions for the county, Jan. 15, he passed under a long examination from the justices. The court asked him by what authority he durst preach in spite of the law? He said, "he did it in despite of no authority, but from a sense of

duty, and a necessity laid upon him by his ordination, to preach to his flock, which had otherwise been wholly destitute." They asked him who were his ordainers? And he mentioned four who had then conformed. His counsel urging that there were errors in the indictment, the bench allowed the plea, and unanimously declared his commitment illegal. But upon a motion made for his discharge, the court insisted on sureties for his behaviour, or else his promise to desist from preaching. After a long altercation, he freely told them, he must obey God rather than them; and that he could not look God in the face with comfort, if he should make such a promise after that at his ordination. Upon this he was remanded to prison, where he lay in close confinement 8 weeks longer, till discharged at the assizes by the lord chief baron *Hales*. Afterwards Bp. *Ward* ordered two indictments to be laid against him for preaching to the prisoners in jail; and he was tried upon them, but acquitted. He used to observe the goodness of God to him, in and after that confinement, in many respects. He had but 5*l.* in the world besides his books, when he was seized; but a kind providence supplied him: and whereas he was consumptive when going to prison, he was perfectly recovered when he came out. At another time, by the order of the E. of *B.* he with several other ministers were imprisoned for 12 weeks in the *Marshalsea* at *Plymouth*, without any cause of commitment alledged. Being released, and finding other difficulties obstructing his being any farther serviceable in the *West of England*, he came to *London*, and in 1679 was unanimously chosen pastor of the *English* church at *Middleburgh* in *Zealand*, which he accepted, upon condition that he might be at liberty to return if he was called into his own country. Meeting there with some angry contests which he did not expect, he returned to *London*, July 22, 1681. He preached there privately with good acceptance during the remainder of the troubles of K. *Charles's* reign, and gathered a congregation. He afterwards made use of K. *James's* indulgence, thinking that an unjust law from the first, which deprived him and his brethren of the exercise of their ministry. He refused preferments offered him if he would conform, and one of 300*l.* per annum. He was a good scholar, and a lively preacher. He had a great facility, freedom, and fervency in prayer. His ministry was successful to the conversion of many. His labours, as a preacher, were abundant; and he was all his life an hard student. In his health he used to



be in his study at two o'clock in the morning. For the last six years of his life he was racked with the stone to a very uncommon degree, and had it almost daily returning; but he was very seldom diverted by it from his work, in which indeed he often found present ease. He was very compassionate to persons in distress, and was at great pains and expence for the relief of the poor *French* protestants, on account of the noble testimony they bore to religion by their sufferings. He was much concerned for a learned ministry, and eminently forward in encouraging hopeful young men who were disposed to devote themselves to that office. He was a serious Christian, who conversed much with his own soul, and spent much time in meditation and prayer. He had been in great despondency and temptations, but was enabled to overcome them, and had a confirmed hope of his own state; which, upon the strictest examination, in the views of eternity, he retained unshaken to the end. The warmth and eagerness of his temper (which was the greatest imperfection that appeared in him) was his grief and burden; tho' it had its advantages to make him the more active in his work. He had several signally providential deliverances, and sometimes by warnings in his dreams, of which he recorded several instances. His racking pains quite broke his happy constitution; [but he had signal supports and consolations under them. When a justice told him to what remote prison he would send him, he replied, "I know not where you are sending me, but this I am sure of, my heart is as full of comfort as it can hold."] He died in the 70th year of his age, *April* 29, 1706. Dr. *D. Williams* preached a sermon at his funeral; and Mr. *Thomas Freke*, his successor, another afterwards, which are both published. Dr. *Evans* married his only daughter.

WORKS. Synodicon in Gallia Reformata, 2 vol. folio.—A Relation of the poisoning of a whole Family in *Plymouth*.—A Fun. Sermon for Mr. *John Faldo*.—Another for *Philip Harris*, Esq;—The Young Man's Claim of Right to the Lord's Supper.—On that Case of Conscience, Whether it be lawful for one Man to marry two Sisters?—He also left in MS. Icones, or the Lives of several worthy Divines, both *French* and *English*, in 3 vol. fol. The old Duke of *Bedford* was so well pleased with it, that he resolved to have it published, tho' at his own expence, but was prevented by death.

BROAD HEMBURY, [V.] Mr. *Josiah Banger*, M.A. Fellow of *Trin. Col. Oxf.* He was imprisoned in *Exeter* upon the  
five



*five-mile act*. He afterwards lived many years at *Mountacute* in *Somerset*, where his preaching did much good. The wives of two justices in that neighbourhood were hearers of Mr. *Banger*. One of them, being ill, sent for him in her husband's absence to visit her. The husband, who was a violent persecutor of those whom her soul loved, having private notice given him, returned sooner than was expected, and found Mr. *Banger* at prayer with his wife. Upon which he took him by the collar and pushed him down stairs, asking him what business he had in his house, and soon after sent him to *Ilchester* prison, upon the *five-mile act*. His people often went to him, and he had liberty to preach to them in the prison. When he was released, he returned to them and preached with more freedom. He soon after removed to *Sherborn*, where he was near his estate, and there he died. He printed *A Serious Item* to secure Sinners.

West BUCKLAND, [R.] Mr. *Josiah Gale*.

CAVERLEIGH. Mr. *Horseford*.

CHERITON Fitz Pain, [R.] Mr. *Nathaniel Durant*, M. A. Born near *Plymouth*. His father was a gentleman. He was esteemed a learned man and a good linguist. He was one of a most agreeable conversation, and was much respected by the gentry. He gave orders in his will, that what he left should not be put out to usury; but his children went contrary to his order, and it was by some observed that they did not prosper. Probably he might be influenced in this matter by Mr. *Jellinger* of this county, who wrote against usury, and signified, with no small appearance of pleasure, that other ministers in those parts were of his opinion. Mr. *Durant* died Oct. 6, 1698.

CHESTON. Mr. *Ellyot*.

CHYDDECK. See *Woodlands*.

CLAYHADON, [R.] Mr. *Matthew Pemberton*. Upon his ejection he spent some years in *London*, and was afterwards minister of a dissenting congregation at *Marlborough*. He and Mr. *T. Vincent* wrote *The Death of Ministers improved*; a small piece occasioned by the decease of Mr. *H. Stubbes*, and bound up with Mr. *Baxter's* fun. serm. for him.

COLUMPTON, [V.] Mr. *William Crompton*, M. A. Son of Mr. *W. Crompton*, an useful minister in *Barnstable*,  
upon

upon whose exclusion (occasioned by a division between Mr. *Blake* the rector and him) it was observed that town dwindled both in riches and piety. This son of his continued with his people after his ejection, and spent many years among them without that encouragement he deserved. For some time before he died, which was in 1696, he was disabled from his beloved work by a fistula in his breast.

WORKS. A Remedy against Superstition.—A brief Survey of the old Religion.—Foundation of God for the Salvation of the Elect.—Sovereign Omnipotency the Saint's Security.—A Treatise on Prayer; on *James* v. 16.—A Wilderness of Trouble leading to a Canaan of Comfort.

COMB RALEIGH, [R. S.] Mr. *William Taylor*. He left this living in 1660: when Mr. *S. Knot* was restored. Tho' we cannot say of Mr. *Taylor* as Dr. *Walker* does of Mr. *Knot*, "that he was by the generality of the people looked upon as a conjurer," it may be said, he was a very honest man, and qualified to be useful in the parish.

CULLITON, [V. 2001.] Mr. *John Wilkins*. He was presented to this living in 1654, upon the resignation of Mr. *T. Collins*, and was deprived of it by the act of uniformity. He was a man of eminent piety, and an excellent preacher; remarkably affectionate, so that he seldom quitted the pulpit without shedding tears. Tho' he had several children he quitted this valuable living without repining. After *Bartholomew-day* he preached in his own house, and soon died of a consumption.

DARTMOUTH. *St. Petrock's*. [L.] Mr. *James Burdwood*, of *Pemb. Col. Oxford*. He was of an ancient family, which had an estate at *Preston* in *West-Allington*, near *Kingsbridge*, which hath been in the name of the *Burdwoods* for many generations. He was born at *Yarnacombe*, in that parish, of religious parents, and had his grammar-learning at *Kingsbridge* school. When he left the university, he was for a while minister at *Plympton St. Mary*, near *Plymouth*. From thence he removed to *Dartmouth*, at the invitation of the magistrates of the town; where he continued till the act of uniformity ejected him. Having a wife and children, he set up a *Latin-school* in *Dartmouth*, but was driven from thence by the 5-mile act. Upon which he had some thoughts of going, with several of his brethren, to *America*, and sold his estate in order to it, but was prevented. He then rented an  
I estate

estate at *Batson* in the parish of *Marlborough*, saying often, it was better for him and his to work, than to be burdensome to others. There he staid 5 years, and preached *gratis*, in his own house, as long as he was permitted, to great numbers, who flocked to hear him from the adjacent parts; and when his house would not receive them, in his orchard. He met with some disturbance from the *Quakers*, of whom there were many in those parts. They came often into the meeting while he was preaching or praying, and when he had ended, would wrangle and dispute with him. He recovered some who were leaning to them, and confirmed others. But one *Beer* or *Bear* (who had been for some time the head of the informers, and now, for his good service in disturbing conventicles, was advanced to the degree of a justice of the peace) together with another justice, the parson of the parish, a very busy man, and a crew of informers who were at their beck, occasioned him much trouble and vexation; unhung his doors, rifled his house, seized and carried away his goods, ripped off the locks of his barn-doors, and put others on, and forced his wife and children to seek shelter among their neighbours. On *Sept. 11, 1670*, a crew of informers and plunderers came to his house, where they found him with no more than four besides his own family, singing a psalm. But some of the house opening the door to let in a dog who had set upon a girl passing by, the girl being affrighted got in too, and the informers at her heels. For this the worshipful new justice proceeds to make a conviction for a conventicle, and levies 20*l.* upon Mr. *Burdwood* for preaching, 20*l.* more for his house, and 5*s.* a-piece upon the rest. When the justice himself used to go into the meeting with his train, they gave vent to their malice, in abusive and reproachful language. The good man bore all these affronts and indignities with patience and chearfulness, 'taking joyfully the spoiling of his goods; praying God to forgive them.' When he could stay no longer at *Batson*, he removed to *Hicks Down*, about a mile from *Begbury*, where he took another farm. During his seven years residence here, his old enemies gave him new trouble. One fine of 20*l.* and another of 50*l.* was set upon him and his hearers. A rude company entered his house, and went from room to room, seizing on all that he had within doors, and without. Good security was offered, if they would leave his live goods in his ground till the next morning, but it was not accepted. However, the next day lieutenant-colonel



*Waring* (an acquaintance of his landlord) came and freed all. He kept on preaching after this, as the times would bear; and at length returned to *Dartmouth*, where, after a little respite, of about three years, he again met with hard treatment, but had great respect and kindness shewn him by Mr. *T. Boone* (a neighbouring gentleman) and his family. Being obliged to leave off house-keeping, Dr. *Richard Burthogge*, who had a great value for him, entertained him and his wife and some of his children at his house at *Bowden*, near *Totness*, for almost two years. Towards the latter end of that term, he was seized with a violent fit of the stone and strangury; which distempers held him to the time of his death, tho' with some intermissions. When he was a little recovered, he returned once more to *Dartmouth*, where weakness and pains wholly took him off from public work. He bore his afflictions with admirable patience; acknowledging "that they proceeded from a loving Father, that he deserved much worse at his hand, and that he hoped this would be all the hell he should have." He had a very chargeable time of it for many years; and yet he would often say, "Hitherto I and mine have not wanted any thing." Under very sad circumstances he expressed himself thus; "I have lost estate, relations, and health, and yet God is my God still.—I am a broken vessel, fit for no work, but suffering: Lord, I submit, I submit." This remarkable saying also (among several others) was often used by him: "'Tis better to be preserved in brine, than to rot in honey." God was pleased at length to release him, Aug. 21, 1693, in the 67th year of his age. His funeral sermon was preached by Mr. *Thomas Chapman*.

He had good abilities for the pulpit, and was a practical popular preacher. His carriage was exemplary; his counsel desired by all about him. He was very humble, and eminently faithful, yet prudent in giving reproof. He had 17 children, tho' but three survived him. He was a very tender father to them, and greatly concerned about their souls. He daily put up earnest prayers for them with tears. All of them who lived to years of discretion, gave him ground to hope that a good work was wrought in them. He declared he had rather see them all in their graves, than that they should live to hold a candle to a Popish priest. He bore the death of those whom God was pleased to take from him, with remarkable resignation; and preached their funeral sermons himself. He was never imprisoned nor apprehended, tho' often searched  
after,



after, and was sometimes strangely preserved. He died in the town in which he was ejected, after having endured the most exquisite torments from the strangury; which made him the more able to pen those books entitled, *Heart's-ease*—and *Helps for Faith in Times of Affliction*.

*Ibid.* St. Saviour's. Mr. Allen Geare, M. A. Born of honest and religious parents, at *Stoke Fleming* near *Dartmouth*, in 1622, and at first intended only for a gentleman's clerk. Being qualified for that employment, at about 14 he was recommended to Mr. *Francis Rous*, Provost of *Eaton College*, and by him to Sir *Alexander Carew*, Bart. of *Anthony* in *Cornwal*, near *Plymouth*. The old gentleman finding him ingenious, and of great capacity, instructed him in *Latin* himself, and he made great progress in a short time. After 4 years residence at *Anthony*, the old baronet dying, and the family becoming obnoxious to government, in the beginning of the troubles in 1640 he was sent into *Holland* for shelter, and farther education, with a grandson of the deceased gentleman, of about 7 years old, and the charge of 1000*l.* in money, and plate to the same value. Upon his coming thither, he entered himself in the university of *Leyden*, became guardian to the young gentleman, took good lodgings, made a considerable appearance, continued a student 8 years, took his degree of M. A. and was afterwards admitted *ad eundem* at *Oxford*. While he was in *Holland* he got into the particular acquaintance of the famous Mr. *Cann*, then pastor of the *English* church at *Amsterdam*; whose daughter (a very deserving woman) he courted; and after his return to *England* married. Soon after, he was chosen minister of *Paul's Wharf* in *London*, where he was ordained by Mr. *Matthew Pool*, &c. He remained there 6 years well respected, and was in high repute among his brethren. Not enjoying his health well in the city, he removed to *Wooburn* in *Bedfordshire*, and was chaplain to the earl of *Bedford* about 2 years. Mr. *Hartford*, the minister of *Dartmouth*, dying in the year 1656, Mr. *John Howe*, and Mr. *Robert Jago*, (the latter of whom conformed after the restoration) were set up as candidates there, and had an equal number of voices. The town was at a great loss, for neither side was willing to yield. Mr. *T. Boon* (Mr. *Howe's* great friend at *Dartmouth*; and his near relation by marriage) having been with *Oliver Cromwel*, took the opportunity of mentioning to him the difficulty they were in at *Dartmouth*, and at the same time gave such a character  
of

of Mr. *Howe*, as raised in the protector an earnest desire of seeing him, and hearing him preach; upon which, he said, he would give his judgment in the case. Mr. *Boon* signified that Mr. *Howe* intended to be at the chapel as an auditor, the next *Lord's-day*. He accordingly was, when the protector sent for him, and desired a sermon from him. After some familiar discourse, the time when he should preach was fixed, and a text was given him; and he came at the time appointed. While the Psalm was singing, *Cromwel*, that he might the better be able to judge whether or no he was that great man that he had been represented, sent a gentleman to him with a note, requiring him to preach upon another text mentioned in the note. Mr. *Howe* desired the clerk to sing a little longer than usual, and preached upon that text for a full hour, turned up the hour-glass, held on till it was run out, and was about to turn it a second time, when *Cromwel* gave him the sign to stop, and he broke off. The protector was so pleased with his performance, that he declared Mr. *Howe* should not go to *Dartmouth*, but should be his chaplain; and soon after signified, to the people of that town, his unwillingness to have Mr. *Jagoe* his competitor settled there. And so the contest ended, and the town was at liberty to proceed to a new choice, which fell upon Mr. *Geare*. Mr. *Joseph Cubit*, then mayor, and Mr. *Barnes*, one of the magistrates, took a journey to *Woburn* to invite and treat with him. He accepted their call, and sent Mr. *Ford* to officiate in his room, till such time as he could remove thither. In about 6 months Mr. *Geare* went to *Dartmouth* with his family, and was highly respected by the inhabitants of the town, and by the neighbouring ministers, having the character of an universal scholar, an able preacher, and an eminently pious man.

After his ejection in 1662, he had offers of great preferment if he would conform, but could not be moved by any solicitations, judging the terms required unlawful. He expressed great satisfaction in his Nonconformity on his death-bed. He met with hard measure for preaching a sermon on a *Lord's-day* after the public service was ended. Some of the magistrates informed against him, whereupon he was summoned, and appeared before the commissioners at *Exeter*, in very severe weather; whereby he got such a grievous cold as threw him into a violent fever, which in a fortnight put a period to his valuable life, towards the end of *December* 1662, when he was about 40 years of age. He left a widow and five children.

dren. His being buried in the church-yard, was much opposed by some; but at length, with no small difficulty, it was obtained. Mr. *Flavel* was his intimate friend.

WORKS. He was concerned in a Preface to some of Mr. *Cbr. Love's* PSS. Works, with Mr. *Calamy*, &c. He translated the *Dutch* Annotations on the Bible, and had 60*l.* for his pains. He left behind him a fair MS. against the Baptists, dated at *Leyden*.

*Ibid.* *Townstall*, [alias *St. Clements*, R.] Mr. *John Flavel*, B. A. of *University Col. Oxford*. \*\* Born in *Worcestershire*. His father was an eminent minister, first at *Bromsgrove*, and afterwards at *Hasler*. He was first assistant to Mr. *Walplate* at *Diptford* in *Devon*, in 1650, and ordained, with several others, at *Salisbury*, Oct. 17, in the same year. On Mr. *Walplate's* death, he succeeded in this rectory; but, upon an unanimous call, he removed to *Dartmouth*, where there was a larger sphere of usefulness, tho' the benefice was smaller. He was settled here by the commissioners for the approbation of public preachers, having an order from *Whitehall*, dated Dec. 10, 1650, in conjunction with Mr. *Allen Geare*. Mr. *Flavel* preached every Lord's-day at *Townstall*, (which is the mother-church, standing on a hill without the town) and every fortnight at the *Wednesday-lecture* in *Dartmouth*. He here laboured with great acceptance and success, till the act of uniformity ejected him. But, not thinking his relation to his people thereupon at an end, he took all opportunities of ministering the word and sacraments to them in private. About 4 months after his ejection his colleague died, when the whole care of the flock devolved upon him. When the *Oxford-act* took place, he removed from *Dartmouth*, (his people following him to *Townstall* church-yard, where they took a mournful farewell of each other) and went to *Slapton*, about 5 miles distant, where he met with signal instances of God's providential care, and preached twice every Lord's-day; making frequent visits to his friends in *Dartmouth*, and preaching to them as the watchful diligence of his enemies would admit. A MS. account says, the house to which he retired was called *Hudscott*, a seat belonging to the family of the *Rolles*, near *South-Molton*; and that there he preached at midnight, for the sake of secrecy, when the great hall was thronged with an attentive and deeply-affected auditory. Probably both these accounts may be true, as he might preach  
privately



privately by night at first, and find encouragement to preach publicly in the day-time afterwards. Here it was that he laid in his materials for his *Husbandry Spiritualized*, from the observations he here made on the scenes of rural life. Being once at *Exeter*, he was invited by many good people of that city to preach to them in a wood about 3 miles distant, where their enemies disturbed them; but Mr. *Flavel*, thro' the care of his hearers, escaped, tho' many of them were taken. The rest however, not being discouraged, took him to another wood, where he preached without any molestation.—On K. *Charles's* first indulgence, he returned to *Dartmouth*, and kept an open meeting in the town. When that was called in, he continued to preach more privately. Being at last in great danger at *Dartmouth*, thro' the malice of his enemies, he resolved to retire to *London*, where he hoped for more safety. He went by sea, and met with a terrible storm within five leagues of *Portland*, so that master and seamen concluded they must of necessity be wrecked, if the wind did not quickly change. When things were in this posture, he called all that could be spared to prayer, and recommended himself and them to God. No sooner was prayer ended, than the wind changed, and one came down from the deck shouting “Deliverance!” “God is a God hearing prayer:” and he got safe to *London*; where he found much work, and much encouragement in it. Here he married his 4th wife. Having narrowly escaped being taken with Mr. *Jenkyn*, (See p. 99.) he resolved to return home; but was soon confined close prisoner to his house, where many of his people stole in late on *Saturday* night, or early on the *Lord's-day* morning, to enjoy the benefit of his prayers, his preaching, and conversation. On Mr. *Jenkyn's* death, his people gave Mr. *Flavel* a call to succeed him, and Mr. *Reeve's* people did the like; but he was not to be persuaded to leave *Dartmouth*. Upon K. *James's* liberty in 87, his people provided him a large place, in which it pleased God to bless his labours for the good of many. He preached twice every *Lord's-day*, a lecture every *Wednesday*, and on *Thursday* also before the sacrament. He was not only zealous in the pulpit, but a sincere lively christian in his closet, as appears from his *Diary*, part of which is inserted in his life. His intimate and delightful intercourse with heaven is manifest from a remarkable story which he relates in his *Pneumatologia* (p. 210, 2d edit. 4to.) tho' with great modesty, using the third person, as the apostle did when speaking of his extraordinary revela-



tions, when he himself was the person intended. Being on a journey, he set himself to improve his time by meditation; when his mind grew intent, till at length he had such ravishing tastes of heavenly joys, and such full assurance of his interest therein, that he utterly lost the sight and sense of this world and all its concerns, so that for hours he knew not where he was. At last, perceiving himself faint by a great loss of blood from his nose, he alighted from his horse and sat down at a spring, where he washed and refreshed himself; earnestly desiring, if it were the will of God, that he might there leave the world. His spirits reviving, he finished his journey in the same delightful frame. And all that night passed without a wink of sleep, the joy of the Lord still overflowing him, so that he seemed an inhabitant of the other world. After this, an heavenly serenity and sweet peace continued long with him; and for many years he called that day one of the days of heaven, and professed he understood more of the life of heaven by it, than by all the discourses he had heard, or the books he ever read.

Mr. *Flavel* was a person of good natural abilities, of unwearied application to study, and had acquired a great stock both of human and divine learning. He had an excellent gift in prayer, being never at a loss for matter or words, and always warm and affectionate. Those who lived in his family said, that he seemed constantly to exceed himself, and rarely used the same expressions twice. His preaching was plain and popular, but at the same time methodical and judicious. He was remarkable for the practical applications of his discourses, and particularly for his pertinent inferences. A late judicious minister used to recommend the style of his printed sermons as a good model for pulpit discourses. He was a person of great humility, free to communicate what he knew, and ready to learn from every body. He was very benevolent, and charitable to the poor. He was an encourager of young men designed for the ministry; some of whom he educated himself, and maintained one at his own expence. He was ever ready to forgive injuries. In 1685, when the populace of *Dartmouth* carried his effigy thro' the streets in derision, and burnt it, he only prayed for them, saying, 'Father, forgive them; for they know not what they do.' Among the many instances of his usefulness, the two following, recorded in his life at large, are very remarkable:—Being sent for to a young man who had attempted to murder himself, his conversation and prayers

prayers were the means of his conversion.—A profane person coming into a bookseller's shop to enquire for a play-book, the bookseller recommended to him Mr. *Flavel's* Treatise *On Keeping the Heart*, as likely to do him more good. After having grossly abused the author and ridiculed the book, he was prevailed upon to promise that he would read it. He accordingly did so; and about a month after, came and thanked the bookseller for putting it into his hand; telling him, it had saved his soul; and bought 100 copies of it to give away.

Mr. *Flavel* died somewhat suddenly, at *Exeter*, whither he went to preach before the assembly, (in which also he was moderator) with a view to an union between the *Presbyterians* and *Independents*, which he was very zealous to promote. He died *June* 26, 1691, in the 64th year of his age. His funeral sermon was preached by Mr. *Trofs*, on 2 *Kings*, ii. 12. He was buried in *Dartmouth* church, where there was a *Latin* inscription to his memory upon a brass-plate, which was taken down by order of the magistrates, and is preserved in the meeting-house, where this circumstance is recorded.

WORKS. *Πνευμαλογία*, a Treatise of the Soul of Man.—The Fountain of Life, in 42 Sermons.—The Method of Grace, in 35 Sermons. [In both vols. the Sermons are on various Texts.]—*England's Duty*, in 11 Sermons, on *Rev.* iii. 20.—A Token for Mourners.—Husbandry Spiritualized.—Navigation Spiritualized.—Repentance enforced by Arguments from *Reason* only. And several other Pieces; collected, since his death, into 2 vol. fol. with his life prefixed. N. B. They may also be had in 8 vol. 8vo.

DEAN PRIOR, [V. 211.] Mr. *John Syms*. Some years after he was ejected he lived at *Water*, in the parish of *Ashburton*, and afterwards at *Metley*, in *W. Ogwel*. He preached in his own house as often as he could. He was a man of eminent piety, and a great sufferer for Nonconformity; often exposed to dangers, and sometimes reduced to straits; but he trusted God, and experienced his goodness in delivering and providing for him. He once hid himself in a hay-loft; when some of his enemies, in searching for him, thrust their swords into the hay, and yet he escaped. Sometimes when his wife went to market to get necessaries for her family, tho' she went out empty and sorrowful, she met with unexpected supplies, and came home full and joyous. *Hugh Stawel*, Esq; of *Heera-beer*, and others, one *Lord's-day* broke open his door while he was preaching, and disturbed the meeting. Soon after meet-

ing Mr. *Syms*, as he was about going to *London*, threatened he would do his business when he returned. Mr. *Syms* replied, "Sir, you should ask God's leave." He went to *London*, but never returned.—Mr. *Syms* on his death-bed foretold the very hour of his dissolution. After he had lain for some time silent, he cried out, "Tell my friends I have overcome, I have overcome." Mr. *Whiddon*, of *Totness*, preached his funeral sermon.

DENBERRY, [R.] Mr. *Richard Bickle*. Dr. *W.* says, he came to this living in 1646, and lost it for Nonconformity in 1662. He was said to have conformed afterwards, but this was a mistake. He died a Nonconformist at *Totness*, and received 20 *l.* *per ann.* during his life, from Mr. *Godson*, his successor in the living of *Denberry*.

DITTESHAM, [S.] Mr. *Edmund Tucker*, of *Trin. Col. Camb.* Born at *Milton-Abbot* near *Tavistock*, in 1627. His father had a good estate. He was settled at *Dittesham* about 1651; and ordained *May* 24, 1654, by Dr. *G. Kendal* and four others. He was a man of good natural abilities, and of a chearful temper. His preaching was solid, till age and bodily disorders impaired him. He suffered much for his Nonconformity. He was convicted for a conventicle, and fined 30 *l.* for praying with three gentlewomen who came to visit his wife, and comfort her upon the death of her only child, who was drowned at sea. In his case there was a remarkable instance of the partiality of the famous justice *Beer* or *Bear*, and the barbarity of the informers; who tore down all the goods in Mr. *Tucker's* house, seized not only his bed and bed-clothes, but the poor children's wearing apparel, and the very victuals in the house, and left no corner or place unsearched for money. He had a wife and ten children, and nothing to subsist upon; but God provided for him and them. He was afflicted with the gout, stone, and diabetes; thro' which, and the failure of his intellects, he was taken off from preaching more than a year before his death, which was somewhat suddenly, *July* 5, 1702, in the 75th year of his age. His fun. serm. was preached by Mr. *John Cox*, who succeeded him at *Kingsbridge*.

DREWS-TEIGNTON, [R. S.] Mr. *Richard Herring*, M. A. younger brother to Mr. *John H.* After he was ejected, he lived in an estate he had, called *Perridge*, in the parish of *Kenn*, 3 miles from *Exeter*. He preached in his own house

on the *Lord's-day*; and many went from *Exeter* to hear him. He also some time preached in the house of Mr. *John Mayne* in the city. He instructed a few boys in grammar-learning, for which a prosecution was set on foot against him in the spiritual court: but by the favour of Bp. *Ward*, who was acquainted with him in the university, and had a kindness for him, he was discharged. He died about 1675. He was an excellent preacher, a pious man, well beloved by his parishioners, and very kind to the widow of Dr. *Short*, the sequestered minister; notwithstanding what Dr. *W.* says to the contrary. This living was worth several hundreds a year; and Sir — *Carew* of *Anthony*, the patron, would have continued him in it if he would have conformed.

DUNCHIDIOCK, [R. S.] Mr. *Hunt*. He had a legal right to this living; for Dr. *W.* owns, the sequestered minister, whom he succeeded, died in 1645. When he was deprived for Nonconformity in 1662, he lived near *Exeter*, and afterwards removed to *South-Moulton*, where he died minister of a dissenting congregation.

DUNSFORD, [V.] Mr. *William Pearse*, of *Exeter Col. Oxf.* Son of Mr. *Francis Pearse* of *Ermington*, Gent. Baptized *Jan.* 26, 1625. He was presented to this living, void by the death of the former incumbent, *Dec.* 25, 1655, whence the act of uniformity ejected him. He afterwards removed, with his family, to *Stretchleigh-house* in *Ermington* parish, and preached privately in *Tavistock*. Upon the indulgence in 1672, he took out licences for himself and his house, but afterwards met with great trouble. He was grievously harrassed and threatened; and at length, thro' the restless malice and unwearied diligence of his enemies, was forced to make over his goods, and leave his family for several months together, living in *London* and elsewhere, to escape their rage, who sought his ruin; yea his very life. The *Conventicle Courant* of *Jan.* 31, 1683, has this article. "On Sunday the 21st of *Jan.* several loyal and worthy justices and constables, went to Mr. *Lobb's* meeting, where they seized one Mr. *Pearse*, and one *Marmaduke Roberts*, both preachers, who were both committed to *New-Prison*." Six times a year the bailiff came to *Stretchleigh-house*, to warn Mr. *Pearse* and his wife, with his son and daughters, to appear at the assizes at *Exeter*, to answer for riots, routs, keeping seditious meetings, and not obeying the laws. But he never was seized above once. Notwithstanding



ing all his dangers, he did not waver; and God spared him till the cloud was dissipated. He survived the tribulation of those days, and saw our civil and religious liberties restored by the happy Revolution; after which, he set up a public meeting in *Ashburton*, where he continued for the remainder of his days. He died *March 17, 1691*, aged 65. Dr. *W.* relates several things to his disadvantage, which Dr. *C.* proves to be notorious falsehoods. (*Contin. p. 342.*)

W O R K S. A Present for Youth, and an Example for the Aged; being some Remains of his Daughter *Damaris Pearse*.

East Down, [R. 140 l.] Mr. *John Berry*, M. A. Fel. of *Exeter Col. Oxf.* Son of Mr. *John Berry*, minister of a neighbouring parish. Dr. *W.* says, "I am obliged to mention this gentleman, because he was dispossessed of his fellowship by the visitors, (*viz. in 1648,*) but he was afterwards a Nonconformist." From a *Latin* certificate, signed *Rob. Say, S. Sheldon*, &c. dated *Oxon, June 17, 1653*, it appears he was afterwards of *Oriel Col.* and bore an excellent character. After this he was episcopally ordained, and was for some time minister of *Lankey*, and then settled in this rectory of *East Down* in 1658, (being presented by the Protector *Richard*,) which he lost for his Nonconformity; having ten children, and little or nothing whereon to subsist. But most of them afterwards lived in good repute and in comfortable circumstances. After his ejection, he preached in several places, as he had opportunity; and felt, in an high degree, the severe usage of those days. Once (if not oftener) he lay in the common jail at *Exeter*, for several months. He was advised by some, who would have borne the charges, to prosecute those who committed him, for wrong imprisonment, but would not. After the Dissenters had liberty granted them, *Ilfarcome* and *Puddington* enjoyed most of his labours.—God had furnished him with good abilities for his office, tho' they were not a little concealed by his modesty and humility. His preaching was very serious and affectionate, and in all his ministerial exercises he gave abundant proof of his earnest desire to do good to souls; and many had reason to bless God for him. All that knew him esteemed him as a very sincere christian; and he shewed himself a man of a very tender conscience, in all the transactions of his life. Whatever difficulties he met with, he maintained constant communion with God in his providences, as well as ordinances; as appears by a diary he kept both

both of public and private occurrences, respecting the state of his own body and soul, his children and friends, their actions and behaviour, their troubles, their mercies, &c. with pious reflections. The deaths of his friends, and especially of ministers, were more particularly observed by him, and piously reflected upon, in such a manner as this :

“ Dec. 8, 1691, that holy and great luminary of Christ’s church, Mr. *Richard Baxter*, deceased. O that due impressions might hereby be made upon the hearts of christians, and that the Lord would raise up some more such shining healing spirits among us.”

“ June 19, 1701. Heard of the death of that very useful, excellent friend, Mr. *John Flavel* of *Dartmouth*. What a loss and stroke is this ! O that it may awaken ! A sudden stroke it was : the Lord pity poor *Dartmouth*, and preserve that interest of serious religion which he and others have, I trust, been instruments to set on foot and promote there, &c. &c.”

As the natural consequence of such an heavenly conversation, he died with great calmness and serenity of spirit, resigning his soul into the hands of his Saviour, Dec. 1704, aged near 80.—Mr. *Baxter* gives him the character of “ an extraordinary humble, tender-conscienced, serious, godly, able minister.”—He was moderator of the Assembly at *Exeter*, Sept. 8, 1696.

EDE, [C.] Mr. *Robert Gayland*. Upon his ejection he retired to *Exeter*, and was one of the public Nonconformist ministers in that city. He was twice imprisoned : once upon false information against him ; viz. for some dangerous words in a sermon, which he never uttered : the other time upon the corporation-act.—His fun. serm. was preached by Mr. *G. Troffe*. He was highly valued for his ministerial abilities by the most discreet and judicious professors in *Exeter*, and reckoned a very wise man. He was observed to have a very happy way of using scriptural expressions, both in his preaching and praying, and always a pleasing variety.

EXBORN, [R. 27 l. 11 s. 8 d.] Mr. *Finney*, sen. He had been about 40 years minister of this parish before *Bartholomew-day*, 1662, when he was ejected. He was a very grave, solid divine, generally reputed a very good scholar, and an extraordinary preacher. A man extremely mortified to the world, and in a manner entirely taken up about his studies, and his ministerial services. He and his wife lived comfortably upon his own

estate, several years after his ejection, and continued in the parish to his dying day.—He brought up 3 sons to the ministry, who all conformed, and were worthy men, of great temper and moderate principles. The second son succeeded him in this living.

EXETER. At the CATHEDRAL, Mr. *Thomas Ford*, M. A. Of *Magd. Hall, Oxf.* [A.] Born at *Brixton*, 1598, of parents in good repute, who left his eldest brother above 200*l.* per annum. His father dying when he was young, his mother took care of his education. In his childhood he had a strong inclination to learning, and discovered serious impressions. Mr. *Durant*, schoolmaster at *Plympton*, judged him fit for the university at 15; but for some reasons he was not sent till 1620. He was as celebrated a tutor as any in the university. His inclinations were to the Puritan way; and some public expressions of it by him and some others, drew on a case which then made a considerable noise, and is fit to be remembered. Dr. *Frewen*, President of the college, changed the communion-table in the chapel into an altar, which was the first set up in the university since the Reformation. Several of the preachers at *St. Mary's* inveighed against this innovation; particularly Mr. *Thorn* of *Baliol College*, in a sermon on 1 *Kings* xiii. 2. about the altar at *Bethel*. And Mr. *Hodges* of *Exeter College*, on *Numb.* xiv. 4. ‘Let us make a captain, and return into *Egypt.*’ Mr. *Ford* also in his turn preached on 2 *Thess.* ii. 10, 11. *June* 12, 1631. He made some smart reflections on the innovations then creeping into the church; the magnifying tradition; making the eucharist a sacrifice; setting up altars instead of tables, and bowing to them, &c. The *Laudensian* faction took fire; and next Saturday the Vice-chancellor called Mr. *Ford* before him, and demanded a copy of his sermon. Mr. *Ford* offered to give him one, if he demanded it statutably. The Vice-chancellor ordered him to surrender himself prisoner at the castle. He offered to go if he would send a beadle or servant with him. That not being complied with, he forbore to surrender himself. Next Saturday the Vice-chancellor, much irritated, seals up his study, and afterwards searches his books and papers, but found nothing that could be urged against him, he having had the precaution to remove out of the way whatever his enemies could lay hold of. In the mean time an information is sent to Abp. *Laud*, then their Chancellor, who returns orders to punish the preachers. A citation hereupon in his name is fixed on *St. Mary's*, *July* 2; com-



commanding Mr. *F.*'s appearance before the Vice-chancellor on the 5th. Appearing on the day appointed, he is pressed to an oath, *ex officio*, to answer any questions about his sermon; but refuses it, because there were no interrogatories in writing. He offers again a copy of his sermon, if demanded according to the statutes; and next day delivers a copy, which was accepted. But, on pretence of former contumacy, the Vice-chancellor commands him again to surrender himself prisoner. Mr. *F.* appeals from him to the congregation, and delivers his appeal in writing to the two proctors, Mr. *Atherton Bruch* and Mr. *John Doughty*; ("two men, says *Fuller* in his *Church Hist.* B. ii. p. 141. of eminent integrity and ability".) They carry it to the *Convocation*, who refer the cause to 16 delegates; the major part of whom, *viz.* 10 in 15, upon a full hearing, acquit him of all breach of peace. From them the vice-chancellor appeals to the *Convocation*, who appoint delegates also; but the time limited by statute expired before they came to sentence. Hereupon *Laud* brought the whole matter before the king and council at *Woodstock*. Mr. *F.* appearing there, the king asked him, 1. *Why he refused a copy of his sermon?* He answered, he had not denied it, but offered it according to the statutes. 2. *Whether Dr. Prideaux dissuaded him from giving it?* (the king it seems being made to suspect him) He assured the king, he had never consulted the Dr. about it. 3. *Why he did not go to prison, when the vice-chancellor commanded him thither upon his faith?* He gave him the same answer as before to the vice-chancellor; adding, "that he hoped his majesty's poor scholars in the university should not be in a worse condition than the worst of felons, who were imprisoned by a *mittimus*, and with legal officers to conduct them to it." The king spake no more; and *Laud*, tho' present, interposed not one word. But the result was, the three preachers were expelled; (for the rest made appeals as well as Mr. *F.*) the proctors deposed for receiving their appeals, tho' legally they could not refuse them; and Dr. *Prideaux* and Dr. *Wilkinson* checked for meddling on their behalf.—Mr. *Thorn* and Mr. *Hodges*, upon a recantation and a year's suspension, were fully restored, and afterwards promoted to be archdeacons. But Mr. *F.* by the final sentence, was obliged to quit the university within 4 days, and was conducted out of the town with much honour, by a vast multitude of scholars in their habits. He was soon invited by the magistrates of *Plymouth* to be their minister; but Abp. *Laud* obtained



obtained a letter to them from the king, signed with his own hand, (accompanied with another from himself) forbidding them to admit him, on pain of his highest displeasure: which obliged them to recede from their choice. Mr. Ford finding the Bp. set upon excluding him from all preferment in *England*, embraced an opportunity of going beyond sea as chaplain to an *English* regiment, under the command of Col. *George Fleetwood*, in the service of *Gustavus Adolphus*. He travelled with the Col. into *Germany*, and lay some time in garrison at *Stode* and *Elbing*. His merit recommended him to learned men of all professions in his travels. While abroad, he was invited by the *English* merchants at *Hamburg*, to be their minister, with the promise of a salary of 200*l.* per annum. But he was weary of a foreign country, and chose to return home. Whether the Bp.'s prejudice was abated, or length of time had worn out the remembrance of him, at his return he met with no opposition in a presentation to the rectory of *Aldwinckle* or *Oundle* in *Northamptonshire*. There he performed his ministerial work with great assiduity for some years, and married the daughter of ——— *Fleetwood*, of *Gray's-Inn*, *Esq*; by whom he had several children. He was chosen proctor for the clergy of the diocese of *Peterborough*, to the famous convocation 1640, who framed the *Ec.* oath. When the war broke out, he retired to *London*, and was made minister of *St. Faith's*, and a member of the Assembly. He afterwards settled at *Exeter*. He found the city and country overspread with a swarm of errors, and under the influence of those enthusiasts who pretended to be above ordinances. He set himself vigorously to preach against these wild notions, and with wonderful success. The whole city was mightily reformed, and a good relish of the best things appeared in the generality. He preached in the choir of the cathedral, (as Mr. *Stucley* and Mr. *Mall* did in the body of it) but was once put out of it in 1649 by major-general *Desborough*, who quartered there, for refusing the engagement. He had not only the greatest respect from the body of the people, but was highly esteemed by the magistracy and neighbouring gentry, and maintained a very friendly correspondence with the ministers of the city. He induced them to set on foot a *Tuesday's* lecture, where they all took their turns, and were well attended, and to have communions once a fortnight in each church alternately, at which the members of any of the other congregations might communicate. These

methods prevented all jealousies among them, and united the people firmly among themselves.

Thus the ministers of *Exeter* enjoyed, for about 13 years, great quiet and comfort in the exercise of their ministry, till *Bartholomew-day*, 1662. Then was Mr. *Ford* cast out with his brethren, but still resided among his people. Upon the coming out of the *Oxford-act*, he and 12 ministers more who resided in that city, not satisfied with all the particulars of the oath prescribed, and yet knowing that misconstruction would be made of their refusal, thought it adviseable to present a petition to the magistracy of *Exon*, " Begging leave to declare, that they could swear, that they were so free from all thoughts of raising a new war, or resisting the powers which by Divine Providence were over them, that they were fully resolved never to take up arms against the king's person or authority, or to countenance others in any tumultuous endeavours to the disturbance of his majesty's kingdoms; but to behave themselves peaceably in all things and at all times, under his majesty's government in church and state." Adding, that " this they humbly offered, not as expecting to escape the penalties of the act by it, but that they might not be represented as disloyal or disaffected to his majesty's person and government." But the present magistrates being such as had no favour for men of their stamp, rejected the petition, and they were forced for a time to leave the city †.

Mr. *F.* retired to *Exmouth*, about 9 miles from *Exeter*, and lived privately there in those evil days. When the indulgence came out, tho' he liked not the persons who obtained it, nor their design in it, yet it was his judgment they should take the opportunity of preaching the gospel; and tho' his health was greatly impaired, he returned to *Exeter*, but was incapable of preaching any more than two sermons in public. However he was serviceable to many by private counsel at home, and fervent prayers for them. While many were flattering themselves with flourishing times approaching, he told them, there was a sorer storm behind, that would unavoidably fall upon the churches. He declined daily after his last sermon, and was soon confined to his bed, and could now speak little to visitants. Yet when two ministers of that city visited him, he spoke

† Several in this county took the oath, with a declaration concerning the sense of it, viz. Mr. *Howe*, and eleven others.

much of his own unworthiness, and the all-sufficiency of Christ, saying, “that he would repose himself upon that rock in the storms of approaching death.” When his antient colleague, Mr. *Bartlet*, recited those words of the apostle, ‘The sting of death is sin, and the strength of sin is the law,’ he stopped him short, and added, ‘But thanks be to God who giveth us the victory thro’ Jesus Christ our Lord :’ which were his last words. He died in *Dec.* 1674, in his 76th year, and was buried in *St. Lawrence’s* church in *Exeter*.

WORKS. Two Sermons, one before the Lords, and the other before the Commons.—A Treatise of singing of Psalms.—The Sinner condemned of himself; being a Plea for God against all the Ungodly, proving them alone guilty of their own Destruction.—Scripture’s Self-evidence, proving it to be the only Rule of Faith; against the Papists.

*Ibid.* Mr. *Lewis Stucley*. A gentleman of an antient and honourable family in this county, the seat of which was at *Aston* in *West Worlington*. It is said there were formerly 13 manors belonging to it, in sight of the gate-house. One of his ancestors was standard-bearer to *Q. Eliz.* Sir *T. Stucley* was his brother. Where he was born and educated, or where he first preached, doth not appear. In *July* 11, 1646, the standing committee of *Devon* ordered him into the rectory of *Newton Ferrers*, but whether he possessed it or not is uncertain. Dr. *Walker* says, (P. ii. 329.) Mr. *Powel* was turned out of *Great Torrington* about 1646, and was then succeeded by the famous Independent Mr. *L. Stucley*, and mentions his having been before at *Tiverton*, and as being “thrust upon Mr. *Newte* as his assistant by the godly, (as he in derision calls them) whom they compelled him to hire at 100*l.* a year;” and afterwards, as succeeding him at *Tidcombe* and *Clare*. From *Great Torrington* he came to *Exeter*, and began to gather a church in the congregational way about 1650. Soon after the Restoration, he was obliged to quit the cathedral; and at *Bartholemew-day*, 1662, he was silenced. He might indeed have obtained considerable preferment, if he would have conformed, by his interest with Gen. *Monk*, who was his kinsman, but he refused upon a principle of conscience. After his ejection he did not lie idle, but discharged his duty to his people in private when he could no longer do it in public. In the latter part of his time he lived and preached at *Biddeford*. He died in *July*, 1687. He was very laborious in his ministerial work.

WORKS.



WORKS. Manifest Truth, ag. Mr. *Tobie Allein*.—A Gospel-glass, representing the Miscarriages of *English* Professors. This last he wrote with uncommon activity and self-denial, under the sentence of death.—*N. B.* Some of Dr. *W.*'s malevolent charges against him are refuted in *Cal. Countr.* p. 242.

*Ibid.* Mr. *Thomas Mall*, M. A. The son of a minister, and educated at *Pemb. Hall, Camb.* where he was very studious, and soon became Fellow. Going into *Cornwall* with some others to preach the gospel, he met with such encouragement, acceptance, and success, that he returned no more to his college. He was afterwards called to *Exeter*, and joined with Mr. *Stucley*.

WORKS. The Opinion of the old Nonconformists, in a Controv. that fell out in his Congregation.—A Cloud of Witnesses; being an Epitome of the History of the Martyrs, alphabetically disposed, with a Preface by Mr. *Flavel*.—An Exhortation to holy Living.—The Axe at the Root of Professors Miscarriages.

ST. JOHN'S. Mr. *Robert Atkins*, M. A. Of *Wad. Col. Oxf.* Fellow. Born at *Chard* in *Somerset*, 1626. Of 15 children he was the youngest son. He was designed for a merchant; had a master provided for him in *London*; the day of his journey was fixed, and all things in readiness; but he was not to be found. His father hereupon altered his purpose, and sent him to *Oxon.* After 12 years spent there, he was one of *Cromwell's* chaplains; but soon growing weary of the place, he removed to *Coopersale* in *Essex*, a benefice of 300*l.* per ann. He found the place over-run with sects; but his solid doctrine, joined with a free and obliging conversation, so convinced and gained them, that after a while he had not one Dissenter left in his parish. Judge *Archer* was his parishioner and friend, and so continued to his death. He was forced to quit this place on account of his health, to the great sorrow of his people. He assured them, that could he have lived with them he would not have left them; but declared, that he would not again accept of so great a benefice. He was invited by Mr. *T. Ford* to *Exeter*. At his first coming thither he preached at *St. Sidwell's*, while the choir of the cathedral was preparing for him. When it was finished it was a most convenient and capacious place, (commonly called *East-Peters*) where he had a vast auditory, being generally esteemed one of the best preachers in the West of *England*.

His voice was clear, and his pronunciation very agreeable. He was so happy in his expressions, as at once both to instruct and even



even charm his hearers. His tutor, Dr. *Wilkins*, used to say; That three of his pupils (of whom Mr. *Atkins* was one) were some of the best preachers in *England*. At his first appearance in *St. Mary's* pulpit, in *Oxon*, being but young, and seeming younger than he was, he was despised by the hearers, who expected nothing worth the hearing from such a boy; as they termed him: but his discourse quickly turned their contempt into admiration. In *September*, 1660, he was expelled from hence. "Church music (to use his words in his farewell sermon upon that occasion) justling out the constant preaching of the word; the minister being obliged to give place to the chorister; and hundreds, yea thousands, to seek where to hear a sermon on the Lord's-day, rather than singing-service should be omitted, or not kept up in its ancient splendor and glory." Hereupon he was chosen at *St. John's*, from whence he was again ejected by the act of uniformity. Great offers were made him, if he would have conformed, particularly by the earl of *Radnor*; but being dissatisfied in some imposed terms, the offer of a mitre could not move him to act contrary to his sentiments. However, his principles were moderate and loyal; and his charity truly catholic, so as to draw on him the censures of some rigid people, as if he would conform. In his farewell-sermon at *St. John's*, (*Aug.* 17,) he says, "Let him never be accounted a sound Christian, that doth not both fear God and honour the king. I beg that you would not interpret our Nonconformity to be an act of unpeaceableness and disloyalty. We will do any thing for his majesty but sin. We will hazard any thing for him but our souls. We hope we could die for him; only we dare not be damned for him. We make no question, however we may be accounted of here; we shall be found loyal and obedient subjects at our appearance before God's tribunal." He frequently attended the public worship, and exhorted others to do the same; but continued to discharge his duty to his people in private, as opportunity offered; and he discovered an undaunted courage in it, tho' naturally timorous. A little before his second ejection, as he was preaching against the growing vices of that time, one of his hearers (a gentleman of great quality) stood up just before him, and stared him in the face; but he knowing on whose errand he came, proceeded with his discourse, not fearing the frowns of the greatest. The very next morning his clerk brought him a libel, full of reflections on this, and other gentlemen, which he found affixed to the church door. He read

read it, left it in his study, and went into the country : he was no sooner gone, but a messenger was sent after him with an order for him to appear immediately before several justices of the peace in *Exon*. He appeared, was charged with this libel, professed his innocence, was menaced, and without any proof committed to prison ; but the next day Bp. *Gauden* procured him his liberty. Some of the magistrates of the city, who were very severe against other dissenting ministers, favoured and connived at him. Three meetings were discovered in his house, and the names of many persons taken ; yet neither he nor the house fined. One mayor and justice, who were far more busy than their brethren, once fined his house 20*l.* (tho' the people were not found in his, but in a neighbour's house). Hereupon they came and broke up his doors, to distrain for the fine ; but finding his books and best goods removed, they seized on him, who was very ill of the gout ; brought him down from his warm chamber in a chair into his court ; exposed him some hours to the cold air, (by which his health was much impaired) and made his *mittimus* to send him to prison for this fine. But of all the multitude gathered about his house, the mayor and justices could not, either by promises or threats, get any to carry him to prison : at length some of his friends paid his fine. The rest of the chamber utterly disliked this severity. He was once taken at another house, where he was to have preached. The mayor excused himself, telling him, that he thought he had been another person, and dismissed him, on his promise to appear the next day at the *Guildhall*, if sent for. He was not sent for, neither did he hear any more of the matter. One of his hearers was prosecuted in the spiritual court, for having his child baptized by a Nonconformist. When Dr. *Lamplugh*, then Bp. of *Exon*, understood that Mr. *Atkins* had baptized it, he put a stop to the proceedings, dismissed the man without paying any costs, and spake very honourably of Mr. *Atkins*, for his learning and moderation. On account of which, and the facetiousness of his conversation, many persons of quality had a great esteem for him. He had a large heart and an open hand. ' He devised liberal things,' and gave oftentimes even beyond his ability. Not only his own and his wife's relations, but his brethren in the ministry, who were in low circumstances, had a large share in his bounty. Towards the latter end of his life he was much afflicted with the gout ; yet would he not neglect his work, often preaching in his own house in his chair.

chair. The affairs of the church and people of God lay near his heart. The death of *Charles II.* and the dismal prospect of the return of Popery upon *James's* declaring himself a Papist, made a very deep impression upon his spirit, and are supposed to have hastened his death, which happened *March 28, 1685*, aged 59. His fun. serm. was preached by Mr. *G. Trosse*.—Such was his modesty, that notwithstanding his great stock of learning and ministerial abilities, and the repeated importunity of his friends, he could never be prevailed upon to print so much as one single discourse. Great numbers of his sermons however were transcribed, and handed about among his friends, of which six were afterwards published, *on the sin and danger of Popery*. Also his farewell sermon at *St. John's*.—An aged and worthy clergyman, in a letter to the editor of them, expresses an high idea of the author, and a desire that some other of his sermons might also be published which he himself heard, and particularly one on *2 Cor. iii. 6*, a few days before the fatal *Bartholomew*, when Bp. *Gauden*, &c. were present; “in which (says he) I well remember he affirmed, and by *1 Cor. iv. 15*. proved, that those ministers who beget converts to Christ, may most properly be called *Fathers in God*.”

ST. SIDWELL'S. Mr. *Thomas Powel*, M. A. After his ejection here, he went to *London*. He was a good preacher, very active in the ministry, and much esteemed for his piety. In his judgment he was congregational.

ST. MARY'S in the Moor. Mr. *John Bartlet*. Brother to Mr. *W. B.* of *Biddeford*. He was a very laborious constant preacher, and had an excellent copious gift in prayer. His voice was low, but his matter very solid and acceptable. In his younger days he was minister of *St. Thomas's* near *Exon*, and was then much beloved by Bp. *Hall*. He was chosen by that good Bp. to preach an assize sermon before the judges, when the plague was in that city; he preached on *Numb. xvi. 46, 48*. The sermon much affected the auditory; and was owned by an ancient religious person many years after to have been the means of his conversion. When the *book of sports* was sent down, he was prevailed on by the Bp. (who was naturally very timorous) to read it: and at the same time (as the Bp. also advised him) preached on the 4th commandment. He continued in *Exeter* after his being silenced, and preached there as he had opportunity. He died in a good old age.

WORKS.



WORKS. Meditations.—An Explication of the Assembly's Catechism.—The Duty of Communicants.—The Use and Profit of Afflictions.—The Practical Christian; or a summary View of the chief Heads of practical Divinity.—Directions for right receiving the Lord's Supper, in *Quest.* and *Ans.*

ST. MARY ARCHES. Mr. *Ferdinando Nicoll*, M. A. A man of considerable learning, a grave divine, and a laborious minister in this city about 40 years. Being once to preach before the judges, he went to church without his notes. But perceiving his mistake before he began, he went back and fetched them, as he said the very thought of being without them, would have thrown him into confusion; but he preached with great freedom, without once looking upon them. As he was once preaching, he saw several of the aldermen asleep, and thereupon sat down. Upon his silence, and the noise that presently arose in the church, they awoke, and stood up with the rest. Upon which he arose again, and said, "The sermon is not yet done, but now you're awake, I hope you'll hearken more diligently;" and so went on. He often expressed a great desire to die in sight of his congregation, to which he had so long been pastor: and he had his desire. For in the *November* after his being ejected and silenced, going towards his church on a Lord's-day in the afternoon, he met a brother minister in the street, with whom he exchanged a few words, and took a solemn farewell of him. He was observed to walk towards the church more briskly than at other times. He found the people singing, and he joined them with a cheerfuller and louder voice than ordinary, but stopped on a sudden; which some observing, stepped to him, and found him dead before the psalm was done. We have nothing of his extant, but *The Life of Ignatius Jordan*, a pious alderman of that place, which was transcribed into Mr. *Clark's Lives*.

ST. EDMUND'S. Mr. *Thomas Down*, M. A. He was a diligent and useful preacher, and eminent for zeal and affection. He had the parish of *St. Mary Step* united with this, both of which were the most ignorant and prophane part of the city; but he wrought a great reformation among them. He was grievously afflicted with the stone and gout, which he bore with wonderful patience. Under severe fits, when asked about his health, he would say, "I am upon my father's rack." He at last died of these disorders, just before the *Oxford* act took place. A young minister taking his leave of him, said, "Sir, you are now going into the haven, and we into



the storm;" referring to the *Oxford* act. "No; (said he) you are in the haven, and I in the storm: Oh! my pain and grievous torments! but the Lord will end them speedily." He died an hour after. He had two daughters, the one of whom married Mr. *Whiddon* of *Totness*; and the other, Mr. *Flavel* of *Dartmouth*.

ST. PETROCK'S. Mr. *Mark Down*, M. A. [Brother to the former.] He was a judicious preacher, and remarkable for texts of scripture, not commonly thought of, but most aptly applied, and clearly interpreted. He was generally upon the most heavenly and melting subjects. He had an excellent gift in prayer. He died, and was buried at *Exeter*, in *Oct.* 1680; but had his reason impaired some time before.

ST. THOMAS'S. Mr. *Alexander Hodges*, M. A. Some time Fellow of *Wadh. Col. Oxf.* Mr. *Gould*, his patron, had such a respect for him, that he obliged his successor to pay him 20*l.* per ann. for 7 years. Soon after his ejection he went to *Holland* to visit some relations of his wife. Having spent some time there he took shipping with a view to return to his family; when a violent storm arose, which made such an impression upon him, that he resolved to spend the remainder of his life in that country, where he should first be set on shore, and not expose himself to the danger of the sea any more. The ship was driven back to the haven from whence it set out. His friends rejoiced at his return, and soon after he was invited to *Delf*; from whence, after preaching a while, he removed to *Amsterdam*, where he continued minister of the *English* church to the day of his death, in *Dec.* 1689.

FALCONBRIDGE. Mr. *Coslyn*.

FINITON. Mr. *Samuel Hieron*, M. A. Of *Merton Col. Oxf.* He was grandson to Mr. *Samuel Hieron*, minister of *Modbury*, and born at *Honiton*. He was a good scholar, a very agreeable preacher, and an excellent expositor. He was ejected soon after the Restoration, and the former incumbent restored. Upon which he returned to *Honiton*, and preached publicly as he had opportunity, till *Aug.* 1662. He was a man of peace and great moderation, kept a good correspondence with the conforming minister of the town, and frequently attended the public worship. When that was over he preached in his own house gratis, but he was often disturbed, and suffered greatly for Nonconformity. Once his house was violently broken open, by the order of several justices, his goods were rifled, his  
plate

plate and his very bed were taken from him; and they would have rifled his study, had not his mother interposed, and produced her own plate to satisfy their demands. His goods were exposed to sale in the public market-place, and he employed a friend to buy them. He was excommunicated for baptizing some children. He was imprisoned upon the *five-mile act* in *Exeter* jail, with Mr. *F. Soreton*, but released by the order of Sir *W. Courtney*, high-sheriff of the county. He was a very charitable man, kept many poor children at school, and gave them books, (as he did to many other persons) and was not confined to a party, in this or any other of his charities. Wherever he saw real want, he was ready to shew his compassion. His house was a common receptacle of poor ejected ministers and private Christians, who were forced from their homes by the rigor of the times. He was ready to his utmost to compose differences between neighbours, and always free to give his advice when desired, either in spiritual or civil matters; and all his carriage was so obliging, that it forced the good word of many, who were enemies to his cause. A neighbour of his who was zealous enough for the church, seeing Mr. *Hieron's* house so closely beset by the officers that he could not escape them, invited them to her house, with the offer of a treat, and then sent him notice to make his escape. Tho' he suffered much, he still kept on preaching, taking nothing for his pains, till after the indulgence in 1672, when he assisted Mr. *Soreton*, the ejected minister of the town; and then he gave all away in charity. And even when he was in the living of *Finton*, he gave all his income to the poor. He was a man of great temperance, and yet was sadly afflicted with the gout. He hath often preached and prayed when he has not been able to stir out of his place, nor so much as to hold a book in his hand; but he was eminent for his patience. He kept very good order in the family; and tho' his mother was a shop-keeper, and had great business, at 8 o'clock on *Saturday* night the house and shop were shut, and all business laid aside. He continued in *Honiton* till about the time of the duke of *Monmouth's* landing, when he was forced out of the country. He offered all the yearly income of his estate, (which was considerable, reserving but a competency for himself) to be disposed of to the common benefit of the town and parish, for his peaceable continuance at home; but was not regarded. Thereupon he removed to *London*, and soon after died at *Newington*.

FREMINGTON, [V. S. 201.] Mr. *John Bartlet*, of *Exet. Col. Oxf.* Son of Mr. *Wm. Bartlet*, ejected from *Biddeford*. He was a man much respected by all parties for the sweetness of his temper, his affability and courteousness; but most of all for his ministerial abilities. He was a most acceptable preacher, and had a surprising felicity of address in persuading sinners, and winning souls to Christ, which God eminently succeeded. His very enemies spoke well of him, and owned him to be an accomplished man. But this could not screen him from the fury of the times; in which he suffered considerably by bonds and imprisonments, and other harassing difficulties. He was made a gazing-stock in *Stoke-Cannon* and *Exeter*. However he rejoiced in it, as appeared remarkably in one of his consolatory addresses, which he left in writing, to one of his fellow-prisoners. It was not a little to his honour that he had contracted a most endearing intimacy with that great man Mr. *Howe* (who once lived near him), as appears from a great number of affectionate letters which he received from him. He died in 1679, aged but about 44.

HABERTON, [V. S. 1601.] Mr. *George Mortimer*. He had the character of a good preacher, and of an affable and courteous, as well as pious man. He freely parted with a good living, rather than wound his conscience, and never discovered the least inclination to conform. After his ejection he and his wife were entertained for several years at *Lupton*. He also lived some time at *Totness*. He died at *Exeter*, Feb. 27, 1688. Mr. *G. Troffe* preached his funeral sermon.

HALBERTON, [R. 311.] Mr. *James Haddridge*. He kept a public meeting in this town after his ejection.

LITTLE HEMPSTON. Mr. *John Knight*, M. A. He had his education under Mr. *Hoppin*, Fel. of *Exeter Col. Oxon.* He was a correct man in wording his sermons, but had such an impediment in his speech, as not to be acceptable in his preaching. After his ejection he lived in *Exeter*. He was so kind as to send the author some hints with respect to the ministers of this county, of which proper use has been made.

HENNOCK. Mr. *Robert Law*. He was said to have conformed: but from the papers of Mr. *Quicke*, it appears, that tho' he did so for a time, and practised physic, he afterwards renounced his conformity, and died a Nonconformist.

HOLSWORTHY.



**HOLSWORTHY.** Mr. *Humphrey Saunders*, M. A. He was 8 years in *Oxford*; yet *Wood* takes no notice of him. He had the character of a good scholar, and a very worthy man. He disgusted some of the gentry while he was in his living, by not admitting them to the sacrament: but he looked upon that, not as a matter of civility, but of conscience. He was moderator of the general assembly at *Exon*, May 12, 1658. He had several children who were all comfortably provided for.

**WORKS.** An Apology for administering the Lord's Supper to a select Company only, in answer to a Piece by Mr. (afterwards Sir *Wm.*) *Morrice*, for a promiscuous Admission.

**HONITON**, [R. 250*l.*] Mr. *Francis Soreton*. Educated in the free-school at *Plymouth*, and Fel. of *Exeter Col.* A man of great learning, a close student, and surprisingly humble. He was an excellent preacher; and his labours were successful to the good of many. His sermons are kept as a treasure in several hands in that town, and sometimes repeated, to the satisfaction of many. He had always such a reverent and awful sense of God upon his soul, that it gave a majesty to his presence. When the rabble of the town were guilty of any rudeness, he would go and reprove them, and they would retire at the sight of him. Besides a monthly preparation sermon, he set up a weekly lecture in the town, and had the assistance of several neighbouring ministers in it; which he continued till the act of uniformity ejected him. He then retired to the house of Sir *Wm. Courtney* of *Poderham*, whose aunt he married, and who presented him to this living. Upon the indulgence in 1672, he returned to his flock. Upon the 5-mile act, he was imprisoned in *Exeter* jail; but Sir *Wm. Courtney*, being then high-sheriff of the county, got him released, and conveyed him in his coach to his own house, where he continued till he died. While he was incumbent, he never troubled any with law-suits for his tithes, lest it should hinder the success of his ministry. None of his worst enemies had any thing to lay to his charge, but the crime of Nonconformity. He had been formerly cast out of his fellowship by the parliamentary visitors. He printed nothing but a translation of Monsieur *Dailly's* sermons on the epistle to the *Colossians*:

**ILSINGTON**, [V. 180*l.*] Mr. *William Stuke*, M. A. of *Oxf. University*. Born at *Trusham* near *Chudleigh*. Settled in this living about 1653. After he was turned out, he settled at *Whitcombe* in the parish of *Trusham*; and having a good es-



tate, when the times would bear it, he built a meeting-house upon his own land, and preached in it for some years to a large congregation. He died of a pleurisy, after 3 days illness, about 1677. Mr. *Saterleigh*, rector of *Trusham*, preached his fun. serm. and spake of him to this effect: "Now 'tis expected, I should say something of the deceased. He was well known to all of you. He was a man that would preach well, but pray better. And he lost a good living to preserve a good conscience." He was generally esteemed a good scholar, an excellent preacher, and a very pious man: and was exceedingly beloved. Large offers were made him if he would have conformed; but he could not come up to the terms required, and always expressed great satisfaction in his Nonconformity.

INSTOW, [R. 45 l.] Mr. *William Clyd*. He was chaplain to K. *Charles* in his expedition at *Worcester*, where he was taken prisoner. He was afterwards presented to this living by — *Speccot*, Esq.

INWARDLEIGH, [R. S.] Mr. *Thomas Bridgman*. He was ejected from this living at the Restoration, when Mr. *F. Nation*, who had been dispossessed of it in 1657, returned to it. Dr. *W.* says that Mr. *B.* never administered the sacrament there. Perhaps the parishioners were not in a fit disposition for it; which there is reason to believe was the case in some places where this complaint was made.

JACOBSTOW. Mr. *Peter Osborn*.

LITTLE KEMPSTON, [V. S.] Mr. *Thomas Friend*. In the subscription to the *Joint testimony* of the ministers of *Devon* in 1648, a person of this name is styled minister of *Blackanton*. Dr. *Walker* gives him the character of "a very honest sober man, against whom no exception was to be made, the intrusion only excepted, and his not administering the sacrament (as far as appears from the parish-books) for 9 years." Probably the parish-books might be ill kept, or the expence of the administration privately provided for, and so not brought into the parish-accounts.

KENTISBIERE, [R. S. 200 l.] Mr. *Richard Saunders*, M. A. Born at *Peburnburg* near *Honiton*, of a reputable family. His father, Mr. *Lawrence Saunders*, had a good estate. Major *Saunders*, and Mr. *Humphrey Saunders* of *Hollsworthy*, were his brothers. At about 16, he went to *Oxford*, and continued there till 1642, when K. *Charles* came thither. Upon which, he

he and several others were carried off as prisoners, and committed to *Exeter* jail. He entered upon the ministry at this place. When he gave up this living at the Restoration, he was presented to *Lockbear* by *Zechariah Cudmore*, Esq. of that parish; from whence he was ejected at *Bartholomew-day*. He resided a while with his brother-in-law Mr. *R. Land* of *Plymp-tree*; and afterwards lived and preached at *Honiton*, where he met with favour and connivance from several of the neighbouring gentlemen, on account of the civilities they had received from his brother the Major, before the Restoration.

In 1672, he had a public meeting in *Tiverton*, where he spent the remainder of his days. About 1681, he was disturbed in preaching at Mr. *Wood's*, carried before the mayor, and convicted for a conventicle. Tho' the fines for the preacher and the house were levied, he was bound over to the sessions at *Exeter*. When he appeared, the *Oxford-oath* was tendered him, which he offered to take in a qualified sense, and pleaded that in so doing he should answer the law, which admitted of such an explication. He said also, that it was against law that he should be bound over for one offence, and prosecuted and punished for another. To which the judge of the sessions (Sir *E. S.*) replied, "We must stretch the law to meet with such cunning fellows as you." So he was committed to prison. There he found two Popish priests, who were soon discharged after he came thither: but he was kept there six months; in which time he received great civilities from the inhabitants of the city.—After the liberty in 1687, he again held a public meeting in *Tiverton*. He presided as moderator of the first assembly of the ministers of *Devon*, at *Tiverton*, March 17 and 18, 1691. He died July 1692. Mr. *Robert Carel* of *Crediton* preached his fun. serm. in which he speaks of him thus:

"As to his intellectuals, he was a man of rare parts. His fancy was high, his invention rich and copious, and his judgment deep and solid. He had the philosophers *Ἀγχινοια*, the sagacity of a piercing and quick spirit. He was a diligent, methodical, and successful student. As to his morals, so prudent was he, that his enemies rather feared and envied, than despised him. He had a very equal temper; still keeping the scales even, neither elevated nor depressed. I, who have known him above 30 years, never saw him angry: nor have I ever heard of any one that did. When he hath been highly provoked, he hath not been overcome of evil, but hath overcome evil with good. He had his troubles, ecclesiastical and

civil ; but he was eminently composed under them. His contentment with his daily bread was signal ; and so was his love, peaceableness and moderation. His humility was admirable. He had the art of giving a soft answer, so as not to exasperate. Few if any less degraded others, or less exalted himself in his discourses. He disdained not the society, friendly converse, and labours of those who were far inferior to him in age and learning. He was in his whole course a *Jonathan*, amiable and pleasant. He was chearful, but not vain ; serious, but not fullen ; of good behaviour, vigilant, modest, 1 *Tim.* iii. 2. He was a good polemical divine, and in a religious sense, a man of war from his youth, fighting the Lord's battles. An excellent disputant, who made truth his triumph. He had a body of divinity in his head, and the spirit and soul of that body in his heart. Tho' he was a great school-divine, he rather chose to shoot at the peoples hearts in plain and practical, tho' very rational divinity, than shoot over their heads in high and seraphic notions. His style was clear and strong, flowing from a full soul. He was an *Ezra*, a ready and eminently instructed scribe in the law of his God : clear and solid in resolving cases of conscience : in all things a workman that needed not to be ashamed. And the Lord crowned his labours with success, &c."—He was also of a chearful and obliging temper. If he appeared over modest in the presence of learned strangers, he was free and communicative to his acquaintance, and especially to younger ministers ; " which, for my own part, (saith Mr. *Jacob Sandercock*, minister of *Tavistock*) I must thankfully acknowledge, having profited more by occasional conversation with him in two years when I was his assistant, than during any two years of my life besides." He was one of those who were at that time called *New-Methodists*, and highly approved of Mr. (since Dr.) *Williams's Gospel Truth stated*, &c. But shewed a great deal of candour towards such as had different sentiments, and earnestly wished for more charity among the several parties of Protestants.

" He was solicitous to promote the strict observation of national fasts and thanksgivings, expecting happy consequences from them. And, as he was a great observer of providence, he would give divers instances to confirm this opinion and expectation.—He had an excellent talent at expounding the scriptures ; and took great pains in studying them. He made a large collection of the interpretations of particular texts, from various writers, adding his own observations. He made frequent



frequent use of these in his sermons, which rendered them entertaining and profitable. Several ministers who have seen this work, have thought it deserved to be printed."

Some who had been concerned in persecuting this good man, after his death were constrained to acknowledge, that he had not left many equals.

WORKS. An Affize Sermon, at *Exeter*.—A Balm to heal religious Wounds, in Ans. to *Collier*.—Since his death; a Discourse of Angels, with a Pref. by Mr. G. Hammond.

KENTON, [V. 33<sup>l</sup>. 13<sup>s</sup>. 4<sup>d</sup>.] *Geo. Kendal*, D.D. Of *Ex. Col. Oxf.* Born at *Cofton*, in *Dawlish* parish, near *Exon*. He was a disciple and a great admirer of Dr. *Prideaux*. When the Dr. was promoted to the bishopric of *Worcester*, Mr. *Kendal* stood fair to succeed him in the rectory of his college, for he was zealously recommended by K. *Charles*; but lost it. He became fellow of his college; and in 1646, a prebendary of the cathedral, thro' the favour of Bp. *Brownrigg*. At the Restoration he recovered the prebend, but lost it, with his living, for Nonconformity, in 1662. He was moderator of the first general assembly at *Exeter*, Oct. 18, 1655. In 1647, he became rector of *Blisland*, near *Bodmin* in *Cornwall*. Thence he removed to *London*, where he had a living in *Grace-church-street*. Upon K. *Charles's* return, he left the city, and became rector of *Kenton*, from whence he was ejected at the fatal *Bartholomew*. After which he retired to *Cofton*, the place of his birth, and the seat of his family, where he died, Aug. 19, 1663. He had the general reputation of a considerable scholar, a ready disputant, and a good preacher. He was all his days remarkable for being a great contemner of riches.

WORKS. A Vind. of the Doct. generally received concerning God's Special Grace to his Elect in the Death of Christ.—Doctrine of Perseverance, ag. *John Goodwin*.—Fur pro Tribunali, Examen Dialogismi qui inscribitur, Fur Prædestinatus.—De Doctrinâ Neo Pelagianâ: Oratio habita in Commitiis.—Twissii Vita & Victoria, &c.

LITTLEHAM, [V.] Mr. *James Woolsey*. [Probably this is the person intended in the next article, which is transposed from *Dorsetshire*, there being no such place in that county.]

LITTLEHAM, near *Exmouth*. Mr. *Owseley*. He died a few years after his ejection, leaving a son, who came into the ministry after the *Bartholomew*-act passed.

LITTLEHAM,



LITTLEHAM, [near *Biddeford*, R.] Mr. *John Bowden*. After his ejection he removed to *Biddeford*, where he preached to a dissenting congregation till his death, which was about the year 1700. He was a considerable man; eminent for his seriousness and humility; an excellent preacher, and of an admirable temper.

LODDSWELL, [V. 26 l. o s. 1 d.  $\frac{1}{2}$ ] Mr. *Hind*.

LUPPIT, [V.] Mr. *Thomas Wellman*, of *Oxf. Univ.* Born at *Ilchester* in *Somerset*, about the year 1606. After seven years spent at *Oxford*, he was episcopally ordained, and served as a curate to Mr. *Eedes*, at *Honiton*, a considerable time; being greatly beloved for his useful labours, and exemplary conversation. There he married the daughter of Mr. *Isaac Northcot* of that town, a pious woman, who was his wife almost 50 years, and survived him about 12. From *Honiton* he removed to *Luppit*, 4 miles distant, having the vicarage bestowed upon him by — *Southcot*, Esq; a gentleman of the parish. In 1644 or 1645, when Sir *R. Greenvil* † apprehended, imprisoned, and murdered men at pleasure; and *Goring's* forces infested the borders of *Dorset*, *Somerset*, and *Devon*, by unheard-of rapine; when his horse lay upon free quarter, plundering the very gates of *Exeter* ‡, to avoid their rage and cruelty, Mr. *W.* fled to *Taunton*, where there was a garrison for the parliament, with his wife and two children. There he continued during the blockade and strait siege, being highly valued by the governor, and well respected by the religious people of the town, whom, by his prayers and sermons, he encouraged to trust in God in the greatest dangers and difficulties; telling them that he was fully persuaded that God would deliver them. Nor had he cause to be ashamed of his confidence; for one day as he was preaching in *St. James's* church, on *Mal. iii. 6*; insisting on this doctrine, that “God’s immutability is the ground of the stability of his church and people,” before the sermon was ended, some ran into the church, crying out *Deliverance!* For, on the appearance of a party of the parliament forces under Col. *Welden*, the cavaliers raised the siege, after they had entered the line, and burnt a third part of the town. The people were running out of the church, on this unexpected good news; but the preacher prevailed with them to tarry, and join with him in returning

† See *Claren. Hist.* vol. 2, 8vo. p. 667, 668.

‡ Page 632.

thanks to almighty God for so great a mercy. This happened on *May 11*, 1645: a day which was afterwards observed as a day of rejoicing and thanksgiving unto God. Mr. *Wellman* staid some time after this in *Taunton*; for he could not with safety go to his own home, while (as the noble historian informs us) “General *Goring*’s horse committed intolerable insolences and disorders in *Devon*.” And while Sir *Rd. Greenwil*, whom he calls “the greatest plunderer of that war, did, at his pleasure, without law or reason, send parties of horse to apprehend honest men, and hanged up several only to enrich himself.” But as soon as the country was free from the ravages of these men, he returned to *Luppit*, where he settled, (being well beloved) tho’ he had offers of better preferment; and there he continued to labour till *Bartholomew-day*, 1662.

The following story is recorded by Dr. *Walker* concerning Mr. *Joshua North* of *Church Taunton*.—“He had, on all occasions, expressed a great deal of zeal against conformity. As he was riding with Mr. *Wellman*, a little before the act of uniformity was in force, he vehemently dissuaded him from complying with the terms to be imposed; professing that he would not conform, tho’ for refusing he should be hanged on the next tree. However, when the day came, he chose rather to comply, than to part with a fat benefice, worth about 200*l.* per ann. But it was observed, that in reading the liturgy, he would tremble so very much, that he could scarce hold the book.” ’Tis not improbable, that it was on the same account that he was (as the Dr. was informed) “much disturbed in his mind, some considerable time before his death: and that he died, in all appearance, much dissatisfied, tho’ he left his family rich.”—Mr. *Wellman*, on the other hand, was true to his principles, and left his place to keep a good conscience, tho’ he had at that time 7 children, and no large estate to maintain them. And he professed that if he had had nothing to leave them, he would rather commit them to the care of divine providence, than act against the conviction of his own mind. Nor was he disturbed in his mind, or dissatisfied with what he had done, but lived and died a Nonconformist, with a great deal of comfort, tho’ he did not leave his family rich. There were many weeping eyes when he preached his farewell sermon; and the great affection of the inhabitants of *Luppit*, encouraged him, after he was ejected, to continue preaching among them in his own house, as he had opportunity. He  
was

was a sickly man, having broken his constitution by his ministerial labours and hard studies at *Honiton*. He died in 1685, near 80 years of age.—He concerned himself very little about worldly affairs; but was an excellent preacher, and had an extraordinary gift in prayer. Such was his spiritual and heavenly frame, that some who had heard him have said, he spoke rather like an angel than a man. His singular humility, modesty, and mild temper, made him, when he heard of his people's miscarriages, choose rather to convince them of what they had said or done amiss, by letters, than to reprove them to their faces: and some of his letters on such occasions, had a very good effect. He made no use of notes in the pulpit. His sight and memory continued to the last. He was congregational in his judgment, moderate and peaceable in his temper, and lamented the divisions and animosities among ministers and christians. He often advised those about him to behave themselves so that the word might not be prejudiced. His readiness to send young scholars designed for the ministry to the university, and to direct and encourage them in their studies, and write to his friends on their behalf, deserves to be recorded. Many were greatly obliged to him on this account. His cousin-german, Dr. *Simon Wellman*, a noted physician, who was intended for the pulpit, was one of that number.

God was pleased to secure him, so that he was never convicted or imprisoned. In difficult times, he often preached either in the morning before day, or some hours after it was night. Informers and soldiers endeavoured to apprehend him, having sums of money offered them for their encouragement, but were disappointed. Some came near his house, but returned without entering. Others actually searched it, under pretence of seeking for arms, but with a design to seize on him. One of them saw him in his study, but did not aim to take him. Others at the same time sat on horseback at the door, but never alighted. One *P—ter*, a very bad man, was offered 5*l.* if he would apprehend him, but he refused it. However, another undertook it, and endeavoured to effect it, but God prevented him, by removing this good man to a better world.

MANATON, [R. S.] Mr. *John Nofworthy*, M. A. of *Oxford*. Born at *Manaton*, Nov. 15, 1612, of religious parents, who put him to the grammar-school, where at first he did not make the progress that was expected; upon which they were  
for



for bringing him up to a trade, to which he was greatly averse; and thereupon he applied himself to his book with such diligence, that Mr. *W. Nosworthy*, master of the high school at *Exon*, hearing of his capacity and industry, took him under his care till he was fit for the university, and sent him to *Oxford*, where he continued 9 or 10 years. He married Mr. *Irisb's* daughter of *Dartmouth*, by whom he had 16 children. At first he preached in *Northamptonshire*. When the war broke out, his learning and piety exposed him to no small share of suffering. He was driven from his home, and with above 40 others, imprisoned at *Winchester*, where he met with very cruel usage. Being removed from prison to prison, the rest went two by two chained together; but Mr. *N.* marched single before them, with his hands so fast bound with a cord, that the blood burst out at the tops of his fingers. When his wife came to visit him, she found him and his brethren comfortable and chearful in the prison, and in a short time he was discharged. He was several times reduced to great straits; but he 'encouraged himself in the Lord his God,' and exhorted his wife to do the same. Once when he and his family had breakfasted, and had nothing left for another meal, his wife lamented her condition, and said, "What shall I do with my poor children?" He persuaded her to walk abroad with him; and seeing a little bird, he said, "take notice how that bird sits and chirps, tho' we can't tell whether it has been at breakfast; and if it has, it knows not whither to go for a dinner. Therefore be of good cheer, and do not distrust the providence of God: for are we not better than many sparrows?" Before dinner-time, they had plenty of provision brought them.—From *Northamptonshire* he returned to *Devon*, and preached at *Seaton* in 1655, where he met with great respect from the neighbouring gentry. In 1659, Mr. *J. Hill* of *Manaton* being sequestered for drunkenness and debauched living, Mr. *N.* was settled in that rectory, and continued there till the Restoration; when he quitted it to Mr. *Hill*, who dying, (as some ancient people say, the very night after his return to his living) Mr. *N.* took out the broad seal for it, Sept. 29, 1660: but the patron presenting Mr. *Eastchurch*, he was obliged to resign the place to him. He then preached at *North Bovey*, till one Mr. *Ball* got him removed from thence; and after that at *Iplepen*, where the act for uniformity silenced him. Upon which he returned to *Manaton*, and did what good he could in private. When the 5-mile act drove him  
thence,



thence, he lived at *Ashburton*, where he met with many enemies, and much opposition. Mr. *Stawel* of *Heerabeer* distinguished himself in his furious zeal against him. He came into the meeting with — *Bogan*, Esq; who required Mr. *N.* to come down. An attorney, who was present, advised him to keep his place. But they threatened to pull him out of the pulpit, and at length obliged him to come down. The same person more than once disturbed his meeting afterwards; and one time, on a week-day, with drums and muskets; which so frightened Mrs. *N.* that it was thought to occasion her death. Mr. *Stawel* at length had a mind to live in *Ashburton*; and no house would please him but Mr. *N.*'s, which, tho' he had taken it for a term of years, he yet quietly resigned to him. But this did not satisfy him. He and Mr. *Bogan* convicted Mr. *N.* for holding a conventicle, and imposed a fine of 20*l.* upon him, and 20*l.* upon the house. Mr. *Stawel*, upon taking a journey to *London* for the cure of a disorder in his mouth, threatened, that at his return, he would effectually hinder old *N.* from preaching. Mr. *N.* said, “ I fear him not; nor do I fear what man can do unto me.” At *London* he was taken sick and died. Upon which Mr. *N.* lived in peace, and departed this life, Nov. 19, 1677, aged 66.

He was reputed a considerable scholar. Besides *Latin* and *Greek*, he understood the *Hebrew*, *Chaldee*, and *Syriac* tongues. He instructed three of his sons till they were fit for the university. The neighbouring ministers paid a great deference to his judgment, and often made him moderator in their debates. Mr. *Eastchurch*, who succeeded him at *Manaton*, (a very worthy man) often made honourable mention of his parts and piety. After his death, several of his enemies were troubled on account of the disturbance they had given him; and sent to his children, (who were eminent for their piety) begging their prayers, and desiring forgiveness of the injury they had done their family. One *Reap* particularly sent for Mr. *Sam. Nefworthy*, to pray with him and for him; and discovered much grief for abusing his father. The eldest daughter preserved one *Mary Ford*, who used to join the mob at her father's meeting, from perishing for want.

MARISTOW, [V.] Mr. *John Herring*, M. A. Of *Camb.* univ. Born at *Saltaish* in *Cornwall* in 1602, where his predecessors lived for many generations. He had episcopal ordination. He at first preached in *Lincolnshire*. When he first came to *Maristow* he was usher to Dr. *Williams*, who had the living,  
and

and kept a great school there. He was also chaplain to Sir *Edw. Wise* of that parish, who on the death of Dr. *Williams* presented him to the benefice in 1632, and retained a very great respect for him to the day of his death. When the *act of uniformity* took place, his patron pressed him very much to conform; but not being satisfied with the terms he was ejected, after he had enjoyed the living 30 years. He continued in the parish ten years after, in an estate he had there, and kept a school, being protected by Sir *E. Wise*, and very well beloved by the inhabitants. He purchased an estate in *South Petherwin*, near *Launceston* in *Cornwal*, and continued living there till his death, where also he taught school, and preached on the Lord's-days in his own house, till he was incapacitated by the infirmities of age, thro' which he was blind 6 years before he died, which was in 1688, aged 86. His fun. sermon was preached by Mr. *Mich. Taylor* of *Holfworthy*. He was a man of exemplary piety, and great learning. He left a large collection of very valuable books. He was never imprisoned, fined, or prosecuted.

MARY CHURCH, [V. S. 451.] Mr. *William Stidson*. He gave place to Mr. *Ball*, the sequestered minister, on the Restoration. Dr. *Walker* calls him *Robert*, and says, "he was a very sorry canting fellow, and whether of any university, or in any orders, is wholly unknown." This will make very little impression on those who are acquainted with that writer, tho' his account cannot be disproved.

MARY TAVY, or *Huxham*. Mr. *Benjamin Berry*. He was afterwards at *Topsham*. He was also cast out of *Trull* in *Somerſet*; but from what place he was last ejected does not appear. Mr. *G. Trosse* preached his fun. serm.

MERTON, [R. 401.] Mr. *Bartholomew Yeo*, M. A. He was of a genteel extraction and ancient family. After he left his benefice he spent most of his time about those parts, and bestowed his labours upon such as would attend upon them, especially in *Hatherly*; in the next parish to which, and in a kinsman's house, he resigned his soul to God. He died in Feb. 1693.

MONKTON. Mr. *Thomas Lisle*. After his ejection he lived in the family of General *Monk*, duke of *Albemarle*, and was tutor to the young duke his son, and to Sir *Walter Clarges* his kinsman. He lived privately in the latter part of his time, first at *London*, then at *Clapham* in *Surry*, and afterwards

at

at *Honiton*, where the author saw and conversed with him in 1713, and there he soon after died.

MORCHARD BISHOP, [R. 36 l.] Mr. *Robert Snow*, M. A. Some time Fellow of *Exeter Col. Oxf.* where he continued 12 years. He married a daughter of Mr. *Francis Whiddon* of *Moreton Hamsted*. By the death of his elder brother, Mr. *Simon Snow*, merchant, burgess of *Exeter*, an estate worth above 20,000*l.* fell to him, which he enjoyed but a little while. After he was ejected, Mr. *Pridham*, who succeeded him, shewed him great respect, and boarded with him for some time. At length he removed from *Morchard* to *Exeter*, where he preached in his own house after he had been at the public church. He took the *Oxford* oath, and so was not persecuted as some others, nor driven from his habitation. He died about 60 years of age.

MORETON. Mr. *John Mills*.

MORETONHAMSTED, [R. 50 l.] Mr. *Rob. Woolcomb*, M. A. Born at *Chudleigh*, where his grandfather was minister. He was presented to this living by the grandfather of Sir *William Courtney*, and was ordained at *Dartmouth*, Nov. 11, 1657. He was a hard student, a great philosopher, and a sound solid preacher. He was a glorious confessor for the cause of Non-conformity, losing by it not only a good benefice, but a good estate; for his father on that account disinherited him, and made his son his heir, charging in his will that he should not have the educating of him. However he lived comfortably and contentedly, and found 'a good conscience a continual feast.' He died at his house in *Chudleigh*, 1692.

MUSBURY, [R.] Mr. *Richard Tarrant*, M. A. Fellow of *Brazen Nose College, Oxford*. Born at *Manchester*. He was a very modest, prudent, and learned man; eminent for humility, charity, and piety; well qualified for an eminent station, but chose to continue in this obscure corner. Being once taken up for preaching, after his ejectionment, and carried before the justices in *Honiton*, Sir *Courtney Poole* told him he should be discharged if he would promise to preach no more. He replied, "he would not promise, because he could not answer it to his great Lord and Master." He died of a consumption. Mr. *Moore* preached his fun. serm. in his orchard, on 2 *Kings* xviii. 20.

NEWTON-ABBOTS, [or *Woolborough*, where the church stands] Mr. *William Yeo*, M. A. A native of *Totness*, bred up at *Exeter* school, and cotemporary both there and at *Oxford* with



with Dr. *Manton*. Having pursued his studies for some time in *Exeter Col.* he removed to *Eman. Col. Camb.* Removing from the university, he was chaplain in Col. *Gold's* regiment; but being soon weary of that station, he settled for some time at *Brighthelmstone* in *Sussex*. He was removed from thence by an order of the committee of parliament to *Newton Abbot*, where he lived in good repute, and did much service, by his serious affectionate preaching and exemplary life. He found the town very ignorant and prophane, but by the blessing of God upon his labours, the people became very intelligent, serious, and pious. He had a great authority among them; was a terror to loose persons, and put a stop to the open prophanation of the Lord's-day, by walking with a constable round the town, after the public worship was over. He was highly esteemed by his brethren in the ministry, and well respected by the neighbouring gentry, being a genteel man, and very facetious in conversation. He was of a generous spirit, an affectionate preacher, and a close student; who had well digested what he had read. While he was in his living he lost an augmentation of 80*l.* *per annum* for refusing the *Engagement*. After he was silenced in 1662, he continued firm to his principles, and preached as the times would bear it. A severe order of sessions offering a reward of 40*s.* to any that should apprehend a Dissenting Minister, a malicious constable forced him to hide himself in the fields, in a time of deep snow. Often was he obliged to leave his house and family, but was never seized. Once it pleased God to touch the heart of a man who came to hear him with an ill design, who afterwards became very serious, and continued his hearer and a communicant with him to the day of his death. His judgment, fancy, memory and chearfulness, continued to admiration to the last. He never discovered the least repentance of his Nonconformity, but much satisfaction in it. When his end drew near he had no timorous apprehensions. He was satisfied with long life, and used to say, "My soul is continually in my hand, ready at God's call." He had discharged his office in the parish, in public and private, about 53 years. He died in *Oct.* 1699, aged 82. His fun. serm. was preached by Mr *Richard Evans*, his son-in-law.

NEWTON FERRERS (or *North Molton*) [V. S. 45*l.* 12*s.* 1*d.*] Mr. *John Hill*, M. A. Of *Lincoln Col. Oxf.* Born in *Bristol*, about 1611. He was ordained by Dr. *G. Cook*, Bp. of *Hereford*, 1635. In 1637 Dr. *William Pierce*, Bp. of *Bath* and



*Wells*, (whom Dr. *W.* commends as very vigilant and active for the good of the ecclesiastical and civil state) granted him a licence at *Wraxall* in his diocese, upon condition of his observing the constitutions and injunctions, and wearing the surplice in celebrating divine service. In the same year he was at *Bitton*, and in 1643 at *Elberton*, both in the diocese of *Gloucester*. In 1645 he was at *Langridge* near *Bath*; in 1649 he became vicar of *North-Newington* in *Wilts*; in 1650, of *Hewish* in *Somerset*; and at last, in 1652, he became rector of *Newton Ferrers*. Dr. *Walker* commits many mistakes in this matter. (See *Cal. Contin.* p. 293.) A few months after the Restoration Mr. *Hill* was threatened to be turned out of his living. To secure himself he took out the broad seal for it, Sept. 6, 1660, as per *Mortem nat. ult. Incumb. ejusdem jam vacatum*, and the king's presentation, per *Lapsum*. Now another game is played. A prosecution against him for seditious words is set on foot; articles are exhibited, and depositions taken at *Modbury*, Oct. 23, 1660, before Sir *T. Hele*, &c. He is summoned, Dec. 20, to appear at *Morley* to make his defence. In order to this, he had testimonials, among others, from the mayor and several clergymen of *Bristol*, who certified, that, "to their knowledge, in and after the wars, he was well affected to K. *Charles I.* and was for his loyalty ejected out of divers places, as *Elberton* and *Horvil* in *Gloucestershire*; and, for not taking the covenant, out of *Langridge* and *Cleven* in *Somerset*: and therefore they believed he was grossly abused by desperate swearers against him." It seems the justices or commissioners were of the same mind, for they discharged him. However these accusations and depositions served Mr. *Anthony Clifford*'s turn; for the duke of *York* being his friend, on Feb. 20, 1660, he got a broad seal for the living, in which Mr. *Hill*'s presentation, granted not 6 months before, is repealed, and this reason given, "That his words and behaviour, during the late distractions, rendered him incapable of any ecclesiastical preferment." So on Ap. 23, 1661, Mr. *Hill* covenanted to yield up the living, and went to *Exeter*. He afterwards settled at *Newton Abbot*, and there died, and was buried in the chancel of *Woolborough*.

NORTHAM, [V. 301.] Mr. *Anthony Downe*. He was brother to Mr. *Mark* and Mr. *Thomas Downe*, of *Exeter*, of whom before (see p. 369.) He survived both of them, and lived to be about 80 years of age. He was remarkable for neatness in his compositions, and exactness of expression. These

These three brothers were all remembered with great respect by the Christians of *Exeter*, both on account of their ministerial labours, and christian conversation.

EAST OGWELL. Mr. *John Stephens*. A most eminent preacher, and a very pious man. While he continued in his living he took great pains with his people, holding meetings in the church on the week-days, to instruct young persons in the principles of religion, proposing questions to them to try their knowledge. He lived to a great age, and continued to preach after he was blind.

PETROCKSTOW, [R. S.] Mr. *William Trivithwick*. Dr. *Walker* owns that Mr. *A. Gregory*, the sequestered minister, died before the Restoration, and therefore Mr. *Trivithwick*, his successor, had a legal title to the living. After being silenced he went abroad with Col. *Rolle*, as his guardian and tutor. He died in *July*, 1693. He printed a funeral sermon for his patron.

PINHO. Mr. *Grove*.

PLYMOUTH. Mr. *George Hughes*, B. D. of *Corp. Christi Col. Oxf.* Born in the Borough of *Southwark*, 1603, when his mother was 52 years of age, who had never a child before, tho' she had three husbands before Mr. *Hughes's* father; and whose age was as remarkable afterwards; for she lived to her 96th year. He had so general a reputation then for his proficiency in his studies, that Dr. *Clayton* being made master of *Pemb. Col.* upon the first erection of it, procured Mr. *Hughes* to be one of the first fellows. Several persons of great eminence afterwards were his pupils here. He was ordained about 1628. For some time he preached in and about *Oxford*; afterwards was called to be lecturer of *Albhallows, Bread-street, London*; and the incumbent being sickly and aged, Mr. *H.* with his consent, performed in a manner all his work. After 4 or 5 years stay at *London*, his great acceptance there, the very numerous auditory that constantly attended him, and some instances of his nonconformity to the ceremonies, being complained of to Abp. *Laud*, he silenced him. Upon his ejection at *London*, he retired for some time to Mr. *Dod* the famous old Puritan minister at *Fausley* in *Northamptonshire*, desiring his advice in his present circumstances, and particularly about going over to *New-England*, which he had some thoughts of. The good old man dissuaded him from that design, and re-

commended him to Lord *Brook* at *Warwick*; where he resided for some time, and married a gentlewoman of *Coventry*. During his residence here, old Mrs. *Maynard*, mother to the famous lawyer Sir *John Maynard*, solicited him to accept of a presentation she had obtained for him of the Earl of *Bedford*, to *Tavistock* in *Devonshire*. This he accepted from a desire of more public service, tho' he had but a very small stipend, and the aforesaid Earl made him his chaplain. This was a very ignorant and profane place before he came; but by the blessing of God upon his endeavours, a mighty reformation was wrought, and many brought to seriousness, the fruit of which appeared long after. The first serious impressions were made there by his means on three who afterwards proved useful ministers; Mr. *John Rowe*, Mr. *Ralph Venning*, and Mr. *John Tickell*, a pious conformist, rector of *Withcomb* in *Devon*. He set up a *Wednesday*-lecture there, which was much frequented.—When the wars broke out, *Tavistock* being made a garrison for the king, the governor being his wife's relation, gave him a pass for himself, family and effects to *Exeter*, then a parliament garrison. Soon after the king's forces besieged and took that city; but he obtained the favour of a safe conduct to *Coventry*, where (being a widower) he resided for some time with his wife's relations. Not long after his coming thither, upon the vacancy of *St. Andrew's* at *Plymouth*, the government of that town, who were before acquainted with him at *Tavistock*, presented him to that church, and he had institution and induction from Dr. *Brownrigg* Bp. of *Exeter*; which happily proved a reprieve to his ejection at the king's return, when one had got the king's title to that vicarage on pretence it was lapsed, not knowing he had been admitted by the bishop. He came to *Plymouth* in 1644, where he found the liturgy already laid aside by means of Mr. *Porter* minister of another church newly set up in that town, tho' he returned to it in 1661, rather than lose his living. Mr. *Hughes* willingly enough omitted it also upon his coming thither. *Plymouth* was besieged by the king's forces soon after; many of the Puritan ministers in that neighbourhood took refuge there, and were frequently employed in prayer and preaching, till the raising of the siege gave them opportunity to return to their respective charges. Here he was indefatigable in his labours, most generous in acts of hospitality and charity, and was universally revered and beloved. He constantly maintained a fair correspondence with the magistrates of the place,

and

and an harmonious accord with people of different persuasions.—After enjoying a long calm for 18 years, commissioners came down to *Plymouth* in *August*, 1662, and after they had put out all the magistrates of the town except one, the same day summoned Mr. *Hughes* before them, and told him, he was dismissed from his ministry at *Plymouth*, a week before the fatal *Bartholomew*. He still continued in the town; but this could not be borne where he was so much esteemed; and therefore he was summoned with his assistant and brother-in-law Mr. *T. Martin*, his son Mr. *Ob. Hughes*, and Mr. *N. Sherwill*, to appear before the Earl of *Bath*, governor of *Plymouth*. However, they were not suffered to see the Earl, but committed by the deputy-lieutenants of the county, tho' nothing was objected against them. Mr. *Hughes* senior and Mr. *Martin* were sent with two files of musqueteers to *St. Nicholas* island. Mr. *Hughes* junior, Mr. *Sherwill*, and others, were confined at *Plymouth*. The latter were first set at liberty; but on condition they should not return to *Plymouth* without leave of the Earl of *Bath* or his deputy. The old gentleman and Mr. *Martin* remained in the island 9 months, till at length his health being much impaired, and an incurable dropsy and scurvy contracted, (occasioned as is supposed by the saltness of the air,) he was offered his liberty, upon condition of giving security of 2000 *l.* not to live within 20 miles of *Plymouth*. This his friends did without his knowledge. Whereupon he retired to *King'sbridge*; where he continued, in great weakness, to study hard, and spend his time in private devotion, and in pious counsels and conferences with the many friends that came to visit him. He hardly cared for any discourse but what was serious and heavenly; and had such an affecting sense of the cloud that was upon God's church by the ejection of so many eminent ministers, that he was scarce seen to indulge any mirth after that day. When a young minister who was much with him in this his retirement, was speaking to a person, in his hearing, of his infirm state; Mr. *Hughes* replied, "Nature would not willingly go where it must and shall go: yet 'I will wait all the days of my appointed time for my change.' Oh! when will it once come, that I shall 'put off this earthly 'tabernacle, and be clothed with my house from heaven!' I desire to be dissolved, and at home with Christ. I thank God I am not ashamed to live, nor afraid to die." The same minister being necessitated to leave him when he drew near his end, upon intimation of a warrant out against him, Mr.



*Hughes* addressed him thus: "I advise you not to faint. Hold out courageously in your Master's work. 'Take heed 'to yourself, and to that ministry you have received from the 'Lord by my hands, (*he being one who ordained him,*) and the 'laying on of the hands of the presbytery, that you do fulfil 'it.' Be not discouraged on account of sufferings. The cross is the way to the crown. If we suffer with Christ, we shall reign with him. This dead cause of reformation, for which we now suffer, shall rise and revive again. Salvation shall come to the churches. I die, but you shall live to see it. (*as the relater did.*) The very means these men take to suppress and destroy it, shall most effectually promote it. Only be cautious that you never engage in any indirect courses about it. Leave God to do his own work in his own way. Your duty is to be quiet and stand still. In returning and believing, you shall have rest." He then gave him his solemn blessing. To a near relation who asked him how he did? he answered; "I never found the actings of my faith and hope more vigorous and lively than now." He continued preaching privately to the last, which he did twice the Lord's-day before he died; but concluded with these memorable words, "And now all my work is done." The evening before he died, he ordered his watch to lie by him, and desired a relation to observe when it was 2 o'clock, "for (*says he*) that is my hour." And accordingly just then he expired, in 1667, in his 64th year.

He was a person of great natural capacity, and a master in most parts of learning; especially a great textuary and divine. He had a thorough acquaintance with the original tongues, and was one of the exactest critics of all his brethren in the *West*: well read in the fathers; an acute disputant, and a judicious casuist; as a great number of letters shewed, found among his papers, upon the nicest cases which he had been consulted about. A most skilful and faithful pastor to a very large flock. His preaching was elaborate, but plain. He affected not a jingle of words, nor any quirks of wit, but his style was made up of scripture-language. He went over many important subjects in a course. One time with another he generally preached five times a week, and yet none of his sermons appeared hasty productions. On the Lord's-days, he constantly began the public worship with a short exhortation from some text of scripture; then prayed and expounded part of a chapter. After singing, either he or his assistant prayed  
and

and preached. In the afternoon, after a short prayer, he expounded a whole chapter, baptized the children; and after singing and a prayer in the pulpit, catechized, preached, and concluded with a prayer, a psalm, and the blessing. Notwithstanding this variety of exercise, he made it no longer than two hours each part of the day.—His whole conversation was most strict and exemplary; and strict piety to God appeared in his whole demeanour.—He was of a most obliging disposition. No minister in the *West* had a greater influence among his brethren. He with Mr. *Ford* of *Exeter* prevailed with the ministers of those parts, episcopal, presbyterian and congregational, to join in an association for mutual assistance in their ministry. They parcelled themselves into 7 divisions; each met quarterly, and subdivided themselves into lesser bodies, which met every six weeks. In their quarterly meetings the moderator opened them with a *Latin* prayer; then there was a thesis upon some divinity-question, and a disputation, wherein all the ministers present opposed the respondent. All the divisions had also a yearly meeting at *Exeter*, in *May*. Mr. *Hughes* presided in that of 1656. These meetings promoted their acquaintance, and amicable correspondence, tho' of different sentiments about discipline. Several episcopal divines of the best characters joined them, and lived in great amity with them. v. g. Drs. *Hutchinson*, *Gandy*, *Fulwood*, *Ashton*, Messrs. *Ackland*, *Banks*, &c. Mr. *Hughes* was much esteemed by the generality of them. It may be worth while to mention one instance even after he was silenced in 1662. Bp. *Ward* keeping a visitation at *Totness*, in 1663, and there being a numerous appearance of the clergy, Mr. *Hughes* not knowing any thing of it, came occasionally thither. When he had been an hour in town, and was taking horse, all the clergy, except three, hearing of his being there, left their bishop, and accompanied him on horseback a mile out of town, (tho' he would have dissuaded them from it) and with great respect took their leave of him.—He died *July* 3, 1667. His funeral sermon was preached by Mr. *John Ford*, a conformist minister of *Totness*, on 2 *Tim.* iv. 7, 8: who justly gave him a large encomium, and pressed his hearers to imitate his holy example, and live up to his excellent sermons. *Wood* reports several things to his disadvantage, from which he is fully vindicated in *Cal. account*, p. 228—231. Mr. *Tickell* of *Exeter*, in a dedication of a book to him, acknowledges him as his spiritual father. He was interred, where he died, at *King'sbridge*, in the

same grave with his friend Mr. *G. Geffreies*, minister of that town. A fair marble monument was erected for him by Mr. *T. Crispin*, on which is the following inscription, composed by his son-in-law Mr. *John Howe*.

In Memoriam suave olentem æternùm colendam Viri desideratissimi *Georgii Hugbesii*, S. Th. B. *Plymmudensium* nuper Pastoris vigilantissimi, sacræ sensus paginæ penitiores eruere, homines concione flectere, precibus Deum, mire edocti. Qui, Solis æmulum ab Oriente auspicatus cursum (ortu *Londinas*) occidentale dehinc sidus diù claruit, lucem in vita spargens undique, moriens luctum: Vitæque (vere vitalis) curriculo in annos 64 perducto, optima perfunctus, perpeffus mala, requiem tandem invenit, animo quidem in Cœlis, corpore vero in subjacente tumulo, ipsis Julii nonis, Anno Salutis 1667. Symmistæ longe charissimi *Georgii Geofridi*, A. M. cujus exuvix ante ter novem annos ibidem sitæ nunc primum in cineres solvuntur, novis miscendos.

Nacta sacros cineres servato fideliter Urna,  
Hæc uterum Satio tibi fæcundabit inertem.  
O fœlix tumuli matrix, de morte renatos  
Olim tam claros hosce enixura gemellos!

WORKS. The joint Testimonies of the Ministers of *Devon* with those of *London*, to the Truth of Jesus Christ; with a Confutation of the Errors, &c. of these Times, 1648, subscribed by 72 Ministers.—Sure-Footing in Christianity examined: In answer to *Serjeant*.—Aphorisms concerning the Doctrine of the Sabbath.—Exposition on *Genesis* and part of *Exodus*; printed from some imperfect Notes.—*Aaron's Rod Blossoming*; the Pain and Gain of Affliction. (Mr. *Baxter* esteemed this the best book of its kind.)—Sermons at Funerals; and one before the H. of Commons.

Mr. *Obadiab Hughes*, son of Mr. *George Hughes*. He was in 1662 ejected from his student's place in *Christ-Church, Oxon*, when he was just ready to take the degree of M. A. He betook himself to his father at *Plymouth*, and there soon became a sufferer for Nonconformity, being summoned, and seized, and clapped up in prison with him, *Oct.* 6, 1665, tho' he could be charged with nothing but being his son. He was confined a good while. At length, upon security given to leave the town, and not return thither without leave, he was set at liberty. His father and he, when confined, were not allowed

to come together; but letters continually passed between them. The following passages, out of a few of the father's to the son, are affecting:

“Dear son,—I am the mark aimed at; and how far God may suffer men to proceed, I know not: but free communion with God in prison, is worth a thousand liberties, gained with the loss of liberty of spirit. The Lord keep us his freemen. I am at a fixed point in heaven. The will of the Lord be done, either for liberty or restraint, for life or death. I wait for the Lord, and rejoice in him; to which strong-hold alone, I commend you also. I desire God's blessing on you, and desire you by faith to receive it from that promise, ‘Blessed are ye when persecuted for righteousness-sake,’ and suffering without a cause. God is wise in this bodily separation of us, and good I hope, in making us meet daily in his bosom. Keep close to him; walk circumspectly; be of good cheer; and the God of comfort will be with you: and in his bosom I leave you.”—At another time: “I am glad to hear of your acquiescence in the will of God as to your present restraint; and rejoice also in your aim at those holy resolutions of the saints who have suffered before. The Lord perfect, both in you and me, every grace that may enable us to do and suffer his will. Keep accounts with God every day as even as you can. Believe those promises, *Gen. xvii. 1. Isa. xliii. 2, 3. and lxiii. 9.* The Lord perfect faith, wisdom, holiness, and courage in you. I am well, and best of all in heaven; and satisfied with the will of God, which will bring us to glory. I pray for your liberty more than my own. My thoughts for myself are to keep my covenant; and yet against all traiterous positions that are truly so, I am ready to declare. God hath suffered us to be debarred from the work of the ministry, deprived of our livelihood, shut up in prison; and at last we are to be driven from our habitations. But this is not all intended by men, or which may be permitted by God. There is more bitterness yet to be expected, if the Lord leave the reins on the necks of violent and cruel men. But his will be done, which is to glorify himself, and perfect blessedness for his, thro' these hard ways. I hope He will deliver you from the hands of men, and from every snare.”—At another time: “We have here in this island (*St. Nicholas's*) good lectures read us every day from heaven and earth, from seas and rocks, from storms and calms, enough to teach us much of God's providence in our morals as well as naturals.

Fruitful



Fruitful spirits might gather much of God from them : O that mine were so ! How might I feel out heaven this way, as well as see it by believing ! Lord help, and I shall do it. The everlasting arms of love and mercy keep you blameless, and safe, to the appearance of our Lord.”—And at another time : “ As to our sufferings as ill-natured, froward, or worse, I have passed through them, and I hope God will give you power to despise them. I know, my son, that you suffer at this time more immediately for my sake : but I hope it is on Christ’s account, who will own it, and return mercy unto you. If you are called out this day, I hope God will give wisdom what to answer. As to myself or liberty, I have resigned them to the good pleasure of our God. The Lord strengthen faith, and lengthen patience : we shall then do well, and inherit the promise. When I go forth from hence, I shall do it in the faith of God, not knowing yet whither I shall go.” Thus did aged *Paul* encourage his young *Timothy*. He subscribed his letters, “ Your father, endeared by the bonds of nature, and grace, and sufferings.”

Some time after, viz. on *March 9, 1670*, Mr. *Hughes* was privately ordained to the ministry (for which his sufferings had prepared him) by Mr. *Jasper Hicks*, and 5 others of his brethren, and for some time preached about *Plymouth* as he had opportunity ; tho’ he ran great risks, and was several ways a sufferer. Not being any longer safe there, in *April 1674*, he came to *London*, where he was chosen pastor of a considerable part of Mr. *Wells’s* congregation, to whom he ministered in holy things with great diligence and fidelity. He was noted for his excellent gift in prayer, in which few went beyond him. He was once sent to *New-Prison*, and appeared at the sessions at *Hicks’s-Hall* ; he was forced to give bail for his good behaviour, and continued under it, from sessions to sessions, for a year together. Some time after, he retired to *Enfield*, where, upon the liberty granted, he preached publicly, and gathered a little church, composed of serious christians of various denominations, and was instrumental in preparing and sending many to heaven before him. At length he was seized with an asthma, which confined him to his house and chamber, under which his patience and resignation were very exemplary. He finished his course *Jan. 24, 1704*, in the 65th year of his age ; and left two sons in the ministry, the one at *Canterbury*, and the other at *Ware*, who had much of the spirit of their father and grandfather.

WORKS. Scripture Light about the Ordinance of Baptism. —A dedicatory Epist. prefixed to his Father's *Aphorisms on the Sabbath*, which he published.

Mr. *Thomas Martyn*. Educated first in *Oxon*; but upon the breaking out of the civil wars, he removed to *Cambridge*. Returning into his own country, he was by the magistrates of *Plymouth* chosen lecturer of *St. Andrew's*, and was there publicly ordained by presbyters. Upon Mr. *G. Hughes's* death, he succeeded him, and continued his ministry till some months before *Bartholemew-day* 1662, when he was forced to desist from his public work, being upon a rigorous interpretation of some words in private conversation suspended *ab officio*. It being given out that he intended to preach after this, he was threatened, by a man who carried anger in his breast and a sword at his side, to be plucked out of the pulpit by his ears. In 1665, he and Mr. *Hughes* were sent to the island of *St. Nicholas*, and were kept prisoners, under very hard circumstances, for ten months; in which he, his wife, and 8 children suffered much grief, and his estate much loss. He humbly desired a removal, when the sickness was amongst the soldiers, and some of them very near his lodging, but was denied. At length, for the sake of liberty, by the command of the E. of *B.* he gave a bond of 1000*l.* and sureties to his majesty, not to inhabit or to come within 20 miles of *Plymouth*, without his or his deputy's leave. In consequence of this, he and his family suffered greatly, by their separation from each other; for when his presence was necessary to advise, relieve, and comfort them, in sicknesses and in death, he durst not come any nearer to them. In all this time, he was not accused of any crime or breach of law or statute; and was never admitted to come before the E. of [*Bath*] about this business.

Mr. *Samuel Martyn*, son of this Mr. *Thomas Martyn*, was well known at *Plymouth* as an occasional preacher; and tho' he was not ejected by the act of uniformity, he was silenced and became a sufferer by it; being apprehended upon the breaking up of a meeting at *Plymouth*, and sent to *Exeter* jail, where he lay half a year, and was excommunicated. He was at length absolved upon receiving the sacrament according to the church of *England*. He died about 1692.

Mr. *John Horsman*, who was well known in *Plymouth*, was ejected at *Scilly* island.

PLYMPTON. *St. Mary's*, [R. S.] Mr. *John Serle*. He was presented to this living but in 1660, and found such dilapidations there, that the repairs were more than the income for the two years before *Bartholomew-day*, when he quitted; and not being allowed the tythe of 1662, he was 200*l.* the worse for this living.—In all his conversation he shewed himself a very serious religious man. In 1685 he suffered 6 months imprisonment in *Southgate, Exon*, for refusing the corporation-oath. Old Mr. *Hallet*, Mr. *Hoppin*, Mr. *Trosse*, and Mr. *Gaylard*, suffered with him for the same cause. Mr. S. was but in low circumstances, and was chiefly maintained by friends till about the Revolution; when he was chosen pastor to the dissenting congregation at *Plympton*. He ventured to preach in his own house in the very worst of times, and was very useful. He preached a fun. serm. on the death of an excellent young woman, whose relations earnestly pressed that it might be printed; and they at last prevailed, upon this proviso, that not so much as the first letters of his name should be published. He lived to the age of 86, and preached twice a day to the last.

*Ibid.* Mr. *Pitts*. [C.]

PLYMPTON MORRIS. Mr. *Williams*.

POLTIMORE, [R.] Mr. *Ambrose Clark*. He was bred to trade, but afterwards went to the university. He had the character of a very good scholar, an acute disputant, and a plain but judicious and good preacher.

PYEWORTHY [R. S. 27*l.* 8*s.* 7*d.*] Mr. *Michael Taylor*. He was born at *Silverton*, and bred in *Cambridge*. At his coming from thence he was assistant to Mr. *Humbry Saunders* at *Hollsworthy*, with whom he lived, and whose relation he married. While he continued there he was taken notice of for his piety and ministerial abilities; particularly for his excellent gift in prayer. After the liberty in 1687 he had a public meeting-house at *Hollsworthy*, where he died *May* 26, 1705. His fun. serm. was preached by Mr. *John Balster*. Dr. *Walker* says, “he would have conformed at the Restoration, could he have kept the living,” which is utterly groundless. His widow writes upon this head as follows: “He quitted his living of *Pyeworthy* some time before *Bartholomew-day*, because there was a flaw pretended in his title, which he would not be at the charge of vindicating, when he foresaw he must quit it on the account of conscience in a little time.



It was not the want of a benefice, or church preferment, that made or kept him a Nonconformist; for his interest in the gentry of his neighbourhood, and in some considerable clergymen, would have removed that difficulty: but the terms required of those that would keep any place of public service in the national church, were such as he could not comply with." She added the following certificate, declaring her readiness, if required, to swear to it. "Whereas Dr. *W.* hath published, &c. I do hereby certify, that I was married to Mr. *T.* some years before his ejection; and that I never knew him signify any inclination to Conformity, either before, at, or since his quitting his living. But on divers occasions hath expressed his full satisfaction in his Nonconformity; and under all discouragements did fulfil his ministry as he had opportunity: and with patience and chearfulness did suffer for so doing. In his last sickness he spake to many of his friends who came to visit him, that *Nonconformity is a good cause*; that he was *entirely satisfied in it*, and did *rejoice in his sufferings for it*."

Feb. 12, 1717-8.

MARY TAYLOR.

REW, [R. 130 l.] Mr. *Edward Parr*. He succeeded his name-fake, and probably his relation, Mr. *Bartholomew Parr*, prebendary of *Exon*, in this living; which Dr. *W.* intimates he lost by the ordinance against pluralities. This Mr. *E. Parr* was a fluent agreeable preacher, and a very heavenly person. He every where made it his business to do good. Having no children, his great charity allowed him to lay up very little. After the *Bartholomew* ejection he lived at *Mary Ottery*; and he and Mr. *Gundry* used to preach in *Newton* chapel, a peculiar belonging to *Ailbeer*, the minister whereof (Mr. *Cortes*, a sober, moderate, good man, and a lover of such) countenanced, or at least connived at it. The Bp. often sent to forbid it; but he in excuse used to say, "If the chapel-doors were shut, the alehouse-doors would be open; and that no others would preach there, the pay was so small." So that they continued there to exercise their ministry, all his time. But his successor would not suffer it. He afterwards preached at *Buckerall* and *Aldcomb*, and took great pains, with good success, in catechizing little children and young persons grown up. He refused the parsonage of *Silver-ton*, worth 500 *l. per ann.* which was offered him to tempt him to conform. So that, being above 40 years a Nonconformist, he may be said to have lost above 20,000 *l.* He lived  
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afterwards but in a low condition, and died full of peace and hope. His fun. serm. was preached by Mr. *G. Troffe*.

SANDFORD PEVEREL, [R. S.] Mr. *Stephen Coven*. He was presented to this living in 1655. Dr. *Walker* says, "It is probable he never had any orders at all of any kind." But it is at least as probable he is mistaken, as he has been proved in many instances of this sort to have been.

WORKS. The Military Christian; or, a good Soldier of Jesus Christ in compleat Armour.

SATERLEIGH, [R. 31 l. 9 s. 6 d.] Mr. *Lewis Hatch*, M. A. Of *Exeter Col. Oxf.* A good scholar.

SHODBROOK, [R. 200 l.] Mr. *Thomas Trescot*, M. A. He was born at *Exeter*, where his father was a fuller; a very religious and charitable man, who left as good a character as any man of his degree. This his son was many years in the university, and was a good scholar. [In the year 1642 he was rector of *Inwardleigh*.] Dr. *Walker* says, "In the year 1660, to secure his title to this rich parsonage, he took out the broad seal for it *per lapsum*;" most certainly therefore by the act for ministers, which passed in 1660, he must have as good a title to his living as any clergyman in the county. The Dr. adds, (without a word to his disadvantage) "He was again dispossessed in 1662 for Nonconformity." He was courted to Conformity by very advantageous offers, but chose to leave this benefice, as well as other prospects, tho' he had a wife and 8 children, rather than act against his conscience. Upon his ejection he retired to *Exeter*, and laboured there as he had opportunity. And there, after much weakness, he died, Dec. 26, 1684. Mr. *G. Troffe* preached his funeral sermon. He was a gentleman of good learning, great hospitality, and exemplary piety. He was much beloved by his parishioners, and much esteemed by the clergy and gentlemen all round in that neighbourhood. He published nothing but an *assize sermon* at *Exeter*, 1642, entitled, *The Zealous Magistrate*.

SHUTE, [V. and *Culliton*, C.] Mr. *John Gill*. He continued an humble pious preacher among the Dissenters till his death, about 1688.

SIDBURY, [V. 28 l.] Mr. *Rich. Babington*. He was not properly ejected, but beforehand voluntarily resigned his living, to the worthy and learned Mr. *Simon Parsons*, on account of a disorder in his head, which some times disabled him in the pulpit;

pulpit; but in all likelihood he would otherwise have been a Nonconformist, as he gave by will 100*l.* to ten ejected ministers. He died about 1681, and ordered that there should be three Conformists, and three Nonconformists, to carry him to his grave. He had a good estate, and studied physic, which he practised only by giving advice *gratis* to rich and poor. He was a learned and moderate man.

SILVERTON, [R. S. 51*l.* 8*s.* 4*d.*] Mr. *Nathaniel Byfield*. Dr. *W.* says, he never paid Mr. *Cotton*, the sequestered minister's fifths; at the same time owning, that possibly the recovery of some of his temporal estates might exclude him from that benefit. It is very likely that the true reason why such allowance was not made to several where the same complaint is brought was, their being in such circumstances as did not need it.

SOUTHBRENT, [V. S. 300*l.*] Mr. *Christ. Fellinger*, M. A. Born in the palatinate of the *Rhine*, near *Wormes*, in the hereditary dominions of *Frederic* king of *Bohemia*, at whose court he was when he was in *Holland*. He studied at *Newhouse* college in the lower palatinate; and afterwards at *Basil* and at *Leyden*. He was forced to be a soldier in the *German* wars, and then lost all he had. He was once beset by the enemy's horse in a wood, and with difficulty saved his life. He afterwards farther pursued his studies at *Geneva*, from whence he was invited into *England* by Mr. *White* of *Dorchester*. Coming to *Exeter* he was liberally entertained by the magistrates and citizens. Bp. *Hall* preached a sermon on purpose to stir up the people to a bountiful contribution for the support of him and another exile, which he encouraged by his own example, and was also free with him in conversation. He first preached in *French* and *Dutch*, and by degrees learnt to do it in *English*. At length he settled at *Stonehouse* in this county, and was afterwards put into this living. After the Restoration the marquis of *Winchester* offered to prefer him if he would conform, but he refused. His writings shew him not to have been a great man, but from his life, which was published, he appears to have been a man of eminent piety; and Mr. *Stancliffe*, who was well acquainted with him, speaks of him as such: tho' Mr. *Prince*, a worthy neighbouring clergyman, in a letter to the author, says, "that he was not much admired for his prudence or judgment, and that he was not just to Mr. *Gandy*, the sequestered minister, tho' a worthy man who had a large family." Dr. *W.* speaks of Mr. *G.*'s wife being cruelly turned

turned out of doors by a party of horse; but Mr. *J.* might not be answerable for this. He seems to have been of a melancholy disposition, and had some peculiarities in his conduct. Among other things, he would frequently rise at midnight to pray and sing psalms. When he left *South Brent* he removed to *Marldon*, not far from *Totnefs*; and at last settled at *Kingsbridge*. He continued to preach when he was very old; and died at *Kingfsbridge*, at about 83 years of age.

WORKS. Disputatio Theol. de Sacra Cœna.—The Rose of *Sharon*.—Christ and his Saints, &c. a Disc. on *Canticles*.—A Cluster of the sweetest Grapes; a Disc. of Assurance.—Fifteen Conferences with Christ.—A new and living Way of dying; on *Heb. xi. 13*.—A new *Canaan* for the Saints Delight, &c.—Heaven won by Violence.—The Spiritual Merchant.—The invaluable Worth of Man's Soul.—The Usurer cast; on *Pf. xv. 5*.—Usury stated and overthrown.—Godliness epitomized.—Unio sacra: or an Holy Union proposed to the divided Protestants.

SOWTON, [V. S.] Mr. *John Mortimer*, B. A. of *Oxford*. Born in *Exeter*; where his father was a plain tradesman. His mother was sister to Dr. *Manton*. He was very studious and serious; and so conversant with the holy scripture, that if any one mentioned a passage of it, he would readily tell the chapter and verse. After being silenced, he was reduced to straits, and went to *London*, to his uncle *Manton*, who got him some employment in private families, by which he procured a subsistence. In the time of the plague, he often preached in the public churches. In the fire in 1666, he lost his books and sermon notes. Going down into the country, where the plague broke out, he and his wife were put into the *Pest-house* there, as if they had brought the infection: but God preserved them, and they never had the distemper. He afterwards returned to *Exon*, where he lived many years; and having a large family of children, met with great difficulties. When he was reduced very low, and in danger of being every day seized, he withdrew, and met a man driving some sheep, whom he endeavoured to avoid; but who came up to him, and delivered him a paper with some money in it, which he carried home to his wife, who had been much dejected; who, on opening the paper, found these words only written in it, “to preach providence;” with which the whole family was not a little affected. He died in *Exeter*, 1696, aged 63.

STAVERTON,



STAVERTON; [V. 32l. 14s. 8d.] Mr. *John Horsham*. Dr. *W.* says he was dispossessed of this living for Nonconformity in 1662; and intimates, that there was one of both these names possessed of this vicarage before the wars. There is no reason to question but it was the very same person.

STOKE-CANON. Mr. *John Jordan*, of *Camb. Univ.* Born in the parish of *St. Petrock's, Exeter*, of religious parents, who lived in good repute, and were allied to considerable families. His mother was one of the founders of an hospital in that city, to which she gave 500*l.* In his youth he went abroad, and on his return was a student at *Cambridge*. In 1655, the Lord Chief Baron *Steel*, and Sir *J. Thoroughgood*, Kt. presented him to this living. On *Feb. 21, 1662*, he was warned from the dean and chapter of *Exon* to leave his place. He was a very religious and charitable man, and a very laborious minister. He continued a Nonconformist to his death, tho' he was always poor. He lived to be upwards of 80.

STOKE-DAMAREL. [See *Salisbury, Cornwall.*]

STOKENHAM, [V. S. 48l. 7s. 7d.] Mr. *Benj. Cleland*, M. A. He was some time at *St. Petrock's* in *Dartmouth*, and removed from thence to *Stokenham*. He was of an advanced age when ejected, and continued a Nonconformist. On *Charles II.*'s coming to *Dartmouth* in *July 1671*, by the interest of his great friend and patron Sir *John Fowel* with the king, he was indulged the liberty again to exercise his ministry at *St. Petrock's*, without being obliged to any other terms of conformity than the bare reading of a few prayers, and such of them only as he thought fit. He rejoiced in this opportunity of employing his excellent talents, and faithfully discharged the duties of his ministry, till being superannuated, he was obliged to desist from his beloved work, and retire to a private life. He spent the short remainder of his days chiefly at *Pottlemouth*, about 10 miles from *Dartmouth*, where he had an estate. As he was going to visit his son, the minister of *Ashprington*, he was taken ill on the road, but made a shift to get to the end of his journey, when he told his son he was come to die; which accordingly he soon did. He was a man of great worth; a very grave and solid divine; eminent for ministerial abilities, activity, zeal and piety. He was a *Boanerges* in the pulpit, and his ministry was attended with great success; this people, who



were before very ignorant and prophane, being reformed, and many of them becoming truly serious.

WORKS. The Saint's Encouragement; shewing how to ease our troubled Hearts by believing in God and in Jesus Christ.

STOKE-FLEMMING, [R. S. 200*l.*] Mr. *William Bailey*, M. A. of *New Col. Oxf.* Born of a very good and genteel family at *Ashlington* near the *Devizes*. After a liberal education in the country, he was sent young to *Oxford*, where he made considerable improvements in learning. When he quitted the university, his father would have purchased a good living for him; but he would by no means admit of it, as judging it unlawful. Before the civil war he was three years chaplain to Lord *Roberts*, (who always treated him with singular respect) and married a niece of Mr. *F. Rous*, provost of *Eton*. He was first settled at *Tamerton* near *Plymouth*; and the war breaking out soon after, he was so threatened by the neighbouring cavaliers, that he was forced under many difficulties to retire with his family to *London* by water. There he got a good living about 15 miles from the city, and continued in it a year, and then was persuaded by some members of parliament to accept of the sequestered living of *Stoke-Flemming*, which he was prevailed with to do, to his own damage; for — *Nicols*, Esq. of *Cornwal* (his wife's cousin-german) offered him at the same time a mort-living that was in his gift of 300*l.* per ann. and was displeased with him for refusing his kindness. He was induced to give *Stoke-Flemming* the preference, by the pressing solicitations of his pious wife, who knew the miserable state of that parish, which being over-run with ignorance and prophaneness, wanted such a minister. There he continued discharging the duties of his place with great fidelity till the Restoration, being generally respected and beloved by the parishioners, and particularly by some of very different sentiments from his: insomuch that upon the turn of the times, Mr. *T. Southcot*, a leading man, tho' an high cavalier, would fain have persuaded Mr. *Bailey* to conform, as the fittest man for that place; and would have engaged, upon that condition, for his continuance in it. When his more stated labours were at an end, he did not lead an idle inactive life, but readily assisted his neighbouring brethren till Aug. 1662, when he was wholly silenced. He afterwards grew melancholy, and was seized with a palsy, which held him to his death, Nov. 23, 1672. He was a grave solid divine, a hard student,

student, of uncommon learning, great ministerial abilities, a most judicious preacher, and eminent for his meekness, humility and patience, under all his sufferings. Dr. *W.* lays several things to his charge, which are confuted by Dr. *C.* (*Contin.* p. 277.) Mrs. *Burnegham*, Mr. *Bailey's* aunt by the mother's side, was at the expence of educating the famous Abp. *Laud*, as he himself, when at the top of his preferment, frankly and gratefully acknowledged. On this account Mr. *Bailey* might have expected some little favour.

TALLATON, [R. 32*l.* 2*s.* 9*d.*  $\frac{1}{2}$ ] Mr. *Robert Collins*, M. A. After his ejection he lived at *Ottery St. Mary*, where he had an estate of about 100 *l.* per ann. He was much respected by the good people of the town and the places adjacent, who usually attended on his ministry in the public church, and were now desirous to enjoy it in a more private way. He preached therefore in his own house between the morning and afternoon service; and usually, with his family, attended the public worship in the afternoon. He lived very peaceably till the conventicle-act took place: but then his house was on the Lord's-day (*Sept.* 1670,) surrounded with the officers and the vilest rabble of the town; who not daring to break open the doors till they had got a warrant from a neighbouring justice, kept the congregation prisoners till night, when the warrant came. When the doors were opened, he and the people were uncivilly treated, both by the gentlemen and the rabble. Getting the names of whom they pleased, and taking some into custody, warrants were issued out for levying 20*l.* on Mr. *Collins* for preaching, 20*l.* for his house, and 5*s.* on each of the hearers, tho' there was no proof that there was any preaching or praying at all. Tho' they fined Mr. *Collins* 20*l.* for his house, yet it deserves a remark, that there was no person found there, but in a neighbour's house adjoining. After this followed breaking open of houses and shops, taking away goods and wares, forcing open gates, driving off cattle, and exposing them to sale, for the raising of the fines. Many were deprived of what they could ill spare from their families. Some time after this, when there was no service in the public church, Mr. *Collins* opened his doors to all that would come. A warrant was soon procured from Sir *Peter Frideaux* for apprehending him; and he, with several others, were brought before Sir *Peter*, who treated them with great inhumanity, calling Mr. *C.* a minister of the devil, and using other abusive

and scurrilous language; and when Mr. *C.* offered to reply, threatened him with the jail, interlacing his words with oaths and curses. When the witnesses were examined, they affirmed, that on such a *Lord's-day*, they heard Mr. *Collins* preach or pray, but were not certain which it was. On *Saturday, Oct. 1*, the officers came with a warrant to levy 40*l.* on Mr. *Collins*, for which they drove away 16 bullocks out of his ground. After this Mr. *Collins* appealed from the justice to the quarter-sessions, and the record being produced and read (not till the *third* sessions,) an error was found in it; which was, that Mr. *Collins* was convicted of teaching, or preaching, or praying, but of neither, positively or certainly. The council for Mr. *C.* insisted much on this, and Sir *T. Carew* being the chairman, said he thought it a fundamental error, and that he could not in judgment or conscience pass it over. All seemed inclined to relieve Mr. *C.* except some few justices, one of whom said, "that Presbyterian preaching and praying was all one; for they in their prayers would undertake to teach almighty God." Mr. *Isaac*, council for the prosecutor, prayed the bench to call for a dictionary, and said, there they would find that *prædicare* and *orare* were all one. This business was discoursed more or less several days. Mr. *C.* in the mean time was assured that if he would submit to the court, he should have favour. His friends advised him by all means to submit, and accordingly he did so. Upon which some of the court smiled, and muttered, "now he has withdrawn his appeal, and confessed himself guilty, which could not have been proved against him; so that he is at our mercy." After this not a word passed in his favour, so that he was left to pay the whole; and they put 20*l.* more upon him, as treble costs for his unjust appeal. On *Aug. 20*, 1675, there being no service in the parish-church, many considerable inhabitants of *Ottery* desired Mr. *C.* to preach there, but he refused, and preached at his own house near it, which was a large handsome building, where persons of all ranks and persuasions thronged to hear him, both morning and afternoon. About 5 weeks after, some poor men of the town were sent for by justice *Hayden*, and being threatened and flattered, did, against their consciences, convict Mr. *C.* and several others of a conventicle, on the 5th of *September*. Whereas there was no meeting at all that day, but the persons convicted were at church. However 20*l.* was laid upon Mr. *C.* and levied on his goods; 10*l.* on *W. Ledgingham*, Esq. for persons unable  
and

and unknown; 9*l.* 15*s.* on Mr. *M. Streachleigh*; 5*l.* on Mr. *Farrington*, for being an officer and knowing of a meeting but not discovering it, when there was none at all that month. Many lesser fums were laid and levied on others, some of whom appealed, and proved they were at no meeting that day, but at church: and yet they had treble cost laid upon them for their appeal. The money of this conviction never appears to have been applied as the act directed.

On *Aug.* 20, 1679, Mr. *Hayden* with several officers, upon suspicion of a meeting at Mr. *C.*'s house, came and broke open his gates and doors, entered his house, and made a strict search, but found none there to make a meeting: however, finding afterwards that some had been there, they got the names of 23 persons, and at the next sessions indicted them for a riot, or unlawful assembly, at Mr. *C.*'s house: and tho' these persons were all in one indictment for one pretended offence, and some of them were men and their wives, yet the clerk of the peace made them pay distinct fees; but this was removed by a *certiorari*.—On *May* 15, 1681, Mr. *Hayden* with several officers, but upon mere suspicion, beset Mr. *C.*'s house, and demanded entrance; but being denied, broke first the great gate, and then the door of the house. Upon search, they found only three persons, of whom they could make no conviction; but Mr. *C.* had no recompence for the damage he sustained. On *May* 25, 1681, as Mr. *C.* and his wife were attending a funeral on horseback, a constable, by a warrant from Mr. *Hayden*, seized them both; but at length let his wife go, and carried him to the constable's house, and kept him there under a guard night and day, from *Wednesday* to *Friday*; when he was brought before Mr. *Hayden*, and had the corporation-oath tendered. Upon his refusing it, Mr. *Hayden* sent him to the high jail, (tho' 1000*l.* bail was offered) where he lay six months with the common prisoners; where, by all appearance, he was an instrument of converting a poor criminal who was executed. In 1682, Mr. *C.* was convicted for two months absence from church, for which 16*l.* was levied on his goods; and the bailiff had 5*l.* more for taking distress. Often also was Mr. *C.* prosecuted in the ecclesiastical courts for his Nonconformity, for 15 years together, for not bringing his children to public baptism, nor receiving the sacrament, &c. He was excommunicated, and had a *capias* issued out against him; was very often indicted at the assizes and the sessions upon the statute of 23 *Eliz.* He and his wife and ser-



vants were frequently indicted upon 1 *Eliz.* for 12 *d.* a *Sunday*; for which his goods were often distrained. At every sessions the justices would take no presentment from the officers; and at every visitation, the court-holders would take no presentment from the wardens, except he was inserted; so that both were forced unwillingly to give him disturbance. And tho' he was under excommunication, he was constantly prosecuted for not being at divine service. He was also prosecuted for living within five miles of the place where he had been minister. All which prosecutions bore so hard upon him, that he was at length constrained to leave his family, and at last the kingdom itself, and withdrew into *Holland*, to his loss of several hundred pounds; and was obliged to sell a very handsome mansion-house, and a fine estate adjoining, to maintain himself and family in their distracted condition. But notwithstanding his sufferings were so great, he lived to be near 80 years of age. His fun. serm. was preached by Mr. *G. Trosse* of *Exon*. He was a grave and holy man. At his death he left 20*l.* towards building a new meeting. It was remarkable, that the high-constable was taken ill the day that Mr. *Collins* was seized, and died the *Lord's-day* following.

TAMERTON, [V.] Mr. *Robert Wyne*.

WORKS. *Elysi Campi*: A Paradise of Delights, in 2 Discourses. 1. The Confirmation of the Covenant, on *Heb.* vi. 17, 18. 2. The Donation of Christ, on *Rom.* viii. 32.

North TAWTON, [R.] Mr. *Maynard*. He was an old man when he was ejected. Soon after his ejectionment he was threatened with being sent to the work-house by justice G—, who told him he should there hear better preaching, and asked him who made him a preacher? Mr. *Maynard* told him he had been episcopally ordained. But this procured him no favour: the justice replied, "I hear you teach children to suck in rebellion: you ought to be banished the realm, and if you return, to be cut asunder." [BISHOP'S Tawton, see p. 340.]

TAVISTOCK, [V.] Mr. *Thomas Larkham*, M. A. Of *Jesus Col. Camb.* Born May 4, 1601, at *Lyone* in *Dorsetshire*. He was first settled in the ministry at *Northam* in this county. Being of the Puritan stamp, he was so followed with vexatious prosecutions, that, in a little time, he had been a sufferer in almost all the courts of *England*. He was in the *Star-Chamber* and *High-Commission* court at the same time. He was articulated against in the *Consistory* at *Exon*, and under a suit

of pretended slander, for reproving an atheistical wretch, under the name of an atheist; and had pursuivants came upon him, one upon the back of another, till at last (to use his own words) by the tyranny of the Bps. and the tenderness of his conscience, he was forced as an exile into *New-England*. Tho' he there sojourned in a land that he knew not, God was with him. After some time he returned, when he was chosen by the inhabitants of *Tavistock* as their pastor, the noble earl of *Bedford* having promised to present and pay him whom they chose. In this place his labours were crowned with more than ordinary success. One Mr. *Wilcox* of *Linkinborn* in *Cornwal*, going to hear him on a lecture-day, merely with a design to divert himself, came away 'pricked at the heart,' and retained a particular respect for him ever after. One Mr. *Watts*, who lived in the same town with him, published some scurrilous pamphlets against him; and some time after, openly professed his sorrow, and begged pardon. When Mr. *L.* died, this Mr. *Watts* wished his soul in his soul's stead, and respected his memory as long as he lived; and in his will (in which he settled an estate in the hands of trustees for pious uses) gave his own pamphlets the name of "idle and wretched;" adding, that "he wrote them in his youthful years, and did not stick to cast dirt on others, for the clearing himself." Mr. *L.* met with his share of trouble after his ejection, and at last died in the town where he had lived and laboured, confined in the house of his son-in-law, and not daring to stir abroad for fear of a jail. The malice of some followed him even after his death, for they would have prevented his being interred in the church. But the steward of the earl of *Bedford* interposed, and he was buried in that part of the chancel which belonged to that noble family. He died 1669, aged 68, lamented by pious persons of all persuasions in those parts. He was a man of great sincerity, strict piety, and good learning: chaplain for some time to Sir *Hardress Waller*, and the father of Mr. *G. Larkham* of *Cockermouth*.

W O R K S. Sermons on the Attributes of God. — The Wedding Supper. — A Disc. on paying Tythes.

THORNCOMBE, [V.] Mr. *Nicholas Wakely*. He was at first under great concern for fear of want, and tempted to conform on that account, having a wife and several children, and nothing to maintain them. But at length, upon close consideration, he resolved to cast himself upon God and his provi-

dence, and was remarkably provided for quickly after, by the death of a relation, upon whose decease 40 *l.* a year came into his family. He was a lively, affecting preacher, and an excellent man, both in the pulpit and out of it.

TIVERTON. Mr. *Theophilus Polwheil*, M. A. Of *Eman. Col. Camb.* where Dr. (afterwards Abp. *Sancroft*) was his tutor, and became Fellow of the college. He was born in *Cornwal.* When he left the university he was for some time a preacher in *Carlisle.* He was one of the ministers appointed for ejecting scandalous ministers, &c. in 1654, for *Cumberland, Durham, &c.* This year he removed to *Tiverton*, where he continued till the Restoration. After the *act of uniformity* took place, he had his share of sufferings with the rest of his brethren. Mr. *F——t*, who joined in communion with him, and gave in his experiences before the communicants, became afterwards his furious persecutor. Once when he was mayor he disturbed the meeting while Mr. *P.* was preaching, requiring him to come down, and committing him to the custody of a serjeant. Mr. *C——n* was also his great enemy, and had once a design to seize him as he was going out of his house before day; but one *Berry*, a serjeant, discovered and prevented it. But he outlived those times of persecution, and after *K. James's* liberty, opened a meeting in *Tiverton*, and called Mr. *Samuel Bartlet* to assist him. He died in a good old age, in *April*, 1689.—What Dr. *W.* relates to his disadvantage is refuted in *Cal. Contin.* p. 261.

W O R K S. A Treatise on Self-Denial.—The Evil of Apostacy and quenching the Spirit.—Of Ejaculatory Prayer.—Directions for serving God on the Working-day and Lord's-day.—Exhortations to holy Living, in which Mr. *Mall* assisted.

*Ibid.* Mr. *John Chiful.* Of *Oxf.* university. He came to this town from *Enfield* in *Middlesex*, where he kept a boarding-school, (to which several eminent citizens sent their sons) and preached occasionally. Mr. *Foot* was the chief cause of his removal. He was a very lively florid preacher, and of a courteous obliging temper. Dr. *Walker* relates some scandalous stories of him, which Dr. *Galamy* proves utterly groundless. (*Contin.* p. 263.) These are told on the credit of one Mr. *Newte*, whom Dr. *Walker* calls *reverend and worthy* †. The following anecdote will shew what regard is to be paid to his

† [His father, the sequestered minister of this place, appears to have deserved this character. See *Prince's Worthies of Devon*, p. 476, &c.]

word, and to some of Dr. *W.*'s stories. One charged Mr. *Newte* with inconstancy, alledging, "that he was zealous for K. *James*, and had prayed for his prince of *Wales*; and that upon the Revolution he had taken the oaths to K. *William*, and had prayed for him; and yet after his death had said, it had been well for the nation if he had died 7 years sooner." Mr. *Newte* stiffly denied that he had ever prayed for the prince of *Wales*. His clerk being present, (an old man, much respected) it was proposed that he should be asked about it. Upon which he replied, "Yes sure, master, you did pray for him; and I said *amen* to it."

WORKS. The Almost Christian, and young Man's Memento.—Seasonable Thoughts of Divine Providence, 1666.—A Word to *Israel* in the Wilderness; on *Heb.* iii. 8, 9.—Poem before Dr. *Teate*'s Poems on the Trinity.

Great TORRINGTON, [R. 64*l.* 17*s.* 10*d.*] Mr. *John Howe*, M. A. Of *Christ's Col. Camb.* Afterwards of *Oxford*. Mr. *Wood* says, of *Braz. Nose Col.* Born May 17, 1630, at *Loughborough* in *Leicestershire*, where his father was settled by Abp. *Laud*, but afterwards turned out by him for siding with the *Puritans*, and driven into *Ireland*; whither he took his son, then very young, and where their lives were remarkably preserved during the execrable rebellion and massacre. In the time of the war the father returned and settled in *Lancashire*, where his son had his grammar learning. He was sent early to college, where his great attainments in learning, joined with his exemplary piety, so recommended him, that he was elected Fellow of *Magd. Col.* after he had been made *Demy* by the parliament visitors. At this time Dr. *Goodwin* was president of that college, and had gathered a church among the scholars; of which Mr. *Howe*, at the Dr.'s own motion, became a member. (See p. 186.) He was ordained at *Winwick* in *Lancashire*, by Mr. *C. Herle*, the pastor of that church, and the ministers who officiated in the several chapels in this parish; on which account he would sometimes say, that he thought few in modern times had so truly primitive an ordination, as he considered Mr. *Herle* as a primitive bishop. By an unexpected providence he was called to *Torrington*, where, tho' young, he abundantly fulfilled his ministry, which was blessed with great success. He had a numerous auditory and a flourishing church, to which many of the inhabitants joined themselves who belonged to an Independent



dependent church at *Bildeford*, having had a dismissal from thence. The manner in which he was used to carry on the service here, on *Fast-days* (which were very frequent) was very extraordinary. He began at 9 with a prayer of a quarter of an hour—read and expounded scripture for about three quarters—prayed an hour—preached another—then prayed half an hour. The people then sung about a quarter of an hour, during which he retired and took a little refreshment. He then came into the pulpit again, prayed an hour more—preached another hour—and then with a prayer of half an hour concluded the service.—He was upon good terms with the neighbouring ministers, particularly Mr. *G. Hughes* of *Plymouth*, whose daughter he married. With him he carried on a weekly correspondence in *Latin* letters. The following circumstance in one of them is remarkable: Mr. *H.*'s house being on fire, was extinguished by a seasonable snow. On that very day he received a letter from his father *Hughes*, which concluded with this prayer: *Sit Ros Cœli super habitaculum vestrum.* i. e. *Let the dew of heaven be upon your dwelling.* The manner in which Mr. *H.* became chaplain to *Cromwel* has been related in a former article, p. 351. He entered upon this office with great reluctance, and never abused the influence it gave him, to injure others or to enrich himself; but used it to serve the interest of religion and learning among persons of very different sentiments. His conduct in respect to Dr. *Setb Ward*, afterwards Bp. of *Exeter*, deserves particular notice. The Dr. applied, by means of Mr. *Howe*, for the Principalship of *Jesús* college; but it had been promised to another. However Mr. *Howe* so strongly recommended him to the Protector, that he gave him an annual allowance equivalent to it; and the Dr. retained a grateful sense of the favour, when, upon the change of times, he became a greater man. Mr. *Howe* always appeared so disinterested, that the Protector once said to him, “You have obtained many favours for others, I wonder when the time is to come that you will move for something for yourself and family.” This principle made him faithful in the discharge of his duty. The following is a remarkable instance of it: The notion of a *particular faith* in prayer, with respect to the obtaining of particular blessings, had prevailed much at *Cromwel*'s court, and Mr. *Howe* once heard a sermon there from a person of note designed to defend it. Being fully convinced of the ill tendency of such an opinion, he thought himself bound in conscience, when it came

came to his turn to preach, to oppose it; which accordingly he did with great plainness. [The substance of the discourse may be seen at the end of *The Memoirs of Mr. Howe*, by Dr. Calamy, from which this account is extracted.] *Cromwel* heard with great attention, but sometimes frowned and discovered great uneasiness, insomuch that a person who was present told Mr. *Howe* it would be difficult ever to make his peace with him again. Mr. *Howe* replied, "I have discharged my conscience, and leave the event with God." Nothing however passed between them on the subject, tho' *Cromwel* seemed cooler towards him than before. After *Richard Cromwel* was set aside Mr. *Howe* returned to his people at *Terrington*. At the Restoration he met with some trouble, being informed against as delivering something treasonable in the pulpit, but was honourably acquitted. When the act of uniformity took place he quitted his public station in the church, and became a silenced Nonconformist, after having preached two affecting sermons to his people on *Bartholomew*-day, in which he gave them some reasons why he could not comply with the act. Dr. (afterwards Bp.) *Wilkins*, (with whom he had maintained a long intimacy) on seeing him soon after this, expressed his surprize that a man of Mr. *Howe's* latitude should have stood out. He told him that he would gladly have been under the establishment if he could have compassed it with satisfaction to his conscience; but that, having weighed the matter with all possible impartiality, he could not do it; and that his latitude was the very thing that made him a Nonconformist. The Dr. appeared satisfied, and advised him as a friend to stand to his principles. Mr. *Howe* continued some time in *Devonshire*, preaching in private houses as he had opportunity. Being acquainted that an officer of the Bp.'s court had enquired after him, and left word that a citation was out against him, he rode to *Exeter*, where he met with a friend who acquainted the Bp. that Mr. *Howe* was there; upon which his Lordship expressed a desire to see him, and received him with great civility as his old acquaintance, but expostulated with him about his Nonconformity, and desired to know the reasons. Mr. *H.* waving many others, only mentioned re-ordination. "Why pray, Sir, said the Bp. what hurt is there in being re-ordained?" "Hurt, my Lord, said Mr. *Howe*, it is shocking: it hurts my understanding; it is an absurdity; for nothing can have two beginnings." The Bp. dropping the matter, told him, as he had done at other times, that

that if he would come in among them he might have considerable preferments; and dismissed him in a friendly manner, without any thing being said on either side about the process that was issued out against him.

In 1665 he took the oath required by the *Oxford-act* upon the principle before mentioned, (p. 363) but was this year imprisoned two months in the isle of *St. Nicholas*; tho' upon what occasion doth not appear. During this confinement he wrote the following letter to his father *Hughes*:

“Blessed be God that we shall have, and hear of each other's occasions of thanksgiving, that we may join praises as well as prayers, which I hope is done daily for one another. Nearer approaches, and constant adherence to God, with the improvement of our interest in each other's hearts, must compensate (and I hope will abundantly) the unkindness and instability of a surly treacherous world, that we see still retains its wayward temper, and grows more peevish, as it grows older, and more ingenious in inventing ways to torment whom it disaffects. It was, it seems, not enough to kill by one single death, but when that was almost done, to give leave and time to respire, to live again, at least in hope, that it might have the renewed pleasure of putting us to a farther pain and torture in dying once more. Spite is natural to her: all her kindness is an artificial disguise: a device to promote and serve the design of the former, with the more efficacious and piercing malignity. But patience will elude the design, and blunt its sharpest edge. It is perfectly defeated, when nothing is expected from it but mischief: for then the worst it can threaten finds us provided, and the best it can promise, incredulous, and not apt to be imposed upon. This will make it at last despair and grow hopeless, when it finds, that the more it goes about to mock and vex us, the more it teaches and instructs us: and that as it is wickedder, we are wiser. If we cannot, God will outwit it, and carry us, I trust, safe thro', to a better world, upon which we may terminate hopes that will never make us ashamed.”

In 1671, being reduced to straits, he accepted an invitation from a person of quality in *Ireland*. Being detained by contrary winds on the *Welch* coast, (probably at *Holyhead*) he continued there a Lord's-day. The company, being desirous he should preach to them, were seeking a convenient place, when they met the parish minister and his clerk riding to the town. One of them asked the clerk whether his master  
preached

preached that day? who answered, "No; my master does not use to preach; he only reads prayers." On being asked further, whether he would give leave for a minister who was there to use his pulpit, he replied, "Very willingly;" which accordingly he did. Mr. *Howe* preached. In the afternoon the audience was very large, and seemed much affected. The wind continued contrary all the week. The next Lord's-day there was a prodigious multitude gathered together; and the clergyman, having no expectation of further assistance, was in great consternation, being not able to preach himself, and thinking if there were no preaching it would greatly lessen his reputation. He therefore sent his clerk to Mr. *Howe*, and begged he would come and preach again, as otherwise he knew not what to do, the country being come in for several miles to hear him. Mr. *Howe* being much indisposed was in a sweat in bed. But, considering it as a plain call of Providence, he cooled himself as speedily as he could with safety, and casting himself on God, went and preached with great freedom. He said he never saw people more moved, and that if ever his ministry was of use it was then. Very soon after the vessel sailed, and he felt no ill effects. In *Ireland* he lived as chaplain to the lord *Massarene* at *Antrim*, where he was universally respected, and enjoyed the particular respect of the Bp. of that diocese, who, together with his metropolitan, gave him liberty to preach without any conformity, in the public church, every Lord's-day afternoon. And the Abp. at a meeting of the clergy, told them, that he would have Mr. *Howe* have every pulpit, where he had any concern, open to him. By his preaching and conversation here he was useful to many. Upon the death of Dr. *Seaman*, 1675, he was invited by a part of his congregation to fix in *London*. After mature deliberation, and weighing the arguments on both sides, (which he drew out in writing, see *Mem.* p. 59, &c.) he consented to go, and made a peaceable use of K. *Charles's* indulgence. He preached to a considerable and judicious audience, and was much respected not only by his brethren among the Dissenters, but by several eminent divines of the church of *England*, v. g. Drs. *Whitchcote*, *Kidder*, *Fowler*, *Lucas*, &c.

In regard to the steps taken in order to a coalition between the Church and the Dissenters, some of the dignified clergy sent for him to their houses, (v. g. *Lloyd*, *Sherlock*, &c.) and expressed great deference to his opinion. He had a particular intimacy



intimacy with Dr. *Tillotson* (afterwards Abp.) in respect to whom the following anecdote is worthy of notice. The dean, as he then was, (1680) preached a sermon at court, on *Josh.* xxiv. 15. in which he asserted, that “no man is obliged to preach against the religion of a country, tho’ a false one, unless he has the power of working miracles.” K. *Charles* slept most of the time. When the sermon was over, a certain nobleman said to him, “It’s pity your majesty slept, for we have had the rarest piece of *Hobbism* that ever you heard in your life.” “Odds fish, said the king, he shall print it then;” and immediately called the lord-chamberlain to give his command to the dean to do it. When it came from the press, the dean, as was usual with him, sent it as a present to Mr. *Howe*, who, on the perusal, was grieved to find a sentiment which had so ill a tendency, and drew up a long letter, in which he freely expostulated with the dean for giving such a wound to the Reformation, and carried it himself. The dean, upon the sight of it, moved for a little journey into the country, that they might talk the matter over without interruption. Mr. *Howe* enlarged on the contents of the letter as they travelled in the chariot. The good dean at length wept, and said, this was the most unhappy thing that had befallen him for a long time; owned that what he had asserted was not to be maintained, and urged in his excuse, that he had but little notice of preaching that day, and none of printing the sermon.

When, in 1684, *Barlow* Bp. of *Lincoln* printed a letter for putting in execution the laws against Dissenters, Mr. *Howe* wrote a free answer to it, of which a copy may be seen in his *Mem.* p. 104—112. The next year, the prospect of the Dissenters being very dark, he accepted an invitation of Lord *Wharton* to travel with him abroad. In the course of his travels, he had the satisfaction to converse with a number of learned Papists, and Protestant divines. In 1686, having no encouragement to return, he settled at *Utrecht*, where the Earl of *Sunderland* and his Countess, some *English* gentlemen, and two of his own nephews, boarded with him. During this time he took his turn with Mr. *Mat. Mead*, &c. who were there also, in preaching at the *English* church; and in the evening preached to his own family. He was of great use to several *English* students then at the university, and much respected by its professors, as well as by several persons of distinction from *England*, among whom was Dr. *G. Burnet*, afterwards Bp. of *Sarum*, with whom he had much free conversation.

sation. The prince of *Orange*, afterwards *William III.* admitted him several times into his presence, and discoursed with him with great freedom; as he sometimes did, after he ascended the British throne.

Upon K. *James's* declaration for liberty of conscience 1687, Mr. *H.'s* flock in *London* earnestly pressed his return, and he readily complied. He waited upon the prince of *Orange* first, who advised him to be cautious of addressing, and not to fall in with the measures of the court. He was thankful for a little breathing-time, and endeavoured to improve it to the best purposes, and to preserve himself and others from the snares laid for them, always declaring against approving the dispensing power. Upon the glorious Revolution, he addressed the prince of *Orange*, at the head of the dissenting ministers, in an handsome speech, which may be seen *Mem.* p. 142. On the passing the toleration-act, he addressed a small tract both to Conformists and Dissenters, with a view to promote mutual forbearance. With the same truly christian design, he afterwards published his sermon on the *Carnality of religious contentions*, when unhappy differences had taken place among the dissenting ministers, occasioned chiefly by the reprinting the works of Dr. *Crisp*, who, tho' a good man, was noted for some *Antinomian* notions. These debates however issued in the exclusion of Mr. (afterwards Dr.) *Williams* from the lecture at *Pinner's-hall*, when Mr. *Howe*, Dr. *Bates*, and Mr. *Alsep* joined him in carrying on a separate lecture at *Salter's-hall*. Warm debates soon followed, concerning the trinity and occasional-conformity, in which Mr. *Howe* engaged with great moderation, christian meekness and charity; greatly lamenting the want of these in others, and desiring to breathe a nobler air and inhabit better regions. The last thing he published was, a *Discourse of patience in expecting future blessedness*. This was what he had particular occasion for. Having employed his time, strength, and interest in the most valuable services, he was wasted with several diseases, which he bore with great patience and a resigned submission to the will of his heavenly Father. He discovered no fear of dying, but when his end drew near, was very calm and serene. [Having a mortification in his leg, his son, a physician, with a kind design, took the liberty to lance it without his leave; upon which Mr. *Howe* cried out, "What are you doing? I am not afraid of *dying*, but I am afraid of *pain*."] He seemed indeed sometimes to be got to heaven even before he had

had laid aside mortality. He was once, during his decline, in a most affecting, heavenly frame at the communion, and carried out into such a transporting celebration of the love of Christ, that both he and the communicants were apprehensive he would have died in the service. He was sometimes very pleasant in his last sickness, and conversed freely with the many persons of all ranks who came to see him, and talked like one of another world, with the most elevated hopes of that blessedness there on which his heart had long been set; and once declared, after an unexpected revival, that were it put to his choice, whether he should die that moment or live seven years, he would prefer the former. [His hope of heaven was however accompanied with great humility, which led him to say, "I expect my salvation not as a profitable servant, but as a pardoned sinner."] Being at last worn out, he finished his course with joy, *April 2, 1705*. His fun. serm. was preached by his fellow-labourer Mr. *John Spademan*, on *2 Tim. iii. 14*.

A more particular account of him might have been presented to the world, had he not a little before his death, ordered his son to burn a large parcel of MSS. which related to his life and times. On a blank page in his Bible were found two remarkable passages, written with his own hand in *Latin*, of which the following is a translation. 'Dec. 26, 89. After that I had long, seriously, and repeatedly thought with myself, that besides a full and undoubted assent to the objects of faith, a vivifying savoury taste and relish of them was also necessary, that with stronger force and more powerful energy, they might penetrate into the most inward center of my heart, and there being most deeply fixed and rooted, govern my life; and that there could be no other sure ground whereon to conclude and pass a sound judgment on my good estate God-ward; and after I had in my course of preaching been largely insisting on *2 Cor. i. 12*. This very morning I awoke out of a most ravishing and delightful dream, that a wonderful and copious stream of celestial rays, from the lofty throne of the divine majesty, seemed to dart into my expanded breast. I have often since, with great complacency, reflected on that very signal pledge of special divine favour vouchsafed to me on that noted memorable day, and have with repeated fresh pleasure tasted the delights thereof.'

'But what (on *Oct. 22, 1704*.) of the same kind I sensibly felt, thro' the admirable bounty of my God, and the most  
' pleasant

‘ pleasant comforting influence of the Holy Spirit, far surpassed the most expressive words my thoughts can suggest. I then experienced an inexpressibly pleasant melting of heart, tears gushing out of mine eyes, for joy that God should shed abroad his love abundantly thro’ the hearts of men, and that for this very purpose mine own should be so signally possessed of and by his blessed Spirit. *Rom. v. 5.*’

His person was tall and graceful. He had a piercing, but pleasant eye; and had that in his aspect which indicated something uncommonly great, and tended to excite veneration. To those who are at all acquainted with his writings, his intellectual accomplishments need no commendation. Even Mr. *Wood* passes an high encomium upon him, and, which is very extraordinary, upon his *style*, which is the most exceptionable of any thing in his performances. His ministerial qualifications were singular. He could preach off hand with as great exactness as many others upon the closest study. His sermons, which he always delivered without notes, were often of uncommon depth, especially at the beginning, but were plain in the sequel, and towards the close generally came home with great pungency to the consciences of the hearers. He had great copiousness and fluency in prayer. To hear him pray upon sudden emergencies would have been apt to make the greatest admirers of forms ashamed of the common cavils against free-prayer. He was a person of remarkable prudence, and laid great stress upon it in others. He was very courteous to strangers, and never thought religion inconsistent with good breeding. He knew how to address himself suitably to the greatest persons, without the least mixture of meanness, and yet could condescend to the meanest. He was very affable to young ministers, and ever ready to offer them the kindest advice. He had a truly great soul, and seemed to be born to support generous principles, a truly catholic spirit, and an extensive charity. In many cases he discovered a remarkable sagacity, particularly in regard to public affairs and political manœuvres. In conversation he was often very facetious. Some of his sudden repartees deserved to be recorded. Being at dinner with some persons of fashion, a gentleman expatiated largely in praise of *Charles I.* and made some disagreeable reflections upon others. Mr. *Howe*, observing that he mixed many horrid oaths with his discourse, told him, that in his humble opinion he had omitted one great excellence in the character of that prince; which, when the gentleman had



pressed him to mention it, and waited with impatience to hear it, he told him was this: "That he was never heard to swear an oath in common conversation." The gentleman took the reproof, and promised to break off the practice.—Another time he passed two persons of quality, who were talking with great eagerness, and damned each other repeatedly. Upon which, taking off his hat, he said to them, "I pray God *save* you both:" for which they both gave him their thanks.—At the time when the occasional conformity bill was debated in parliament, he passed a noble lord in a chair in *St. James's-Park*, who sent his footman to call him, desiring to speak with him upon this subject. In the conversation, speaking of the opponents of the Dissenters, he said, *Damn these wretches, for they are mad, &c.* Mr. *Howe*, who was no stranger to the nobleman, expressed great satisfaction in the thought that there is a God who governs the world, who will finally make retribution to all according to their present character. "And He, my lord, (says he) has declared, *he will make a difference between him that sweareth and him that feareth an oath.*" The nobleman was struck with the hint, and said, "I thank you, sir, for your freedom: I take your meaning; and shall endeavour to make a good use of it." Mr. *Howe* replied, "My lord, I have more reason to thank your lordship for saving me the most difficult part of a discourse, which is the *application*."

WORKS. The Living Temple of God.—A Treatise of delighting in God.—The Blessedness of the Righteous; and the Vanity of Man as mortal.—The Redeemer's Tears wept over lost Souls.—The Reconcilableness of God's Prescience of the Sins of Men, with the Wisdom and Sincerity of his Exhortations and other Means to prevent them.—And many other Tracts and Sermons, collected since his death in two vols. fol.—[Several vols. of Sermons also, taken in short-hand as they were preached, have since been published; viz. two by Dr. *Evans* and Dr. *Harris*, on the Spirit's Influence on the Church—and on particular Persons:—Another by Dr. *Evans*, on Family Religion, 12mo.—And two more by Mr. *Fletcher*, on the Love of God, &c.]

TOTNESS. Mr. *Francis Whiddon*, M. A. of *Wadham Col. Ox.* Descended from an ancient and worshipful family, which was formerly possessed of some thousands a year. His grandfather was *Francis Whiddon*, Esq; of *Whiddon* in *Chagford*. His Father was that worthy divine Mr. *Francis Whiddon* of *Moreton*, author of *The Golden Topaz*. He was designed for

for the law, and placed in *Daffy's-Inn* in *Fleet-street*, *London*: but he did not stay there long, being desirous to be educated for the ministry. He continued seven years at *Oxford*, and took his degrees; and yet no notice is taken of him by Mr. *Wood*. After the death of his father, (*Jan. 5, 1656*,) he laid claim to *Morton Hampstead*, from whence Mr. *Robert Woolcomb* was afterwards ejected, and held it for some time: but at length, to end the competition with that good man, he preached on that text, ‘ Let there be no strife between thy herdsimen and my herdsimen, for we are brethren:’ and tho’ his title to it was not contemptible, for the sake of peace, he gave it up to Mr. *Woolcomb*. He, together with several others, was ordained to the ministry, ‘ by the laying on of the hands of the Presbytery,’ in the town of *Dartmouth*. He exercised his ministry in public at *Totness* for a while with universal approbation; receiving great encouragement from his hearers, and being highly esteemed. He was very laborious in studying, preaching, catechizing, and visiting: but as for worldly affairs, he understood them little, and minded them less. God was pleased to bless him with great success. But after the return of *K. Charles*, some of the people changed with the times. Thro’ the illegal violence of the church-wardens, under the influence of two other persons, the church doors were shut against him, and he was ejected before his brethren, *June 22, 1662*. So that he had reason to say in his farewell sermon, that “ he met with contempt and opposition, was shut out of the synagogue, and hindered from preaching any more in the name of the Lord:” and to complain, “ It is somewhat my misery, that I am for the present alone in suffering. Had I enjoyed the same privilege my brethren do, you might have enjoyed my labours some weeks longer: but there is the hand of God in all this. I desire to submit, and say nothing.” However he still continued in the town, and statedly preached twice on the Lord’s-day, and at two weekly lectures, the one at *Totness*, and the other at *Bowden*, a mile from thence.

In 1671, a country minister who was expected, failing to come, Mr. *Eveleigh* the mayor, and Mr. *Gutheridge* a senior magistrate of the town, desired him to preach in the public church; which he did both parts of the day, to the general satisfaction of the magistrates and the rest of the auditors; and a young man of his acquaintance read the prayers. Notice of this heinous crime was given to Dr. *Sparrow*, then Bp. of *Exeter*: to avoid whose displeasure, Mr. *Whiddon*, by the

advice of friends, went to *London*, presented himself before the king, and begged his pardon; which he granted, and ordered the prosecution to be stopped. He was so well respected in the town, that when Mr. *Gutheridge* was mayor, he ordinarily attended upon his ministry in his formalities: but when Mr. *T. Shapley* was mayor, he disturbed him in his public meeting; and Mr. *Arthur Rook* did the same. The former required him to come down when he was preaching. He also frequently met with disturbance in his own and other private houses. Once having preached in his own house, he and Mr. *Gutheridge*, and 15 or 16 more of his hearers, were indicted at the assizes at *Exeter* for a riot. A gentleman of his name and family being foreman of the grand jury, argued that Mr. *Whiddon* being in his own house, could not be guilty of a riot, whatever the rest were: so the bill was returned *ignoramus*. He was often put into the spiritual court, and had processes out against him; but the same gentleman, by his interest with Bp. *Sparrow*, preserved him from danger from that quarter. In times of great difficulty, he preached several times a day, only to four besides the family. Tho' he met with such severe treatment, yet his principles were very moderate, and his conversation inoffensive and peaceable. He lived in great amity with Mr. *Ford* (a worthy man, and of an healing spirit) as long as he was vicar of *Totness*; and frequently attended the established church. He was greatly beloved by the best of the magistrates, and other inhabitants of the town, tho' hated and persecuted by some furious bigots.

As he was preaching in his own house, soon after a recovery from sickness, he broke a vein, and spit such a quantity of blood as forced him to break off, to the great surprize and trouble of his hearers. This was followed by a consumption, which in a few weeks brought him to his grave. He died Sept. 21, 1679. His kinsman and dear friend, Mr. *E. Nofworthy*, rector of *Dipford*, preached his fun. serm. in which he speaks of his father's house as a nursery of piety and learning, and says of him, that "he was a morning-star for his early shining with the light of grace and goodness. In the university he followed his studies with all commendable diligence; and returned like another *Bezaleel*, well gifted for the service of the tabernacle. While he had the free use of his public ministry, 'he was a burning and shining light.' For a kind neighbour and a constant friend, for his meekness and affability, sobriety, humility, &c. he may be termed another

*Titus*,



*Titus, Deliciæ humani generis.* His charity was of universal extent. In giving, the bellies and backs of the poor did bless him: in forgiving, the sun of his life did not set in a cloud. The retaliation which he made to his worst enemies, was no other but his prayers and his pity. Tho' his sickness was long and his pain sharp, he endured both with christian patience; never repining that God laid upon him so much, but praying, that he would lay no more than he might have strength to stand under. Of late one pulpit hath not held us: but I trust, in due time, one heaven shall: where there is no discord in the saints harmony; where *Calvin* and *Luther* are made friends," &c.

Mr. *Prince* (the learned author of the *Worthies of Devon*) who was his neighbour, speaks of him to the author as "a curious preacher, and a most genteel, friendly, and courteous person."

He never published any thing: but his farewell sermons (on *Zech. i. 5, 6,*) were printed from the notes of a young man who wrote after him, entitled, *The last words of Mr. Whiddon.* In the close of the 2d sermon, he manifests his tender affection to his people in this manner; "God is my witness, whom I serve in the spirit, that I never sought yours, but you. I have had more comfort from my work, than ever I had from received or expected wages: and can still say from my soul, that I am willing to spend, and to be spent for you, since I have seen the seal of my ministry upon the souls of many of you. I prefer the liberty of preaching among you, above all the profits and preferments in the world. Take them, who love them, so I might enjoy the liberty of my conscience, and the freedom of my ministry. Perhaps some of you will say, What will he leave us for a trifle? He might continue among us if he pleased. O my brethren! I could do any thing for your sakes, but only sin. I may not 'do evil' 'that good may come of it.' I may not go against my own light and conscience."—He left some valuable MSS. viz. on *John xiv.* and on *Isaiah liii.*—It was observed by some of his friends, that one of his persecutors actually destroyed himself; another attempted it; and a third was seized with horror on his death-bed.

*Ibid.* Mr. *John Garret.* He was fellow-labourer with Mr. *Whiddon*, who, in his farewell sermon mentioned in the foregoing article, speaks of Mr. *Garret* with great respect, as



having died in the same month that he himself was ejected, viz. 13th June, 1662. From his known character, there is good reason to believe that he was, *in resolution*, a sufferer for Nonconformity. Mr. *Whiddon* expresses himself thus: "It was but a few days since that God put an end to the labours of your reverend minister, and my fellow-labourer. And now the Lord threatens to put an end to mine: with this difference; he died in respect of body, I in respect of office. I have an happiness this day, which he could not enjoy, to preach my own funeral: and I beseech you, let the words of a dying man make some impression on your hearts. I look upon it as a wise providence, tho' a bitter one, that we who lived together, should depart together. You have heard many sermons from us both: never think the worse of the word of God, because we suffer for it. He died to see the face of God, and is gone before to drink of the rivers of pleasures; but I am reserved to a bitter cup: however, shall I not drink of the cup that my Father will have me drink of? Well, he is gone; the Lord hath taken him; he is better where he is, than where he was: you may have time enough to confess his worth, and lament his want, &c."

UGBOROUGH, [V. 24 l. 10 s. 6 d.] Mr. *Nathan Jacob*, of Univ. Col. Oxf. Born in 1629. His father Mr. *John Jacob* was a major in the parliament army, and might have been a colonel under *Cromwel*, but refused all offers of preferment from that hand. He lived many years in good reputation at *Totness*, being, after the Restoration, a captain in the militia. He designed this his son for the ministry from his cradle, if it should please God to qualify him for it. His promising parts and early seriousness were such as raised the expectations of all that knew him. He was well furnished with grammar-learning at 15 years old; and continued an indefatigable student at *Oxford* about 4 years: and then went into the country to visit his friends, with a design to return. But Mr. *Garret* the vicar of *Totness*, and other ministers, observing his uncommon genius and improvement, persuaded his relations to use all their interest to prevail with him to enter upon the ministry. Their importunity at last drew him into the pulpit, and after he had given them a taste of his great abilities there, they left no means unattempted to prevent his return to *Oxford*, and to get him to settle in the country; which at length had the success desired. At first he assisted Mr. *Wm. Stidson*  
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of *Mary Church*, whose daughter he afterwards married, and preached at *Coffins-well*, a daughter-church, about 1651, and was ordained by the classical Presbytery of *Sarum*, June 3, 1652. During his stay here he had an augmentation of 50*l.* per ann. but was soon presented to the vicarage of *Ugborough*, by *Servington Savery*, Esq. Several gentlemen of considerable estates and character had their seats in this parish, to whom Mr. *Jacob's* great learning, exemplary piety, and obliging behaviour endeared him. And after *K. Charles's* return, when men of his persuasion were under public marks of infamy, they treated him with a distinguishing respect. The incomes of the place were not very considerable: but the people had gained such an interest in his affections, that he could not be prevailed upon to remove, tho' a good living in *Somerset*, and another in *Cornwall*, worth 200*l.* per ann. were offered him; and continued with them till *Bartholomew-day* 1662.

When he could no longer instruct them in public, he did it in private, as he had opportunity; preaching sometimes at *Shilston*, and sometimes at his own house, having *Shilston* family, and other neighbours, for his hearers. His patron Mr. *Savery*, who knew how to value substantial learning and piety, was his hearty friend in the worst of times, gave him 20*l.* a year, and committed his eldest son, the late *Christopher Savery*, Esq; and afterwards a younger, to his care. He rode once a fortnight to *Plymouth*, and preached to Mr. *Thomas Martyn's* people, after whose death, he took upon him the pastoral care of that congregation. There he was convicted upon the act against conventicles, and with Mr. *S. Martyn*, about 1684, was committed to *Exeter* jail for six months. He sometimes attended the public worship, and all his days maintained a friendly correspondence with some worthy neighbouring clergymen, who did him many good offices. Mr. *Nosworthy* of *Dipford*, afforded him shelter in his parish, when the five-mile act drove him from *Plymouth*. It pleased God he outlived those melancholy days, and liberty being granted, he returned to the public exercise of his ministry at *Plymouth*, to a numerous congregation, where he lived beloved, and died lamented, in the year 1690; justifying moderate Nonconformity to the last. He had generally the character of an humble, peaceable christian, and a learned, solid, judicious minister; and his labours were crowned with great success. His fun. serm. was preached by canon *Gilbert*, vicar of *St. Andrew's* in *Plymouth*, who gave him a great character for piety and learning.

UPLIME, [R. 20l. 8s. 11d.] Mr. *Thomas Godwine*. A neighbouring clergyman of the church of *England* says, "He was a grave, learned, pious divine; much broken with the gout; and yet a constant, as well as excellent preacher." He died in a good old age, soon after he was silenced.

UPLUMAN, [R. S.] Mr. *Robert Carel*, M. A. Dr. *Walker* is mistaken with regard to the sequestered minister. Mr. *Prince* says it was Dr. *Creighton*, afterwards Bp. of *Bath and Wells*. Mr. *Carel* was a good scholar, an excellent Christian, one of a very tender conscience, and a solid divine. After long preaching about the country, he fixed at *Crediton*, where he died. His fun. serm. was preached by Mr. *G. Trosse*.

UPTON HELYON, [R.] Mr. *Lewis Facy*. He was once imprisoned by a *capias* in *Bodmyn* jail, *Cornwal*. After his ejectionment he was pastor of a congregation in *Falmouth*.

WERRINGTON, [C.] Mr. *William Carflake*. Of *Exeter Col. Oxf*. He preached about in the churches in *London* all the time of the plague. He was afterwards for some years pastor to a congregation near *Horsley-down* in *Southwark*. He was inclined to melancholy, but a very holy good man. He died soon after the Revolution.

WOODBURY Chapel. Mr. *Samuel Fones*. After his ejectionment he left this country. He had the character of a very good man, and was universally beloved by his parishioners. There was a general weeping when he preached his farewell sermon.

WOODLANDS. Mr. *Henry Backaller*. Probably the person of whom the following information has been sent: "One Mr. *Backaller*, an ejected minister, lived near *Charmouth*, who was of a good conversation, and of considerable parts," writes his name as above, and says, "he was ejected at *Chyddeck*, (a parish either in *Devon* or *Dorset*) that he was episcopally ordained, at the same time with Mr. *Brice* of *Marshwood*; and died somewhere about *Exeter*, 1713, wanting but a few months of 100 years of age. His fun. serm. was preached by Mr. *Aaron Pitts* of *Chard*, on *Gen. xlix. 18*.

WOODLEIGH, [R. S.] Mr. *Richard Binnmore*. After his ejection he was desired to preach a fun. serm. in the church, and leave was given by the incumbent for him to do it; but he was willing first to know the mind of some neighbouring justices. They said the *act of uniformity* was not levelled against an occasional sermon, but stated preaching. However  
notice



notice of the sermon being soon given to Dr. *Seth Ward*, Bp. of the diocese, he sent a certificate of the offence to the justices, requiring them to put the laws in execution; which they durst not refuse upon such a charge, notwithstanding their own moderation. Hereupon he was sent 30 miles to *Exeter* jail. But the constable giving him leave to see the Bp. before he went to prison, after long waiting for him he came down; and when he knew his name and his business, said, "Sirrah, how durst you preach in my diocese without my leave?" And with several more Sirrahs told him, he should but enrich him by sending him to the jail.

WOOFARDISHWORTHY, [R.] Mr. *Thomas Walrond*. He was presented to this living by the patron, and possessed it till 1662, when he lost it for Nonconformity. He was second son to *Henry Walrond*, of *Bradfield*, Esq; He was a person of eminent piety, a compleat scholar in almost all parts of learning, a man of good breeding and estate, very exemplary to all men, and of great use in recommending religion among the gentry. He quitted this good benefice, which was in the gift of the family, and despised all preferments for the sake of a good conscience; and not many years after, made a very happy end. His elder brother, *William Walrond*, Esq; and some others of the family, (who after the Restoration ran pretty much with the stream) were not a little vexed at his relinquishing his benefice, and casting himself into a state of Nonconformity; and he incurred the displeasure of his family much to his detriment. But he was able to forsake all thro' faith, and adhere to Christ alone, whom he strictly followed to the death.

*Ejected at Places unknown.*

[For Mr. *Gay* and Mr. *Cudmore*, see *Exet. Col. Oxf.*]

—— Mr. *John Pope*. Some time after being silenced he preached at or near *Crediton*, and when K. *James* gave liberty to the Dissenters he became fixed pastor to a congregation there. He afterwards lived at *Exeter*, and died there *July* 9, 1689. Mr. *G. Trosse* preached his fun. serm.

—— Mr. *Laurence*. He fell into a gross sin, and preached a public penitential sermon on account of it. Many were greatly affected to hear his discourse, and it was generally hoped he was a serious penitent. He afterwards went distracted, and continued so many years. He always had his Bible



Bible with him, and was frequently reading in it. He died about 1687.

—— Mr. *Ralph Sprake*. Of *Exet. Col. Oxf.* Born at *Lyme-Regis* in *Dorset*, *Jan. 1, 1627*. He left the university for a time, and missed a living of 140*l. per ann.* for refusing the engagement. At last he quitted the university, when he was about a Master of Art's standing, and preached at *Trull* in *Somerset*, at *Bettescombe* in *Dorset*, and other places; but was never settled in any living. After the ministers were ejected he was a great sufferer for Nonconformity. He and Mr. *Samuel Chappel* were taken at a conventicle, at *Capt. Cheek's*, near *Charmouth* in *Dorset*, for which they were convicted and committed to *Dorchester* jail, *Feb. 27, 1666*, tho' the informers owned before the justices who committed them, that they heard neither praying nor preaching. There he continued 3 months, preaching often in the prison. He declared that he never enjoyed more peace and comfort than during his imprisonment, except while he was in the university. There he narrowly escaped having his brains knocked out with a great stone, by one who was distracted; for which great deliverance he frequently gave thanks to God. He also met with a great deal of trouble from the spiritual courts. At length he settled at *South Molton* in *Devon*, [where a church had been gathered, soon after the *Bartholomew*-ejectment, by several of the Nonconformist ministers, who preached here and at *Torrington*, *Biddeford* and *Chumleigh*, in rotation: particularly Mr. *L. Stucley*, Mr. *Palke*, Mr. *Cudmore*, Mr. *Tregosse*, and Mr. *Flavel*, who, upon the *five-mile act*, retired to *Hudscott*, near this place.] Mr. *Sprake* died here *Jan. 13, 1681*. Mr. *H. Berry* preached his fun. serm.

—— Mr. *Samuel Young* \*\*. Dr. *C.* makes no other mention of him than in a list of persons who wrote against Mr. *Baxter*. He was an ejected minister, and had suffered imprisonment on account of his Nonconformity. He was a man of some wit, and a good share of classical learning; but had a wildness, and irregularity in his temper little short of madness, and was vehement and impetuous in every thing he said or did. He succeeded Mr. *Sprake* at *South Molton*, where he had a fierce bigot to contend with, who almost distracted him—the parson of the parish, who was a true high-churchman. Mr. *Young* heard him preach a 30th of *January*-sermon in the usual cant of the day; which so grievously chafed him, that  
when

when the service was ended he got upon a tomb-stone, and preached *ex promptu* in answer to it, on *Matth. iii. 10. The axe is laid to the root, &c.* † This occasioned a most violent quarrel, and a paper-war ensued. *Young* worsted his antagonist by a letter written in *Greek*, for the parson could not answer it, nor could he find any body to do it for him. Feeling *Young's* superiority, he prudently quitted the field. But however the victory might gratify *Young's* vanity, the calm which ensued by no means suited his temper. His element was contention, and he could not live out of a tempest. He therefore moved to *London*, to enjoy it in its perfection, at the time when the republication of *Dr. Crisp's* works occasioned that warm debate between *Dr. Williams* and others. He then wrote as violently against the *Antinomians* as he had done before against the *Baxterians*. He afterwards engaged in several other controversies, and (as the writer of this account expresses it) died before he was quite mad.

WORKS. *Vindiciæ Anti-Baxterianæ*. — Some political Tracts; one, against his Brother the Physician at *Plymouth*, who was a Jacobite.—Something against *Rob. Ferguson*, the noted apostate Dissenter, *Roger L'Estrange* and *Dean Hickes*.—Also a Piece in favour of *Keith* the Quaker, &c.

—— Mr. *Hayward*.

*The following persons exercised their ministry in this county after the passing of the uniformity-act, though they were not fixed at the time.*

Mr. *George Trosse*, M. A. Of *Pemb. Col. Oxf.* Born in *Exon*, Oct. 25, 1631. Son of *Henry Trosse*, Esq; counsellor at law. His mother's father, Mr. *Walter Burrow*, merchant, was twice mayor of *Exon*, and a considerable benefactor to that city. He was in danger of being starved at nurse; and in his advanced age was much affected with this early deliverance. He was brought up in the grammar-school at *Exon*, the master of which was much troubled at his being taken away too soon, saying, he was the most promising child he ever had under his instruction. Designing for merchandize, he was sent into *France*, when he was about 15, to learn the language, &c. which proved a great snare to him with respect to his morals. He was some time at *Morlaix* in *Lower Brittany*,

† This was related some years ago by an ancient person, who well remembered this strange man, and lived in the same house with him.

and afterwards at *Pontive*, in the house of Mr. *Ramet*, a *French* minister, and learned to speak *French* readily; but grew very dissolute. In two years he returned, and covered his foreign extravagancies with falsities, which his friends were not able to disprove; and, from his own experience, afterwards cautioned parents against sending their children abroad too young. He was sent to *London*, to a *Portuguese* merchant, in order to go over to *Portugal*, to be bound an apprentice to a merchant there. During his stay in *London* he improved in viciousness, tho' at the same time he was zealous for the Common Prayer and ceremonies, in a love of which he had been educated; and was forward to inveigh against those of the Puritan stamp. He sailed at length for *Oporto*, and was upon trial with one of the chief *English* merchants of that city. There he lived without any shew of religion, not so much as once seeing a Bible or religious book, or one act of solemn worship performed among his countrymen, (who yet called themselves Protestants) during the whole time of his stay there: upon which account, being in the midst of various snares and temptations, 'tis not to be wondered at that he still grew more prophane and extravagant. At length, not agreeing with his master, after 2 years he went for *Lisbon*, and from thence for *England*; landing at *Plymouth*, after a stormy passage, in which he was in no small danger, but not at all affected with it. He brought back with him to *Exon* a rampant vicious disposition, which was rather heightened than abated by the life which he led there some years after. The following are his own words: 'What a life I led, what a course I took to increase my wickedness, and to outstrip the common (yea, those who were more than ordinary) sinners, can never be related or lamented by me as it ought. I had so accustomed myself to wickedness, so blinded my mind, and seared my conscience, that I had not the least sense of the evil of sin, the wrath of God, or the necessity of a change,' &c. But at length it pleased God (who had merciful purposes to serve, not only upon him, but by him upon many others) to lay his hand upon him, and cause his own thoughts so to terrify as to overset him. Certain false steps which he had taken, the consequences of which he knew not how to bear, led him into such an hurry of spirit as issued in an outrageous distraction. He was hereupon sent to *Glastonbury* for a cure, and was wonderfully recovered; but afterwards relapsed into his old sins. His disorder thereupon returning, (and his former convictions

and



and horrors with it) he was sent to the same place a second time, and returned home composed; and again returned to his vices. But he observes, that after this, God neither suffered him to fall so foully as formerly, nor to continue long in his relapse. He soon began again to be troubled in mind, and his spirits were disturbed; upon which his friends sent him a third time to *Glastonbury*, where he was as miserable and as outrageous as ever. Yet after a while God was pleased, by the use of physic, and the good counsel and prayers of Christian friends, to deliver him from his madness and inexpressible misery, and to give him a sound mind and an healthful body, which, when he had enjoyed for some time, he returned once more to his relations at *Exon*: and here it pleased God (when he was about 25 years of age) effectually to put a period to his sinful courses. Henceforward he appeared a different person from what he was before; and being delivered from his disorder and distress, he devoted himself to God thro' Christ, 'to walk before him in holiness and righteousness all the days of his life, and God was with him. Making a visit afterwards at *Oxford*, an acquaintance of his there so commended an academical life to him, that he became in love with it, and, with his mother's consent, went thither in *May*, 1657, and entered gentleman commoner in *Pembroke Col.* where he continued some years; Mr. *T. Cheefman*, who was blind, being his tutor. He was very studious, soon recovered his grammar learning, read many of the classics, went thro' philosophy and divinity, and got such skill in *Hebrew*, that he read over the original of the *Old Testament* several times. He allowed himself no recreation, and yet his mind was composed, and his health wonderfully preserved. But now he 'sought the kingdom of God and his Righteousness in the first place.' He took competent time for secret duties, and never was absent from chapel prayers. He read many good books, and examined himself by them. He attended Dr. *Conant's* lectures on *Fridays*, Dr. *Harris's* catechetical lecture on *Tuesdays*, the lecture kept up by the canons of *Christ-Church* on *Thursdays*, Mr. *Hickman's* ministry at *St. Olave's* on the *Lord's-days*, and heard also many excellent sermons at *St. Mary's*. He received the sacrament, some times from Mr. *Hickman*, and sometimes from Dr. *Langley*, the master of his college. He attended the repetition of sermons and solemn prayer in the college hall, on the *Lord's-days* before supper; and himself repeated and prayed with a few young men in his chamber



chamber afterwards. And at other times conversed, and some times prayed, with some religious students and townsmen. He took such pains to redeem the time that he had lost, that he was the wonder of all that observed him.

Upon the Restoration, he impartially studied the controversy about Conformity, and carefully read *Hooker*, *Sprint*, and *Burgefs*, on one side, and *Gillespy*, *Bain*, and *Ames*, on the other; and upon mature deliberation, determined that he could not comply with the impositions of the church, tho' he well knew that by such a resolution he should displease his relations, and hinder his preferment. But he was so moderate as to think, that several who were for Conformity, upon such plausible arguments as were produced for it, might with a good conscience subscribe, and do what he could not do without sin. At length, Dr. *Langley* being ejected by the visitors, and the chaplain of the college dismissed with contempt, repetition of sermons suppressed, and other good customs quite altered and ridiculed, he quitted the college, retired to a private house, and soon after returned to *Exeter*, where he kept close to God in duty, and farther pursued his studies. After some time he began to preach, but it was at first very privately, for fear of being exposed. He went usually on *Lord's-days* with his mother to church, and attended on the Liturgy, joining in which, he has owned he found the spirit of God moving upon his soul: but he never went to the sacrament in any parish-church, not being satisfied with the gesture.—His first labours met with good acceptance among serious people, but the opposition and prejudices of his relations created him difficulty, and made him go on with an heavy heart. At length, in 1666, when the *Oxford-act* took place, at Mr. *Atkins's* persuasion he was set apart to the office of the ministry in *Somersetshire*, Mr. *Joseph Allein* of *Taunton* praying over him. Afterwards, for above 20 years, he preached once a week, and administered the Lord's Supper every month, in the midst of violent persecutions. In the time of K. *Charles's* indulgence he preached in a licensed house. When it was recalled, he forbore public preaching, and went to church as formerly; but continued preaching and administering the sacrament privately, till the Revolution. In K. *James's* time he would not preach publicly on the *Lord's-day*, till the public worship was ended: nor durst he discover the least satisfaction with that king's declaration, because he knew it was designed in favour of the Papists, and bottomed upon the dispensing power, the

owning and encouraging which he was sensible would be very destructive. In that reign, about 20 persons, with Mr. *Trosse* and some other ministers, being met to pray together, they were informed against, disturbed, taken, and abused. The *Oxford-oath* (against resistance in any case whatsoever) was offered them; when Mr. *Trosse* refused it, unless he might be allowed to qualify that expression, of “endeavouring any alteration of government,” &c. with the word “unlawfully,” which was not allowed him. He pleaded the act did not reach him, because he never had had a benefice, nor was he legally convicted for keeping conventicles: but to no purpose; for he and Mr. *Gaylard* were sent to prison, against law, by a *mittimus* signed with the hands of seven justices. He continued six months in jail at *South-gate*, with great satisfaction and comfort. The justices would gladly have made a riot of this meeting, that they might have fined them at pleasure: but, upon a *certiorari* brought to remove the cause to *Westminster*, they stopped the prosecution. When the Dissenters in K. *William’s* time had a legal toleration, Mr. *Trosse*, as well as others, again preached publicly in church-time, and continued doing so till his death. In the account which he left of himself, he hath these remarkable words. ‘Till I was four or five and twenty years old, I lived in a course of sin and folly, which I experienced to be base, unreasonable, and destructive to health, estate, name, rest and reason, leading to horror and despair, rage and hell. Ever since, for many years (blessed be God for every minute of them) I have kept on steadily in the ways of holiness, and found them blessed, honourable and comfortable, both with respect to body and soul, and to all outward and inward concerns. I can say, if any, that godliness has the promise of this life, and that which is to come: and must declare that I never heard or read of any one, so almightily saved from sin and hell, and so wonderfully blessed with all favours and mercies as I have been.’ This was written in *Feb.* 1693. It is observable he lived 56 years after the change wrought in him by the grace of God. Tho’ this good man seems to have thought he could never speak bad enough of himself, on account of his youthful lusts, and tho’, having a great heat of imagination, he was apt to aggravate things to a great height, (and never more than when he represented his own vileness and wretchedness, before he was renewed in the spirit of his mind) yet he was in reality a singular and marvellous instance of the power  
and

and efficacy of the grace of God. He was well furnished for ministerial service. His apprehension was quick, his invention rich, his judgment solid, and his memory tenacious. Tho' he set out late, yet by hard study, he arrived at a considerable degree of learning. He was as great a reader as most. He was mighty in the scriptures, and had them ready in his memory; having read over the bible in *English, Latin, Greek, Hebrew and French*, (as he declared himself some years before his death) a hundred and a hundred times. He had a body of divinity in his head, and could as occasion offered preach pertinently and profitably, without much study or preparation. He succeeded Mr. *Hallet* at *Exon* in 1689, in that large congregation, where his work in public and private was very great. For above 20 years, he frequently preached twice on the *Lord's-day*. On *Thursdays* in the afternoon, he had a catechetical lecture, in which he explained the principles of the christian religion, in the method of the *Assembly's Catechism*. He spent many years in explaining the attributes and works of God, and was come no farther than to finish the first commandment, when God put an end to his labours. He preached a weekly lecture on *Wednesdays*, till about three years before his death; when he admitted his three colleagues to take their turns. He preached funeral sermons for no less than 14 of his brethren in the ministry; and many other occasional sermons. So that sometimes he has preached eight sermons in a week, and that with pleasure; for his work was his delight. His discourses were methodical, and delivered with spirit and life, freedom and fluency: and in delivering them, he manifested such concern, as engaged the attention of the hearers. And his labours were succeeded to the good of many; for God was with him. He had a wonderful gift in prayer: and his administration of both the sacraments, and other public performances, was both judicious and affecting. He did also a great deal of work in private. He had an excellent faculty in resolving doubts and comforting afflicted consciences, and in assisting such as were going out of the world. As a good shepherd he was diligent to know the state of his flock. He shewed much love and prudence in reproof: and would do it by letter, when circumstances made it not so proper for him to do it in person. For 46 years after his ordination, did he continue with exemplary pains and diligence to discharge all the parts of a vigilant and faithful minister.



He was regular in his devotions, and circumspect in the whole course of his life, which was an excellent comment upon his sermons. Love to God was the principle which actuated him in all. *Much was forgiven him, and he loved much.* He was a strict observer of the *Lord's-day*, and took peculiar delight in thanksgiving. He kept public fasts with great seriousness; and a private fast in every kalendar month, with an unusual strictness. He was remarkably patient and submissive under pains and sicknesses. No changes of providence, as far as could be discerned, made any considerable change in him. In dangers and difficulties, he placed his confidence in God. He had formed a noble idea of his perfections, and of the wisdom of his government, which brought him to such a sedate temper, that sudden accidents which were shocking to others, made little impression upon him. He was clothed with humility; and with the utmost sincerity declared himself to be (as on his tombstone) "the greatest of sinners, and the least of saints." He was very courteous and affable. He understood and observed the rules of conversation, and gave 'honour to whom honour was due.' Tho' he was naturally warm and hasty in his temper, he had so mastered it, as seldom to be ruffled with passion. He was scrupulously honest and faithful to his word. He had *put on bowels of mercies and kindness*; and was *tender-hearted, and compassionate*. His temperance, sobriety, heavenly-mindedness, and contempt of riches were remarkable. His mother (who died rich) would have made him her executor, but he refused it. She offered him what proportion he pleased of her estate, but he chose only a competency to provide him food and raiment, with something for books and works of charity; and freely let the bulk of her estate go to his elder brother's son. He continually behaved himself as a son of peace, and was of a moderate healing spirit. While he used his own liberty, he had great charity for such as were not of his mind. His friendship was sincere, and his 'love without dissimulation.' He was a man of a public spirit, and preferred the prosperity of the church of God above his chief joy. When great endeavours were used to overthrow the Protestant religion among us, and the laws and liberties of the nation; when he saw a Romanist high-sheriff of *Devon*, and a mass-house opened in his native city, in order to the seducing the ignorant and unstable; he set himself strenuously to confute the errors of the church of *Rome*, and took unwearied pains



to establish people in the truth, and prepare them for a day of trial. He would not join in an address of thanks to K. *James*, for granting liberty to the Dissenters, that he might not so much as seem necessary to the designs of such as were patrons of Popery, or arbitrary government. He abounded in works of charity: and took as much delight in dispersing and giving to the poor, as others do in heaping up riches. He laid aside the tenth part of all his income for charitable uses; to which he added much more when need required. His charity was not confined to a party; nor did he consider mens opinions, but their necessities. He had such love to souls, that he never refused to visit sick persons in the most infectious distempers; and did not count his labour, his purse, his health dear unto him, when he was in the way of his duty. He also ‘provoked’ others unto love and to good works.’ He kept a constant watch over his heart and ways; guarding against the particular temptations with which he was assaulted. He filled up all his particular relations with suitable duty. He ‘walked’ within his house with a perfect heart.’ After his return to God, he enjoyed settled peace of conscience, and had a lively joyful hope, with very little interruption.

When his end drew near, his serenity was great, and his hope unshaken. Tho’ he complained much of his indisposition for some weeks before his decease, he would not remit any thing of his public work, private studies, or secret devotions: and the evening before his removal, he told his wife very positively, that the time of his departure was at hand, which he said without discovering any fear. Next day being *Lord’s-day*, he preached as usual; was seized with faintness going home; and being carried into an apothecary’s house, said, “I am dying.” When being a little recovered, his friends expostulated with him for preaching under such disorders, he replied, “It becomes a minister to die preaching.” He walked home, and grew faint again; and was no sooner within his own doors, than he fell down, and his speech failed him; and, in about three quarters of an hour, quietly surrendered his soul to God, on *Jan. 11, 1713*, aged 81 years; and on the *Thursday* following, being *Jan. 15*, he was interred in *Bartholomew* church-yard in *Exon*, where, upon a black marble stone, there is the following epitaph of his own composing:—*Hic jacet peccatorum maximus, sanctorum minimus, concionatorum indignissimus, Georgius Trosse, hujus civitatis indigena & incola qui huic maligno valedixit Mundo, undecimo die mensis Januarii, Anno Dom. 1713, Etat. suæ 82.*

Imme-

Immediately after his interment, a funeral sermon was preached by his fellow-labourer Mr. *Joseph Hallet*, on 1 *Tim.* i. 15. a text of his own choosing. The sermon is added to Mr. *Trosse's* narrative of his own life.

WORKS. The Lord's-day vindicated, &c. in Ans. to Mr. *Bampffield's* Plea for the seventh Day.—The Pastor's Care and Dignity, and the Peoples Duty; a Sermon at the Assembly of Ministers at *Taunton*.—A Disc. of Schism: designed for the Satisfaction of conscientious and peaceable Dissenters.—A Defence of the former, against *Aerius Prostratus*.—Mr. *Trosse's* Vindication of himself from several Aspersions.—He also drew up the Explic. of the 5 last Answers in Mr. *Flavel's* Expos. of the Assemb. Catech. and put a Preface to it.

Mr. *John Hoppin*, B. D. Fellow of *Exeter Col. Oxf.* Out of which he was ejected. Afterwards pastor of a congregation in *Exon*. He had been tutor to abundance of pupils, and being an acute philosopher and solid divine, they improved much under him. He was episcopally ordained. Bp. *Lamplugh*, being desirous to gain him to the church, sent for him to his palace in *Exon*; and it being then a time of great rigour against the Dissenters, he promised him safe ingress and egress. When he came, his good lordship asked him, why he would not conform? He gave him an answer or two, at which the Bp. seemed a little startled. Upon which, he bade him read *Hooker's Ecclesiastical Polity*. Mr. *Hoppin* replied, "that from a position in that book, it appeared that *Hooker* himself, were he now alive, must be a Nonconformist." The Bp. took down the book, and asked him, where it was? On shewing him the passage, his lordship read it, and clapping fast the book again, said no more, but with his usual passion, "Go your way: I promised you indeed safe conduct out and home; but afterwards look to yourself." Not long after he was apprehended, and cast into the *South-gate* prison, in the sight of the palace, where he was detained six months, in a very cold chamber, and thereby got such a rheumatism, as rendered him a perfect cripple to the day of his death: so that he was carried to the pulpit constantly in a chair, and lived many years in misery; but at length died in peace, *March 4, 1705*; and was succeeded by Mr. *John Withers*.

Mr. *Nicholas Sherwill*, M. A. Of *Magd. Col. Oxf.* Born at *Plymouth*, where his ancestors and many of his relations lived, who were persons of the first rank there. [Having

spent many years in *Oxford*, and been legally ordained by episcopal hands, he returned to his native place, and betook himself to his private studies, and afterwards was minister of a dissenting congregation there. On *Oct.* 6, 1665, the officers of the garrison came from the governor, as they said, to his lodging, and told him, the governor desired to speak with him at the tavern. Mr. *Sherwill* hasted thither, where he found several ministers on the same business. After they had been there a while, they perceived a guard of soldiers put upon them. *Oct.* 9, Mr. *Sherwill*, with others, was removed to another tavern, and was rudely treated by the serjeant for offering to step to his lodging without his leave. Two centinels were set at his chamber, and the liberty of the house denied him. In the evening he was conveyed with 4 musqueteers, with their matches lighted, to the colonel, who sent him to *St. Nicholas* island, with orders from the Earl not to converse with Mr. *H.* (probably Mr. *Howe* or Mr. *Hughes*) and Mr. *M.* who were prisoners there, to have a centinel at his chamber door, and not to go out without a guard. He continued under this restraint till *Dec.* 4. In *Jan.* he was brought before the Earl, who told him, if he could satisfy the Bp. he would be satisfied. The Bp. knowing him in *Oxford*, wrote a very obliging letter to the Earl, as much in his favour as could be. The oath in the *Oxford-act* was tendered him, which he refused. His prison was changed, and *March* 30, he was released, upon his bond to depart the town within 48 hours. *Conformist* 4th Plea for Nonconf. p. 65.] He died suddenly at *Plymouth*, where he had lived upon his estate, *May* 15, 1696.

Mr. *John Gidley*, M. A. Of *Exeter Col. Oxf.* He also had received episcopal ordination. He had excellent abilities, but was one of the most modest men in the world, so as hardly to be got to say grace at table. He lived at *Exeter* upon his own estate, and generally occupied the table-pew, being with great difficulty got into the pulpit; but whenever he did enter it, he met with good acceptance. The other ministers in that city much esteemed him for learning and ministerial abilities. He afterwards settled at *Great Marlow, Bucks*, where he died.

Mr. *Oliver Peard*. Of *Magdalen College, Oxford*. He was a gentleman of a good and reputable family in *Barnstable*, where he was born in the year 1636, and brought



up in school-learning under Mr. *Humes*. His heart was touched betimes with a saving relish of divine things; and he was one of many, whom it pleased God to make Mr. *Jonathan Hanmer* an instrument of converting. This he acknowledges in a letter, of which the following is an extract:

—‘ Having so convenient an opportunity, it could not but  
 ‘ invite me to write you these lines, whereby I might give  
 ‘ an acknowledgment of that obligation in which I stand  
 ‘ bound to you upon several accounts: but especially in that  
 ‘ which concerns the eternal welfare of my soul. And in-  
 ‘ deed the great argument which urged me hereunto, is that  
 ‘ hope which I have of laying a farther engagement on you,  
 ‘ in order to the completing of that work which God, by you,  
 ‘ hath begun.’

When he had spent several years in the university, he returned into the country, and first exercised his ministry at *Ashford* near *Barnstable*, and afterwards at *Barnstable*. He was privately ordained at *Biddeford* by his father-in-law Mr. *Wm. Bartlet*, &c. And taking the charge of his little flock, he fed it as he then could, performing the several offices of a faithful shepherd. The neighbouring towns and villages also had a share in his labours. He had his troubles for Nonconformity with others of his brethren. He often ran great hazards in the service of his master, and had frequent meetings at midnight, both in town and country; in which he preached and administered the sacrament: and yet it so happened that their assemblies were at no time disturbed when he preached. Once he was apprehended, and (with Mr. *Bartlet* of *Biddeford*, and several other neighbouring ministers) carried to *Torrington*, where he remained for some time in custody. At length they were released, tho’ not without difficulty, being bound for one other. There he was by sickness, occasioned very much by his confinement, brought to the very point of death: and tho’ he recovered, his constitution was broken. When the *Oxford-act* took place, he retired for a while to *Ilfracombe*: but being obliged by the circumstances of his family to return home, he lived retired in his own house: and upon suspicion of his being there, search was several times made for him, but he escaped. However, he survived the troubles of those days; and after liberty was granted, became minister of a numerous congregation, in the place where he before had been used to preach to a few. Mr. *John Hanmer* was afterward joined in the work with him. This was an happy conjunction for the

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people,



people, who had the joint labours of two persons, as likely as any to carry on the great designs of the gospel. He had a good estate, and made a good use of it. Tho' he had several children to provide for, he was very generous to others, whose circumstances were strait, and contributed largely to the support of his distressed brethren. He was of a mild disposition, and very serious, hearty and affectionate in his labours of love towards the souls and bodies of others. He finished his course in *October* 1696, when he was about 60 years of age.

Mr. *John Hanmer*, M. A. Of *St. John's Col. Camb.* Son of Mr. *Jonathan Hanmer*, mentioned before. Born at *Barnstable*, in 1642. He also had his grammar-learning there, under Mr. *Humes*, a noted schoolmaster at that time. From thence he was sent to *Cambridge*, and admitted by Dr. *Tuckney*, who was then master. The dean examining him in order to his admission, gave him this commendation; that he was as ingenious a youth as most he had a long time met with. And Mr. *Broadgate*, one of the fellows, in a letter to Mr. *Naylor*, says; 'I know not a youth in the college more hopeful, either for pious conversation, diligence in study, or sobriety in behaviour.' He continued there 6 or 7 years, and made the expected progress. By favour, he obtained his degree without the usual compliances in that case. When he removed from the university, he lived some time in *London*; where he had considerable offers made him, could he have conformed: afterwards, at *Tangier Park*, with Sir *T. Hook*, Bart. near *Basingstoke*; and after that with — *Elford*, Esq; at *Bickham* in *Buckland Monachorum*. In all which places the sweetness of his temper, his learning, the judgment, and exactness of his compositions, and the gravity and seriousness with which they were delivered, procured him universal respect. At length he fixed at *Barnstable*. He was there some time with his father, and several other worthy ministers, who were under covert, and durst not appear but to their own friends and hearers in private, as they had opportunities of meeting and worshipping God together in very small numbers. He was about 26 years of age when he first began to preach, which he did not do frequently afterwards, till his ordination in 1682, (by Mr. *Anthony Palmer*, &c. in private) when he was near 40. He then accepted of an invitation to stated ministerial work from the *Barnstable* people, and laboured among them with all diligence, till he was incapacitated for it, by that disorder which

issued

issued in his death, *July 19, 1707*, when he was aged 65. He was a star of the first magnitude. His attainments in the knowledge of physic were like those in divinity, very considerable, and owned to be such by very competent judges. He had also a poetic genius. Mr. *George Bowcher of Barnstable*, in his fun. serm. for him, speaks of him as follows: ‘ He was an uncommon scholar in arts and tongues, and generally versed in other kinds of learning. The learned of different persuasions have been forward to declare him a great man. His custom was to rise about four or five in the morning, and to remain in his study till family prayer; soon after which, he went to his study again till about noon: and then, after necessary refreshment with eating and walking, and a little discourse, he returned to his study, and there continued till late in the evening. His work was his delight: he plied it close, and upon this account perhaps went the sooner from us. His talent at preaching was extraordinary. Most apt to instruct and persuade sinners to turn and live. It might as truly be said of him, as of any one, that solid truth, judiciously handled, was the usual entertainment he gave those who sat under his ministry. He took a particular satisfaction in instructing younger persons. He had an incomparable way of instilling a knowledge of the great things of religion, into either old or young; and his private as well as public endeavours were very successful for the good of many. His love to his people was exceeding great. It was a great joy to him to see them go quietly hand in hand, in the service of his master, and their common savour; and very grievous to him were any aberrations or mistakes among them. He was much of the temper of Mr. *Baxter*, who professed *he could willingly be a martyr for peace and love among christians*. He excelled in charity and moderation about matters of opinion. He thought true christianity very consistent with different sentiments of things. He could see and love a good christian, tho’ of another communion from that which he himself thought most apostolical, and agreed best with the dictates of his own conscience; and was far from anathematizing or damning those whose heads were cast in another mould than his; provided they in their hearts and lives tended heavenward. His modesty and humility were very conspicuous. He was an eminent pattern, in word, in conversation, in charity, in spirit, in faith, in purity. In a word; he was remarkable for his

‘ piety, which is the glory of all other attainments. He had  
 ‘ much acquaintance with God and converse in heaven while  
 ‘ upon earth, which seemed to be uninterrupted. His pa-  
 ‘ tience under the long affliction before his death, was great.  
 ‘ To such as asked him how he did, his common reply was,  
 ‘ very well, blessed be God.” He could not be prevailed on  
 to print any thing, tho’ his ordinary performances would have  
 stood the test of the age he lived in, as well as most things  
 that saw the light. His letters, both controversial and prac-  
 tical, discover the excellency of his head and heart.

The following is preserved as a specimen. It was sent to a  
 clergyman, who, in conversation, where a relation of Mr.  
*H.’s* was present, had dropped a hint, “ that in that town  
 (*Barnstable*) there was some person or persons employed in  
 instructing an assembly of Protestants, who taught false doc-  
 trine, and by consequence were false teachers.”

‘ Worthy sir,—You were pleased, unprovoked, to charge  
 ‘ false doctrine, upon some certain person or persons, who are  
 ‘ employed in instructing an assembly of Protestants in this  
 ‘ town, under the protection and countenance of his majesty  
 ‘ and the laws. You cannot rationally imagine but I must  
 ‘ look on myself as concerned herein, and somewhat wounded  
 ‘ with so sharp an arrow; whether shot at random, or di-  
 ‘ rected point-blank at any particular person or thing, I de-  
 ‘ sire to know. If on good grounds you judge me guilty,  
 ‘ and liable to the crime you insinuate, I shall be so far from  
 ‘ blaming, that I entreat, and shall thankfully receive, your  
 ‘ admonition and reproof: only craving that this good work  
 ‘ may be managed in the spirit of meekness, and with the  
 ‘ wisdom and candour of a christian and a scholar. If you  
 ‘ think me worthy to be smitten, do it, dear sir, first in pri-  
 ‘ vate, and let me particularly know my error and transgres-  
 ‘ sion. Your faithfulness herein I shall value as a singular  
 ‘ kindness. Such *excellent oil will not break mine head*, but will  
 ‘ lay me under farther obligations to love and honour you.  
 ‘ A general passionate charge without instances or proof, some  
 ‘ will be apt to interpret a calumny, rather than a rational  
 ‘ and christian reproof; as carrying in it continuance of ha-  
 ‘ tred and malice against an whole society, rather than love to  
 ‘ the truth, or zeal for that religion to which we pretend.  
 ‘ Some differences there have always been, and will be among  
 ‘ christians, in some lighter matters and disputable points. If  
 ‘ for



‘ for these we censure, traduce, malign, and persecute one  
 ‘ another, we shall take the readiest course to banish all peace  
 ‘ out of the church for ever. If our foundation be good, and  
 ‘ we agree in the main things of faith, hope and love, this  
 ‘ methinks should be counted sufficient to unite our hearts,  
 ‘ and oblige and engage us to live and converse together as  
 ‘ brethren. For my part I sincerely profess, that disagree-  
 ‘ ment in opinions of less moment, doth not in the least abate  
 ‘ my esteem and love of any. A great multitude there are of  
 ‘ professed christians, who cannot comply with some things  
 ‘ the church of *England* enjoins. It hath pleased God to put  
 ‘ it into the hearts of the king and parliament to shew com-  
 ‘ passion to them. Let not your eye be evil because theirs is  
 ‘ good. What falsities have been broached in the despised  
 ‘ assembly among us, which you wish for water to wash away,  
 ‘ I beg that by a line or personal converse, I may understand.  
 ‘ I shall wait on you when, and at any place yourself shall ap-  
 ‘ point. I hope you have ever found me, and I shall endea-  
 ‘ vour always to approve myself a sincere friend to love and  
 ‘ peace. Your’s, &c.”

Mr. *Samuel Atkins*. He died young. His fun. serm. was  
 preached and printed by Mr. *Isaac Gilling*.

The following Persons afterwards conformed.

Mr. *Bullhead* of *King’s-Ash*. (Dr. *Walker* is willing to give  
 him up to the Nonconformists; being, according to his ac-  
 count, “ a sorry, illiterate, idle fellow; the jest of the whole  
 parish.” But Dr. *C.* is not willing to own him.)—Mr. *John*  
*Tickel* of *Exeter*.—Mr. *John Law* of *Hinick*.—Mr. *Richard Co-*  
*nant* of *Ottertton*.—Mr. *Joshua Bowden* of *Ashburton*.—Mr. *Fran-*  
*cis Collins* of *St. Budax*.—Mr. *Bubear* of *Kinnerly*.—Mr. *Leonard*  
*Prince* of *Ilfarcombe*; who continued several years a Noncon-  
 formist. He served *St. John’s* in the city of *Exon*; and after  
 some time was preferred to the rectory of *Instow* near *Barn-*  
*stable*. He was uncle to Mr. *John Prince*, vicar of *Berry Po-*  
*meroy* near *Totness*, the ingenious author of the *Worthies of*  
*Devon*, to whom the author thankfully pays his acknowledg-  
 ments, for several hints with respect to this county.



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## MINISTERS Ejected or Silenced

I N

### D O R S E T S H I R E.

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\* **A**LLINGTON. Mr. *Batholomew Wesley*. Having applied himself to the study of physic as well as divinity, while in the university, he was often consulted as a physician, while he was in his living; and after his ejection in 1662, he applied himself chiefly to the practice of physic, tho' he continued to preach occasionally. He used a peculiar plainness of speech, which hindered his being an acceptable popular preacher. He lived several years after he was silenced; but the death of his son made a sensible alteration in him, so that he afterwards declined apace, and did not long survive him.

BERE REGIS and KINGSTON, [V. 25 l. 5 s.] Mr. *Philip Lamb*. Of *Camb. Univ.* Son of Mr. *Henry Lamb*, minister at *Cern Abbey*, and there he was born. He began his ministry at *Bere Regis* at about 21 years of age. He preached here one part of the *Lord's-day*, and the other at *Kingston*, a village in that neighbourhood, for the convenience of some infirm people; but such as were strong and healthy attended at both. He had, for some time, a service every day in the week at six o'clock in the morning at *Bere Regis*. On *Monday* morning he repeated the sermons of the preceding Sabbath. On *Wednesday* and *Friday* mornings he expounded the *Lord's prayer* or *creed*, &c. At *Kingston* he kept a lecture once a fortnight, where several of his brethren assisted; and another day in the week he had a conference. He had a mighty interest in the affections of his people; and there was a great and general lamentation when he was silenced. He continued for some time preaching among them in private; but at last was forced from

from them and removed to *Moredon*, where he preached and kept days of prayer in private, to the great benefit and comfort of many. Upon *K. Charles's* liberty he had a convenient place provided for him at *Kingston*. The people flocked from all parts to hear him, and much good was done. Among others, there was a remarkable instance of an old gentleman near 80, who tho' he had little sense of religion, had a great kindness for *Mr. Lamb* his old minister, having been much won upon by his great affableness, and nothing would satisfy him but he must be brought in a chair to the meeting. It pleased God to touch his heart, and make him sensible of his sin, and work a change upon him in his old age. Dying not long after, *Mr. Lamb*, upon occasion of his funeral, preached on *Matth. xx. 6.* *And about the eleventh hour he went out, and found others standing idle, &c.* When the licences were called in, great severity was used, and *Mr. Lamb* was forced with his family to *London*; where he had not been long before he was invited by a congregation at *Clapham* in *Surry*, where he spent the rest of his days. He died *March 25, 1689*, in the 67th year of his age. He was offered 600*l.* a year if he would have conformed; but it did not tempt him. He was remarkable for his unaffected piety, chearful temper, and engaging deportment.

W O R K S, A Farewel Sermon in the City Collection.—The Religious Family.—A Fun. Serm. for *Mr. Butler*.—Another for *Mrs. Sarah Lye*.—Another for *John Gould, Esq;*—A New-year's Gift; or Portraiture of a Natural Man, and a regenerate Person.

BETTESCOMBE, [R.] *Mr. Isaac Clifford.* Of *Brazen Nose Col. Oxf.* Born at *Frampton*. A man of great natural abilities, an indefatigable student, and one who delighted in learning from his youth. When he was a school-boy he commonly redeemed that time for his book, which his fellows spent in play. He was a good grammarian, and a smart disputant. He was eminent for piety, and an ingenious preacher. His heart was plainly set upon serving God, and doing good to others. Being cast into *Dorchester* jail, on the account of his Nonconformity, 'tis thought that his confinement there, tho' he was very chearful under it, laid the foundation of those distempers, which some time after brought him immaturely to his grave.

BLANDFORD, [V.] *Mr. William Allein, M. A.* Of *Corp. Chr. Col. Oxf.* Younger son of *Mr. R. Allein* of *Ditchet*,  
and

and younger brother of Mr. *R. Allein* of *Batcomb* in *Somerſet*. On leaving the univerſity, he was chaplain to a perſon of honour in *London*. At the beginning of the civil war he lived at *Ilcheſter*, and was upon ſome occaſions conſulted by great officers. For his letters to them he was proclaimed by the cavaliers a traitor in 3 market-towns. He was often plundered, and often ſtrangely preſerved. He afterwards went to *Briſtol*, and was again taken and plundered there. Then he removed to *London* with his family. In 1653 he became the ſettled miniſter of this place, and gathered a church here, but was driven from it at the Reſtoration; when he freely quitted the pariſh, and miniſtered to a few in private; but could not be quiet, and therefore went again to *Briſtol*, where he lived 7 or 8 years. From thence he removed to *Yeoſvil* in *Somerſet*, and there died in *Oct.* 1677, aged 63. He was a man of good learning and piety; peculiarly eminent for his modeſty and meekneſs. A true patient labourer in the goſpel, and a moſt happy comforter of many dejected ſouls and wounded ſpirits, by a wiſe application of goſpel-cordials. When he ſet himſelf to an immediate preparation for death, he had ſome regret (as it is ſaid *Abp. Uſher* had) that he had not better improved his time and talents.

WORKS. Two Books upon the *Millenium*, (which ſhew the great and good Man.)—After his death, Six Diſcourſes on the unſearchable Riches of Chriſt, &c.

BRADPOLE. *Mr. Sampſon*.

BRIDPORT, [R.] *Mr. William Eaton*. A very ingenious and delicate preacher.

WORKS. Two Sermons, vindicating the Miniſters of Chriſt from the Charge of being  *Houſe-creepers*, 2 *Tim.* iii. 6.

BROAD-WINDSOR, [V. S.] *Mr. John Pinney*. The old incumbent, *Dr. Fuller*; being living at the Reſtoration, was to be reſtored to his living; but coming to take poſſeſſion he heard *Mr. Pinney* preach; and told the people afterwards, that he would not deprive them of ſuch a man. However, he was turned out at the fatal *Bartholomew*. After his ejection he had many troubles by excommunications and fines. He was twice impriſoned, once in *England*, and once in *Ireland*. He was twice ejected and ſilenced. Once forced out of the kingdom, being proſecuted on the 35 *Eliz.* but he was always ſatiſfied in his Nonconformity. He was recommended by *Dr. Hariſon*

*Harrison* to his congregation in *Dublin*, in which he succeeded him, and he continued with them near 10 years, till *K. James* came thither, when most of the ministers left the city. Liberty being legally granted here in *England*, he returned and settled among his old parishioners. He was much of a gentleman, a considerable scholar, a very facetious, yet grave and serious companion, and an eloquent, charming preacher. Some time before his ejection, one *Hine*, a *Baptist*, who pretended to inspiration, and was much celebrated on that account, as well as for other uncommon gifts, came with a number of attendants to the town where he was minister, and nothing would satisfy him but he must preach in the church. This being refused, his company urged *Mr. Pinney* to preach himself, hoping that way to get the church-doors opened. But he waving it, they all very freely cast out their reflections upon the ministers in general, as “dull blockheads, and dumb dogs, that would neither preach themselves, nor suffer others to preach that would.” At this he was provoked, and made them an offer, that if they would give him a text, he would discourse upon it off hand, to all the company present, in a field hard by, provided their prophet would do the like on a text that he proposed. This was agreed to. They gave *Mr. Pinney* a text, and he, after offering up serious and solemn prayer to God, discoursed upon it with freedom and pertinence. Looking back upon which action of his afterwards, he saw good reason with thankfulness to acknowledge God’s assistance, tho’ at the same time to censure his own rashness. While *Mr. Pinney* was discoursing, the prophet walked under a hedge at a little distance, meditating upon the subject given him, which was *Acts xx. 30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* When he came to work, his prayer was short and modest; but his discourse incoherent, rambling, impertinent, absurd, and false. *Mr. Pinney* made his objections against what he had delivered upon the spot, but received no reply. They carried the prophet off in triumph, and *Mr. Pinney* could not have an opportunity of speaking to him afterwards. But he never came there any more, and there was this good effect of this management, that many were settled who before were wavering, and some were recovered. His son died a minister among the Nonconformists.

BUCKLAND NEWTON, [V.] *Mr. John Weeks.* After his ejection he was many years minister of a congregation in *Bristol*,



*Bristol*, consisting of 1500 people, all of his own gathering. He met with hardships on account of his Nonconformity, but bore them with great patience, meekness, and courage. As he was preaching in *Froom-Woodlands*, some informers came, who had vowed to shoot him; but he directed his discourse to them with such majesty and boldness, that they rode away without giving him any disturbance. He was twice imprisoned 6 months for his Nonconformity, during which he preached out of the prison-windows, and had many of the common people constantly to hear him. He was once carried to prison from his pulpit, where, while he was preaching, the officers came in and demanded, by what authority he preached? He thereupon clapped his hand on his Bible, and said, "By the authority of God and this book." They ordered him to come down. He desired he might conclude with prayer, which they yielded to, standing by uncovered. He prayed so heartily for the king and government, that one of his friends after prayer, asking a clergyman who came with the officers, what he had to say against such a man? He replied, "Truly nothing; only such men eat the bread out of our mouths." At another time the Bp. himself came to take Mr. *W.* along with one *Hellyar*, who was one of the most furious persecutors in that part of the kingdom. Among the persons present at the meeting, there was one of the same name with his. In taking their names, when they came to him, and asked his name, he desired to be excused; and tho' he was pressed again and again, he still excused himself. At last, being urged to let them know why he would not tell his name, he answered, "Because I am ashamed of it." Being farther asked, What reason he had to be ashamed of his name? He told them, it was because it was *Hellyar*; which set all present a laughing at the persecutor of that name, who stood by. It is said of this noted enemy of the Dissenters, that when he lay on his death-bed, he ordered this motto to be used at his funeral, 'There the wicked cease from troubling.' There was another furious adversary of Mr. *Weeks* and the Dissenters, a vintner, whose name was *Ollyffe*, who was chosen mayor on purpose that he might be severe on the Nonconformists; and he declared he accepted the office for that reason only. But he died in a few days. Mr. *Weeks* was a man of great piety and prudence, and very remarkable for his courage. It has been often said of him, "That he could bear any thing from his enemies, tho' not so from his friends." His spirits were elevated by their zeal. He was very submissive to the divine will in  
forc

fore pains, and when reduced to great straits. He never complained of God, but was abundant in blessing and admiring him; and would rejoice that he could find his heart inclined to love God, even when under manifold afflictions at once. He was charitable beyond his ability. He was as popular a preacher as most in *England*, and remarkably fervent in exhorting with sinners. He took pains with his sermons to the last. He was a minister out of the pulpit as well as in it; a most affectionate sympathising friend; and one who 'brought all things to all men.' He discovered a most divine temper in his sickness, and was serene and joyful in the approach of death. He exchanged this for a better life, Nov. 23, 1698, aged 65. His fun. serm. was preached by Mr. *Jos. Kentish*, who assisted, and afterwards succeeded him, on 2 Kings ii. 12. Mr. *Jos. Stanton* (who married his daughter) published a funeral poem, which gave his character.—His uncle, Mr. *Samuel Hardy*, was offered 500*l.* a year if he would have conformed.

BURSTOCK, [V.] Mr. *Henry Parsons* \*\*. [Born about the year 1630. He was a man of good learning, and had episcopal ordination. While he was at *Burstock*, which was but a small living, he taught the languages to several youths committed to his care, some of whom lived to shew him great respect in his old age. He was silenced by the *uniformity-act*, and suffered much for his Nonconformity after the fatal *Bartholomew-day*; having had his house rifled and plundered, being driven from his abode, and several times thrown into prison. He was once seized at *Taunton*, when preaching to a numerous congregation, who were desirous of enjoying his labours, and was carried to *Ilchester* jail. The persons who conducted him obliged him, as soon as he came to the end of the town, to quit his horse, and travel thro' a bad road on foot; whipping him on in a barbarous manner, so that his feet were much hurt and bloody. He took his trial at the assizes for the county, before judge *Hale*, who treated him with great respect, and found means to discharge him. He was afterwards imprisoned in *Dorchester* jail, with several of his brethren, suffering for the cause of Nonconformity. He was after that confined in the county jail of *Devon* for many months, upon the same score. And finally, he was imprisoned in one of the *Western* jails, soon after *Monmouth's* defeat, and thrown into a vile dungeon, from whence several of the quarters of some, who had been executed for that affair, had been carried out the preceding

preceding day to be dispersed, and hung up as monuments of *James's* and *Jefferys's* humanity. Soon after Mr. *P.* was ejected, the living of *Uplime*, worth about 300*l.* *per ann.* being void by the death of the incumbent, he was solicited by the patron to accept it; but Mr. *Parsons* told him, his conscience would not permit him to do it. After the Revolution he lived many years at *Stoke under Ham* in *Somerset*, where he spent the remainder of an useful life, with a society of Protestant Dissenters. He died in 1717, in the 88th year of his age, full of satisfaction in his Nonconformity, and of the hope of a crown of life. He had a numerous family. One of his children, Mrs. *Mary Cole*, is still living at *Dartmouth*, in a very advanced age, who gives the above account†, Sept. 15, 1774.] Dr. *C.* says, he was a very warm and zealous man against the hierarchy, Common Prayer and ceremonies.

CAME. Mr. *Christopher Lawrence*. Of *Oxford* university. Born at *Dorchester*, 1613, at the time the town was in flames; so that his mother was forced to be removed into the fields, just after her delivery. He was of an antient and respectable family in this county. On leaving the university, 1636, he was ordained by the Bp. of *Bath and Wells*. He afterwards lived some time at *Plymouth*, where he had an intimate friendship with Mr. *Hughes*. During the civil wars, he spent some time in *London*, where he assisted young gentlemen in their academical studies, among whom was Dr. *Cosh*, afterwards an eminent physician in the city, who retained a very grateful sense of the benefit he received under his instruction, which he expressed by many kind offices for his son, many years after. Mr. *Lawrence* had the living of *Odcomb* in *Somersetshire*, where he had some trouble from the widow and friends of the former incumbent. In 1652 he was forced to quit the place, for not taking the engagement. He then removed his family at a great expence to *London*, having a prospect of some employment there as a scholar; but meeting with a disappointment, he returned to *Dorsetshire*, and in 1654 was presented to the living of *Langton Matravers*, in the isle of *Purbeck*, by Sir *Walter Earl*. In 1658 he was removed to *Came*, whence he was ejected in 1662. He had spent a good sum of money in repairing, and partly rebuilding the parsonage-house, but could not get the least allowance made him for it. Many of his friends, and some persons of rank, pressed him to conform;

† Communicated by the Rev. Mr. *Reynell*, of *Totness*.



But he could not satisfy his conscience to do it. However, he was a stranger to faction, had a great abhorrence of the proceedings against the king in 1648, and was heartily desirous of the Restoration. After his ejection he attended the public worship at *Dorchester* and at *Frampton*, where he was intimate with the incumbent till his death. In 1665, the militia being raised, under pretence of a plot in the North, some soldiers were sent to Mr. *Lawrence's* to apprehend him; but missing him, (tho' in his study) they did a great deal of mischief in the house, particularly by destroying a great quantity of medicines which Mrs. *L.* had prepared for the poor, whom she used to relieve this way with great skill and success. Going into an out-house, where they supposed him to lie concealed, they thrust their swords up to the hilts in the hay and straw there, swearing they would do the rogue's business if he were there. But tho' they now missed Mr. *Lawrence*, the next day he surrendered himself to the deputy-lieutenants, and with other ministers, was committed to *Dorchester* jail, where he contracted an illness, from which he could never after get wholly free. When the corporation-act took place he removed to an house near *Frampton*, where, after languishing for some time, he exchanged this for a better life, on May 15, 1667, and lies interred in *Alhallows* church in *Dorchester*. He was a man of good learning, a pleasant conversation, and most inoffensive character; but his great modesty hindered him from making the shew that some others did. His Nonconformity exposed him to uncommon losses; but he endeavoured to approve himself to him who, he knew, could make all good to him and his, in kind or in value.

CHARDSTOCK, [V. 45*l.* 1*s.* 4*d.*] Mr. *Benj. Mills*. He had a full congregation while he was in the public church, and it was observed that the parish in general was, at that time, more civilized than it was known to be either before or since. He preached privately after his ejection, and died about 1693.

CHARMOUTH, [R.] Mr. *Burd*.

CHISLEBOROUGH. See *Somersetshire*.

CLIFTON. Mr. *Wine*. Being harrassed in his place, he left the church and turned Nonconformist, soon after the Revolution, and died in *London*.



DORCHESTER. *Alhallows*, [R.] Mr. *William Benn*, M. A. Of *Queen's Col. Oxf.* He was an eminent divine, famous in all the West of *England*. He was some time preacher at *Okingham* in *Berks*; afterwards chaplain to the marchioness of *Northampton*, with whom he lived in *Somersetshire*, whence, by the interest of the celebrated Mr. *John White*, called the patriarch of *Dorchester*, he was removed to that town, where he continued, in great reputation, rector of *Alhallows* till the fatal *Bartholomew*. He was not satisfied with his constant labouring at *Alhallows*, but preached on a week-day to the prisoners in the jail, which was in his parish, and caused a chapel to be built within the prison walls, principally at his own charge. When he was silenced he continued among his antient people, and preached to them as he could; for which he was often brought into trouble, and sometimes imprisoned. He died in 1680, having been a painful, faithful, and successful labourer in the vineyard of Christ above 50 years. He was richly furnished with all ministerial abilities; one of unparalleled perseverance in prayer; for he prayed in his study seven times a day: and it was his constant custom in his prayers, at those stated seasons, to give God thanks for certain deliverances from danger which befel him, *June 5, 1636; Oct. 23, 1643; Aug. 12, 1645.* [The late Dr. *Lobb* was, by the mother's side, a great grandson of his.]

WORKS. An Answer to Mr. *F. Bampffield's* Letter, in Vind. of the Christian Sabbath against the Jewish.—And after his death, Sermons concerning Soul Prosperity.

*Ibid.* *Trinity and St. Peter's*, [1601.] Mr. *George Hammond*, M. A. Of *Exeter Col. Oxf.* Born 1620. He studied some time at *Trin. Col. Dublin*, where he was once met by Abp. *Usher*, who was pleased to enter into discourse with him, and was so taken with him, that the next time he came to the college (tho' a considerable while after) he enquired very particularly after him, and expressed his apprehension that he would prove a considerable man. It was at *Oxford* that he first became serious in the matters of his soul, tho' whether he began his studies there or at *Dublin* is uncertain. He was some time minister at *Totness* in *Devon*, where just after he had been preaching, with great seriousness, about patience and resignation to the will of God, a young child of his was killed by falling out of the window of an upper chamber. About 1677 he became minister to a large congregation of Dissenters in  
Taunton,

*Taunton*, in conjunction with Mr. G. Newton. His excellent qualifications induced some persons of rank to board their sons with him; particularly the Ladies *Courtney* and *Constantine*. He was faithful and diligent in his work. His sermons were plain, solid, and judicious; but for want of life in delivering them, they were not valued, by the common sort of hearers; according to their desert. He had an excellent faculty at clearing difficulties, and resolving cases of conscience. His discourses on private days of prayer and conference, on various texts of scripture, with little or no previous meditation, found general acceptance; and convinced the more understanding part of his auditors of his solid judgment and great abilities. When the fears of Popery increased, after the *Popish* plot was stifled, and a sham *Presbyterian* plot trumped up, he endeavoured to arm his people against the attempts of seducers, and to prepare them for a day of trial. To this end, he went every *Monday* night to their houses, and read some part of Mr. *Pool's* *Dialogues against Popery*; after which he farther explained the Popish tenets, and confuted them with great strength of argument, in a very plain and familiar style; frequently citing the very words of the most celebrated champions of the church of *Rome* by memory, to the admiration, satisfaction, and advantage of those who frequented this exercise.

The persecution which preceded, and the barbarous cruelties which followed *Monmouth's* rebellion, drove him from *Taunton* to *London*; where he joined with Mr. *Richard Steel*, and succeeded him, after his death, as pastor of a congregation. He died *October* 1705. He was an excellent scholar, a good critic, and mighty in the scriptures; of a clear head, a faithful memory, of eminent humility and meekness, of a very even temper, and a most peaceable healing spirit.

WORKS. A Sermon in Morn. Ex.—A Discourse of family Worship; drawn up at the request of the *London* ministers.—And a Pref. to Mr. *Rd. Saunders's* Disc. of Angels.

DURWESTON, [R.] Mr. *Gapin*.

FORDINGTON, [V. 48 l. 10s.] Mr. *Joshua Churchill*. He afterwards assisted Mr. *Benn* at *Dorchester*, and succeeded him there.—He published Mr. *Benn's* sermons on soul-prosperity; with a dedication to — *Grove*, Esq. of *Fern* in *Wilts*:

HANMONE, [R. 120 l.] Mr. *Thomas More*, M. A. Of *Trin. Col. Oxford*; where he staid 8 or 9 years. After his  
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ejection;

ejection, he and his family suffered great want. The family of the *Trenchards* (in whose gift *Hannone* was) had such a value for him, that as there were three vacancies at that place from *Bartholomew-day*, during his life, they made a free offer of the parsonage to him every time : but he still refused it, because unsatisfied with the terms of conformity. He chose rather to live in want and obscurity, in the private exercise of his ministry, which he did, till death gave him his final quietus, in *August* 1699, at *Abbot Milton* in this county.

HASSELBURY BRIAN, [R.] Mr. *James Rawson*. He was presented to this rectory by the Earl of *Northumberland*. He was a conformist in the time of K. *Charles I.* but thought the terms of conformity, after the Restoration, too rigorous. Dr. *Walker* says he was cast out for abusing the royal family in a sermon, and praying that God would root it out. But so many false charges of this sort were brought against the ministers of those times, who did not swim with the stream, that it ought not to be credited till it be proved.

HAWKCHURCH, [R.] Mr. *John Hodder*. He usually preached at Mr. *Henley's*, at *Colway-house* near *Lyme*. He was a man of excellent abilities, and a celebrated preacher. He was so much of a gentleman, and of such singular ingenuity, that his very enemies admired him, and were fond of his conversation. He was also a great loyalist, as appears from a large epistle of his before a sermon of Mr. *Ames Short*, on the proclamation of K. *Charles II.*

HOLNEST, [C.] Mr. *John Moore*. Of *Braz. No. Col. Oxf.* He was born at *Musbury*, and had his grammar-learning at *Culliton*. Mr. *John Prince*, vicar of *Berry Pomery*, (and author of the *Worthies of Devon*,) mentions him as his fellow-pupil, under Mr. *T. Adams*. He had episcopal ordination. He was a person of brisk parts, and made considerable improvements. Besides officiating at *Holnest*, he served *Long-Burton*, five years after *Bartholomew-day* : and yet was at length as much silenced by the act of uniformity, as if he had been ejected by it at first. For falling into a close acquaintance with Mr. *T. Crane* of *Rampesbam*, and other silenced ministers, he was by degrees convinced of his obligation to join them, and so was incapable of continuing in the church of *England*. But before he left it, he met with much trouble on account of his scrupling, and therefore not practising, a total  
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conformity; the particulars of which, (his papers being burnt) cannot be retrieved. [He afterwards retired to *St. Mary Ottery* in *Devonshire*, where he had a small paternal estate. During his abode here, he was employed in preaching to the people in the country round about; often to the great hazard of his person and of his life. However he always providentially escaped; and once very remarkably, when he fled hastily in the night in dreadful weather, but a little before his persecutors entered his house with great violence, and ran their swords thro' all the beds, in expectation either of discovering or destroying him. He had at this time 7 children, one of whom (afterwards his successor) being very young, innocently asked his mother, on occasion of this alarm, whether these were not the *Philistines*? While at *Ottery* his goods were once seized, and publicly cried for sale, but nobody would buy them, and so they were restored. He had the greatest respect shewn him while he continued here; the country people took the whole management of his little farm, (besides other acts of kindness,) so that he had a comfortable subsistence.]

In the year 1679, he became pastor to a large congregation of Dissenters at *Bridgwater* in *Somersetshire*, where he was very useful for about 36 years, and where many, long after his death, blessed God for him. He maintained an even chearful temper under all the hardships of the dark times of King *Charles's* and King *James's* reigns; was very pleasant in conversation, and of a most peaceable spirit. He (with Mr. *Weeks* of *Bristol*, and Mr. *A. Sinclare*, who fled thither from *Waterford* in *Ireland*, to escape the rage of the Papists in the reign of K. *James*) encouraged the ministers of *Somerset* first, and those of *Devon* afterwards, to assemble together in stated meetings, to maintain order, union and peace. He diligently attended the assemblies in *Somerset*, and sometimes even in his old age travelled to those held in *Exeter*. [He continued minister to a most respectable audience both for fortune and numbers, and among them the whole magistracy of the town, till the latter end of Q. *Anne's* reign. Once, in K. *William's* reign, as he came out of the pulpit, he was apprehended by a warrant from the mayor, on pretence of his keeping an academy, tho' he only boarded the young men, and the affair cost him 30 or 40*l*.] He was afflicted many years with the stone. In his last painful sickness, his patience and serenity of mind were truly admirable. And so well was he fortified against what is to nature the most shocking, that few, if any, have been known to meet death with less concern,



or a greater compofure of fpirit. He died *Aug. 23, 1717*, aged 75. His fun. ferm. was preached by Mr. *Batfon* of *Taunton*: but he could not be prevailed with to print it. To the laft, he declared himfelf fully fatisfied in his Nonconformity; having an extenfive charity, and an hearty efteem for good men of all perfuafions. He left two fons in the miniftry among the Diffenters. One of them fucceeded him at *Bridgwater*; the other was paftor of a congregation at *Abington* in *Berks*.

WORKS. A Reformation Sermon at *Bridgwater* in 1698, on *Rom. xiii. 4*.—An Answer to Mr. *Matthew Hole's* Letters, concerning the Gifts and Forms of Prayer.

HORTON, [V. 481.] Mr. *Tucker*.

LANGTON in *Purbeck*, [R. 1401.] Mr. *John Mitchel*. He was not only eminent in preaching, but he went from houfe to houfe doing good. All the inhabitants of the place honoured him; and fome gentlemen in the neighbourhood, who were warm enough for the church of *England*, waited on the bifhop, in order to his keeping in his living: but nothing would do without that entire conformity in which he could by no means be fatisfied.

LITCHET MALTRAVERS. Mr. *Thomas Rowe*, M. A. Of *Exeter Col. Oxf.* A native of *North-Petherwin* in *Devon*. Son of Mr. *Thomas Rowe*, an attorney, who defigned him for the fame profeflion; but, thro' the perfuafion of a good old fervant in the family, together with the ferioufnefs of his own fpirit, he of all things defired to be bred a fcholar, in order to the miniftry. His father gratified his inclination, and fent him to *Oxford*, under the care of Dr. *Conant*, where he foon obtained a good character for fingular piety, ftudiousnefs, and integrity. He had much exercife of fpirit about religious matters, being a ftrict obferver of his heart, and words and ways; and of a very tender confcience, as appears from his diary. He would not quit the univerfity and enter upon public fervice upon taking his firft degree, though much perfuaded to it, but continued the purfuit of his ftudies till he was M. A. He removed to *Gloucefter-hall*, at the encouragement of Dr. *Garbran*, that he might have pupils. And he was afterwards chofen one of the ftate chaplains at *New-College*. He was firft fettled and ordained at *Litchet*, about 1658, and continued there till *Bartholomew-day* 1662. After the Reftoration, and before his ejection, he was twice imprifoned, with fome other minifters, tho' not above a fortnight either  
time.

time. After his ejection, Mr. *Moor* of *Spargrove* in *Batcomb* parish, *Somerset*, invited him to his house, where he continued some time, and preached every week in the family. Here Mr. *R. Allein* was his neighbour, with whom he maintained a most intimate friendship. In 1665, he returned to *Litchet* for a year, and preached twice every Lord's-day, in Mrs. *Trenchard's* family, out of church hours, using to attend on the public preaching when the prayers were over. On the 5 mile-act, he removed to *Little Canford* near *Wimborn*, and preached several years in his own house, without any prosecution or disturbance; the reason of which was supposed to be the great number of Papists in those parts, who lived under the wing of a considerable knight of that religion; for they could not for shame disturb him, and leave them unmolested. He had here a crowded auditory; the people coming from all parts round the country. But he laboured gratis all the while, except for the last half year, when they paid his house-rent for him. In 1672 he removed to *Wimborn*, and there he continued pastor of a congregation for the remaining part of his life, with great content and satisfaction. He had but a very moderate allowance from them, yet such was his affection for them, heightened by his usefulness, that he envied none their more plentiful circumstances; his heart being chiefly set upon doing good. After the licences were called in, he was often presented and disturbed, but his christian name was mistaken, which did him no small service. There were some remarkable instances of the signal appearance of God's providence against such as endeavoured to disturb him in his ministry. In 1665, while he lived at Mr. *Moor's*, he came to Mrs. *Trenchard's* at *Litchet*, to make a visit; intending, while he was there, to preach in one of the poor parishioner's cottages. One of the parish getting intelligence of it, turned informer, and bringing a constable and another with him, demanded the doors of the house to be opened, tho' the exercise was over. The officious informer took down the names of all present, and the next day procured a warrant to take them up. Mr. *Rowe* soon got out of the reach of the warrant into another county; but they served the warrant on many of the hearers, and carried them before a justice, who bound them over to the quarter-sessions. The justice to divert himself, asked some of the women what the text was at the conventicle: and upon being told it was *Col. iii. 5*, he burlesqued it, and poured forth his profane jests very plentifully: of which, when he came

upon his death-bed, he bitterly repented; acknowledging that his distemper, which proved his death, was a just judgment from God upon him for it. The busy informer had the use of his right-side taken from him soon after, and died. The officer also who assisted in disturbing the meeting, was in a very few weeks after killed with his own cart, directly over against the very house and door where the meeting was which he assisted in disturbing.—Mr. *Rowe* was a very humble serious man, and a close walker with God; a strict observer of the Lord's-day, and a daily practitioner in the art of divine meditation. Prayer was his delight and constant exercise. He was for keeping from the very borders of sin; and for 'abstaining from all appearance of evil.' He was of a most tender compassionate spirit to such as were in distress, especially on a spiritual account, and had a particular talent in administering comfort to them: and yet he was a most awakening preacher to secure sinners. The *Boanerges* and the *Barnabas* met in him to an uncommon degree: and he knew how to be either, as occasion required. He was a close reprover of sin wherever he saw it, even tho' he expected the warmest resentment; and God often rewarded his fidelity, by making the event quite different. He once sharply reproved a gentleman of very considerable figure in the world, for a particular sin, who not only took it in good part, but told one soon after, that he would have taken so sharp a reproof from no person living besides Mr. *Rowe*, but he verily believed he did it in the great integrity of his heart.

He did not care to 'serve God with that which cost him nothing,' but took much time and pains in the composition of all his sermons, which were very methodical and exact, and had a very practical vein and serious plainness running thro' them. He never began the composing of a sermon, without looking seriously upward for a blessing. He delivered himself with a becoming pathos, and his heart was visibly in his work. He has often said that he thought no king ever took more pleasure in swaying his royal scepter, than he did in preaching the word; and when he was abridged of his liberty, he declared, that he could freely spare out of his daily bread, could it but purchase liberty again to preach the gospel. He had many seals to his ministry at *Wimborn*, especially of the younger sort. He frequently visited his people, and enquired after the state of their souls; and discharged the whole of his office with great acceptance, both in the pulpit and out of it. He was a conscientious redeemer of his time, and a very hard student,



student. He had a great serenity of mind, and sweetness of temper, mixed with a becoming gravity, which was attractive of esteem and love from all good men. He was entirely satisfied in his Nonconformity, and had so great a value for the ministry in that way, under all its discouragements, that he always designed, and solemnly devoted his eldest son to it from the womb. God carried him through all his service and difficulties with great cheerfulness and satisfaction: and he took notice how mercifully God provided for him as to this world, in making the little he had in it go farther, and afford him truer pleasure after his ejection, than a much larger income before.—In his childhood he was remarkably preserved from sudden death for future usefulness, when another child playing just by him, was killed upon the spot by the fall of a chimney. In his youth he was sickly, which, with great thoughtfulness about spiritual matters, made him appear dejected; but after he was called out to service, he had a great measure of health, and was ordinarily very cheerful. His last sickness was a violent fever, which sometimes discomposed his head: he had his lucid intervals; when he was very serious, composed and resigned. The very night before his death, he was heard to say, “O how do I long to be in heaven!” which earnest longing was answered, *Oct. 9, 1680*, in the 50th year of his age. His fun. serm. was preached at *Litchet* by Mr. *S. Hardy*, his intimate friend and neighbour. The church was vastly crowded, and there was scarce a dry eye to be seen in the whole assembly. He had no fondness of appearing in print, and therefore nothing of his has been published but a little posthumous piece, entitled, *The christians daily work, &c.* by way of appendix to Mr. *Clifford's Sound words*.

LIME REGIS, [V. 451.] Mr. *Ames Short*, M. A. Of *Exeter Col. Oxf.* Born at *Aishwater* in *Devon*, 1616; being the 3d son of Mr. *John Short*, a gentleman of good estate; who, having a living in his own gift, designed this son for the ministry. He, with several other students, was under good impressions while at the college. When he left it he was chaplain to Lady *Clark* of *Suffolk*. In 1645 he settled at *Topsham*, and March 2, 1646, was ordained by the 7th classical Presbytery at *London*. In 1650 he accepted an invitation to *Lime Regis*, by the joint advice of the ministers of *Dorset* and *Devon*. Here he continued till the *Bartholomew* act ejected him. He was much respected by the neighbouring gentry, who importuned him to conform; and he had considerable offers



made (particularly a deanry) to induce him to it, but he could not come up to the terms required. He took great pains both at *Topsham* and at *Lime*, and God was pleased to make him useful to many. While he was at *Topsham*, a very loose man who heard him preach, railed at him after sermon, for being so uncivil as to publish his faults to the congregation; (tho' Mr. *Short* knew nothing of him,) and threatened to kill him. Accordingly he waited for him at his return from *Exeter*, with a loaded pistol; but when Mr. *Short* came to him, his heart failed him, and he spake kindly to him. After he was ejected, he discharged his duty to his people in private, as he had liberty and opportunity, and was many ways a sufferer for his Nonconformity, tho' he was very loyal, and preached a sermon upon the Restoration, which was printed at the request of the magistrates of the town. His own father was so exasperated as to leave him nothing. When the 5 mile-act confined him prisoner to his own house, the county-troops often entered the town to search for him, and rifled his house. Being several times disappointed, they were enraged, and one of them caught his son, fixed a pistol to his breast, and threatened to kill him if he did not tell where his father was. The child answered, "my father does not acquaint me whither he goes." As they were searching the chimnies, chests, boxes, &c. they threatened the servant-maid after the same manner. She said, "my master doth not hide himself in such places; he has a better protector." To which she had this reply: "The devil take him and his protector too!"

At his first coming to *Lime*, he drew up articles for such as desired to join in communion with him, and rules for the right ordering their conversation. After the Restoration, a copy of these fell into the hands of his enemies. Mr. *G. Alford*, (a man famous for his furious zeal) sent them up, as containing matters of dangerous consequence to the government; and accused him as being seen at the head of 200 men, tho' he had scarcely been from his own house for three weeks before. A messenger was sent down by the king and council. Having timely notice of the design, he rode to *London* some time before his arrival, and concealed himself there till the heat was over. When the parliament met, these dangerous papers were read in a committee; but none of the things whereof he was accused being found in them, they were sent to the council-table, and the matter died. This was in the year 1668. About the time of the *Rye-house* plot, the county-

troop,

troop, commanded by — *Strode*, Esq; came to *Lime* to seize Mr. *Short* and Mr. *Kerridge*. Some of the town got into the meeting-house, pulled down the pulpit, and were breaking up the seats: but Mr. *Strode* put a stop to their farther proceeding. In 1682 he was seized at Mr. *John Starr's* in *Exon*, convicted upon the act against conventicles, and imprisoned for six months in that city. In 1685 he was convicted at *Lime*, upon the same act, and committed to *Dorchester* jail, where he lay 5 months; and upon *Monmouth's* landing at *Lime*, he, with some others, was removed from thence to *Portsmouth*, and there laid in a dungeon. He was for a long time summoned to appear at every assize, and at last outlawed. But none of these things moved him. He was a man of an undaunted spirit, and neither repented of his nonconformity, nor was dejected at his sufferings; but often declared that he never enjoyed sweeter communion with God, or had greater peace and comfort in his own mind, than when his persecution was the most bitter. During his imprisonment at *Dorchester*, *Solomon Andrews*, Esq; of *Lime*, (a gentleman who pretended great friendship to him before he was silenced, and urged Mrs. *Short* to press her husband to conform,) being at his seat in *Somersetshire*, was heard to drop these words, “I will stick close to Mr. *Short* as his skin doth to his flesh.” And as he was returning to *Lime*, in order to go to the assizes at *Dorchester*, where he was designed to be foreman of the grand jury, he was found dead on the road.—Mr. *Short* outlived these troubles; and after liberty was granted to Dissenters, had a public meeting in *Lime*, in which, on Aug. 25, 1687, eight candidates for the ministry were ordained. He continued to bring forth fruit in old age, having a strong constitution, and enjoying a good measure of health. Even in his advanced years he could and did endure hardness. Being at *Exeter*, after he had prayed in the family where he lodged, with great freedom, and dined with Mr. *Pym* a merchant in that city, he was seized with an apoplexy, and died in a minute, July 15, 1697, aged 81. His fun. serm. was preached by Mr. *G. Troffe*. He was a genteel well-bred man, grave and serious, yet pleasant in conversation. His wife was a gentlewoman of a good family of the name of *Arscot*. His son, Mr. *John Short*, was a man of good learning, and very useful in educating young men for the ministry at *Lime* and at *Culliton*. He afterwards died pastor of a congregation in *London*.

*Ibid.* Mr. *John Kerridge*, M. A. Of *Corp. Christi Col. Oxf.* Born at *Wooton Fitz-Pain*, a parish adjoining to *Lime-Regis*. He was for some time schoolmaster at *Abingdon* in *Berks*, and went from thence to *Lime*, where he was ejected as a schoolmaster. He was afterwards pastor of a dissenting congregation at *Culliton* in *Devon*. He died *April 15, 1705*. An aged clergyman who was his scholar, gives him the character of a sober, learned, honest man.

MAPERTON, [R.] Mr. *Hugh Gundry*. Ejected in 1662. He continued a Nonconformist all his days; and lived and died in a contented, tho' no very splendid condition. After his ejection he preached mostly in *Devonshire*, often at *Newton* chapel, a peculiar, belonging to *Ailsheere*. He was one of the 12 in that county who took the oath required by the five mile-act, in 1665. He was taken off suddenly by a fit of an apoplexy.

MARSHWOOD. Mr. *John Brice*. Of *Magd. Col. Oxf.* Born at *Neitherbury*, 1636; and had his grammar-learning at the free-school in the same parish. Upon quitting the university, he was assistant or curate to Mr. *Thorne* of *Weymouth*. He was ordained by Dr. *Ironsides* Bp. of *Bristol*. In 1659 he settled at *Marshwood*, and continued there till *August 1662*. After his ejection he met with a great deal of trouble, and was twice in *Dorchester* jail for his Nonconformity. After the Revolution, he opened a meeting in *Charmouth*, and continued preaching there to the day of his death, which was *March 15, 1716*. In his latter years, he married one Mrs. *Flyer*, a gentlewoman of a good family, who had a considerable estate; by which means he lived and died in plenty. He brought up two of her nephews to the ministry; and left about 300*l.* to pious uses.

MARSH-FARM, [V.] Mr. *John Brice*.

MELBURY. Mr. *Forward*.

MORDEN, [V. 100*l.* with *Charborow*] Mr. *Edw. Bennet*, M. A. Of *New-Inn Hall, Oxf.* Born at *South-Brewham* in *Somerset*, *Ap. 18, 1618*, of an antient family which came originally from *Wiltshire*. He was ordained by the Bp. of *Bath* and *Wells*, and began his ministry at *Batcombe*, as assistant to Mr. *R. Bernard*, and after his decease to Mr. *R. Allein*. He was then chaplain to Sir *W. Waller*, and afterwards to lord *Brook*, baron of *Beauchamp-Court*. In the time of the civil war he was a preacher



in *London*, (it is supposed at *Christ-Church*) where he remained about a year and a half, and then removed to *Bratton in Somerset*. Afterwards refusing two rich parsonages, of which he was offered his choice, he settled at *South-Petherton*, at the invitation of the principal inhabitants; where he was greatly beloved, not only by his parishioners, but by the generality of ministers and religious people in those parts. He had a flourishing congregation, was greatly followed, and had a remarkable blessing attending his labours. He was much delighted in his work, and abhorred trifling in his study or pulpit. He preached 3 times a week in public, expounded the chapters he read, and catechized children and young persons. In the evening he repeated the sermons in his own family, to which many of his neighbours came for several years. He was very cautious in admitting to the sacrament, and as cautious in refusing. He used to take all occasions for pious discourse, and had days of conference with his people. He spent much time in visiting the sick, and resolving the doubts of the dejected. His whole conduct was exemplary, as he carefully practised himself what he recommended to others. By his excellent instruction and wise conduct he reduced a great part of the town to sobriety. In 1649 he refused to take the engagement against the king and house of lords, and by that lost an augmentation of 100 *l. per annum* for 5 years. This was at last the cause of his leaving the country, for he fell under the obloquy of the *Cromwellians* for crossing their designs. In 1651 or 1652 he was appointed one of the triers for the approbation of ministers. In 1654 he removed to *Morden*, (being earnestly invited by Sir *Walter Earle*) and there he was ejected in 1662. He was much followed here, and that by some of good rank. He was an awakening preacher, and was an instrument of good to many. He had here some uncommon answers to his prayers. In 1663 he returned to his antient flock at *South-Petherton*, being earnestly invited by the inhabitants of the town, and some of the neighbouring parishes. There he taught school and constantly preached, tho' he attended (with his family) as a hearer at the parish-church where he used to be a preacher. [Nor did he confine his labours to this place.] Many a weary step did he take to serve his master and do good to souls. Many a dark night has he been travelling with these views. On *March 25, 1665*, being the Lord's-day, as he was preaching at *T. Moor's, Esq;* at *Spargrave*, the foot-soldiers came and besieged the house. Two justices entered. One of them told  
his



him he should come off for 3*l*. But he modestly refused to convict himself, and so was committed prisoner to the marshal, and then delivered over to the constable of the hundred. On the *Tuesday* following he went to *Wells*, and was treated civilly, but committed to *Ilchester* jail. There he was imprisoned 2 months only, because of the respect one of the justices had for him; and he ceased not to preach to his fellow-prisoners till he was released. In 1669, upon the death of a near relation, he removed to his native place, where he had an estate, and there held on preaching privately till he died. He much employed himself in writing serious letters to his friends upon a spiritual account. Indeed his whole heart seemed set upon promoting the work of grace in himself and others. When the conventicle-act came out, which confined the number of the auditors in private meetings to 4, he preached thrice on a Lord's-day in families, with 4 grown persons only besides; but as many under 16 years of age as would come. He preached also frequently on the week-days. He was a great recorder of the mercies of God to him and his, to which end he wrote a 'Book of Remembrance,' wherein he carefully inserted many particular mercies of God in his education, and the several stages of his life; in his removes; in his ministry, and in preserving him from his adversaries. He strictly adhered to his principles in all the turns of the times, and kept a clear conscience and an unspotted reputation to the last; and was much respected by all parties. He abhorred censoriousness, and confining religion to a party. Not long before his death he particularly expressed his satisfaction as to his not taking the engagement, and his Nonconformity. He died of an apoplectic fit when he was about to take horse to preach, *Nov.* 8, 1673, aged 56. His fun. serm. was preached by Mr. *W. Parsons* at *Brewham*.

He was a man of good learning and considerable abilities; an excellent *Hebrician*; of a quick and clear apprehension, and strong reason; most sincere and plain-hearted in the whole course of his conversation; of a chearful temper, sweet and obliging in his deportment, and of a very humble behaviour; a ready disputant, able to defend the truth by argument, of a bold spirit, fearing no dangers in the way of his duty; an hard student, a strict observer of the sabbath, and frequent in secret prayer; a great reprover of sin wherever he saw it in great or small. His discourse was ingenious, innocent, and instructive. He was in his judgment a Presbyterian, but of known moderation

moderation towards those of other sentiments. He had always a friendly correspondence with the neighbouring clergy, who treated him with great respect.

MONKTON, [C.] Mr. *Richard Down*. He afterwards lived and did much good at *Bridport*. He died in *August* 1687.

NEWTON-MAIDEN, [R. 30*l.* 4*s.* 10*d.*  $\frac{1}{2}$ ] Mr. *Andrew Bromball*. He went afterwards to *London*. He has a sermon in the *Morn. Ex.* on the discovery and cure of hypocrisy.

OVER-COMPTON, [R.] Mr. *Robert Bartlet*. Born at *Frampton*, where he had the advantage of a good grammar-school. He first preached as a lecturer two years at *Sarum*, and from thence removed, in 1654, to *Over-Compton*, where he was ordained by Mr. *Butler* and others, and where he continued discharging the office of a faithful pastor till he was ejected in 1662. He afterwards removed to *Bradford*, a neighbouring parish, having a small estate of his own; and some serious people, who still accounted him their pastor, attended on his preaching in a private house. Here he continued about 3 years, till the 5 mile-act obliged him to go farther off; when he removed to *Cadbury* in *Somersetshire*, where he lived with his family about 20 years, privately exercising his ministry among some of his own people who adhered to him, of whom there were several both in *Lower* and *Over-Compton*. When the toleration came out, he left *Cadbury* and dwelt at *Lower-Compton* 12 years. The congregation of Dissenters at *Yeovil* in *Somerset* (a neighbouring town) calling him also to be their pastor, he removed thither, but divided his labours on the *Lord's-day* between the two places, which he continued to his death. He was much respected, and had most of the inhabitants both of *Over* and *Lower-Compton* to attend his ministry. He died much lamented, in 1710, in the 70th year of his age. He was a judicious learned man, of the congregational persuasion, but very moderate, and of a very healing spirit. He was humble in his deportment; a plain, affectionate, popular preacher; very laborious and constant in his ministerial service; and took great pains to speak to the capacities of his hearers. He appeared to have a great awe of the Divine Majesty upon his spirit when he was in the pulpit, and always behaved with great gravity. The seriousness of his common discourse was very peculiar. There was somewhat in his mien and air that commanded respect from his very enemies. His behaviour was so inoffensive and exemplary, that many profane people have declared,

declared, that if but one man in the county went to heaven, they believed in their consciences it would be Mr. *Bartlet*. But notwithstanding all this, some who were in the commission of the peace resolved to put a stop to his preaching. *Yeovil* being in *Somerset*, and *Compton* in *Dorset*, several justices in each county agreed to have him apprehended and confined. A *Somersetshire* justice signing a warrant against him, sent it with all expedition to the constable of *North Cadbury*. But he being suspected to be a friend of Mr. *Bartlet*'s, the servant had a special charge to accompany the constable, and see the warrant executed, which he did. Mr. *Bartlet* promising to appear at the quarter-sessions to be held in a few days, the constable took his word, and he appeared accordingly. As soon as he came into court, he was very warmly charged by some of the justices as a preacher of sedition, &c. to which he with great gravity and composedness replied, that "he preached only the gospel of our Lord Jesus Christ, which teacheth men to lead quiet and peaceable lives, in all godliness and honesty, under those who are in authority." They asked him by what authority he did pretend to preach? His answer was, "I am ordained to the ministry, and woe to me if I preach not the gospel." The last words of which answer were spoken with such an awful seriousness, that they were surprized, and for a while continued silent. At length one of them asked him, "By whom were you ordained? by a bishop?" He answered, "there was no bishop at that time, but I was ordained by laying on of the hands of the presbytery." The justice then asked him whether he owned the king's supremacy? and whether he had taken the oath of allegiance? On his answering in the affirmative, he asked him, whether he would take the oath of allegiance again? he replied, he was ready to do it if it was required. Whereupon the justice ordered the oaths to be given him, and he took them there in court, and was civilly dismissed, to the no small disappointment of some present. A *Dorsetshire* justice who lived near *Compton* was so enraged, that he immediately issued out his warrant to seize him there. The menaces and vigilance of his enemies made him decline coming to *Compton* on the *Lord's-day*, but he came sometimes on the week-days and preached there. Going once from thence to *Yeovil*, he met the justice who had issued out a warrant to apprehend him, and had often openly declared he would commit him; who (to the amazement of his two servants that attended him) spoke to Mr. *Bartlet* with great

re-



respect and civility, and went on his way without giving him any angry word. Being thus preserved, he went on with prudence and privacy, preaching to his people in the latter end of *K. Charles's* reign, and the beginning of *K. James's*. When he had liberty to preach publicly, and to proceed according to his own mind, his constant method was, to begin with a short speech of about five or six minutes; the design of which was to excite an awful fear of God in the minds of his people. He usually took occasion from some providential occurrences; v. g. the death of any of the people, any thing remarkable respecting the season, &c. &c.

In this, as well as all other performances in the pulpit, he discovered a very great awe upon his spirit, and delivered himself with such gravity and seriousness, as very much affected his people: so that one could not go into an auditory wherein there appeared more seriousness and devotion, than might be discerned in the generality of *Mr. Bartlet's* hearers. And they were all so desirous of hearing the preparatory introduction to public worship, that the whole congregation was generally present before he began.

Some of the chief of his society were; in *K. Charles's* time, cast into *Ilchester* jail, and prosecuted at the assizes for 20*l.* a month, so as to be in danger of being ruined: but the judge pleaded for them, and brought them off, by telling their persecutors that that act, upon which they were for proceeding against them, was made against Popish recusants, and not against Protestant Dissenters, such as they were.

*Mr. Bartlet* brought up two of his sons to the ministry. His son *Samuel* settled at *Tiverton* in *Devon*, where he had a large congregation; and his great labours among them were thought to hasten his end; for he died some years before his father, who lived to see the rest of his children well provided for. He died, after a short sickness, on *June 7, 1710*. His fun. serm. was preached by *Mr. S. Bulstrode*, on 2 *Tim.* iv. 7, 8.

OWER-MOIGNE, [R.] *Mr. Thomas Troit*. Probably the person who afterwards practised physic in *Lincolnshire*; and lived near *Horn-Castle*.

PIMBERN, [S.] *Mr. John White*. Son of *Mr. White* of *Dorchester*. He was obliged to quit this living in 1660. Between that and *Batholomew-day*, 1662, he some times assisted *Mr. Lamb* at *Beer*. He was a man of eminent piety, and an exemplary conversation.



POOL, [D.] Mr. *Samuel Hardy*. Of *Wadham Col. Oxf.* He was dismissed the college because he could not take the oaths when about to take the degree of M. A. He then went to *Charmister*, which is a peculiar belonging to the family of the *Trenchards*, within a mile of *Dorchester*, and out of any episcopal inspection or jurisdiction. The minister there is a kind of chaplain to that family, but neither parson nor vicar; nor does he take any institution or induction. Mr. *Hardy* continued in this place some years after the *Bartholomew-act* took place, being protected from the Bp.'s courts by its being a peculiar, and from the justices by the favour of the *Trenchards*, and by a little Conformity, in reading the scripture-sentences, the creed, commandments, lessons, prayer for the king, &c. Dr. *Bridoke*, the archdeacon, came to Mr. *T. Trenchard*, and after saying many good things of Mr. *Hardy*, began to persuade him that he might be instituted and inducted; which Mr. *Trenchard* vehemently opposed. After him one *Kent* was archdeacon, who, having a peculiar respect for Mr. *Hardy*, was his protector. Being a loose and debauched man, he often used to say, "If he should die, he had nothing to plead for himself to God but his love to Mr. *Hardy*." In this station Mr. *Hardy*, besides other good services, had an opportunity of doing something towards forming the minds of the several young gentlemen in his patron's family; among whom was Sir *John Trenchard*, who was afterwards secretary of state. He had a peculiar boldness in addressing himself to noblemen, without any thing of rusticity. When the lord *Brook* was sick on his death-bed, he went to him, and spoke to this effect: "My lord, you of the nobility are the most unhappy men in the world; nobody dares come near you to tell you of your faults, or shew you when you are in the wrong way, or put you into the right way for heaven." He hereby paved the way for dealing closely with him, without giving him any offence. When Mr. *H.* had lived at *Charmister* a considerable time, the inhabitants of *Pool* invited him to that living, which was likewise a peculiar. He accepted of it, and preached, and prayed, and conversed, in the same manner as he did before. But divers traps were laid for him. One desired him to baptize his child. If he had used the Common Prayer, the Conformists had gloried in gaining him. If he had not used it, they had articulated against him and outed him. But archdeacon *Kent* coming to town that day, Mr. *Hardy* applied to him to baptize the child for him, who readily consented;

so Mr. *H.* rode away, and the storm blew over. At this time a member of parliament was to be chosen at *Pool*. The earl of *Shaftsbury*, then lord-chancellor, was very earnest to have his son chosen. Mr. *H.* who had great interest there, opposed it, and brought in Mr. *John Trenchard* as a fitter man. The chancellor was incensed, and wrote a very angry letter to Mr. *H.* When he came to *London*, he was advised to wait upon the chancellor, and make his peace; which he did, and behaved himself so, in his honest blunt way, that the chancellor was very well pleased, and ever after spake well of him. At last a commission was obtained to examine the title of Mr. *H.* to *Pool*. Three bishops were in the commission, but they would not act in any thing that might seem prejudicial to the authority of their own courts. The country gentlemen however were willing to act; and coming to *Pool*, a sermon was appointed, before which the clerk set a psalm, and Mr. *H.* went into the pulpit without using the Common Prayer. This was enough for them. They immediately discarded him, and he durst not be seen there any more. He then went to *Badfley*, where he continued 2 years, and met with much trouble for not conforming to the canons, and never preached in public afterwards. He was chaplain in the house of ——— *Heal*, Esq; at *Overy-Hatch* in *Essex*, two years, and then went to *Newbury*, where he died, *March* 6, 1691, aged 54, having been much afflicted with the stone. He took great delight in doing good, and while at *Pool* was the means of redeeming many captives from slavery, having collected near 500*l.* for that purpose.

WORKS. A Guide to Heaven, (a book which has gone thro' many editions, and been remarkably useful.)—Advice to scattered Flocks.

PORTLAND, [R.] Mr. *John Sprint*.

RAMPESHAM, [R.] Mr. *Thomas Crane*, M. A. Of *Exet. Col. Oxf.* Born at *Plymouth*, where his father was a merchant. Upon his removal from the university he became assistant to Mr. *R. Allcin*, and at length was put into this living by *Oliver Cromwel*, from whence he was ejected at the Restoration. He afterwards settled at *Beminster*, where he continued till his death, which was a few days after that of queen *Anne*, 1714, aged 84. He was indicted in K. *Charles I.*'s time, at the sessions at *Bridport*, where he was publicly charged with coming to divine service, &c. the word *not* being omitted; which

caused the indictment to be dismissed, so that he escaped. From the known character of the officer concerned, it was plain this was not the fruit of any design to do him service; it could be imputed to nothing but the interposition of that Providence in his favour, the honour of which he had so earnestly studied, and endeavoured to promote. For he was so great an observer of the steps of divine providence towards himself and others, and so frequent in his remarks thereon, that he was commonly called *Providence*. He at length published a treatise upon it, which is much commended by Mr. *Flavel* in the P. S. to his book upon the same subject. Mr. *Crane* was an hard student, and had a penetrating genius. His compositions were remarkably judicious. He was a good textuary, and an excellent casuist; but much inclined to solitude. A mirror of patience, and one of remarkable charity to his bitterest enemies if he found them in want. He continued the constant exercise of his ministry till within a month of his death.

WORKS. *Isagoge ad Dei providentiam*; or a Prospect of divine Providence.—A Dedication of a posthumous Piece of Mr. *Lyford's* (his father-in-law) upon Conscience.

SHAFTON, [R.] Mr. *Hallet*.

SHERBORN, [V. 24*l.* 4*s.* 5*d.*  $\frac{1}{2}$ ] Mr. *Francis Bampfild*, M. A. \*\* Of *Wadham Col. Oxf.* He was descended from an ancient and honourable family in *Devonshire*, and being designed for the ministry from his birth, was educated accordingly; his own inclination concurring with the design of his pious parents. When he left the university (where he continued 7 or 8 years) he was ordained a deacon of the church of *England* by Bp. *Hall*, and afterwards a presbyter by Bp. *Skinner*, and was soon after preferred to a living in *Dorsetshire* of about 100*l.* per annum; where he took great pains to instruct his people, and promote true religion among them. Having an annuity of 80*l.* a year settled upon him for life, he spent all the income of his place in acts of charity among his parishioners, *v. g.* in giving them Bibles and other good books, setting the poor to work, and relieving the necessities of those that could not; suffering not a beggar, knowingly, to be in his parish. While he was here, he began to see that the church of *England* in many things needed reformation, in regard to doctrine, worship and discipline; and therefore, as became a faithful minister, he heartily set about it; making the laws of Christ his only rule. But herein he met with  
great



great opposition and trouble. About this time, the people of *Sherborn* wanting a minister, earnestly solicited him to come thither. This place being very populous, there was more work, but there was less wages. However, as there was a prospect of doing more good, and the people, as well as some neighbouring ministers, were very urgent, after waiting two years, he accepted their call. Here he continued to labour with universal acceptance and great success, till the act of uniformity took place. Being in his conscience utterly dissatisfied with the conditions of conformity, he took his leave of his sorrowful congregation the *Lord's-day* before *Bartholomew-day* 1662, and afterwards suffered great hardships, from which it might have been expected his character, particularly for loyalty, would have protected him. In all the changes of the times, till now, every party was for having a man of such piety and learning kept in the ministry. Besides having had the approbation of the associated ministers of the presbyterian and congregational persuasion, the licence of the Protector, and the testimony of the Triers of public preachers; besides having had ordination from two bishops of the church of *England*, as before related, he had an authority and licence for preaching, under the hands and seals of two kings, *Charles I.* and *II.* And it was very remarkable in him, that tho' he joined heartily in the reformation of the church, he was zealous against the parliament's war, and *Oliver's* usurpation; constantly asserting the royal cause under all changes, and even suffering for it. But he was so far from having any favour shewn him on these accounts, that he suffered more for his Nonconformity than most other Dissenters. Soon after his ejection, he was imprisoned for worshipping God in his own family; of which the author of the *Conformist's Plea* gives the following account.—*September* 19, 1662. As he was engaged (after his usual manner, before he came to *Sherborn*) in family duty, and expounding *1 Thess. v. 6, 7.* some of his neighbours being present, one *S.* with other soldiers, entered his house, required him in the king's name to be silent, and with the rest to depart the room. Two deputy-lieutenants had been consulted to know if such an exercise as *Mr. Bampffield* used was contrary to law. But without an answer from them, one *T.* an apothecary, who came with *S.* said, he had a warrant from them to serve upon *Mr. Bampffield*, *Mr. Philips* his assistant, and ten of the chief auditors; and thereupon they took these two worthy ministers, and about 25 others, to the



house of the provost-marshal, where they all continued prisoners (except the two ministers, who were separated from the people) in one room, which had but one bed in it, for 5 days and nights. On the *Saturday* night, leave being obtained, the prisoners all came together, [the two ministers it is supposed being permitted to join the rest] when, while one of them was in prayer, the soldiers broke into the room and spoke aloud, calling him rogue, and bidding him give over; at length they laid hands upon him, and forced the rest of the prisoners away. On the Lord's-day Mr. *Bampffield*, after one denial, had leave to preach to the prisoners. Many of the town desired to be present, and some by giving the soldiers a fee got in, but were afterwards thrust out again. Some got into a back yard, but were threatened with writs for the trespass, by the owner, tho' his wife gave them leave, and satisfaction of ten times the value was offered. At night Mr. *Philips* had leave to preach, but while he was in prayer the soldiers broke in and prevented it. On the *Wednesday* following 4 or 5 of the deputy-lieutenants met, and called Mr. *Bampffield* before them first, and then Mr. *Philips*. Sir J. S. of *Par* was in the chair. Mr. *B.* owned he was worshipping God in his family, and that several neighbours came in. Nothing was charged, in the prayer or exposition, as being seditious; nevertheless the chairman declared the exercise tended to sedition, and required sureties for their good behaviour, and appearance at the next assizes, which accordingly were produced. Some further instances of injustice and cruelty to these good men while in the prison may be seen in *The Conformist's* 4th Plea, p. 46.—Mr. *B.* afterwards suffered 8 years imprisonment in *Dorchester* jail, which he bore with great courage and patience, being filled with the comfort of the Holy Ghost. He also preached in the prison, sometimes every day, and gathered a church there. Upon his discharge in 1675 he went about in several counties preaching the word, and was soon taken up again for preaching in *Wiltshire*, and was imprisoned at *Salisbury*; where, on account of a fine, he continued 18 weeks, in which time he wrote a letter, which was printed, giving an account of his imprisonment, and the joy he had in his sufferings for Christ. Upon his release from hence he came to *London*, where he preached privately several years, with great success, and gathered a people; who, being baptized by immersion, (Mr. *B.* being of the Baptist persuasion) formed themselves into a church, and met at *Pinnors-Hall*; which being so public, soon exposed them to the rage of their persecutors.

On

On *Feb. 17, 1682*, a constable, and several men with halberts, rushed into the assembly when Mr. *B.* was in the pulpit. The constable ordered him in the king's name to come down. He answered, he was discharging his office in the name of the King of kings. The constable telling him he had a warrant from the *Lord Mayor*, Mr. *B.* replied, "I have a warrant from Christ, who is *Lord Maximus*, to go on;" and so proceeded in his discourse. The constable then bid one of the officers pull him down; when Mr. *B.* repeated his text, *I. lxiii.* 'The day of vengeance is in his heart, and the year of his redeemed ones is come;' adding, "he will pull down his enemies." They then seized him, and took him and 6 more before the Lord-mayor, who fined several of them 10*l.* and bid Mr. *B.* be gone. In the afternoon they assembled at the same place again, where they met with a fresh disturbance; and an officer, tho' not without trembling, took Mr. *B.* and led him into the street, but the constable having no warrant, they let him go: so that he went, with a great company, to his own house, and there finished the service.

On the 24th of the same month, he met his congregation again at *Pinnars-Hall*, and was again pulled out of the pulpit, and led thro' the streets with his Bible in his hand, and great multitudes after him, some reproaching him, and others speaking in his favour; one of whom said, "See how he walks with his Bible in his hand, like one of the old martyrs." Being brought to the sessions, where the Lord-mayor then was, he and three more were sent to prison. The next day they were brought to the bar, and being examined, were remitted to *Newgate*.—On *March 17, 1683*, he and some others, who were committed for not taking the oaths of allegiance and supremacy, were brought to the *Old-Bailey*, indicted, tried, and by the jury (directed by the judge) brought in guilty. On *March 28*, being brought again to the sessions to receive their sentence, the recorder, after odiously aggravating their offence, and reflecting on scrupulous consciences, read their sentence, which was, "That they were out of the protection of the king's majesty; that all their goods and chattels were forfeited; and they were to remain in jail during their lives, or during the king's pleasure." Upon this, Mr. *B.* would have spoken, but there was a great uproar, "Away with them: we will not hear them, &c." and they were thrust away; when Mr. *B.* said, "The righteous Lord loveth righteousness: the Lord be judge in this case." They

were then returned to *Newgate*, where Mr. B. (who was of a tender constitution) soon after died. [*Crosby's Hist. Bapt.*]

All who knew him acknowledged, (notwithstanding his peculiar sentiments) that he was a man of serious piety, and deserved another sort of treatment than what he met with from an unkind world. He was one of the most celebrated preachers in the *West of England*, and extremely admired by his hearers, till he fell into the *Sabbatarian* notion, of which he was a zealous assertor. Dr. *Walker* says, (Part ii. p. 31.) that he was collated to a prebend in the cathedral of *Exeter*, May 15, 1641, and that he was repossessed of it at the Restoration, and enjoyed it, with his living of *Sherborn*, till *Bartholomew-day*, 1662.

WORKS. A Letter containing his Judgment forobscerving the Seventh-day Sabbath.—All in one; all useful Sciences and profitable Arts, in one Book of *Jehovah*.—[The Open Confessor, and the Free Prisoner; a sheet written in *Salisbury* jail.—A Name, and a new one; being an Account of his Life.—The House of Wisdom; for promoting Scripture Knowledge.—The Free Prisoner; a Letter from *Newgate*.—A just Appeal from lower Courts on Earth to the highest Court in Heaven.—A Continuation of the former.—A grammatical Opening of some *Hebrew* Words and Phrases in the Beginning of the Bible.]

*Ibid.* Mr. *Humphry Philips*, M. A. Of both universities, and some time Fellow of *Magd. Col. Oxf.* He was born at *Somerton* in *Somersetshire*, of a genteel family, and was inclined to the ministry from his youth. He had a severe fit of sickness while at the university, from which God wonderfully recovered him. He afterwards retired into the country for his health, was chaplain and tutor at *Poltimore* near *Exeter*, the seat of the antient family of the *Bampfilds*. At the end of the year he returned to the college, and was soon after chosen Fellow of *Magdalen*. At the age of 24 he was ordained by Dr. *Wild*, Mr. *Hickman*, &c. and preached frequently in the university, and the parts adjacent. Being turned out by the visitors at the Restoration, he retired to *Sherborn*, where he had been two years before assistant to Mr. *Bampfild*. There he was useful to many, and very successful till the *uniformity-act* took place; when both Mr. *Bampfild* and he preached their farewell sermons, and the place was a *Bochim*. However, they did not leave their people, but preached to such as would hear them in an house, till they were apprehended and sent to



an inn, which was made a prison for them and 25 of their principal hearers; which put them to a considerable charge. They were bound over to the next quarter-sessions, and to their good behaviour in the mean time. When they understood that the good behaviour was designed to be an obligation not to preach, they openly renounced it and went on with their work. Being at liberty, they went to Mr. *T. Bampffield's* at *Dunkerton* near *Bath*, where they preached at first to a small number, but it gradually increased. They were often threatened, but were not discouraged. After some time Mr. *F. Bampffield* was apprehended in *Dorsetshire*, and sent to *Dorchester* jail. (See p. 470.) Mr. *T. Bampffield* and Mr. *Philips*, now his chaplain, were also sent to *Ilchester*. Mr. *B.* returned in a month's time; but Mr. *P.* after 11 months confinement, was brought from prison in the depth of winter, and a snowy time, to the assizes at *Wells*, where he met with hard usage, being put into a chamber, like *Noah's ark*, full of all sorts of creatures, and laid in a bed with the Bridewell-keeper, where the sheets were wet, and clung to his flesh. The justice who committed him gave him hard language; but the judge discharged him, he having satisfied the law. Whilst he was in prison, there was another disturbance at Mr. *T. Bampffield's* by one of *Bath*; who, in searching for his inkhorn to take down names, having a pistol in his pocket ready cockt, shot himself in the thigh, which endangered his life, and made him miserable all his days. Mr. *Philips* having his liberty, went over to *Holland* with a son of Col. *Strodes*, a member of parliament, and made a visit to his old acquaintance Mr. *Hickman* at *Leyden*; when he saw the most noted places in *Holland*, and conversed with many learned men there, particularly the famous Dr. *Gisbert Voet*, the only surviving member of the synod of *Dort*. Among other things, he particularly asked his sentiments about the lawfulness and adviseableness of the ejected ministers persisting in their work, when silenced by the magistrates, against which many so much exclaimed. His answer was, "*Puerilis est Controversia.*" There are many pious people dissatisfied; and you ought to take care of them." Upon his return to *England* he went back again to *Dunkerton*, where he continued to preach with good success, tho' he met with great difficulties, especially from Mr. *Bampffield* and his brother, who espoused the seventh-day-sabbath, and carried it strangely to him, because of his different sentiments. He continued however his respect to them,



them, and committed his cause to God, who in time made them more charitable to others, tho' immoveable in their own opinion. He had afterwards various trials and temptations, many removals from place to place, and divers bodily infirmities; fines were often imposed and levied upon him, and he had much trouble from the bishop's court, which drove him from his home to *Bristol*, *London*, and other places, for several years, till K. *Charles's* indulgence. He then returned to *Sherborn*, (to which the good people about *Bath* were very reluctant,) and for a year was very serviceable there. But the liberty expiring, he met with great disturbance, and was forced away. After several removes he went to his own estate at *Beckington*, where he lived many years, preaching far and near to divers congregations, and particularly that at *Froom*, bringing forth fruit in old age. He died *March 27, 1707*, having been 50 years in the ministry. His fun. serm. was preached and printed by his son-in-law Mr. *England*, on *Acts xx. 24.*

WORKS. A Fun. Sermon for Mr. *Ivyleaf*.—Another for Mrs. *Anne*, [wife of] Mr. *Philip Gibbs*, entitled, God's Excellency and his People's Preciousness, &c.

SIMONDSBOROUGH, [R. 36l. 3s. 4d.] Mr. *John Hardy*, M. A. Elder brother of Mr. *Samuel Hardy* of *Pool*. Born at *Frampton*. He was one of the ministers who preached at *Westminster-abbey* on the thanksgiving for the Restoration. How he left *Simondsbury* doth not appear. He afterwards preached at *Southwick* in *Hampshire*, and there lived much beloved and died exceedingly lamented, about 1668, aged but about 35. He was a celebrated preacher; of good life and conversation; eminent for his charity and readiness to do good to all, to the utmost of his ability, nay beyond his ability, according to the common estimate. He gave away many bibles, catechisms, and other good books; bound poor children out apprentices; and helped distressed families. He had this motto continually before him in his study, written in *Greck*; *Wo unto me if I preach not the gospel.*

STAFFORD, [R.] Mr. *Benjamin Way*, M. A. Of *Corp. Christi* or *Oriel Col. Oxf.* He lived some time at *Dorchester*, and afterwards at *Bristol*, where he succeeded Mr. *John Thompson*, and died *Nov. 9, 1680.*

TARRANT HINTON, [R. 140 l.]. Mr. *Timothy Sacheverel*. Of *Trin. Col. Oxf.* Brother to Mr. *John Sacheverel* of *Wincanton*, and great uncle to the famous Dr. *H. Sacheverel*. His patron, Mr. *Moor* of *Spargrove* in *Somersetshire*, had such an extraordinary respect for him, that finding he could not conform, he freely told him, that if he thought it lawful to hold this parsonage and act by proxy, in order to receive the profits, he should readily have it; which however he refused. He then told him, none should be presented to the living but one that he recommended: he accordingly recommended Mr. *Tyndal*, (a worthy man, brother-in-law to Bp. *Fowler*,) who enjoyed it to his dying-day. Between the Restoration and *Bartholomew-day*, Mr. *Sacheverel* was put down first in a list that contained the names of several who were to be sent to prison; but Sir *Gerard Naper* being in the chair at the sessions, and having a respect for him, refused to set his hand to the commitment; and so they all escaped for that time. Soon after *Bartholomew-day*, he was cited to the spiritual court at *Blandford*, whither many people came, in hope of something like a public disputation; at least, expecting to hear him very severely reprimanded: but the chancellor told him, that he did not send for him to dispute with him, knowing him to be a person of great worth, temper, and learning; but only desired him to weigh all matters calmly and without prejudice, and then left him to do as God should direct him. Whereupon, as soon as he had in form admonished him, he was dismissed. Not long after, several troopers of the militia rushed suddenly into his house one morning whilst he was at prayer with his family. One of them came and held his pistol at his back, commanding him in the king's name immediately to stand up; but he still continued praying. However he soon concluded, and with great presence of mind asked the trooper, how he durst thus pretend in the king's name to interrupt him, while he and his family were presenting their petitions to the King of kings. He continued at *Tarrant Hinton* after his ejection, till the 5 mile-act came out, preaching to a select number. He afterwards removed to *Winterburn*, where he opened his house to all comers, and preached to them after the public worship was over. This he continued till the indulgence in 1672. He was then going to fit up an out-house for a place of worship; but there happened at that time a fire in his house, which consumed all his books, papers, manuscripts, and sermon-notes, and almost every thing belonging to him. There were many things

things that gave ground of suspicion that this fire was kindled by some ill-designing persons, to prevent the opening of a public meeting-house in the town. This occasioned his removal with his family to *Enford* in *Wiltshire*, and from thence to the *Devizes*, where his wife kept a boarding-school for young ladies, by which they lived very comfortably; and here he preached *gratis* as long as he lived. It was often a request to God in his prayer, "that those might be suffered to preach who looked upon their work to be sufficient wages." Mr. *Johnson*, the public minister there, at his first coming, preached against him; tho' he was generally his hearer, and preached only out of church-hours. One of his texts was 1 *Kings* xviii. 21. 'If the Lord be God, follow him, &c.' One of Mr. *Sacheverel's* hearers pressed him to answer Mr. *Johnson* publicly; but he replied, he knew better things: which being reported, so softened Mr. *Johnson's* temper in a little time, that he conceived a great respect for him, and carried it very civilly to him ever after. His principles were very moderate. The renouncing the covenant, was a main thing he stuck at in conformity. He had great comfort in his last sickness; rejoicing to think he was going to *the marriage-supper of the Lamb*. He died in 1680.

WAREHAM, [S.] Mr. *Chaplyn*. Of *Trin. Col. Camb.* He was piously disposed from his youth. When he went to the grammar-school, which was above a mile from his father's house, while his school-fellows turned aside to play by the way, they have found him under an hedge at prayer. At the university, he improved in knowledge and piety. While he was at *Wareham*, he was well beloved, and did much good. He used to preach in the afternoon at a chapel of ease at a place called *Earn*. He was strict in observing the Sabbath himself, and zealous to prevent the profanation of it in others. Once, as he was returning from *Earn* on the *Lord's-day* evening, he saw a parcel of boys at play in the *Castle-Close*. It seems they commonly did this, but thro' fear of him, used to set a watch to observe him coming on the causeway, and then to disperse. At this time, their watch being negligent, they were surprized and caught; and tho' they scampered away as fast as they could, he knew several of them distinctly. He acquainted the mayor and other magistrates with the matter. The next day an hall was called, and the parents of those boys whom he knew, were sent for and reprimanded, and charged

to take more care of their children for the time to come. It was observed, that this had some good effects, and some of these boys mentioned the matter with thankfulness after they were grown up; and other parents were hereby cautioned. When Mr. *Chaplyn* was ejected and silenced, he had 8 children; but the providence of God wonderfully supported him. His wife turned to malting, and having relations in *London* who were men of business, they kept her accounts, and assisted her. The family had also no small benefit from an 100 *l.* which Mr. *Chaplyn* a little before his death put into the *East-India* Company, at the first setting of it up. They had 40, 50, 60, 70 *l.* per annum profit by their dividend; and at last their stock was sold for 550 *l.* to raise portions for the children.

Mrs. *Chaplyn*, when she died, was buried in the chancel; but having been excommunicated, her body was dug up again, after 7 weeks, by the order of the Bp.'s court, and their church was for some time suspended. She was then laid in the church-yard; but when the court understood it, they were displeased, and ordered that she should be dug up again, and removed; tho' her children after her death had paid 3 *l.* for taking off the excommunication. Upon which the mayor of the town and some others waiting upon them, told them that there were three burying-places in the church-yard, belonging to three parishes united; and that she was buried in the path between two of them. The court thereupon answered, that if two credible witnesses would swear to that, she should lie still. This was accordingly done; and so peace was made between them. Some of the church of *England* people have since desired to be buried in the same place.

WEEK, [R.] Mr. *Damner*. Some time after his ejection he was steward to *Denzil* Lord *Hollis*, preaching only occasionally. He afterwards lived at *Dorchester*, and was useful in many places thereabouts. He brought up a son to the ministry, a worthy person, who preached some time at *Ringwood*, and died at some place near *Bath*.

WEYMOUTH. Mr. *George Thorn*. One of great ministerial abilities. He was persecuted violently, and forced to leave the land. Upon his return, he was prosecuted so maliciously, especially by *A. L.* that he was forced to sell his estate, and hide from place to place. There is a sermon of his in the farewell sermons of the city ministers.

WHITCHURCH,



WHITCHURCH, [V. 30 l.] Mr. *Salaway*. He was afterwards minister of *Rilmington* in *Devonshire*.

*Ibid.* Mr. *John Wesley*, M. A. Of *New-Inn-Hall*, *Oxf.* Son of Mr. *Bartholomew Wesley* of *Charmouth*, father of Mr. *Samuel Wesley*, rector of *Epworth*, in the diocese of *Lincoln*, [and grand-father to the present famous Mr. *John Wesley*.] It pleased God to incline him to ‘remember his Creator in the days of his youth.’ He had a very humbling sense of sin, and a serious concern for his salvation, even while he was a school-boy. He began to keep a diary soon after God had begun to work upon him, and not only recorded the remarkable events of providence which affected his outward man, but more especially the methods of the spirit of grace in his dealings with his soul, the frame of his heart in his attendance on the ordinances of the gospel, and how he found himself affected under the various methods of divine providence, whether merciful or afflictive. This course he continued, with very little interruption, to the end of his life.

During his stay at *Oxford*, he was taken notice of for his seriousness and diligence. He applied himself particularly to the study of the oriental languages, in which he made great progress. Dr. *Owen*, who was at that time vice-chancellor, had a great kindness for him. He began to preach occasionally at 22, and in *May* 1658, was sent to preach at *Whitchurch*. The income of this vicarage was not above 30 l. per ann. but he was promised an augmentation of 100 l. year, tho’ the many turns in public affairs which followed soon after, prevented his receiving any part of it. Having married a niece of Dr. *Thomas Fuller*, he was necessitated to set up a school, that he might be able to maintain his growing family. Soon after the Restoration, some of his neighbours gave him a great deal of trouble because he would not read the Book of Common-Prayer. Upon Dr. *Gilbert Ironside*’s being made Bp. of *Bristol*, he was informed, by some persons of distinction, that Mr. *Wesley* would not gratify those who desired him to use the liturgy; apprehending that his title to *Whitchurch* was not valid; and that for this and some other parts of his conduct, he might be prosecuted in a court of justice. Mr. *Wesley*, being assured by several that the bishop was desirous to speak with him, took an opportunity to wait upon his lordship, and had the following conference with him, as it is recorded in his own diary.

*Bishop.*

*Bishop.* What is your name?—*Westley.* John Westley.—*B.* There are many great matters charged upon you.—*W.* May it please your lordship, Mr. *Herlock* was at my house on *Tuesday* last, and acquainted me that it was your lordship's desire I should come to you : and on that account I am here to wait on you.—*B.* By whom were you ordained ? or are you ordained ?—*W.* I am sent to preach the gospel.—*B.* By whom were you sent ?—*W.* By a church of Jesus Christ.—*B.* What church is that ?—*W.* The church of Christ at *Melcomb*.—*B.* That factious and heretical church !—*W.* May it please you, sir, I know no faction or heresy that the church is guilty of.—*B.* No ! Did not you preach such things as tend to faction and heresy ?—*W.* I am not conscious to myself of any such preaching.—*B.* I am informed by sufficient men, gentlemen of honour of this county, *viz.* Sir *Gerrard Napper*, Mr. *Freak*, and Mr. *Tregannel*, of your doings. What say you ?—*W.* Those honoured gentlemen I have been with, who being by others misinformed, proceeded with some heat against me.—*B.* There are the oaths of several honest men, who have observed you, and shall we take your word for it, that all is but misinformation ?—*W.* There was no oath given or taken. Besides, if it be enough to accuse, who shall be innocent ? I can appeal to the determination of the great day of judgment, that the large catalogue of matters laid to me, are either things invented, or mistaken.—*B.* Did not you ride with your sword in the time of the committee of safety, and engage with them ?—*W.* Whatever imprudences in matters civil you may be informed I am guilty of, I shall crave leave to acquaint your lordship, that his majesty having pardoned them fully, and I having suffered on account of them since the pardon, I shall put in no other plea, and wave any other answer.—*B.* In what manner did the church you speak of send you to preach ? At this rate every body might preach !—*W.* Not every one. Every body has not preaching gifts and preaching graces. Besides, that is not all I have to offer your lordship to justify my preaching.—*B.* If you preach, it must be according to order, the order of the church of *England*, upon an ordination.—*W.* What does your lordship mean by ordination ?—*B.* Do not you know what I mean ?—*W.* If you mean that sending spoken of, *Rom. x* ; I had it.—*B.* I mean that : What mission had you ?—*W.* I had a mission from God and man.—*B.* You must have it according to law, and the order of the church of *England*.—*W.* I am not satisfied in my spirit therein.

therein.—*B.* Not satisfied in your spirit! You have more new-coined phrases than ever were heard of! You mean your conscience, do you not?—*W.* Spirit is no new phrase. We read of being sanctified in body, soul and spirit.—*B.* By spirit there we are to understand the upper region of the soul.—*W.* Some think we are there to take it for the conscience: but if your lordship like it not so, then I say, I am not satisfied in conscience, as touching the ordination you speak of.—*B.* Conscience argues science, science supposes judgment, and judgment reason. What reason have you that you will not be thus ordained?—*W.* I came not this day to dispute with your lordship; my own inability would forbid me so to do.—*B.* No, no; but give me your reason.—*W.* I am not called to office; and therefore cannot be ordained.—*B.* Why have you then preached all this while?—*W.* I was called to the work of the ministry, tho' not to the office. There is as we believe, *Vocatio ad opus, & ad munus*.—*B.* Why may not you have the office of the ministry? You have so many new distinctions! O how are you deluded!—*W.* May it please your lordship, because they are not a people that are fit subjects for me to exercise office-work among them.—*B.* You mean a gathered church: but we must have no gathered churches in *England*; and you will see it so. For there must be unity without divisions among us; and there can be no unity without uniformity. Well then, we must send you to your church that they may dispose of you, if you were ordained by them.—*W.* I have been informed by my cousin *Pitfield* and others concerning your lordship, that you have a disposition inclined against morosity. However you may be prepossessed by some bitter enemies to my person, yet there are others who can and will give you another character of me. Mr. *Gliffon* hath done it. And Sir *Francis Fulford* desired me to present his service to you, and being my hearer, is ready to acquaint you concerning me.—*B.* I asked Sir *Francis Fulford* whether the presentation to *Whitchurch* was his. Whose is it? He told me it was not his.—*W.* There was none presented to it these sixty years. Mr. *Walton* lived there. At his departure, the people desired me to preach to them; and when there was a way of settlement appointed, I was by the trustees appointed, and by the *Triers* approved.—*B.* They would approve any, that would come to them, and close with them. I know they approved those who could not read twelve lines of *English*.—*W.* All that they did I know not: but I was examined touching gifts  
and



and graces.—*B.* I question not your gifts, Mr. *Wesley*. I will do you any good I can : but you will not long be suffered to preach, unless you will do it according to order.—*W.* I shall submit to any trial you shall please to make. I shall present your lordship with a confession of my faith, or take what other way you please to insist on.—*B.* No, we are not come to that yet.—*W.* I shall desire those severals may be laid together, which I look on as justifying my preaching. 1. I was devoted to the service from my infancy. 2. I was educated in order thereto at school and in the university.—*B.* What university were you of?—*W.* *Oxon.*—*B.* What house?—*W.* *New-Inn-Hall.*—*B.* What age are you?—*W.* Twenty-five.—*B.* No sure, you are not.—*W.* 3. As a son of the prophets, after I had taken my degrees, I preached in the country, being approved of, by judicious able christians, ministers and others. 4. It pleased God to seal my labour with success, in the apparent conversion of several souls.—*B.* Yea, that is it may be to your way.—*W.* Yea, to the power of godliness from ignorance and profaneness. If it please your lordship to lay down any evidences of godliness agreeing with the scripture, and they be not found in those persons intended, I am content to be discharged from my ministry. I will stand or fall on the issue thereof.—*B.* You talk of the power of godliness; such as you fancy.—*W.* Yea, to the reality of religion. Let us appeal to any common-place book for evidences of graces, and they are found in and upon them.—*B.* How many are there of them?—*W.* I number not the people.—*B.* Where are they?—*W.* Wherever I have been called to preach. At *Radpole*, *Melcomb*, *Turnwood*, *Whitchurch*, and at sea. I shall add another ingredient of my mission. 5. When the church saw the presence of God going along with me, they did, by fasting and prayer, in a day set apart for that end, seek an abundant blessing on my endeavours.—*B.* A particular church?—*W.* Yes, my lord, I am not ashamed to own myself a member of one.—*B.* Why you may mistake the apostle's intent. They went about to convert heathens, and so did what they did. You have no warrant for your particular churches.—*W.* We have a plain, full, and sufficient rule for gospel worship in the New Testament, recorded in the Acts of the Apostles and the Epistles.—*B.* We have not.—*W.* The practice of the apostles is a standing rule in those cases which were not extraordinary.—*B.* Not their practice, but their precepts.—*W.* Both precepts and practice. Our duty is not delivered to us in scrip-



ture only by precepts, but by precedents, by promises, by threatenings mixed; not common-place-wise. We are to follow them as they followed Christ.—*B.* But the apostle said, ‘ This speak I, not the Lord :’ that is by revelation.—*W.* Some interpret that place, ‘ This speak I now by revelation ‘ from the Lord ;’ not the Lord in that text before instanced, when he gave answer to the case concerning divorces. May it please your lordship, we believe that *Cultus non institutus est indebitus*.—*B.* It is false.—*W.* The second commandment speaks the same ; ‘ Thou shalt not make unto thyself any ‘ graven image.’—*B.* That is, forms of your own invention.—*W.* Bishop *Andrews* taking notice of *non facies tibi*, satisfied me that we may not worship God but as commanded.—*B.* You take discipline, church-government, and circumstances for worship.—*W.* You account ceremonies parts of worship.—*B.* But what say you, did you not wear a sword in the time of the committee of safety, with *Demy*, and the rest of them?—*W.* My lord, I have given you my answer therein : and I farther say, that I have conscientiously taken the oath of allegiance, and faithfully kept it hitherto. I appeal to all that are round about me.—*B.* But nobody will trust you ; you stood it out to the last gasp.—*W.* I know not what you mean by the last gasp. When I saw the pleasure of providence to turn the order of things, I did submit quietly thereunto.—*B.* That was at last.—*W.* Yet many such men are trusted, and now about the king.—*B.* They are such as tho’ on the parliament’s side during the war, yet did disown those later proceedings : but you abode even till *Haslerig’s* coming to *Portsmouth*.—*W.* His majesty has pardoned whatever you may be informed of concerning me of that nature. I am not here on that account.—*B.* I expected you not.—*W.* Your lordship sent your desire by two or three messengers. Had I been refractory, I need not have come : but I would give no just cause of offence. I think the old Nonconformists were none of his majesty’s enemies.—*B.* They were traitors. They began the war. *Knox* and *Buchanan* in *Scotland*, and those like them in *England*.—*W.* I have read the protestation of owning the king’s supremacy.—*B.* They did it in hypocrisy.—*W.* You use to tax the poor Independents for judging folks hearts : Who doth it now?—*B.* I do not. For they protested one thing, and acted another. Do not I know them better than you?—*W.* I know them by their works as they have therein delivered us their hearts.—*B.* Well then, you will justify your

preaching; will you; without ordination, according to the law?—*W.* All these things laid together are satisfactory to me for my procedure therein.—*B.* They are not enough.—*W.* There has been more written in proof of preaching of gifted persons, with such approbation, than has been answered by any one yet.—*B.* Have you any thing more to say to me, Mr. *Westley*.—*W.* Nothing: your lordship sent for me.—*B.* I am glad I heard this from your own mouth. You will stand to your principles you say?—*W.* I intend it thro' the grace of God; and to be faithful to the king's majesty, however you deal with me.—*B.* I will not meddle with you.—*W.* Farewel to you, sir.—*B.* Farewel, good Mr. *Westley*.

It is to be hoped the bishop was as good as his word, and did not meddle with Mr. *Westley*, to give him any disturbance. But there were some persons of figure in his neighbourhood, who were too much his enemies to permit him to continue quietly at *Whitchurch* till the act of uniformity ejected him. For in the beginning of 1662, he was seized on the *Lord's-day* as he was coming out of the church, and carried to *Blandford*, and committed to prison. But after he had been some time confined; Sir *Gerard Napper*, who was the most furious of all his enemies; and the most forward in committing him; was so far softened by a sad disaster (having broken his collar-bone) that he sent to some persons to bail Mr. *Westley*, and told them if they would not, he would do it himself. Thus was he set at liberty, but bound over to appear at the assizes; where he came off much better than he expected. The good man has recorded in his diary the mercy of God to him in raising up several friends to own him, inclining a solicitor to plead for him, and restraining the wrath of man, so that even the judge, tho' a very cholerick man, spoke not an angry word. The sum of the proceedings, as it stands in his diary, is as follows:

*Clerk.* Call Mr. *Westley* of *Whitchurch*.—*Westley.* Here.—*Cl.* You were indicted for not reading the Common-Prayer: Will you traverse it?—*Solicitor.* May it please your lordship, we desire this business may be deferred till next assizes.—*Judge.* Why till then?—*Sol.* Our witnesses are not ready at present.—*J.* Why not ready now? Why have you not prepared for a trial?—*Sol.* We thought our prosecutors would not appear.—*J.* Why so, young man? Why should you think so? Why did you not provide them?—*Westley.* May it please your lordship, I understand not the question.—*J.* Why will

you not read the book of Common-Prayer?—*W.* The book was never tendered me.—*J.* Must the book be tendered you?—*W.* So I conceive by the act.—*J.* Are you ordained?—*W.* I am ordained to preach the gospel.—*J.* By whom?—*W.* I have order to preach.—*J.* From whom?—*W.* I have given an account thereof already to the bishop.—*J.* What bishop?—*W.* Of *Bristol*.—*J.* I say, by whom were you ordained? How long was it since?—*W.* Four or five years since.—*J.* By whom then?—*W.* By those who were then empowered?—*J.* I thought so. Have you a presentation to your place?—*W.* I have.—*J.* From whom?—*W.* May it please your lordship, it is a legal presentation.—*J.* By whom was it?—*W.* By the trustees.—*J.* Have you brought it?—*W.* I have not.—*J.* Why not?—*W.* Because I did not think I should be asked any such questions here.—*J.* I would wish you to read the Common-Prayer at your peril. You will not say, “From all sedition and privy conspiracy; from all false doctrine, heresy and schism; good Lord deliver us.”—*Clerk.* Call Mr. *Meech*. (He was called and appeared.) *Clerk.* Does Mr. *Westley* read the Common-Prayer yet?—*M.* May it please your lordship, he never did, nor he never will.—*J.* Friend, how do you know that? He may bethink himself.—*M.* He never did, he never will.—*Sol.* We will when we see the new book, either read it, or leave our place at *Bartholomew-tide*.—*J.* Are you not bound to read the old book till then? Let us see the act: and reading it to himself, another cause was called.

Mr. *Westley* came joyfully home, tho’ bound over to the next assizes, and preached constantly every *Lord’s-day* till *Aug.* 17, when he delivered his farewell sermon to a weeping auditory, from *Acts* xx. 32. *Oct.* 26, the place was by an apparitor declared vacant, and order given to sequester the profits: but his people had given him what was his due. *Feb.* 22 following, he removed with his family to *Melcomb*; whereupon the corporation made an order against his settlement there, imposing a fine of 20*l.* upon his landlady, and 5*s.* per week on him, to be levied by distress. He waited on the mayor and some others, and pleaded his having lived in the town some time formerly, and his giving notice of his design to come hither again, and offered to give security, which was all that their order required; but all was of no avail. For *March* 11, another order was drawn up for putting the former in execution. These violent proceedings forced him out of



the town, and he went to *Bridgewater*, *Ilminster* and *Taunton*, in all which places he met with great kindness and friendship from all the three denominations of Dissenters, and was almost every day employed in preaching in the several places to which he went; and got many good acquaintance and friends, who were afterwards very kind to him and his numerous family. At length a gentleman who had a very good house at *Preston*, two or three miles from *Melcomb*, gave him free liberty to live in it without paying any rent. Thither he removed his family in the beginning of *May*, and there he continued as long as he lived. He records his coming to *Preston* with great wonder and thankfulness.

Soon after his being fixed in this house, he was under great debates in his own mind about a removal beyond sea, either to *Surinam* or *Maryland*: but, after much consideration and advice, he determined to abide in the land of his nativity, and there take his lot. About the same time also, he not a little hesitated, and was much troubled in his mind, about hearing in the established church: but at length, by several arguments in Mr. *Nye's* papers, he was determined to do it. He was not a little troubled about the management of his own preaching, whether it should be carried on openly or privately. Some of the neighbouring ministers, particularly Mr. *Bampfild*, Mr. *Ince*, Mr. *Hallet* of *Shafton*, and Mr. *John Sacheverel*, were for preaching publicly with open doors. But he thought it was his duty to beware of men, and that he was bound prudently to preserve himself at liberty, and in a capacity of service, as long as he could. Accordingly, by preaching only in private, he kept himself longer out of the hands of his enemies than the ministers above-mentioned; all of whom were indicted at the next assizes, for a riotous and unlawful assembly held at *Shafton*. They were found guilty by a jury of gentlemen, and fined 40 marks each, and to find security for their good behaviour. In the mean time Mr. *Westley* preached very frequently, not only to a few good people at *Preston*, but as he had opportunity, at *Weymouth*, and other places round about. And after some time, he was called by a number of serious christians at *Pool* to be their pastor; and in that relation he continued to the day of his death, administering all ordinances to them as opportunity offered. But by the *Oxford-act* he was obliged to withdraw from *Preston* for a while, and leave his family and people. But he preached



wherever he was, if he could but have an auditory. Upon his coming to the place of his retirement in *March* 1666, he puts this question to himself, ‘What dost thou here,’ at such a distance from church, wife, children, &c.? And in his answer, sets down the oath, and then adds the reasons why he could not take it, as several ministers had done; and particularly, that to do it in his own private sense, would be but juggling with God, with the king, and with conscience; especially as some magistrates declared they had no right to admit of such a private sense. But after all this, and a good deal more against taking the oath, he thankfully mentions the goodness of God in so over-ruling the law-makers, that they did not send the ministers farther from their friends and flocks, and that they had so much time to prepare for their removal, and a liberty to pass on the road to any place. After he had lain hid for some time, he ventured home again, and returned to his labour among his people, and among others occasionally. But notwithstanding all his prudence in managing his meetings, he was often disturbed, several times apprehended, and four times imprisoned; once at *Pool* for half a year, and once at *Dorchester* for three months: but the other confinements were shorter. He was in many straits and difficulties, but wonderfully supported and comforted, and many times very seasonably and surprizingly relieved and delivered. The removal of many eminent christians into another world who were his intimate acquaintance and kind friends, the great decay of serious religion among many that made a profession, and the increasing rage of the enemies of real godliness, manifestly seized and sunk his spirits. And having ‘filled up his part of what is behind of the afflictions of Christ in his flesh, for his body’s sake which is the church,’ and finished the work given him to do,’ he was taken out of this vale of tears, to that world ‘where the wicked cease from troubling, and the weary are at rest,’ when he had not been much longer an inhabitant here below than his blessed Master, whom he served with his whole heart, according to the best light he had. The vicar of *Preston* would not suffer him to be buried in the church.

WINBOURN. Mr. *Baldwin Deacon*. After his ejection he lived and preached at *Bromfield* in *Somersetshire*. He was a worthy person. He lost his sight several years before his death.

WOOTON

WOOTON FITZ-PAIN. Mr. *Kerridge*, sen. He was the father of Mr. *Kerridge* of *Lyme*. He died soon after *Bartholomew-day* 1662.

*Ibid.* Mr. *Hussey*.

*The following afterwards conformed.*

Mr. *Joseph Crabb*, M. A. of *Bemminster*, who was a man of good parts and learning, of a ready invention, and very facetious in conversation. After continuing some time a Nonconformist, he accepted of *Axminster* in *Devon*, and continued minister there to the day of his death, when he was about 80 years of age. Tho' he was in the established church, yet in his principles, and way of preaching and praying, he so resembled the nonconforming ministers, that he was still looked upon as one of them. He visited some of his ejected brethren when persecuted and imprisoned, sheltered and did good offices to others, and shewed on all occasions that his heart was with them. About 1683 or 1684, he was accused to Dr. *Lamplugh* Bp. of *Exeter*, for neglecting to read prayers on *Wednesdays* and *Fridays*, and not coming up to the height of conformity: but the Bp. after he had heard his defence, dismissed him with favour, to the disappointment of his accusers. He joined with Mr. *Wm. Ball*, &c. in publishing a volume of Abp. *Usher's* sermons, and prefixed an elegant *Latin* epistle to them.

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# MINISTERS Ejected or Silenced

I N

D U R H A M.

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**A**UKLAND (Bishop's) [L.] Mr. *Richard Frankland*, M. A. Of *Christ's Col. Camb.* Born in 1630, at *Rathmil*, in the parish of *Gigleswick* in *Craven*, and educated in the famous school there. He made good proficiency at the university, (to which he went in 1647 when Dr. *S. Bolton* was master) both in divine and human learning. While he was there it pleased God to make him deeply in love with serious religion, by blessing to him the useful ministry of Mr. *Samuel Hammond*. On his removal from thence, he was invited to *Hexham* in *Northumberland*, where his stay was short. He afterwards preached for a little time at *Houghton Spring*, and then at *Lanchester*. On Sep. 14, 1653, he was set apart to the office of the ministry by several ministers, which ordination he accounted to all intents and purposes valid, and durst not do any thing like a renouncing it, tho' much solicited by Bp. *Cozens* after the Restoration, with a promise of considerable preferment. Meeting with some discouragements here, he removed into alderman *Brook's* family, at *Ellenthorp*, where he continued his ministry. From thence he went to *Sedgfield*, as assistant to Mr. *Luptbern*; and at last he settled in the living of *Aukland St. Andrews*, which was given him by Sir *Arthur Haslerig*, and was of good value. When the protector *Oliver* erected a college for academical learning at *Durham*, Mr. *F.* was pitched upon to be a tutor there. But that college being demolished at the Restoration, and the act of uniformity taking place, he not only lost his designed post, but his living too, upon his refusal to conform. While he was in it, he laid himself out to his utmost in his Master's work. He always expounded the scripture on the Lord's-day morning before sermon; and besides preaching in the afternoon, catechized the youth, and explained



plained to them the principles of religion in a familiar way. His conversation was exemplary and inoffensive; and his labours successful to many souls. After the king's return he was among the first that met with disturbance. Some time before the *Bartholomew*-act one Mr. *Bowster*, an attorney, who had formerly appeared to be his friend, was so forward as to ask him publicly before the congregation, whether or no he would conform? He told him that he hoped it was soon enough to answer that question, when the king and parliament had determined what conformity they would require. Mr. *B.* told him again, that if he did not answer then, he should be turned out of his place. Mr. *Frankland* said, he hoped the king's proclamation for quiet possessions would secure him from such violence. Mr. *B.* replied, "Look you to that." Soon after which this Mr. *B.* and one Parson *Marthwait*, (a man of no character) got the keys of the church, and kept Mr. *F.* out. He complained to some of the neighbouring justices, who owned it was hard, but were afraid to stand by him. He indicted *Marthwait* and his adherents for a force and riot, at the quarter-sessions, and the indictment was found, but the defendants by a *certiorari* removed the matter to the next assizes, and there his cause was the last that was heard; the clerk had mistaken *præsentatum est* for *præsentatum fuit*, in the indictment; his council were cow'd, and he could not have justice done him. After this Bp. *Cozens* solicited him to conform, promising him not only his living, but greater preferment. Mr. *F.* told him, that his unwillingness to renounce his ordination by presbyters made him incapable of enjoying the benefit of his favour. This engaged him in a debate with the Bp. which was managed with great calmness. His lordship asked him, whether he would be content to receive a new ordination so privately that the people might not know of it, and have it conditionally with such words as these, "If thou hast not been ordained, I ordain thee," &c. He thanked him, but told him he durst not yield to the proposal; at the same time assuring his lordship, that it was not obstinacy but conscience which hindered his compliance. A little after, the Bp. one day preached on 1 Cor. xiv. ult. 'Let all things be done decently and in order.' Mr. *F.* within a few weeks being invited by a neighbouring minister to preach in his pulpit, insisted on v. 26 of the same chapter, "Let all things be done to edification." The Bp. was offended, thinking it done in a way of contempt, and threatened to call him to account.

count for it ; but was prevented by a sober neighbouring gentleman, a justice of peace, who was that day Mr. F.'s auditor ; and told the Bp. that he did indeed in that sermon speak against pluralities, non-residence, &c. but that he spake nothing but what became a sound and orthodox divine, and what was agreeable to the doctrine of the church of *England*. After his being silenced, he lived at *Rathmil* in *Yorkshire*, which was his own estate ; where he was persuaded to set up a private academy. Sir *Thomas Liddal* sent his son *George* to be educated under him, and many others followed his example ; so that in the space of a few years he had to the number of 300† under his tuition : and many of them were worthy and useful ministers of the gospel. From *Rathmil* he removed in 1674 to *Natland*, near *Kendal* in *Westmoreland*, upon a call from a christian society there ; where, besides his care in the education of those who were committed to him, he preached frequently in his own house at *Kendall*, and at several other neighbouring places. From thence, by reason of the 5-mile-act, he removed successively to *Dawsonfold* in the same county, to *Hartburrow* in *Lancashire*, to *Calton* in *Craven* in *Yorkshire*, to *Attercliff* near *Sheffield*, and from thence to *Rathmil* again. In these parts he had a thriving congregation, whom he kept in peace by his candour and humility, gravity and piety, notwithstanding their different principles ; and he was generally beloved, and exceeding useful. In the latter part of his life he was afflicted with the stone and strangury, and various other infirmities, which he bore with an exemplary patience. He died Oct. 1, 1698, aged 68. His fun. serm. was preached by Mr. *Chorlton* of *Manchester*, from *Matt. xxviii. ult.*

He was an eminent divine, and an acute metaphysician ; a solid interpreter of scripture ; very sagacious in discovering errors, and able in defending truth. He was one of great humility and affability. No very taking, but a substantial preacher. Few conversed with him, but they respected and valued him. He was a man of great moderation, very liberal to the poor, studious to promote the gospel in all places, and good in all relations. He met with much opposition in the latter part of his life. He was cited into the Bp.'s court, and excommunicated for non-appearance ; but lord *Wharton*, Sir *Thomas Rookby*, and others interceding with K. *William*, he

† [A list of the names of his pupils may be seen in Dr. *Latham's* fun. serm. for Mr. *Maddock* of *Uttoxeter*, who was one of them.]

ordered his absolution, which was accordingly read in *Giggleswick* church. Abp. *Sharp* afterwards sent for him to meet him at *Skipton*, and at first was something warm; telling him how many complaints were made against him, and intimating that the course he took tended to perpetuate a schism in the church, and that therefore it was not sufferable. Mr. *F.* freely told his Grace, that they of the established church were certainly fallible in their judgments, as well as the Dissenters; and therefore he desired they might fairly argue the case about schism, before he determined any thing about it. The Abp. not seeming to think there was any occasion for a debate on that subject, Mr. *F.* took the freedom to tell him, that he apprehended there was much more proper work for his Grace to do, than to fall upon the Dissenters. And when the Abp. asked him what that was, he told him it was to endeavour a reconciliation between sober Protestants, for strengthening the Protestant interest, at a time when it was so much in danger: and added, that if he thought there was need of using severity, it would be the best way to begin with those of his own clergy that were disorderly. The Bp. freely acknowledged there was need of both, and promised to use his utmost endeavours in both the particulars mentioned; and said he hoped they would find him an honest man. Mr. *F.* replied, that candor and moderation went to make up honesty. The Bp. readily granting this, Mr. *F.* added, that if his Grace should not exercise moderation, he would frustrate the hopes of many worthy persons, considering the good character that was given of him, &c. And when he afterwards went to visit him, as he desired, he treated him with great civility, and shewed him the petition that was drawn up against him, and the number of subscribers. After this a fresh citation was sent from the ecclesiastical court, but a prohibition was sent down to stop the proceedings. Still however his troubles were renewed and continued. And indeed it was observed, that from the Revolution in 1688 to his death in 1698, there was scarce a year in which he had not some disturbance. Many and various were his troubles, but God delivered him out of them all.

BOWDEN. Mr. *Robert Pleasance*. After his ejection he never would preach to more than the act against conventicles allowed. He had a pretty good estate, and left some considerable legacies for the support of the gospel.

COTHAM. Mr. *Kiplin*.

City



CITY of DURHAM. *St. Nicholas*, [C.] Mr. *Jonathan Devereaux*. He died soon after his ejection.

*Helveth*, in the same city. Mr. *Holdsworth*.

ELWICK, [R.] Mr. *John Bowy*. He was a native of *Scotland*, and when he was silenced here he returned thither.

GATESHEAD. *St. Mary's*, [R. 27 l. 13 s. 8 d.] Mr. *Thomas Weld*. His living was in the bishopric, tho' parted from the town of *Newcastle* only by the river. He was turned out by Mr. *Ladler*, who had a dormant presentation to the living from Bp. *Morton*. He had been formerly minister at *Terling* in *Essex*; but not submitting to the ceremonies, the place was too hot for him, and he was forced to quit it, and go over to *New-England*.

WORKS. *The Rise, Reign, and Ruin of Antinomianism, &c. in New-England*.—An Answer to *W. R.*'s Narration of the Opinions and Practices of the Churches lately erected in *New-England* vindicating those Churches.—He, with 3 others, wrote *The Perfect Pharisee under Monkish Holiness*, ag. the Quakers. He also, with Mr. *Samuel Hammond*, &c. was concerned in a tract, intit. *A False Jew, &c. upon the Discovery of a Scot*, who first pretended to be a Jew, and then a Baptist, and was found a Cheat.

HARTLEPOOL, [V.] Mr. *Bowey*.

HEIGHINGTON, [V.] Mr. *Squire*.

JARROW. Mr. *Francis Batty*.

KELLOW, [R. 20 l.] Mr. *Thomas Dixon*. He was in a tumultuous manner turned out of his church by one *Pearson*, whom Dr. *Cozens*, then Bp. of *Durham*, had presented to the place, and afterwards continued a Nonconformist.

LAMSLEY. Mr. *Thomas Wilson*. After K. *Charles's* indulgence in 1672, he and Mr. *Robert Leaver* (formerly of *Bolam* in *Northumberland*) for two years carried on a meeting for divine worship in his house, and they preached by turns to all that came. In the latter part of his life he was afflicted with such violent pains, either of the stone, or some other distemper about the bladder, that he was utterly disabled for service, and was an object of great pity.

MIDDLETON, [R. 200 l.] Mr. *Thomas Kentish*. He was betimes thrown out of his place, and severely harrassed soon after the Restoration; of which a narrative was printed in 1662.

1662. He bred up 3 sons to the ministry, and died in *London* full of years.

NORTON, [V.] Mr. *Brough*.

Great STAINTON, [R. 3001.] Mr. *William Pell*, M. A. Of *Magd. Col. Oxf.* Born at *Sheffield* in *Yorkshire*, and sent to the college in 1650, of which he afterwards was Fellow. He had formerly been at *Easington*, to which the old incumbent returned in 1660. He was ejected from *Stainton* in 1662. He was a tutor at *Durham* when *Oliver* was attempting to set up an university there. After his ejection, being occasionally at *Durham* on a Lord's-day, he preached in an house not far from a tavern, where some justices of the peace were drinking together, who overheard the people as they were singing a psalm. Thereupon one of the company made a motion, that they should go and disturb them. To which another replied, that if any of them thought in their consciences, that singing psalms and hearing a sermon upon such a day was a more improper employment than drinking in a tavern, they might go and make them forbear; but that for his own part he would not be one of them: and so the proposition was quashed. However, some time after, Mr. *P.* was imprisoned at *Durham* for his Nonconformity; but removed himself to *London* by an *habeas corpus*, and was set at liberty by judge *Hales*. He then lived in the northern parts of *Yorkshire*, and practised physic. Afterwards he preached publicly at *Tattershal* in *Lincolnshire*, as Mr. *Young* had done before him; and by being entertained in the earl of *Lincoln's* family as a steward, he was preserved from the violence that others met with, and to which he had otherwise been exposed. Upon K. *James's* liberty he was called to a congregation at *Boston*. After 7 years stay there he removed to *Newcastle* upon *Tyne*, where he was assistant to Dr. *Gilpin*; and there he finished his labours. His friends often urged him to teach academical learning, for which he was wonderfully qualified; but they could not prevail with him, because of the oath he had taken at the university, at his commencing M. A. None that knew him can, without the greatest injustice, deny him the character of a very learned pious man, and a grave solid preacher. He was particularly eminent for skill in the *Oriental* tongues. He had 3 rheams of paper bound up, purely for collections out of eastern authors; but they were unfinished, thro' the many disturbances and avocations which attended

attended his unsettled condition. He would repeat off-hand the various readings and interpretations of scripture given by Jewish writers. Indeed he was fit to have been professor of the *Oriental* languages in any university in Christendom. In preaching and praying he was excelled by few. He died in *Dec.* 1698, aged 63. He preached often in *London*, where he providentially became acquainted with one Mr. *Pell* a merchant, who was very kind to him for his name's sake.

WASHINGTON, [R. 130 l.] Mr. *Williamson*.

WEREMOUTH, (Bishop's) [R. 200 l.] Mr. *Graves*:

WITTON GILBERT. Mr. *Hutton*:

*The following afterwards conformed:*

Mr. *John Weld* of *Riton*, son to Mr. *T. Weld* of *Gateshead*:—  
Mr. *Richard Battersby* of *Haughton*.—Mr. *Luke Coates* of  
*Sadberg*, who afterwards had a living in *Yorkshire*.—Mr. *Josiah*  
*Dockwray* of *Lanchester*, afterwards LL. D.—Mr. *John Kid*  
of *Ridmarshal*.—Mr. *Scot* of *Wickham*.—Mr. *John Berwick* of  
*Stanhope*, afterwards lecturer of *St. Nicholas's* church in  
*Newcastle*.—Mr. *Bickerton* of *Wolfsingham*, the same.—Mr.  
*Parish* of *Darlington*; afterwards in *Yorkshire*.—Mr. *John*  
*Timson* of *Hellen's Aukland*.—Mr. *Thomas Boyer* of *Mugglewick*:  
—And Mr. *Daniel Bushe* of *Eglecliffe*.



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## MINISTERS Ejected or Silenced

I N

E S S E X †.

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**A**BREY-HATCH. Mr. *Kightly*. He afterwards preached at *Billericay*.

ALPHAMSTON, [R.] Mr. *Samuel Brinsley*. Some time Fellow of *St. John's Col. Camb.* After his ejection he lived pretty much in and about *London*. He was a pious and laborious minister of Christ. He died about the year 1695.

ARKESDEN, [V. 43*l.* 8*s.* 9*d.*] Mr. *Richard Pepps*, M. A. Formerly Fellow of *Eman. Col. Cambridge*.

ASHELDON, [V. 48*l.*] Mr. *Fisher*.

Great BADDOW, [V.] Mr. *Christopher Wragge*. It appears from *Newc. Rep. Eccl.* that he came to this living 14th *Sept.* 1642, *per Mort. Clerk*. He was a man of note, of good abilities, and great acceptance.

† In this county there is an unusual number of mere *names* of men and places. The reader may be assured that this is a defect in the original work, nothing being omitted respecting these persons, excepting “that they signed the *Testimony* of the *Essex* ministers, and that they are not mentioned in *Newcourt's Repertorium*,” which accounts perpetually occur in *Calamy*, but were of no importance to be retained. When their *being mentioned* by *Newcourt*, or their signing any paper, appears of any consequence, it is here noticed. Mere names will appear uninteresting to most readers; but it was thought on the whole advisable to retain as complete a list of all the ejected as could be procured, tho’ no account of many of them could be recovered. And it should be remembered, that *every* name, to some particular persons, may be valuable.

Little

LITTLE BADDOW, [V. S. 32*l.* 15*s.* 10*d.*] Mr. *Thomas Gilson*, M. A. Of *Eman. Col. Camb.* Born at *Sudbury*, and trained up in the free-school at *Dedham*. He removed from *Cambridge* to *Oxford*, where he was Fellow of *Corpus Christi Col.* After being silenced at *Baddow*, he went to *London*, and became pastor of a Dissenting congregation in *Radcliff*, where he died, much lamented, about 50 years of age, in 1680. His funeral sermon was preached and printed by Mr. *Slater*. He was a good scholar, and had very valuable ministerial gifts. He was very diligent in his master's work, and zealous to advance his glory. On his death-bed he expressed himself thus : " When others live 60 or 70 years in the world, before they have done the work they were sent hither for, if I can dispatch mine in 50, what reason have I to complain ? " He left a son in the ministry at *Colchester*.

BARKING, [V. 29*l.* 13*s.* 4*d.*] Mr. *Way*.

BARNSTON, [R.] Mr. *John Beadle*, M. A. From *Newc. Rep.* it appears, that he came to this living in 1632. He was long exercised with great weakness, which he bore with much faith and patience.

WORKS. The Journal or Diary of a thankful Christian.

BELCHAM (Water,) [V.] Mr. *Deersley*. Probably Mr. *Thomas Deersley*, who subscribed the testimony of the *Essex* ministers, but afterwards conformed.

BELCHAM (Otton.) Mr. *Thomas*.

BENTLEY Magna, [V. 28*l.* 16*s.*] Mr. *Thomas Beard*. Dr. *Walker* says, he got this living in 1654.

BOREHAM, [V.] Mr. *John Oakes*. Upon his ejection he became pastor of a church at *Little Baddow*, which is separated only by a small brook from this parish. He was afterwards invited to *London*, viz. upon the death of Mr. *Thomas Vincent*, whom he succeeded in his congregation. He was a man of a very chearful spirit, of a sweet even temper, of unaffected piety, of great candour and charity, and of an exemplary life and conversation. He was suddenly taken ill in the pulpit, and silenced by his great master in the midst of his work, in Dec. 1688. He was succeeded by Mr. (afterwards Dr.) *Dan. Williams*.

WORKS. *Paul's Trial and Triumph*; a serm. on the death of Mrs. *E. King*.—A Sermon, in *Morn. Ex. Contin.* on *Prov.* xxx. 8, 9.

BOXTED,

BOXTED, [V. 28 l. 10 s.] Mr. *Lax*.

*Ibid.* Mr. *Carr*. An able useful preacher.

BRAINTREE, [V. 48 l.] Mr. *John Argor*. Of *Camb. Univ.* Born at *Sayer Britton* near *Colchester*. During part of the civil war he was minister of *Lee* in this county; and succeeded in *Braintree* Mr. *Samuel Collins*, who had been minister there 45 years; and died in 1657. After Mr. *Argor's* being laid aside for not conforming, he continued in *Braintree*, and kept the grammar-school there till the 5 mile-act took place, and then he was forced to leave the town. He often used to say, "he left his living upon no other terms than he would, if called to it, have laid down his life." He was exceedingly beloved, and the loss of him was much lamented. He was a very serious and lively christian. He had a sense of religion betimes; and in his advanced years, often had raptures of joy. He lived comfortably by faith when his livelihood was taken from him. Being asked by some friends, how he thought he should live, having a great family of children; his answer was, "as long as his God was house-keeper, he believed he would provide for him and his." He kept a diary of God's dealings with him, and among other things, in stirring up friends to assist him. The following are a few instances in his own words: "Jan. 2, 1663, I received 5 l. 2 s. This was when I was laid aside for not conforming. So graciously did the Lord provide for his unworthy servant.—On Jan. 3, I received 3 l. 19 s. The Lord have the praise. And I received 3 l. 15 s. which was gathered for me by my friends. This great experience of God's gracious providence, I received almost at one and the same time. All glory be to God blessed for ever.—On April 2, 1663, I received 5 l. 12 s. So graciously doth the Lord regard the low condition of his servant. Blessed be his holy name for ever. I received likewise on the 8th day, 4 l. So good is the Lord in stirring up hearts, and opening hands, to the relief of his unworthy servant." Many like observations, and aspirations, are contained in his diary. He never could be prevailed with to print any thing. In the latter part of his time he had a people at *Wivenhoe*, and died at *Coptford* in this county, in December 1679, aged 77. He was buried in *Coptford* church.

*Ibid.* Mr. *Friar*.

BUMSTED (Steeple) [V.] Mr. *Edward Symmes*. A very humble, modest, holy person.



BURBROOK, [R. S.] Mr. *Isaac Grandorge*, M. A. Some time Fellow of *St. John's Col. Cambridge*. After his ejection in 1660, he lived at *Black-Notley*. He was an excellent man, and a great scholar; a very prudent person, and judicious preacher.

Great BURSTED. Mr. *Samuel Bridges*.

CHELMSFORD, [R. S. 31 l. 2 s. 4 d.  $\frac{1}{2}$ ] Mr. *Mark Mott*. He was put into this living by the H. of Commons, in 1643. Dr. *W.* relates a story concerning the intolerance and cruelty of some of his congregation towards some *Brownists* who had a meeting at *Chelmsford*. If it be true, and Mr. *Mott* gave them any encouragement, he had occasion to reflect upon it with regret when he himself was silenced by the act of uniformity. But this doth not appear.

CHICKNEY, [R.] Mr. *Archer*.

CHILDERDISH, [V. 59 l. 9 s. 10 d.] Mr. *Harris*.

CHISSEL Parva, [R.] Mr. *James Willet*. From *Newc. Rep.* it appears that he resigned this living June 13, 1662.

CLAVERING, [V. S. 200 l.] Mr. *John More*. Of *Peterhouse, Camb.* Born at *Burton Overy* in *Leicestershire*. He was an excellent scholar, and a good preacher. When he left the university, he settled at *Bedford*; and from thence removed to *Clavering*, where he continued 17 years, till the *Bartholomew-act* ejected him. He preached afterwards at *Easton* in *Huntingdonshire*, where he had an estate. He died in 1673, aged about 70. He was a man of an humble spirit, and of a blameless conversation.

COGGESHALL, [V.] Mr. *John Sams*. He came from *New-England*, where he had his education. He settled first at *Kelton* in this county, and afterwards succeeded Dr. *Owen* at this place, where the act of uniformity silenced him. After the loss of his living, he and some of his people went to church; but others of them not being satisfied to do so, and the minister at the same time reproaching them in public for not being present in time of divine service, he desisted, and set up a separate meeting there, where he gathered a church, of which he died pastor, about 1675. He was a man of good learning, and valuable ministerial abilities, but melancholy.

COLCHESTER. *St. Andrew's*. Mr. *Owen Stockton*, M. A. Of *Christ's Col. Camb.* and afterwards Fellow of *Gonville*

*Gonville* and *Caius Col.* He was born at *Chichester* in *May*, 1630, his father being a prebendary of the cathedral in that city; upon whose decease his mother removed to the city of *Ely*, where he had his grammar-learning under Mr. *W. Hickes*. [He was very hopeful from his childhood; his ingenuity and inclination to learning were such as presaged more than ordinary improvement. Once looking accidentally into *Fox's Acts and Monuments*, which lay in one of the churches, he was so affected with what he read, and so desirous of a further knowledge of that history, that he importuned his friends till he procured a volume of it, and employed all his vacant time in reading it, declining all childish recreations. He was admitted to the university in 1645, where he had Dr. *H. More* for his tutor, and where he was remarkable for his sobriety and diligence. When he commenced B. A. he still resided in the college, and applied himself to the study of divinity, which indeed was always his principal object. With a view to his greater proficiency, he went to *London* and spent some months there, getting an account of the best writers in divinity, frequenting *Sion* college library, and *Gresham* college lectures. He also applied to several learned and worthy ministers of that city, and attended on their preaching, to observe the variety of their gifts, and their several methods of preaching. By these means he found so much improvement, that he often said, if he had a son he would advise him to do the same.] He began his ministry in some villages near the university, with good acceptance and success, [tho' with the utmost privacy, so that many of the people who heard him knew not who he was, nor whence he came; and he did all *gratis*.] In 1654 he was catechist in his college, and soon after fixed as stated preacher in *St. Andrew's* parish, *Cambridge*. [He had such an affecting sense of the importance and difficulty of the ministerial office, that he for a long time declined ordination; but he was now satisfied that God had called him to the office, and therefore he was determined to devote himself more thoroughly to it by ordination; which he did in *London*, Feb. 30, 1655: upon which he returned to his charge at *Cambridge*, and applied himself to the work to which he was devoted with the greatest faithfulness, diligence, and zeal. Nor did he confine his labours to his congregation; he was useful as a tutor in the university, and preached a great many lectures about the country, and never wanted a full auditory.] From hence he removed to

*Colchester*, where he was chosen by the mayor, aldermen, &c. to preach to them on Lord's-days in the afternoon, and every *Wednesday* morning. [His very first sermon was blessed to the conversion of one who heard it, and his second or third to that of another, who was noted as a very profligate sinner, and who came from mere curiosity to hear him. He was a great blessing to the town, both in a spiritual and temporal view.] Of his own accord he preached on the Lord's-day mornings at *St. James's* church *gratis*. He laboured faithfully, diligently, and successfully, till the law disabled him. He afterwards preached 3 years in his own house, to all that came to him, till the town was visited with the pestilence, when, others flying, he offered the magistrates to stay and preach to them, if they would allow him the liberty of a public church; which, notwithstanding the great necessity of the people, was denied him. Hereupon he removed to *Chattisham* in *Suffolk*, where he had for some time an opportunity of exercising his ministry in public. When *K. Charles* published his declaration for indulgence, he had a call from a congregation at *Colchester*, and another at *Ipswich*. That he might answer both as far as he was able, he undertook half the service of each; and, with other ministers, divided his labours between them as long as he lived. Besides his preaching twice on the Lord's-day, he frequently expounded, catechized the youth, and resolved cases of conscience. He preached also a lecture on the week-day at *Ipswich* once a fortnight; and scarce a week passed, but he assisted in some other lecture, or was called to preach some funeral or other occasional sermon. His diligence in his master's work drew upon him many enemies, but Divine Providence wonderfully preserved him; so that complaints, indictments, presentments, and excommunications, touched him not. He was never imprisoned, apprehended, distrained on, or brought before any court or magistrate. [He expected and desired (as he owned in his last illness) to have died a martyr; but, says he, "God is wiser than I, and knows my weakness." He was raised far above the fear of death both in health and sickness. In his perfect health, considering the evil of the days wherein he lived, he would often say, "'Tis a good time to die; I am content to live, and willing to die." As death was not terrible to him, neither was it unexpected: tho' he had a strong constitution, he told a friend, a year before, he thought he should not live long, and that God had been inclining his



heart to study how a Christian might get above the fear of death. The substance of his thoughts upon the subject he committed to writing. On *Aug.* 31, 1680, he was seized with a fever, of which he died, *Sept.* 10. when he was in his full strength, being about 50 years of age. He discharged his dying office by grave exhortations and encouragements to seriousness in religion, and a readiness to suffer for it. He blessed God for Jesus Christ, and for calling him to be a minister of his gospel; for making him faithful in that office, and affording him his presence and blessing under all the difficulties of it. He rejoiced in the testimony of a good conscience and the hope of glory, and declared his full satisfaction in his Nonconformity, in which nothing influenced him but his conscience towards God. God blessed him with a good estate, and he made a good use of it while he lived; [and disposed of the greatest part of his salary to charitable purposes, particularly in the education of some poor scholars of promising talents for the work of the ministry, to which he also stirred up others.] When he died, he left the most valuable part of his well-furnished library to *Gonville* and *Caius* college, and ordered 500*l.* to be settled on the said college for the maintenance of a scholar and fellow for ever. And in case his only daughter should die before the age of 21, he bequeathed 20*l.* *per annum* to be settled on the college in *New-England*, for the education of a converted *Indian*, or to any other that would learn the *Indian* language, and preach to that poor people. He was an excellent Christian, a man mighty in the scriptures. His private papers, published in the account of his life, shew that he most carefully practised himself the things which he recommended to others. He was a man more than ordinarily mortified to the pleasures of the flesh, and the vanities of the world. His conversation was in heaven; his delight in the saints; his business was religion; his whole deportment strictly conscientious. He was a lover of hospitality, a faithful friend, an industrious peacemaker, a forgiver of injuries, an hearty mourner in *Israel*, a man full of charity, eminently holy and wise in all his conversation, serious and grave, yet not melancholy. He was never disturbed with anger, or any other passion, that could be observed, by those who were most conversant with him. Tho' he was not very forward to speak, yet he was ever ready for pious discourse, and would often begin it. [His sermons were well studied, his matter was substantial and spiritual,

his arguments strong, his utterance clear, deliberate and grave; his words apt, and very expressive of his conceptions. He affected not 'the words which man's wisdom teacheth,' nor did he allow himself in an indiscreet liberty of speech. In prayer, his deportment, his language and utterance, always bespoke his solemn and affecting apprehensions of the majesty and holiness of the great object of worship.] He was an eminent example of those qualifications which the apostolic canons (in the epistles to *Timothy* and *Titus*) require of a minister. In a word, he was one who earnestly recommended religion to all that observed him. [A full account of him may be seen in *Clarke's Lives*.]

WORKS. A Scriptural Catechism; and a Treatise of Family Instruction.—A Rebuke to Informers.—Counsel to the Afflicted; occasioned by the Fire of *London*: (a book excellently adapted to the afflicted in general.) [After his death was published, *Consolation in Life and Death*, &c. with the Life of Mrs. *Ellen Asty*, Widow of Mr. *Robert Asty*, Minister of *Stratford in Suffolk*.] He left the following MSS. The Cure of the Fear of Death.—A Treatise of glorifying God.—The Best Interest.—And A Warning to Drunkards.

*Ibid. St. Peter's.* Mr. *Edmund Warren*. A pious and learned divine. A man of singular abilities, good elocution, and great humility. He once managed a controversy with one *Tillam* a *Ranter*, with great judgment, and preserved the town from his poisonous errors. When he was cast out of *St. Peter's*, he continued in *Colchester*, and practised physic, still exercising his ministry, and was exceedingly useful. He was so courteous and affable to all, that he was generally beloved. And even those who hated him for his preaching as a Nonconformist, highly esteemed him for his skill and tenderness as a physician.

WORKS. The Jewish Sabbath antiquated, and the Lord's day instituted, &c. in answer to *T. Tillam*.

COLN ENGAGE, [R.] Mr. *John Clark*.

COOPER SALE. [See *Thoydon Mount*.]

COPFORD, [R.] Mr. *Robert Thompson*.

CRANHAM, [R.] Mr. *John Yordley*. So his name is written in *Newc. Rep.* and not *Yardley*, as in *Cal. Account*. But there was a *John Yardley* who signed the *Essex* testimony as minister of *Sheering*. This person was an able judicious divine.

DANBURY,

DANBERY, [R. S. 20 l.] Mr. *John Man*. In 1648 he subscribed the testimony as minister of *Rawreth*.

DEDHAM, [V.] Mr. *Matthew Newcomen*, M. A. [A.] Of *St. John's Col. Camb.* where he was much esteemed for his wit ; which being afterwards sanctified by divine grace, fitted him for eminent service in the church of God. Dr. *Collinges*, in his preface to the sermon which Mr. *Fairfax* preached on his death, says, " that he had had 30 years acquaintance with him, and never knew any that excelled him, as a minister in the pulpit, a disputant in the schools, or as a desirable companion." His gift in prayer was incomparable. He was a solid, painful, pathetic, and persuasive preacher. He succeeded that great man Mr. *John Rogers* ; but their gifts were different. Mr. *Rogers's* great gift lay in a peculiar gesture and behaviour in the delivery of what solid matter he had prepared : but Mr. *Newcomen's* gifts lay almost all ways. His worst enemies must say, he shewed as much art as piety in all his religious services. He was a most accomplished scholar and christian. In his ordinary converse he was pleasant and facetious, and of extraordinary humility and courtesy. His whole deportment was pious and amiable. While he was a member of the assembly he preached with Mr. *Calamy* at *Aldermanbury*, and assisted Dr. *Arrowsmith* and Dr. *Tuckney* in drawing up the catechism. He was also one of the commissioners at the *Savoy*. After he had fixed at *Dedham*, he would listen to no temptation to any other place, tho' he had many and great offers, but continued there till he was ejected in 1662. He was soon after invited to a church in *Leyden*, which he accepted, for the sake of liberty to preach the gospel, which he preferred to any thing in the world. He was there exceedingly esteemed by Dr. *Hornbeck*, and the other professors, and by other learned men in those parts. He died of an epidemical fever in 1668 or 9. [Mr. *Fairfax*, in his fun. serm. for him (entitled *The dead saint speaking*) preached at *Dedham*, describes Mr. *Newcomen* as " a scribe well instructed to the kingdom of God ; one whose gifts were like *Aaron's* breast-plate, whereon holiness to the Lord was engraven ; one who, like *Isaiah*, ' had the tongue of the ' learned, and touched with a live coal from God's altar, ' knew how to speak a word in season to the weary.' One who was the desire of thousands ; whose doctrine fell as the rain ; whose life shined as the light ; whose zeal provoked others ; whose labours blessed the earth ; whose prayers pierced the heavens ; at whose presence the boldest sinners



blushed; at whose thunderings the hypocrite trembled; at whose force the kingdom of darkness shook, and the powers of hell were vanquished:—as one who bound up many a broken heart; as a spiritual father to many children; as the happy instrument of life to many dead souls.]

WORKS. A Sermon before the Parliament, Nov. 5, 1642.—*Irenicum*.—The best Acquaintance, on *Job*. xxii. 21.—Fun. Sermon for Mr. S. Collins.—Farewel Sermon in *London* Col.—Another in Country

*Ibid.* Mr. George Smith.

EASTON, [R.] Mr. *Martin Holbitch*. Dr. *John Wallis* of *Oxford*, in his account of his own life, published by Mr. *T. Hearne*, (in his appendix to his preface to *Peter Langtoft's* chronicle, 8vo. 1725,) signifies that at *Christmas* 1630, he was sent to school to Mr. *Martin Holbitch*, at *Felstead* in this county, who was a very good schoolmaster. He says, “ he there taught a free-school, of the foundation of the Earl of *Warwick*, whose seat at *Leez* was within that parish: and that at this school, tho’ in a country village, he had at that time above an hundred or six score scholars, most of them strangers, sent thither from other places, upon the reputation of the school; from whence many good scholars were sent to the university.” Probably this might be the person mentioned in this living, tho’ no notice is taken of him in *Newcourt*.

EASTWOOD, [V.] Mr. *Philologus Sacheverel*. Of *Oxford*; where he was supported by his half-brother, a great intimate of Mr. *William Clopton*, mentioned in this county. They were both ill at the same time, but Mr. *Clopton* died first. Mr. *Sacheverel* over-hearing some in his room talking of it, said, “ then there is a good man gone to heaven;” and laying himself down again, died immediately, and they were both buried in the same grave. This Mr. S. was great uncle to Dr. *Henry Sacheverel*.

FELSTED, [V.] Mr. *Nathaniel Ranew*. OF *Eman. Col. Camb.* He was some time minister of *Little East-Cheap* in *London*, from whence he removed into *Essex*, where he was of great use in the association. After his ejection at *Felsted*, he removed to *Billericay*, where he constantly preached in the latter part of his life, and died in 1672, aged about 72. He was a judicious divine, and a good historian, which rendered his conversation very entertaining. He was well beloved by the Earl and Countess of *Warwick*, who allowed him 20 *l.* per ann. during life. The old Earl of *Radnor* (some time lord-lieutenant

lieutenant of *Ireland*) had a great respect for him, and admitted him to an intimate acquaintance with him. He was indeed generally esteemed and valued,

WORKS. Solitude improved by divine Meditation; proving the duty, necessity, excellence, &c. of it. 8vo. 1670. (One of the best books upon the subject.)

FERING, [V.] Mr. *Constable*. *Newcourt* in his *Rep. Eccl.* mentions a person of this name at *Lindsel* vicarage.

FINCHINGFIELD. Mr. *Hugh Glover*. Of *Emm.* Col. *Camb.* *Newcourt* in his *Rep. Eccl.* has it *John Glover*. *Hugh Glover* subscribed the testimony of the *Essex* ministers in 1648, as minister of *Debden*. He was a facetious, genteel person, and a very popular preacher; like his predecessor Mr. *Stephen Marshall*. He did not preach after his ejection till the Dissenters had liberty given them, but went to church with his family. He died of a consumption at *Bishop's Stortford*.

FINGRINHOE, [V. 36l. 10s.] Mr. *Gregg*.

FORDHAM, [R.] Mr. *John Bulkley*, M. A. His grandfather was Dr. *Edward Bulkley*, who had the living of *Woodhill* in *Bedfordshire*, (in the gift of Sir *T. Alston*,) in which his son *Peter* succeeded him, and continued till the rigours of Abp. *Laud* drove him away; when he fled to *America* for shelter, where he was chosen minister at *Concord*, and wrote his book of the *Gospel Covenant*. (See some account of him in *Mather's Hist. New-Eng.* b. iii. p. 96.) He brought up three sons to the ministry, *Ger sham*, *Edward* and *John*. *Edward* succeeded his father in *New-England*, and died there. *John*, the youngest son, took the degree of M. A. in *Harvard* college in 1642. He afterwards came into *England*, and settled at *Fordham*, where for some years he exercised his ministry with good acceptance and usefulness. After his ejection he went to *Wapping*, in the suburbs of *London*, where he practised physic several years with good success. He was eminent in learning, and equally so in piety. Tho' he was not often in the pulpit [after his ejection] he might truly be said to preach every day of the week. His whole life was a continued sermon. He seldom visited his patients without reading a lecture of divinity to them, and praying with them. He was remarkable for the sweetness of his temper, his great integrity and charitableness; but that which gave a lustre to all his other virtues was, his great humility. He died at *St. Catherine's* near the *Tower*, in 1689, in the 70th year of his age, with unusual tranquillity

quility and resignation of mind. Mr. *James* of *Nightingale-Lane* preached and printed his fun. serm. on *Prov. xiv. 32.*

GESTINGTHORP, [V. 35*l.* 5*s.* 6*d.*] Mr. *Davis*. *New-court* has *Rob. Davy*, A. M. 11 Sept. 1661.

HACKWELL, [R.] Mr. *Josiah Church*. In 1649, he subscribed to the *Essex Watch-word*, as minister of *Sea Church*.

WORKS. The divine Warrant of Infant Baptism; or 6 Arguments for Baptism of Infants of Christians. 4to. 1652.

HALSTED, [V.] Mr. *William Sparrow*. Of *Camb. University*. Born in *Norfolk*, and of good extraction. He was first awakened by the preaching of Mr. *Stephen Marshal*. He was early in declaring for the congregational way; and a great correspondent of Dr. *Owen's*. He was a man of considerable learning, and remarkable ministerial gifts. As much reputed through the country for a preacher, as Mr. *Rogers* of *Dedham* had been some time before. He had a numerous auditory on Sabbath-days; and kept up a weekly lecture on the Market-days, to which there was a general resort of the ministers and gentry of those parts. His ministry was blessed of God, to the conversion of many souls. He was noted for being very affable and courteous, and of a most genteel deportment. He died at *Norwich*. He is not mentioned in *Newc. Rep.* but his successor is inserted thus: *Joh. Redman*, S.T.P. 14 Oct. 1662, *per inconform. ult. Vic.* [Dr. *Calamy* observes the same of many other ministers in this county.]

\* West HAMSTED. Mr. *Green*. Probably Mr. *Edward Green*, who subscribed the testimony of the *Essex* ministers, 1648.

South HANVIL. Mr. *Cardinal*. Probably the person who signed the *Essex* testimony *Richard Cardinal*.

HATFIELD Broad-Oak, [R. 200*l.*] Mr. *John Warren*, M. A. Of *Oxford Univ.* Born Sept. 29, 1621. Mr. *Baxter* says, "He was a man of great judgment and ministerial abilities, moderation, piety and labour." He came to *London* in 1642, designing to go beyond sea with some merchants; but Sir *T. Barrington*, occasionally meeting with him, was so pleased with his converse, that he prevailed with him to go to *Hatfield* in 1643, to succeed their lecturer lately dead. There he continued till he was forced away; and tho' he had invitations to several more public places, where he might have had far greater worldly advantage, he refused to remove, being  
extremely



extremely delighted with the conversation of many eminent christians; often saying, that he would not leave *Hatfield* christians for any place in *England*. After some time, the minister of the place removing into *Norfolk*, the whole work devolved upon him. So that he preached constantly three times a week at home, and took his turn in several other lectures, which were kept by a combination of ministers. There was also a monthly meeting of ministers in those parts, of which he was the first promoter, which continued many years, wherein there were disputations and *Latin* sermons, and determinations which might well have become the divinity schools, or have entertained an academical auditory. After his ejection, Mr. *Brooksbey* was put in his place, by *Trin. Col. Camb.* He was a moderate man, and there was a good understanding between him and Mr. *Warren*, who went to church to hear him; afterwards instructing a few persons in his own house. He at length removed to *Stortford*, where he continued his useful labours till his strength and intellects failed him: and he there exchanged this for a better life, in *September*, 1696. He was a general scholar, had a great quickness of apprehension, and clearness of thought; a retentive memory, and a solid judgment. He was an indefatigable student, and had an insight into almost all parts of useful learning. He was an excellent preacher. His style was plain and neat. His words proper and significant. His exhortations and motives both convincing and affecting. He had an excellent delivery, and all the advantages of elocution. He was an admirable expositor; a mighty man in prayer; and an excellent casuist: of a very public spirit, a close walker with God, and of great humility. His conversation was always profitable. He had a perfect good-will to all mankind; he seemed made up of love and kindness, tenderness and compassion. Tho' he was driven from his habitation as a disturber of the peace, and by citations to the spiritual courts put to great trouble and expence, he was not at all exasperated, so as to make the least reflection on the persons concerned, and discouraged others who were disposed to reflect. He heartily forgave his enemies, and begged forgiveness of God for them. He was very charitable to man; and very submissive to the will of God in all his exercises. In short, he was a great man, a general scholar, an admirable christian, a mirror of holiness, and a pattern both to ministers and christians, living and dying. His funeral sermon

was

was preached by Mr. *Henry Lukin*, where the reader will find a farther account of him. He was very backward to publish any thing in his life-time: but since his death, a manuscript of his hath been printed, entitled, *The Method of Salvation*.

HEMPSTEAD. Mr. *Thomas Ellis*.

HENHAM, [V.] Mr. *Samuel Ely*. After his ejection he lived at *Bishop's Stortford*. He was a great critic in *Greek* and *Hebrew*, and the oriental tongues, and was a man of great worth, but humble and modest to a fault.

HENINGHAM (Castle), [C.] Mr. *John Smith*. He was first turned out at *Dunmow*, which was a sequestration, but it was here he was silenced. He was a very able, prudent, judicious, useful divine. *Newcourt* mentions one of the same name at this place in 1664.

HENNY Parva. Mr. *Samuel Crossman*. He was omitted in Dr. *Calamy's* account; but from *Newcourt's Rep. Eccl.* (vol. II. (p. 327, 328.) it appears that he was a Nonconformist.

HOCKLEY, [V. 48 l. 11 s. 2 d.] Mr. *Farnworth*.

HOLLINGBOROUGH Parva, [R.] Mr. *Waters*.

HORNCHURCH, [D.] Mr. *Wells*.

INGATSTONE. Mr. *John Willis*, M. A. An able divine. He is thus mentioned in *Newc. Rep. Eccl. Joh. Willis, A. M. 19 Jun. 1630. per cess. ult. Rect.* He was one of those who were designed by the foundress of *Wadham Col. Oxf.* to be admitted as scholars of that house, and was accordingly admitted *Ap. 20, 1613*. He was afterwards presented by the warden, fellows, and scholars of that house, to the vicarage of *Hockly* in this county; but how long he continued there appears not. Upon his ejection from *Ingatstone* for Nonconformity in 1662, he removed to *London*, and settled in *Wapping*; where, being a very acceptable and popular preacher, he had a numerous auditory, to whom he preached some time after *K. Charles's* indulgence. Upon his decease Mr. *G. Day* was chosen pastor of this congregation.

INWORTH, [R.] Mr. *Robert Dod*. He was brought up in *Westminster* school, and went from thence to *Oxford*, where he was 7 years under the tuition of Mr. *Joseph Allein*; under whom he greatly profited as to serious religion, as well as in useful human learning. He is mentioned by *Newcourt* thus: *Rob. Dod, Cl. 27 Jul. 1666, (doubtless for 1656) per mortem Wharton.*

*Warton.* He was ordained, soon after the Restoration, by Bp. *Juxon*, who declared to him, that he was not for going high against the *Presbyterians*. After his ejection he preached some time in a meeting at *Sible Heningham*, from whence he removed to *Wethersfield*, upon Mr. *Cole's* death, and continued there till his own. His enemies had many designs against him, but God wonderfully preserved him. He was often obliged to change the place of his preaching, and some times preached to a large congregation in the fields. He had many exercises in the course of his life, and used to say, that he enjoyed most of God under affliction.

In his younger days he was once taken to be dead for 17 hours. He had the small-pox and the plague together. But God, who had wise purposes to serve by his life, preserved and spared him to a good old age. He was a warm preacher, and zealous for Nonconformity, but moderate towards such as differed from him. He died *Ap. 9, 1706*.

*Ibid.* Mr. *Jenkyns*:

LAVER (*Magdalen*). Mr. *Hervey*. A sincere upright person, of good ministerial abilities.

High LAVER, [R.] Mr. *Samuel Borset*. He was some time Fellow of *King's Col. Camb.* where he was cotemporary with Mr. *John Janeway*, to whose life he hath prefixed an epistle by way of attestation to the truth of the relation; besides which, nothing of his ever appeared in print. After his ejection in *Essex* for Nonconformity, he settled at *Maidstone* in *Kent*, where he was very useful and much beloved. Being driven thence by the rigors of K. *Charles's* reign, he came to *London*, where he succeeded Mr. *Calamy* in his congregation after his decease. At *Morton* he was an useful preacher, and an exemplary liver. For several of the latter years of his life he was disabled for his work by manifold infirmities, and confined very much to his chamber. During his confinement he was sorely exercised in his spirit, and some times extremely depressed with fears as to his future state. Once in particular, having been for some nights deprived of his rest, he was like one distracted; his discourse was extravagant; he gave up all hopes; thought his case desperate; and apprehended hell was already begun in the horrors of his soul: but God mercifully affording him his wonted sleep, he was in a few days again revived, and sensibly found the difference between a natural disorder and a grounded despair. And when his end drew near



near God gave him abundant comfort, so that he parted with this life, with chearful hopes of a better. He was succeeded by Mr. *John Shower*. *Newcourt* mentions him among the rectors of this parish, tho' he mis-spells his name. Dr. *Calamy* received many letters from him, in which he wrote it as above.

**Little LAVER.** Mr. *Edward Whiston*, M. A. Of *Trin. Col. Camb.* Brother to Mr. *Joseph Whiston*, of *Maidstone* in *Kent*. *Newcourt* mentions him, but writes his name *Wilson*. When he subscribed the *Essex* Watch-word, in 1649, he was pastor of *Norton Mandeville*. He preached at *Abrey Hatch* near *London*, when he was near 90 years of age.

**Little LEIGHS, [V.]** Mr. *John Benson*. *Newcourt* mentions him as coming to this living 13 Feb. 1662. He was much befriended by lord *Fitzwalter's* family, near *Chelmsford*. His son was many years pastor of a dissenting congregation at *Sandwich* in *Kent*; and his grandson at *Chertsey* in *Surry*, where he succeeded Mr. *Kuffeler*.

**Low LEIGHTON, [V. 33 l. 12 s.]** Mr. *Philip Anderton*, M. A. Of *Eman. Col. Camb.* About the year 1651 he had an augmentation of 50 l. per ann. out of the sequestered estates. He was ejected by the *Bartholomew-act*, and afterwards taught school in this parish. *Newc. Rep.* II. 382. He died Aug. 27, 1669.

**LYNDSSEL, [V.]** Mr. *Clark*.

**MALDEN, [V.]** Mr. *Thomas Horrockes*, M. A. (commonly called *Hurlocks*.) Of *St. John's Col. Camb.* He descended from the *Horrockes* of *Horrockes-Hall* in *Lancashire*, and was the only son of Mr. *Christopher Horrockes* of *Bolton* in the *Moors*, whose true zeal for the Protestant religion created him many enemies among his Popish relations, so that he and his family fled from their persecution into *New-England* with Mr. *Cotton*. They left this their son at *Cambridge*, and he took his degrees there, and launched out into the world without any friends to help him, but under the guardianship of the divine care. He was ordained by the Bp. of *Durham*, and called to the free-school at *Rumford*, where he taught the sons of many eminent citizens and country gentlemen, and was invited to a great school at *Manchester*, but refused to accept it. He was afterwards presented to a considerable living in *Norfolk*, and was going to take possession, with letters of institution and induction; but travelling with a false brother in his

his company, he was robbed of his papers, and supplanted in his parsonage, which he submitted to, without offering to recover his right by law. When he subscribed the *Essex Watchword* in 1649, he was minister of *Stapleford Tawney*. After a great variety of changes and troubles, upon the removal of Dr. *Hewit*, he was fixed in the living of *Malden*, having *All Saints* and *St. Peter's* for his cure; and there he was a diligent and painful preacher for 12 years, and was an instrument in converting many souls. He was much respected by the Lord *Bramston* of *Roxwell*, the Earl of *Warwick*, Sir *Gobert Barrington*, Sir *Thomas Honeywood*, Sir *Walter St. John*, and many others of the nobility and gentry in those parts. His charity was very great; and he endeavoured to do good to all. He was ejected in 1662. He had some enemies that bore very hard upon him, tho' not many. He was cast into the dungeon of the town prison, where he lay ten days. His wife went to *London* to wait on the king and council; and the Earl of *Manchester* and the Lord *Roberts*, who were her friends, obtained an *habeas corpus* to remove him, to the great mortification of his adversaries. A court being called in the town, he was accused of all sorts of crimes, and called by some of the aldermen, heretic, schismatic, and traitor; and when he was pleading for himself, one of them rose from the bench, and gave him a box on the ear, and beat off his fatten cap; when he stooped down and took it up again, and thanked the boisterous gentleman. They told him if he must be gone, he should hire his own horse, or go on foot: but he told them, he had done nothing against the king or government, and therefore they should take care to send him, for he could not walk, nor hire an horse. They at length sent him on horseback, with a serjeant on each side of him, thro' all the towns like a criminal; and Mr. *Hart* that struck him, followed to prosecute him. He was brought before judge *Mallet*, who tho' severe enough of himself, as God ordered it, was pretty favourable to him. He reprov'd the alderman, saying, he thought his prisoner looked like a very honest gentleman, and deserved no such treatment. To which he answered, that he was a pestilent fellow, and had preached to 500 at once thro' the grate of his prison but the *Sunday* before. The judge said, "that was a sign he was well beloved," and acquitted him. But the furious bailiff went and entered his action in the *Crown-Office*, so that tho' it was 8 at night, he was forced to go to *Rumford*, which cost him a violent fit of sickness. He

was harrassed from one court to another for three assizes, and his life was threatened; but some gentlemen who were his friends, soliciting Sir *Orlando Bridgman* the judge, who was his countryman, he at last was cleared; and some of the justices came down from the bench and embraced him. After a great many fatigues, he at last settled at *Battersea* in *Surrey*, where he boarded and taught young gentlemen; among whom were two of the sons of Sir *Walter St. John*, Alderman *Howe's* sons, five of the *Lordels*, three of the *Houblands*, &c. and several others of good note, who could bear witness to his learning, humility, integrity, courtesy, and loyalty. He died at *Battersea* about 1687, generally lamented, and was buried in that church. It was a distinguishing part of his character, that he loved all good people, how much soever they differed in opinion from him. He was a man of a very chearful temper, and an able divine. For labour in preaching, on Sabbath-days and week-days, and going from house to house, he scarcely had his fellow. He is mentioned in *Newc. Rep.*

MORETON, [R.] Mr. *Edmund Calamy*, M. A. [Of *Sydney Col.* and afterwards] Fellow of *Pemb. Hall, Camb.* He was the eldest son of Mr. *Calamy* of *Aldermanbury*, [and father to our author.] From a MS. of Mr. *F. Chandler's*, it appears that he was ordained at *Moreton*, Nov. 10, 1653, by Mr. *Chandler*, Mr. *Pool*, and 5 other ministers in that neighbourhood; Mr. *Borset* and Mr. *Roberts* being ordained at the same time. He is mentioned by *Newcourt* among the rectors of this parish, his predecessor dying 1658. After his ejection he retired to *London*, where he for some years kept a meeting in his own house in *Aldermanbury*. Upon K. *Charles's* declaration for indulgence, he set up a public meeting in *Curriers-Hall* near *Cripplegate*. He continued his labours there as long as the times would permit; and when the laws against the Dissenters were rigorously put in execution, he met his people privately as he could. And, tho' he did it usually every *Lord's-day*, and sometimes twice in a day, and at other times several times in a week, so favourable was providence to him, that he was never once disturbed in the time of divine worship; nor was he ever apprehended, or carried before a magistrate, tho' warrants were often out against him. He was several years in the *Crown-Office*, with several others of his brethren, which was both troublesome and chargeable. He was a man of peace, and of a very candid spirit; could not  
be



be charged by any that knew him, with being a Nonconformist either out of humour or for gain. He abhorred a close and narrow spirit, which affects or confines religion to a party; was much rather for a comprehension, than a perpetual separation; and was ready to do good to all as he had opportunity; tho' such a lover of retirement, that he was for passing thro' the world, with as little observation as might be; and therefore was not upon any occasion to be persuaded to appear in print. He died of a consumption in *May* 1685. He was as well pleased with his majesty's restoration in 1660, as any minister in the county. And in the year following, when an act passed the two houses, "to enable his majesty to send out commissioners to receive the free and voluntary contributions of his people, towards the present supply of his majesty's affairs, &c." Mr. *Calamy* advanced generously towards it; as did several others of his brethren, whose loyalty was not at all considered, but who were cast out the next year with all imaginable contempt.

Dr. *Calamy* (*Contin.* p. 461—3,) has given a copy of the instrument by which he was presented to the living of *Moreton*, and of his bonds to the Protector *Richard*, for the payment of the first fruits. Of the former, the following is an extract. "Know all men by these presents, that the twentieth day of *April*, in the year one thousand six hundred and fifty-nine, there was exhibited to the commissioners for approbation of public preachers, a presentation of *Edmund Calamy* the younger to the rectory of *Moreton* in the county of *Essex*, made to him by the right honourable *Edward* Earl of *Manchester*, *John* Lord *Roberts*, Sir *Gilbert Gerrard*, Bart. *Anthony Tuckney*, Doctor in Divinity, Master of *St. John's College* in *Cambridge*, *Simeon Ash*, Clerk, and *Edmund Calamy* the elder, Clerk, Feoffees in trust of *Robert* Earl of *Warwick* deceased, the patrons thereof, together with a testimony in the behalf of the said *Edmund Calamy*, of his holy life and good conversation: upon perusal and due consideration of the premises, and finding him to be a person qualified as in and by the ordinance for such approbation is required, the commissioners above-mentioned, have adjudged and approved the said *Edmund Calamy* to be a fit person to preach the gospel, and have granted him admission, and do admit the said *Edmund Calamy* to the rectory of *Moreton* aforesaid, to be full and perfect possessor and incumbent thereof, &c." He was succeeded by Mr. *Borset*.

NASING, [V. 43 l. 10 s.] Mr. *Joseph Brown*. Of *Eman. Col. Oxf.* Born at *Ware* in *Hertfordshire*, 1620, and ordained at *London* about 1649. After he was ejected in 1662, he taught school at *Nasing*, till he was forced away by the 5 mile-act. Some time being elapsed, he returned again, but met with a great deal of trouble from justice *Wroth* of that neighbourhood. One time carts were brought to his house, which carried away all his goods, the spoiling of which he suffered joyfully. Being beloved by many of the parish, they persuaded him to continue with them, and he bought goods anew. But he was such an eye-fore to the fore-mentioned justice, that in a little time he signed a warrant for his body and goods. He now managed with such secrecy, that he only spake over night about it to some of his servants, who were the next morning to see it executed. A poor gardener in the house, that overheard the orders given, was so much troubled in the night, that he could not sleep. He arose in the dead of the night, went to Mr. *Brown*, and informed him of the matter, and then stole back to bed again without being discovered. Mr. *Brown* immediately got a waggon, and moved all off, with himself and his children, out of their reach. They coming in the morning, and missing their prey, were enraged. Mr. *Brown* was forced afterwards to move farther, without letting any know where he went. About a month after, he appointed a day wherein to meet his family, and it was supposed that some servant or other discovered his intention; for he was way-laid in several places thro' which he was to pass to his house; so that had he gone, he had been taken. But it proving bad weather, and his mind misgiving him in the morning, he did not undertake the journey, and so escaped. That he might be sheltered from such severities, he came to *London* in 1683. Upon an invitation from *Nasing*, he returned thither 1690, where he was useful, and 'brought forth fruit in old age.' He continued preaching till he was near 80, and died about 1700. He appeared, to all that knew him, to be of a catholic spirit, and an extensive charity. He could by no means approve of those, by whatever name they were called, who confined religion to their party. He was a man of great humility, modesty, temperance, and self-denial. He loved retirement, and suffered himself to want in obscurity, rather than appear in public and make his necessities known. He was always chearful, free from passion, and adorned with all christian graces.

NEWENDEN, [R.] Mr. *Davis Foulcs*. He was omitted in Dr. *Calamy's* account; but *Newcourt* mentions him as ejected for his Nonconformity. *Rep. Eccl.* vol. ii. p. 436.

NORTON (Cold), [R.] Mr. *Hubbard*.

NOTLEY (Black), [R. S.] Mr. *Sparrowhawk*.

SOUTH OCKINDEN, [R. 33*l.* 6*s.* 8*d.*] Mr. *Burnaby*.

OKELY. Mr. *John Hubbard*.

HIGH ONGAR, [R. 300*l.*] Mr. *John Lavender*. He was an holy heavenly divine; of a very sweet disposition; much in prayer, and eminent therein; as he also was in spiritualizing occurrences. He was full of love to Christ both in life and in death. A neighbouring minister was urgent with him not to conform, who yet conformed himself, and on Mr. *Lavender's* ejection, got into his living. Mr. *L.* had a son a conforming clergyman, a sober man, who died young.

ONGAR (Chipping), [R. 45*l.* 17*s.* 3*d.*] Mr. *John Larkit*. *Newcourt* in his *Rep. Eccl.* writes his name *Lorkin*. He was a solid man, but infirm. At his church several neighbouring ministers carried on a weekly lecture. After his ejection, he lived upon his estate, which was a very good one, and was very ready to entertain his brethren.

PANFIELD, [R. S.] Mr. *George Purchas*.

PARNDON Magna, [R.] Mr. *Basfwick*.

PATSWICK, [C. or D.] Mr. *Ralph Hill*.

PEDMARSH, [R.] Mr. *Blakely*. He was very active and useful in his station.

PENTLOW, [R. S.] Mr. *Henry Esday*. In 1649, when he subscribed the *Effex Watch-word*, he was pastor of *Gingrave*. After his ejection, a relation left him a considerable estate, upon which he lived privately, and died in *Hoxton-Square*.

PRITTLEWELL, [V. 18*l.* 13*s.* 4*d.*] Mr. *Tho. Peck*, M. A. *Newcourt* mentions him in his *Rep. Eccl.* thus:—*Tho. Pecke* cl. 2 Maii 1633 *per mortem Negus*. He was esteemed a judicious and learned divine.

WORKS. A Sober Guess on several Myſteries in the Revelations.—A Fun. Serm. for Mrs. *Dorothy Freeborne*.—A Discourse upon the inseparable Union between Christ and Believers.

RADWINTER, [R. S. 21*l.* 11*s.* 4*d.*] Mr. *George Moxon*. Son to Mr. *George Moxon* of *Astbury*, and brother-in-law to



sheriff *Sute*, and his chaplain when he was sheriff of *London*. He lived and died in his brother-in-law's house in *Eaton-Constantine*, which was the place of Mr. *Baxter's* birth.

RAYLEIGH, [R.] Mr. *Abraham Caley*, B. D. He had been preacher at *Gray's-Inn, London*. He was presented to this living by *Edward Earl of Manchester*, and ejected from it in 1662. After his ejection, a kinsman of his, Mr. *Bull*, had the two livings of *Hadley* and *Rayleigh*, which lie near together. Mr. *Caley* married his daughter to a gentleman in *Suffolk*, and with him he usually resided : but commonly once a year spent some time in a visit to his nephew at *Rayleigh*. One day, having retired to his chamber, and staying there longer than ordinary, Mrs. *Bull* was afraid somewhat might ail her uncle, and therefore desired her husband to call him, which he did ; but having no answer, he looked thro' some crevice in the door, and saw him sitting in an elbow-chair, with his handkerchief in his hand, and in a leaning posture. Mr. *Bull* thinking him engaged in contemplation, was unwilling to disturb him, and retired. But going again some time after, and knocking hard, but receiving no answer, he broke open the door, and found him dead in the chair. He was a learned humble man, and unblameable in conversation.

WORKS. A Glimpse of Eternity. (A book great in value, tho' small in bulk and price.)

RECKONDON, [or Rattendon, R. 160 l.] Mr. *William Clopton*, M. A. Of *Eman. Col. Camb.* He was of a good family in *Suffolk*, but very humble and condescending. He had the offer of a much better parish than that he was in, but he refused it, because it was a sequestration. Mr. *Nathan Hewson* of *Burnham*, visiting him a little before *Bartholomew-day* 62, asked him, what he intended to do ? Mr. *Clopton* answered, he did not know what he should do. Oh, said Mr. *Hewson* to him, never conform. But he did not follow the advice himself ; for when the day came, he gave his assent and consent. He afterwards sent Mr. *Clopton* a letter, in which he desired him to have a care what he did, for that *Reckondon* was a good living. He wrote him back word, that he hoped he should keep a good conscience. And he had afterwards a good deal of satisfaction in his witnessing against ecclesiastical impositions. He died in the 58th year of his age : and was buried in the same grave, and at the same time, with his neighbour and intimate friend Mr. *Philologus Sacheverel*.

REDGWELL,

REDGWELL, [V. 25 l.] Mr. *Daniel Ray*, M. A. Of *St. John's Col. Camb.* A pious person, of good learning, and of great industry, modesty and patience, tho' afflicted with much bodily weakness. He was minister of *Debden* in *Suffolk* at the time of *K. Charles's* restoration; which being a sequestration, he soon resigned it, and came to *Redgwell*, where he was well beloved, and held on preaching till *Aug. 1662*. After his ejection, he preached privately in the town, notwithstanding the severity of the times. Upon the indulgence in 72, he and Mr. *Giles Firmin* set up a meeting there together. In 1673 he removed to *Bursfal* in *Suffolk*, where, without any disturbance from the incumbent, who had another living, he had the liberty of preaching every other *Lord's-day*, which he continued to do till his death in 1677, in the 42d year of his age. His fun. serm. was preached at *Bursfal*, by Mr. *Tobias Legg*.

RIVENHALL, [200 l.] Mr. *George Lisle*. *Newcourt* mentions him, in his *Rep. Eccl.* among the rectors of this parish. He was one that honoured his function. He was imprisoned at *Celchester* for his Nonconformity.

ROODING (Abby), [R. S.] Mr. *John Wood*. This was the sequestered living of Mr. *Nic. Burton*.—Dr. *Walker* observes (part ii. p. 200) of Mr. *Wood*, "that he is ranked among the persecuted confessors—because he was not permitted to devour the substance, and eat the bread of another person, any longer than 17 years." But it is obvious, he is mentioned among the rest of the sufferers by the *aet of uniformity*, [not merely as it cast him out of *this* living, but] as it so effectually silenced him as to incapacitate him to preach *any where* without full conformity. [This observation should be attended to in other similar cases.]

ROODING (White), [R. 200 l.] Mr. *Sandford*. A good scholar, much of a gentleman, and very charitable.

SANDON, [R. S.] Mr. *Samuel Smith*. A judicious divine. Probably the person mentioned at *Cresedge* in *Shropshire*.

SHALFORD, [V. 39 l.] Mr. *Giles Firmin*. Of *Camb. Univ.* A native of *Suffolk*. He at first applied himself to the study of physic, and practised it afterwards several years in *New-England*, whither he retired with several other pious persons, to enjoy liberty of conscience. He was there in the time of those troubles which were created by the Antinomians, under the conduct of Mrs. *Hutchinson*, and was present at the synod held there on that occasion, and afterwards wrote in defence of the ministers.

nisters. Returning to *England* about the latter end of the civil wars, he suffered shipwreck on the coasts of *Spain*. At that very time a little child of his, then with her mother and the rest of the family in *New-England*, lay crying out by times all night, "My father! my father!" and could not be pacified; which moved them to pray heartily for his safety, which they did with success.—Some time after his coming into *England* he brought over his family, and settled at *Shalford*, where he was ordained when he was near 40 years of age. There he continued a painful labourer in the work of the ministry, till he was turned out in 1662. After his ejection the church-doors were shut up for several months, and there was no public worship, as was the case in several other places. Some time after he retired to *Redgwell*, a village about 7 or 8 miles distant, where he continued till his death. He practised physic many years, but still was a constant and laborious preacher, both on the Lord's-days and week-days too, saving that once a month there was a sermon in the church, which he always heard. He held on thus, in the hottest part of *K. Charles's* reign, having large meetings, when so many others were suppressed, owing to the respect which the neighbouring gentry and justices of peace had for him as their physician. Indeed he was extremely respected by all, for there were none but he was ready to serve, which he did with great tenderness and generosity. The poor had often both advice and physic *gratis*; and of those who were more able he took but very moderate fees: whereas he might easily have got an estate. He died in *Ap.* 1697, aged above 80, and retained the vigour of his faculties to the last. He was a man of excellent abilities and a general scholar; eminent for the oriental languages; well read in the fathers, schoolmen, church history, and religious controversies; particularly those between the Episcopal Party, the Presbyterians, and the Independents. His judgment was, that there ought to be more elders or presbyters than one in a church, instancing in 8 churches mentioned in scripture, wherein there were divers elders, viz. *Jerusalem, Rome, Antioch, Corinth, Ephesus, Philippi, Coloss,* and *Thessalonica*; besides those general texts that speak of many churches, *Acts* xiv. 23. *Tit.* i. 5. He thought also that one of these elders was, in the apostles time, primate and president among them for order sake, during life; and that from the abuse of this constitution arose prelacy, and at last the pope. He esteemed imposition of hands essential to ordination.



dination. But he most excelled in practical divinity, especially in directing a sinner how to get peace with God, and how to judge of his state. He was converted when a school-boy by Mr. Rogers of *Dedham*, who observing him and some others crowding into the church on a week-day, cried out, with his usual familiarity, "Here are some young ones come for a Christ. Will nothing serve you but you must have a Christ? Then you shall have him," &c. This made such an impression upon him, that he dated his conversion from thence. Tho' he was eminent for holiness and zeal for God's glory, he was exercised with various temptations, and was in very perplexing fears as to his spiritual estate, which made him very humble and meek, (tho' naturally a man of a very great spirit) and careful in his preaching and writing, not to encourage hypocrites, or embolden any in sin, or yet to create causeless trouble to truly gracious persons. Herein lay much of his excellence. In his life he had much spiritual trouble, but in his death he had much comfort. He was a man of a public spirit; not rigid and morose, but of great moderation. He went about doing good, and therein was his chief delight. His loss was generally lamented all the country round.—Mr. Crofton says of Mr. Firmin, "That he was a man no less approved for his learning, modesty, piety, and zeal for the unity of the church, and his anti-separation in the days of its prevalency and prosperity, than for his loyalty and fidelity to the king's majesty in the day of his distress. He declares, in one of his pieces, that he and others of his non-conforming brethren, in the time of the usurpation, prayed for the afflicted royal family."

WORKS. A serious Question stated, Whether Ministers are bound to baptize the Children of all who say they believe in Christ, but are grossly ignorant and scandalous.—A Treatise of the Schism of the parochial Congregations in *England*.—The real Christian; or a Treatise of effectual Calling.—The Questions between the Conformist and Nonconformist truly stated; in Answer to Dr. Falkner.—A Reply to Mr. Carworey, in Defence of the Serious Question stated.—A Treatise against Separation from the Churches of *England*.—Establishing against Shaking; or, a Discovery of the Prince of Darkness, working in the deluded People called Quakers.—The Power of the civil Magistrate in Matters of Religion vindicated; a Sermon of Mr. Marshall's, with Notes of Mr. Firmin's.—A Treatise of Schism, parochial Congregations in *England*, and Ordination by Imposition of Hands; in Answer to

Dr. *Owen* of Schism, and Mr. *Noyes* of *New-England*.—Presbyterial Ordination vindicated; with a brief Discourse concerning imposed Forms of Prayer, and Ceremonies.—The Plea of the Children of believing Parents, &c. and their Title to Baptism; in Answer to Mr. *Danvers*.—Scripture-warrant, sufficient Proof for Infant-Baptism; a Reply to Mr. *Grantbam's* Presumption, no Proof.—An Answer to Mr. *Grantbam's* vain Question, charged upon Mr. *F*——, viz. Whether the greatest Part of dying Infants shall be damned?—Some Remarks on the Anabaptist's Answer to the Athenian Mercuries.—A brief View of Mr. *Davis's* Vindication; and Remarks upon some Passages of Mr. *Crisp*.—Weighty Questions discussed, about Imposition of Hands, Teaching Elders, and the members meeting in one Place.

SHELLY, [R.] Mr. *Zachary Finch*.

SHENFIELD, [R. S.] Mr. *George Bound*. He was ejected at the Restoration, and died before *Bartholomew-day*. But one who knew him well, says, he is satisfied that if he had lived he would not have conformed.

SHOBURY, [R.] Mr. *Watson*.

SOUTHWOLD, by Brentwood. Mr. *William Rathband*, M. A. Of *Oxf. univ.* Brother to Mr. *Rathband*, some time preacher in the minster of *York*, and son of an old Nonconformist minister, Mr. *W. Rathband*, who wrote against the *Brownists*. Dr. *Stillingfleet*, quoting him in proof that preaching contrary to established laws was against the doctrine of all the Nonconformists in former times, Mr. *Rathband*, in a letter to Mr. *Baxter*, assures him, "That his father is not to be reckoned of that number; for he exercised his ministry, tho' contrary to the law, for many years, at a chapel in *Lancashire*; and after he was silenced, he preached in private as he had opportunity, and the times would bear: of which, says Mr. *R.* myself was some times a witness. Afterwards, upon the invitation of a gentleman, he exercised his ministry at *Belsbam* in *Northumberland*, for about a year; and from thence he removed to *Ovingham* in the same county, where he preached also about a year; till being silenced there, he retired into private as formerly." *Baxter's Second Defence of the Nonconf.* p. 193.—After many removes he settled at *Highgate*, where he continued to his death, in *Oct.* 1695. Mr. *Slater*, who was his fellow-student, and had been acquainted with him above 50 years, preached his funeral sermon.

SPRINGFIELD, [R. S.] Mr. *John Reeve*, M. A. He was ejected at the Restoration, when the sequestered minister returned to this living. He died pastor of a congregation in *London*, in which he succeeded Mr. *Thomas Brooks*. He was imprisoned in *Newgate*, and probably died there.

WORKS. A Funeral Sermon for Mr. *Brooks*.—A metrical Paraphrase on *Canticles*.

STANBORN, [R.] Mr. *Henry Havers*. Of *Kath. Hall, Camb.* when Dr. *Brownrigg* was master. He was born in this county, of a very antient family, which had continued there for several centuries. He first preached at *Ongar*, and afterwards was chaplain to the earl of *Warwick*. In 1649, when he signed the *Essex Watch-word*, he was minister of *Fisfield*. Being presented to this living of *Stanborn* in the time of the commonwealth, he was ordained by the presbytery at *London*, and admitted without taking the engagement. He was courageous in his work, and wonderfully preserved in the most troublesome times. He did not quit the place where he was silenced: and even after the 5-mile-act took place, never removed his habitation. He continued preaching twice a day, till he was 80 years of age; and even then held on to do it once. He was a good philologist, and a substantial divine. One of great holiness, and a most amiable, peaceable temper, on whom malice itself could never fasten a blot.

STANFORD Rivers, [R. S. 200 l.] Mr. *Matthew Ellistone*. A person of great worth, and good ability. A friend in a letter mentions one Mr. *Thomas Ellistone* whom he knew, that preached at *Malden*, and several other places in this county; and died old in 1684; but whether it was another person, or the same, is not certain. Mr. *Whitlock*, in his *Mem.* p. 226, speaks of an ordinance of parliament to make Mr. *Ellistone* parson of *Sandford* in *Essex*, Sept. 3, 1646. Dr. *Walker* says, Dr. *Mercdith*, the sequestered minister, returned to this living in 1660.

STANSTEAD, [V. 43 l. 19 s. 7 d.] Mr. *Robert Abbot*. In 1648 he signed the *Testimony*, &c. as minister of *Stansted Mount-fichet*.

STAPLEFORD (Abbots), [R.] Mr. *Lewis Calandrine*, whose father had been minister of the *Dutch church* in *London*. He had ten children when he was ejected, and nothing to trust to but Divine Providence, on which he cast himself and them. He met with many difficulties and trials, but was contented  
and



and chearful under all. Soon after his ejection he went to *Holland* for a few months, and then returned into *Essex*. In his old age he lived in an alms-house at *Mile-End*, where he officiated as chaplain.

STAPLEFORD (*Tawney*), [R.] Mr. *Ward*. Probably Mr. *Nathaniel Ward*, who subscribed the *Essex Testimony* as minister of *Shenfield*.

STEBBING, [V.] Mr. *Samuel Bantoft*, B. D. He was many years Fellow of *Jesus Col. Camb.* and some time President. He was a noted university-preacher. A man of profound judgment and great sense, yet of much modesty and candour in conversation: eminently pious, acceptable, and useful. He preached for some time after his ejection in 1662 at *Braintree*, but was forced from thence to *London*, and there prosecuted to an excommunication. He removed afterwards to *Ipswich*, but never undertook any pastoral charge. He died there Aug. 21, 1692, in the 73d year of his age. When he was just dying he was heard to say, he blessed God who had kept him faithful, so that he never conformed.

*Ibid.* Mr. *Angel*.

STISTED, [R. 300*l.*] Mr. *Thomas Clark*. A very laborious useful preacher. [He had ten children when he left this valuable living for the sake of a good conscience. A daughter of his was mother to the late Mr. *Thomas Woodward*, an eminent brewer in *Bedford*; a gentleman in good repute, and of considerable influence in that town, and in the dissenting congregation there; two of whose daughters were married to eminent dissenting ministers, the one to Mr. *James Belsbam*, some years minister of *Newport Pagnel*, who afterwards preached only occasionally, residing at *Bedford*; the other, to Mr. *Samuel Sanderfon*, who died pastor of the congregation in that town, and afterwards to the present Mr. *Pickard* of *London*. Mr. *Belsbam* left a son in the ministry, who is assistant to Dr. *Ashworth* in the academy at *Daventry*.]

STOCK, [R.] Mr. *Martyn Symphon*.

STOW MARY'S, [R.] Mr. *James Maulden*.

TAY (Much or Great), [V. 33*l.*] Mr. *Green*.

TAY (Marks). Mr. *Richard Rand*. He was, some time after his ejection, pastor of a congregation at *Little Baddow*, where he died about 1692. He was an holy, humble, learned man, and a very serious, awakening, profitable preacher. He  
often

often escaped from his enemies for want of their knowing his christian name. Once a Quaker of the same surname was taken for him, who being a man of honour, tho' he knew Mr. *Rand's* christian name, would not reveal it. God hath many ways to protect his people, and uses various instruments for that purpose.

TERLING, [V. 46 l.] Mr. *John Stalham*, M. A. Of *Oxford* univ. and a native of *Norfolk*. *Newcourt* thus mentions him in his *Rep. Eccl. Joh. Stalham*, A. M. 5 *Maji*, 1632, *per depr. Weld*. He was an able preacher, and an holy liver. One of strict congregational principles. He kept up a meeting in this place after his ejection, and died pastor of a dissenting congregation here in 1680, or 1681.

WORKS. *Vindiciæ Redemptionis*; a book against general Redemption, in Answer to *Oats*.—A Piece against the *Quakers*.—The Sum of a Conference which he, Mr. *Newton*, and Mr. *Grey*, had at *Terling* with two Catabaptists, *Jan. 11*, 1643.

THAXTED, [V. 20 l.] Mr. *James Parker*.

TOPSFIELD, [R. 24 l.] Mr. *John Overhead*. In his younger time he lived in the house of Mr. *Mead* in the parish of *Finchingfield*, where Mr. *Stephen Marshal* used very frequently to visit. He was an aged, grave, serious, and humble man, and a very good preacher. He died between 1670 and 1680.

\* THOYDON MOUNT, [R. S.] Mr. *Francis Chandler*. He officiated both at this place and at *Garnon*, preaching at the one in the morning, and at the other in the afternoon. They were both sequestered; and in the year 1660, he was forced to resign them to Mr. (afterwards Dr.) *Meggs*, who the next day after his induction, desired him to be his assistant, and allowed him 20*s.* per week for it. This is the account given by one of his family. Mr. *Chandler* was a serious, bold, awakening, and popular preacher. He was humble, and yet chearful; a man of good learning, and a good christian. His conversation was pleasant and profitable, and generally acceptable. He was very desirous of K. *Charles's* restoration; and prayed for him as rightful king some time before. On *May 29*, 1660, he went to *London* with great joy to see his pompous entrance. Dr. *Meggs* much pressed him to conform; and tho' he could not be satisfied to comply with the terms that were fixed, he continued very kind to him. Judge *Archer* was Mr. *Chandler's* intimate friend; and several others of rank and fashion in those parts, shewed him a great deal of civility and respect. In 1657, he married the daughter of counsellor *Coys*, with whom

whom he had some houses at *London*, the rent of which comfortably supported him after his ejection, till the year 1666, when the fire consumed them, by which he was reduced : but God raised him up friends whose kindness supported him.

Before his ejection, he kept a constant course of preaching and catechizing, and instructing those committed to his charge; and at the same time kept a grammar-school. His farewell sermon, preached from *Heb. xiii. 20, 21*, occasioned many weeping eyes. He afterwards commonly attended the public service of the church of *England*, and preached between the morning and afternoon service, and in the evening, privately, in his own house, or at other places, as he had opportunity. On the other days of the week he also frequently preached, and was often called in to assist in private days of fasting and prayer; and yet it doth not appear he ever met with any disturbance. Once after his being silenced by the act, he preached at *Thoyden* church with Dr. *Meggs's* leave; and he kept a good correspondence with the neighbouring clergy as long as he lived there. In the beginning of *March* 1666, he removed to *Stortford*, and there enjoyed the agreeable conversation of good Mr. *Ely*, till about *May* 1667, when, in the prime of his years, he exchanged this for a better life. He was much afflicted with the gout, but was a man of wonderful patience and resignation. He used to set God always before him, and took care to keep up constant intercourse with him. He would often say, *incipienti, progredienti, & proficienti, Deus mihi sit propitius*. Mr. *Samuel Chandler*, who was first pastor to the congregation of dissenters at *Faréham*, and afterwards to another at *Andover* in *Hampshire*, (where he died) was his son.

*Ibid.* Dr. *Wells*. The name of *Walter Wells* is subscribed to the *Essex* testimony, as incumbent of *Thoyden Mount*.

UGLY, (alias *Oakley*,) [V.] Mr. *Lucas*.

UPMINSTER, [R. S. 26l. 13s. 4d.] Mr. *Hawkes*.

\* UPPINGER. Mr. *John Robotham*. He printed the *Preciousness of Christ to Believers*. Reprinted 1669.

WAKERING (Great) [R. 20l. 13s. 4d.] Mr. *Christopher Scott*. He was a very worthy man, and a good scholar; but very blunt in his speech. Two of his successors in this living did not think it beneath them to take instructions from him with respect to their method of preaching.



WALTHAM *Parva*, [R.] Mr. *John Harrifon*, M. A. A very intelligent judicious perfon. *Newcourt* mentions him as coming to this living upon the death of Mr. *Aleyn*, 23d Nov. 1643, and as being ejected for Nonconformity in 1662.

WANSTED, [R. S.] Mr. *Leonard Hoar*, M. D. \*\* Of *Harvard Col.* in *America*. Having finished his education there he went into *England*, where he preached the gospel in various places, and received from the univerfity of *Cambridge* the degree of M. D. Being invited to the pastoral charge of the South church at *Boston*, he returned to *New-England*, having first married a virtuous daughter of Lord *Lifle*. Soon after his arrival, an invitation to prefide over the college at *Cambridge* fuperfeded the former. He was a truly worthy man, confidered as a fcholar or as a chriftian; and was generally efteemed as fuch, till, by fome unaccountable means, he fell under the difpleafure of certain perfons of figure in the neighbourhood; when the young men in the college took advantage of it to ruin his reputation, as far as they were able; canvaffing whatever he faid or did, and aggravating every thing difagreeable to them in his conduct, with a view to render him odious. In this too many good men gave them countenance. At length, things were driven to fuch a pafs, that the ftudents deferted the college, and the Dr. on *March 15*, 1675, resigned his prefidentship. The ill ufage he met with made fo deep an impreffion on his mind, that his grief threw him into a confumption, whereof he died the winter following, *Nov. 28*, at *Boston*. In his time, new edifices were erected in this college, for which a contribution was made thro' the colony, which amounted to 1,895*l.* 2*s.* 9*d.* He was fucceeded by Mr. *Urian Oakes*.

WARLEY *Parva*, [R.] Mr. *Powel*.

\* WEELY. Mr. *Dowel*.

WEST-HAM, [V. 250*l.*] Mr. *Walton*. After his ejection he kept a fchool, and had a very flourifhing one, firft at *Bifhop's-Hall*, and afterwards at *Bethnal-Green* near *London*.

WETHERSFIELD, [V.] Mr. *John Cole*. Some time Fellow of *Jesus Col. Camb.* He was born at *Ipswich* in *Suffolk*, and was minifter of *Burwel* in *Cambridgefhire*, where he was a zealous preacher, and an inftrument of much good. He removed from thence to this place in 1655, where he had fpent about 7 or 8 years, when he was turned out by the act of uniformity. Not long after, he was cited into the fpiritual court,

for expounding the scripture, and praying; and at length excommunicated, in *Feb.* or *March*, 1663. Mr. *Clark*, who first had his living, died in a few months. Mr. *Pelsant*, the minister who succeeded him, was a sober, grave man, of a good conversation, tho' no great preacher. He had been so zealous for the Common-Prayer, that he read it in *Oliver's* time; and when the great book was taken away, he used a small volume, which he carried in his pocket. But when the sentence of excommunication was to be read against Mr. *Cole*, he did it with tears in his eyes, and said it was the bitterest pill that ever he had taken in his life †. Mr. *Cole* kept a diary, in which (besides a particular account of his own spiritual experiences) there are memorandums of domestic providences, with his remarks upon them; the success of his ministry among his people, &c. which discover him to have been a serious christian, and a strict observer of divine providence, &c. He refused to sign the *Essex* association, which Mr. *Firmin* sent him in 1657. And he also refused the engagement, being very unwilling to hamper himself by signing papers. He preached his farewell sermon *Aug.* 11, 1662, when there was such a vast appearance of people as had scarce been seen in 20 years before, and a great lamentation. After being silenced, he preached in his own house, and many resorted to him; and thro' the kindness of the people and the good providence of God, he had supplies sent him in for the support of his family. In *May*, 1663, a *cepias* was out against him, and he still continued preaching, and yet was protected.

At length he was taken as he was preaching in his own house, and sent prisoner to *Colchester*, where God was with him, and shewed him favour in the eyes of the keeper of the prison. His enemies perceiving it, removed him to *Chelmsford* jail, where he found the like favour, and increased his estate, tho' his health was much impaired by his tedious imprisonment, of about eight years; from which he was released on *Charles's* indulgence in 1672. He was a cheerful man, and of strong faith; a very solid spiritual preacher, and one of fine abilities. He died *April* 11, 1673, aged about 52, and was buried in *Wethersfield* church-yard.

WHITE COLN, [D:] Mr. *John Bigley*. He did not conform, but this living being a donative he kept in it.

† Dr. *Calamy's* account of this matter is not consistent. See *Contin.* p. 482, 83.

WICKHAM near *Malden*, [R. 1201.] Mr. *Robert Billio*. Of *Trin. Col. Camb.* Born at *Sibble Henningham* in this county. He was put to school at *Castle Henningham*, where he attended on the ministry of Mr. *Brewer*, a most excellent preacher, whose sermons made more than ordinary impressions upon him when he was about 12 or 13 years of age. When he came from school, he used to entertain his sisters with good and religious discourse, repeat Mr. *Brewer's* sermons to them, and pray with them. He was settled at *West Bardfield* near *Colchester*, where he entered into the ministry, and did much good. He removed from thence to *Hatfield Peverel*, where he was seized with the gout, which took away the use of his legs and of one arm; so that he was scarce able to go with crutches. When he had been in this condition for some time, being one day alone in his parlour, he had an encouraging impulse upon his spirit to go to prayer, and with some difficulty crept up into his chamber, and poured out his soul before the Lord. Whilst he was praying, he found himself strengthened, and when he rose from his knees, his pain was gone, and he walked as well as ever. He came to his wife with great joy, and told her of God's goodness to him; but at first she could hardly tell how to believe him.—About 1658, he removed to *Wickham Bishop*, where, after four years, he was turned out Aug. 24, 1662, but lived there still in a small house about a year, and then removed to *Yeldam* near *Henningham*. Whilst here, he went on a visit to *Wickham*, where some of the chief of the town had been converted by his ministry. While here, he fell down in a swoon, and seemed dead; which was followed with a lameness, which held him many weeks. Here the good Lady *Vere* of *Henningham* (whose life Mr. *Clark* published) shewed him great respect.

He afterwards removed to *Felstead*, where he had the advantage of the school for the education of his sons. The good Countess of *Warwick*, sister to Mr. *Boyle*, (whose life was published by Dr. *Walker* and abridged by Mr. *Clark*,) sometimes joined in prayer with him, in her chamber, and in the banqueting-house in the wilderness, and allowed him 5*l.* per ann. towards the educating his eldest son for the ministry, till 1678, when she died. He continued at *Felstead* till his death, April 19, 1695, aged about 73. He never had a settled congregation after his ejection, but preached occasionally, at a variety of places as he was invited, and was constantly employed, preaching often 6 or 7 times a week, and did much good. In the  
latter



latter part of his time he was about to remove to *Baſton* in *Suffolk*, where Mr. *Barnadiſtion*, who had been a *Turkey* merchant, then ſupported a meeting; but it pleaſed God, juſt as he was about ſettling there, to ſeize him with an high fever, and call him home to his everlaſting reſt.

In times of perfecution, he was wonderfully preſerved, tho' he was once very near being taken, when he was preaching at the houſe of *Iſrael Mayo*, Eſq; at *Bayford* near *Hertford*, being but juſt in time conveyed into a garret, and covered in a dark hole with billets. In the time of king *James* he, with moſt others, was full of fears as to the indulgence that was granted, and expreſſed his fears in the words of *Nehemiah*, chap. iv. 11. But God then, as well as at other times, was better to us than we feared.

He had a ſtrong body and a great voice, and was a fervent zealous preacher. His ſermons were plain and methodical, and ſuch as ſhewed him to be a good man; one that fought the glory of God, and the holineſs and ſalvation of his hearers. And he was exceedingly uſeful in promoting thoſe ends. There were few whoſe preaching did more affect the greateſt part of the hearers than his. His converſe alſo was edifying, and his 'diſcourſe ſuch as might miniſter grace unto the 'hearers.' He was much taken up in admiring the goodneſs of God, and giving him praiſe for it. His youngeſt ſon (who was his bed-fellow many years after his wife's death) obſerved that he ſcarce ever waked out of his ſleep, but he immediately uſed ſome words of praiſe to God. He had two ſons, who were both of them nonconforming miniſters. The youngeſt, Mr. *Joſeph Billio*, was at *Malden* in this county. The eldeſt, Mr. *Robert Billio*, was brought up under Mr. *Samuel Cradock*. Having finiſhed his ſtudies, he became chaplain in the family of Sir *Francis Bickley*, Bart. of *Aitleborough* in *Norfolk*, and tutor to his children. He married a relation of that family, Mrs. *Sarah Rider*, daughter to Mr. *Rider* who was turned out of *Bedworth* in *Warwickſhire*, in 1662. He firſt ſettled at *Chifſel Parva* in this county, where he taught ſchool, and preached in his turn at *Cambridge*. In the reign of king *James II.* he went into *Holland*, to avoid the ſtorm that threatened; and juſt before the Revolution, returned to *England*, and fixed at *St. Ives* in the county of *Huntingdon*; and from thence was called to ſucceed Dr. *Bates* at *Hackney*, where he died of the ſmall-pox, May 5; 1710, having much comfort in his ſoul; and was ſucceeded by Mr. *Matthew Henry*. He was a plain profitable

profitable preacher, generally acceptable to serious christians. He also left two sons, Mr. *Robert*, and *Joseph*, who were both of them educated for the ministry in *Scotland* and *Holland*.

WITHAM, [V. S. 22 l. 6 s. 0 d.] Mr. *Thomas Ludgutter*. Dr. *W.* owns the sequestered clergyman, Mr. *F. Wright*, to have been a man of an infamous character; [and adds, that the H. of Commons, in *Ap.* 1643, put Mr. *Edward Brewer* into his place; but does not mention Mr. *Ludgutter*, who most probably was ejected at the Restoration,] as the Dr. believes Mr. *Wright* was then “repossessed of the living, to the dishonour of the church.”

YAXLEY, [R.] Mr. *James Small*. Born in the same town with bishop *Hopkins*, or at least brought up at the same school, and much acquainted with him. After Mr. *Small* was silenced, he lived as a chaplain in the house of Mr. *Davis*, a gentleman of a good estate in the West of *England*. He afterwards lived in the same capacity, in the house of the Lord *Mussareen* in the North of *Ireland*, and preached to his family, and many others who came in to hear. This probably was after Mr. *Howe*’s removal from thence to *London*. At last he lived in the same capacity, in the house of Sir *John Barrington*, at *Hatfield Broad-Oak* in this county. He continued with him as long as he lived, and with his Lady while the family staid there, which was till 1690. When the Lady *Barrington* removed, Mr. *Small* staid, and preached in the town; and continued to do so after Mr. *Warren* removed to *Sturford*, and they built a meeting-house for him. He was a well-bred person, very free and yet prudent in conversation, and very loving and charitable. An useful and laborious preacher. He had but little to live on, and yet was chearful and contented; and appeared much concerned for the miseries of the poor in that neighbourhood. He would often say, his food would be more pleasant to him, if others were not in such want. Not long before his death, he had something pretty considerable fell to him by the death of a relation. He died about 1704.

GREAT YELDHAM, [R. 20 l.] Mr. *Robert Chadfly*. He was very poor, but remarkably provided for till he was taken hence by death.

Mr. *Henry Lukin* was a minister in this county, who was silenced by the act of uniformity, tho’ not ejected; being in *France* [with Sir *William Marsham*] at the time it passed, where he spent about three years. When he returned, he took his

lot with the despised suffering Nonconformists. He lived many years with Mrs. *Marsham*, (probably the mother of Sir *William*,) preaching to a small society in the neighbourhood, no temptations being able to induce him to conform. He was a man of great note and eminence. His works shew him to have been a judicious and learned divine. His *Chief Interest of Man*, was translated into *Latin* by a clergyman of the church of *England*. [He had a daughter who lived in the latter part of her time at *Hackney*, who told a friend of the editor, that her father had a particular intimacy with the great Mr. *Locke*, (which he contracted by his connection with the *Marsham* family,) and was the last person with him before he died.] Mr. *Lukin* died Sept. 17, 1719, in the 92d year of his age.

WORKS. A Funeral Sermon for Mr. *John Warren*.—An Introduction to the Holy Scriptures.—The chief Interest of Man; or a Discourse of Religion.—The Life of Faith, with the general Use of Faith.—The Interest of the Spirit in Prayer.—A Remedy against Spiritual Trouble.—The Practice of Godliness, &c.

*The following are said to have been ejected in this county, but the places are uncertain.*

Mr. *Blagrove*. Perhaps this was the person mentioned at *Woburn* in *Bedfordshire*.

Mr. *Pindar*. He died pastor of a congregation at *Little Baddow* in 1681. Mr. *William Pindar* is mentioned in *Newcourt's Rep.* vol. ii. p. 359. Mr. *John Pindar* is taken notice of in *Nottinghamshire*.

Mr. *Edmund Taylor*. He preached in several places; was imprisoned in *Tilbury Fort* in *Monmouth's* time; and died at *Witham*. Perhaps he was the person mentioned in *Monmouthshire*.

There is one person of this county, of whom it is hard to say whether he is to be reckoned among the Conformists or the the Nonconformists, viz. Mr. *John Candler* of *Bromley Parva*. After the ejection he had the living of *Petto*. He had been ordained by Mr. *John Fairfax* and others, in the Presbyterian way, and would not yield to any thing that might be capable of being interpreted as casting a reflection on his former ordination. Upon his signifying this to Bp. *Reynolds*, he desired the company that were present to take notice, that he was as good a minister as he could make him; and told him he might



go and preach the gospel at *Petto*. He read some of the Common-Prayer; and now and then wore the surplice; but was threatened for not using all the ceremonies.

*The following Persons afterwards conformed.*

Mr. *Thomas Harper* of *Epping*.—Mr. *Howel* of *Wickelshew*.—Mr. *Lathum* of *Orfet*.—Mr. *Hill* of *High Rooding*.—Mr. *Holmes* of *Writtle*.—Mr. *Ferris* of *Norton*.

Mr. *John Deersley*, it seems, was not a Nonconformist, as had been supposed. He was, however, much of that cast. He was minister of *Chattisham* when Mr. *Owen Stockton* resided there, and used to preach for him constantly once a month at *Hadleigh*. He used to pray that God would forgive the nation that great sin of turning out so many ministers.

## MINISTERS Ejected or Silenced

I N

## GLOUCESTERSHIRE.

**A**SHTON \* *Summerfield*. Mr. *Wood*. [There are three *Ashtons* in this county, but in the *Index Villaris* the name *Summerfield* is not to be found.]

**BECKFORD**, [C.] Mr. *Richard Eeds*, M. A. After his ejection he lived at *Cleve*. He was an affectionate, useful preacher, and one of the *Worcestershire* association. He was overcome with melancholy before he died, which was at *Gretton* in this county, in *Apr.* 1686.

**WORKS**, The Great Salvation; a Discourse on *Heb.* ii. 3. to which Mr. *Baxter* wrote a Preface.

**BRIMSFIELD**, [R.] Mr. *Thomas Jennings*. He signed the Testimony of the ministers in this county, as minister of *Matson*. He was a moderate *Baptist*.

BURTON on the Water, [R.] Mr. *Antony Palmer*, M. A. Educated in *Oxford*, and some time Fellow of *Baliol College*. Born in *Worcestershire*. He was cast out by force, by some of the neighbouring gentry, before the act for uniformity was framed. He put in a curate, who also was disturbed for want of the Common Prayer. He had a congregation afterwards in *London*, and exercised his ministry there till his death, on *Jan.* 26, 1678. He was of good ministerial abilities, and of the congregational persuasion.

WORKS. A Scripture-Rail to the Lord's Table; against Mr. *J. Humphreys's* Treatise of Free Admission.—Memorials of Godliness and Christianity.—The Christian's Freedom by Christ.—The Gospel New Creature.

CHARLTON (Kings), [C. or D.] Mr. *Thomas Harrison*.

CHELTENHAM, [C. or D.] Mr. *John Cooper*.

CHOSDOWN. Mr. *Thomas Mount*.

CIRENCESTER. Mr. *Alexander Gregory*. He was one of the Country Triers. When the king's army besieged this town, a cannon-ball fell upon the house where he lived, and tore a great part of it to pieces, while he was at prayer; but he was wonderfully preserved. When the town could hold out no longer, he, with one man in company, try'd to make an escape. One of the king's soldiers pursued them, and quickly killed his companion; but tho' he ran at him several times, he avoided him, and received no harm. He was forced from his people, upon the town's being taken by the king's army; and when the war was at an end, settled at another place at some considerable distance, where also he was well beloved: but, upon the earnest solicitation of his old friends at *Cirencester*, he returned to them again, tho' his benefice there was of considerably less value than the other. There he continued till the coming out of the *act of uniformity*. He was much solicited to conform, by a person at that time in great power, who signified to him, that his so doing would be very acceptable to his majesty, who was inclined to prefer him, and would resent his non-compliance. But he could not satisfy his conscience, and drew up a paper, containing the reasons of his Nonconformity, which he sent to the person who solicited him. In his last sermon in public, he told his flock, that tho' he should be deprived of his benefice, which was all that he and his family had to subsist on, he would yet continue to minister to them, as long as the government would suffer him. But at last the *5-mile-act* forced him away, when he removed to  
*Minching-*

*Minching-Hampton*, where he finished his course not long after. Upon taking leave of his friends, he told some with whom he was most intimate, that he should see their faces no more; and it fell out accordingly; for the very day on which some of them had agreed to make him a visit, he was taken ill and died. He was a very humble, serious, and affectionate preacher, and exceedingly desirous to promote the good of souls. He was much beloved, and his unwearied labours had great success. He kept up a weekly lecture every *Tuesday*, and on *Thursdays* in the afternoon he catechized in his own house, taking great care not to discourage such as were bashful, or had bad memories, for whom he was so solicitously concerned, that he would often follow them to their own houses, (even the meanest in his parish) to give them private instruction in a plain and familiar way. He was always very tender of giving offence.—After being ejected and silenced, he was much taken notice of, and respectfully visited, both by Conformists and Nonconformists.

CLAPTON, [C.] Mr. *Thomas Paxford*. Tho' he was not bred a scholar, he had good natural parts, and preached and prayed well, and sometimes officiated for Mr. *Palmer* at *Burton on the Water*. After his ejection he became a Baptist, and fell under some censures as to his morals.

COMPTON, [R.] Mr. *Becket*. He was originally a tradesman, and no scholar; but it was not on that account he was ejected. He was a good man, and useful to many of the meaner sort of people.

DISHURST, [C.] Mr. *Francis Harris*.

DUNSBORN [R.] Mr. *Edward Fletcher*. It appears from Mr. *Jessy's* tract, entitled, *The Lord's Loud Call to England*, (in which he relates the rudeness of the cavaliers in 1660 in this county) that Mr. *Fletcher* in particular was treated very inhumanly by them, and his life threatened. Upon this he returned to *New-England* from whence he came, and died there.

DURSLEY, [R.] Mr. *Joseph Woodward*, M. A. Of *Oxford University*. He was born at *Upper Cam* in this county, his father being a tanner. He was first master of the free-school at *Wooton-under-edge*. His carriage was very obliging, but he had at that time but little seriousness, and was wont to frequent the company of some gentlemen, whose character for



virtue or sobriety was not very eminent : but it pleased God, by a seemingly little accident, to awaken him to a serious consideration of the things of another world. Being out one evening late, as he was coming home, some dogs fell a fighting about him, when he thought himself in great danger ; which caused a serious reflection in him, what would have become of his soul, if he should have been torn in pieces by them : and so leaving his former company, he changed it for that of the godly professors at *Wooton*, who used to pray and repeat sermons, and sing together : which edifying society he found so beneficial, that he used to say, “ Tho’ *Oxford* made him a scholar, the professors of *Wooton* fitted him for the ministry.” Another person says, that he did not so much as handle a Bible till he found one of his scholars (Mr. *Sprint*, afterwards minister of *Andover*) reading the scripture in his chamber. The master was struck with shame and concern, that he should do less than a school-boy. Hereupon he got him a Bible, and read and studied it : and shortly after, whereas the school had only *Latin* prayers, and those for a dead patroness, he brought in *English* prayers, reading of scripture, singing of psalms, and all pious exercises. Some time after he was ordained, and became very serviceable ; and the people of *Dursley* unanimously invited him to be their minister ; whereupon he fixed with them. And tho’ he was afterwards tempted to *Wells* with double the stipend, he would not accept it. He took a great deal of pains among his people. After some time, he vigorously set about the reformation of many disorders in discipline and manners among them ; endeavouring to set up the Presbyterian government ; in aiming at which, he met with many discouragements. Some withdrew from his ministry, others withheld their part of his stipend solemnly promised him, and others refused to pray and sing, and receive the sacrament, under pretence of a mixed multitude. When he declared his resolution to admit none to the Lord’s-supper but what, besides a visible probity of conversation, had a competent knowledge, a certain person said, “ he would not submit to examination ; and if Mr. *Woodward* would not give him the sacrament, he would take it.” In pursuance of his resolution, he was coming to church on the sacrament-day, but he had scarce set one foot over the threshold, before he fell down dead. The troubles his people occasioned him, so much affected him, as to bring upon him disorders, from the effects of which he was never perfectly recovered.

covered. Hereupon he determined upon a removal; and there once came several men, with a design to carry him to some other place, where he might have better prospects; and he was inclined to go with them: but the very persons that opposed and slighted him before, when they found he was going, came and begged his pardon, and promised a better carriage for the future; and so he staid. Some time after, there were about seven men who had formed a resolution to ruin him, some by swearing against him, and some in other ways; but it pleased God that several of them died, and his principal enemy fell desperately ill, who upon his death-bed sent for him to pray with him, and desired him to preach his funeral sermon, and confessed his wicked design; warning all his associates to desist from theirs, as they would not provoke God to visit them with his judgments. And so Mr. *Woodward* was delivered; and at last had the comfort to see his people become very teachable, and conformable to the rules of the gospel. His labours among them were very great. Besides the toil of a school, he preached twice every *Lord's-day*, expounding in the morning, and catechizing in the afternoon, before sermon. Every *Tuesday* he expounded for an hour or two; and carried on a lecture every *Thursday*, usually without any assistance from other ministers. On *Lord's-day-evenings* he repeated to his scholars, and many of his auditors at his own house: and at funerals, he either preached or expounded. He was always very plain and warm in maintaining the foundations of religion. Twice a year he kept a public fast, besides many in private. Every *Monday* after dinner he used to visit ten families, to instruct the ignorant, reprove the scandalous, comfort the dejected, &c. He was very diligent in instilling the principles of religion into the younger sort, and collected money for teaching poor children to read. He himself also was very liberal in works of mercy. He was a very strict observer of the Sabbath; and used on that day to rise very early. He was a man of a very large soul and public spirit; one of unshaken constancy and resolution, sincerity and plain-heartedness. He took great pains to oppose the sectaries, and disputed with them openly, as an occasion offered, all round the country, and silenced them. He protested and preached against taking the engagement. *Oliver*, upon some occasion, appointing a day of public thanksgiving, he, thinking there was more need of fasting, appointed a solemn public fast, and kept it with his people.

At length, being over-borne with labour, and his health declining by a consumption, he got Mr. *Stubbes* to officiate among his people, and he died before the act of uniformity took place. But in his last sickness, he sent word to Mr. *Forbes* of *Gloucester* (as he assured the author) that, “with submission to the will of God, he desired to live a little longer, that he might bear a testimony against episcopacy, and the new conformity.”—Some persons in the country having a design to publish his life, Dr. *Woodward* his son, (a worthy conformist of *Maidstone* in *Kent*,) sent the following account of his father in a letter.

“I am assured that very few (at least in these degenerate days) are blessed with such eminency of grace as he was; which seemed always to be in the height of pious zeal, without any considerable abatements at any time. In truth, such a pitch of ardor seemed to many to be above the common state of humanity itself, and to have a tendency to decay the health and course of nature. But the power of God bore him up for many years, till at last indeed the raised soul grew too big for the body, and by degrees rent it into pieces, to make way for a happy dissolution.

“About the 23d year of his age, he was so smitten with a sense of the evil of sin, (thro’ what particular means I do not remember) that he has professed he thought himself the vilest creature breathing. He fancied the very dogs in the street were by their Maker set against him. So that he was constrained to forbear company for a while, and to retire from the public, to set himself to the most important and absolutely necessary work of life; viz. to spread the wounds of his soul before the Physician of souls; and to seek the healing balm of his Redeemer’s blood; to which he applied himself (thro’ the grace of God) with such earnestness, and to so good effect, that all his after life shewed, that he was in earnest in the things of salvation: there appearing little concern in him for any thing, but the glory of God, and the insuring eternal life. Yet he did not presently step forth into the ministry. He rather dreaded that tremendous charge, in which, above all employments, men ought to appear with the highest advancements of holiness, prudence, and diligence; and like *Nazianzen*, *Chrysostom*, and most of the primitive divines, was by much entreaty drawn to so solemn an office; after he had spent a considerable time in the university of *Oxford*, passing thro’



thro' the degrees of B. A. and M. A. having, with great applause, performed the exercises requisite to both.

“ When he arrived at the age of 30, God was pleased to send an inward warmth into his soul, which was more compulsive than all outward persuasion. He discovered such a zeal for God, and the souls of men, as burnt like fire, and (like that of the prophet *Jer.* xx. 9.) was no way to be made easy, but by giving it vent; which the sermon he first preached did very plainly shew; which was delivered in the church of his native village, on those words of *Peter* and *John*, *Acts* iv. 20. ‘ For we cannot but speak the things which we have ‘ seen and heard.’ And I have heard many who heard him say that ‘ they all wondered at the gracious things which ‘ proceeded out of his mouth.’

“ He had indeed such a readiness, or rather exuberance in delivering the will of God, upon any subject before him, that tho' he always wrote his sermons at large, yet he has often confessed, that he has been carried into a field of doctrine, which he never had committed to writing; not in a roving and injudicious discourse, but in such melting and close argument, as seldom failed to reach the mark he principally aimed at, *viz.* the softening and reducing obstinate hearts.

“ The whole course of his labours in the ministry, was suitable to his careful entrance upon it. He was earnest even as *St. Paul* (beyond strength,) and never would preach a sermon to others, but what had first warmed his own breast: for which cause he sometimes either razed out a part of a sermon, or wholly threw it by. He was most affectionate and devout in prayer, earnest in preaching, bold in reproof, kind in admonishing, ready to advise, and succour, and comfort the feeble and disconsolate: and, in a word, he ‘ spent, and was spent,’ in his ministerial labours. He made frequent visits to all under his care at their own dwellings. He would pry into most of their failures and neglects, and would compassionate all their wants of soul, body, and estate. I know not by what peculiar impulse it was, that he particularly fixed his desires of exercising his ministry in *Dursley*; a place at that time very dissolute; insomuch that it had the name of *Drunken Dursley*: but if he found it so, it was very much altered by his labours of many years there, and became one of the most wealthy and best trading towns in the neighbourhood. Some of them having told me, that they cleared a thousand pounds a year by the trade of cloathing, in the time of his residence there.

there. His presence in the streets, made the youth grave, and the aged circumspect. It made the sober to rejoice, and the guilty to hide themselves in corners. He seldom went to church but with a multitude with him. For his house being distant from the church the length of a long street, every one got their families ready as he came by, and stood in their doors, and so fell in with those that followed; so that he literally 'went with the multitude to the house of God.' And every one's zeal seemed inflamed by the flame he beheld in his neighbour: so that I have heard that there was the most composed and affected congregation that could any where be seen.

"I can only hint his more than brotherly love to Mr. *Stubbes*, whose embraces were always like those of *Jonathan* and *David*; and his correspondence by letters with Mr. *Hawiland* and other *London* ministers of great eminence; of which I may probably collect some, &c.

"His sorrow for the death of king *Charles I.*; his lamenting for want of a good foundation in the Inter-regnum; and his joy at the return of king *Charles II.* ought to be inserted: and also the raptures of his death.—Thus, sir, I have complied with your desire, not to give materials for a book, so much as to give some hints to a friend. Your's, &c. *Josiah Woodward.*"

—"He gave me my name in desire of Reformation: and named my younger brother *Jeremiah*, when he saw the little hopes of it."

*Ibid.* Mr. *Henry Stubbes*, M. A. Of *Wadham Col. Oxf.* He was born at *Upton* in this county, upon an estate given to his grandfather by king *James I.* with whom he came from *Scotland*. He was first minister of *St. Philip's* in *Bristol*, and afterwards of *Chew-magna*. In 1654, he was of the city of *Wells*, and assistant to the commissioners appointed by the parliament to eject ignorant and scandalous ministers: but the act of uniformity found him at *Dursley*; whither he came as assistant to Mr. *Joseph Woodward*. He was a grave divine, wholly given up to the service of God. After being silenced, he went about preaching from place to place, with unwearied diligence and great success. He was a plain, moving, fervent preacher, and eminent for the great work of converting sinners. Being settled in peaceable principles, wherever he came he repressed the spirit of censoriousness and unjust separation, and preached up the ancient zeal and sincerity, with a spirit suitable to it; and would not, so much as in private discourse, take the too common

mon liberty of censuring others. After he had preached a while privately in *London*, he was allowed the public exercise of his ministry, by the connivance or forbearance of Dr. *Pritchett*, then Bp. of *Gloucester*, in the parish church of *Horsey*; which living, being but 8*l.* per ann. had been without a minister for several years. There he used some part of the liturgy, not regarding the censure of the rigid. His judgment, age and experience set him above all factious inducements. His studies, parts and labours, lay not in the critical or controversial way. He would not waste his time in contention; his soul was taken up with the great things of religion; and his preaching was most on the baptismal covenant, the articles of the Creed, Lord's-Prayer and Decalogue, and such things as essentially constitute a christian. He was eminent for humility; which was evidenced in his behaviour, garb, discourse and preaching. He spent more time in catechizing and instructing young people than most men: which shews that he laboured not for applause. He kept a private weekly meeting for that purpose; and much rejoiced in the willingness of young ones to be instructed, and in the success of his endeavours. He was of a calm temper; never fierce but against sin; and had the cordial respects of good men of all persuasions. He set apart some time every day to pray for the church of God, without the narrow distinction of this or that, or the other party. The preface to his last will, with his prayer for the king and the nation, and a learned faithful ministry in it, is published in *Turner of Providence*, cap. 143, p. 99. The last Lord's-day he preached at *Horsey*, he told his auditory, he desired to see them the next morning before his journey, and take his leave of them in the church, where he preached most affectionately, from *Prov.* iii. 6. Upon his arrival at *London*, he preached almost every day, and some days twice, (tho' subject to such disorders as, once at least, to fall down in the pulpit) till he was quite disabled by a fever and dysentery. What much emboldened him was, that he had often gone ill into the pulpit, and came better out. He died at *London*, July 7, 1678, aged 73, and was interred at *Bunhill-fields*. Mr. *Baxter* preached his fun. serm. in which his † character may be seen at large; which he closes thus: "I scarce remember the man that ever I knew, that served God with more absolute resignation and devotedness, in simplicity and godly sincerity;

† See *Baxter's Works*, vol. iv. p. 381. Or Mr. *Toms's Biographical Collections*, vol. i. p. 49, &c.



living like the primitive christians, without any pride or worldly motives ; or in whose case I had rather die." Mr. *Stubbes* was of a charitable disposition, and devoted the tenth part of his incomes to pious uses, with which was purchased 4 *l.* per ann. for *Dursley* and *Horsley*, for teaching poor children, and buying them books. He also gave 200 *l.* to *Bristol*, and a like sum to *London*, to be annually improved for the good of the poor, to buy them Bibles, and to assist poor ministers widows.

WORKS. A Dissuasive from Conformity to the other World.—God's Severity against Man's Iniquity.—God's gracious Presence the Saints great Privilege : A Farewel Sermon to a Congregation in *London*.—The great Treaty of Peace : an Exhortation to the making Peace with God.—Conscience the best Friend upon Earth ; or the happy Effects of keeping a good Conscience.—A Fun. Sermon for a Lady in *Gloucestershire*.—Two Epistles ; the one to the professing Parents of baptized Children ; the other to the baptized Children of professing Parents.—After his Death, A Voice from Heaven ; being his last Sermon and Prayer.

ELBERTON, [C.] Mr. *Hilton*.

FELTON. See *Herefordshire*.

GLOUCESTER. *Increase Mather*, D. D. He was the youngest son of Mr. *Richard Mather*, who went into *New-England* in 1635, when he could no longer exercise his ministry with satisfaction to his conscience in his native country. He was born at *Dorchester* in *New-England*, where his father was minister, 1639 ; and after gaining a knowledge of the languages at school, and spending some time in *Harvard* college, lived in the family of that worthy divine, Mr. *John Norton*, several years. It pleased God to make serious impressions upon his heart betimes, by which he was fitted for great service in his church. In 1657 he took a voyage to *England*, and after visiting his friends in *Lancashire*, went to *Ireland* to visit his eldest brother, Mr. *Samuel Mather*, then minister in *Dublin*. He entered himself in *Trinity Col.* there, and in 1658 proceeded Master of Arts, performing the usual exercise with great applause. He was respected by Dr. *Winter*, then Provost of the college, and chosen Fellow, but did not accept it. The air of that country not agreeing with him, tho' he met with great civilities, and some good offers there, he returned to *England*, and was for some time a preacher to Mr. *Howe's* parish at *Great Torrington* in *Devon*, in the neighbourhood of another of his brothers, Mr. *Nathaniel Mather*,

*Mather*, then minister of *Barnstable*. Upon Mr. *Howe's* return to *Torrington*, after *Richard* quitted the protectorship, he in 1659 accepted of an invitation of Col. *Bingham*, governor of *Guernsey*, went into that island, and preached every Lord's-day morning at the castle there, and in the afternoon at the town called *Peter's Port*. From thence he removed to *Gloucester*, at the earnest solicitation of Mr. *Forbes* and his friends there; and after some time returned again to *Guernsey*, where he was at the time of the Restoration. Upon his refusing to set his hand to a paper, which was sent thither by Gen. *Monk*, to be signed by all commissioned officers in those parts, by which they were to declare, that "the times then were, and would be happy;" he was in danger of losing the arrears of his salary, which amounted to above 100*l.* but providentially escaped that loss. And upon Sir *Hugh Pollard's* being made governor of that island, when he came to be under the necessity either of conforming or quitting the place, he left *Guernsey* and came into *England*, where, tho' he was offered a living of some hundreds a year, if he would forsake his principles, he chose rather to trust God's providence, than violate the tranquillity of his mind; and so he sailed for *New-England* to his aged father, and there settled in the New Church, in the north part of *Boston*. There he married the daughter of Mr. *John Cotton*, by whom he had 3 sons, *Cotton Mather*, D. D. well known by his writings; Mr. *Nathaniel Mather*, who died at 19, and whose life is printed; and Mr. *Samuel Mather*, who had a small congregation at *Witney* in *Oxfordshire*, and published several valuable writings. The old gentleman had also 7 daughters; and he and his wife had this uncommon comfort and satisfaction, of having 7 of their children receiving the Lord's Supper at the same communion with them.—He was ordained May 27, 1664, his own father giving him the charge. In 1680, when the synod sat at *Boston*, and the confession of faith was agreed upon, Mr. *Mather* was the moderator, and drew up the preface to it. In 1683 K. *Charles*, by a declaration, required from the inhabitants of *New-England* a full submission, and an entire resignation of their charter to his pleasure: or else signified a *quo warranto* should be prosecuted. Mr. *Mather* being desired to be present at a public assembly of the freemen of *Boston*, and give his thoughts about that matter, complied, and publicly declared against their having an hand in their own ruin; and persuaded them rather to leave themselves in the hands of God,  
and

and submit to his pleasure in a faithful discharge of their duty, than deliver themselves immediately into the hands of men, by a full submission and entire resignation to their pleasure. The question was carried in the negative *nem. con.* And this had a great influence on the country in general. Some malicious people, that they might be revenged on him for this, forged a letter, full of impertinent as well as treasonable expressions, no one of which was his, and dating it *Boston*, 10 M. 3d, 1683, they subscribed his name to it, and sent it to a worthy person at *Amsterdam*. This letter was read before the king and council, but it carried such evidences of its being a forgery, that tho' Sir *Roger L'Estrange* published some scraps of it with his comments, yet there was no prosecution of him. Judgment was entered against the charter of *Massachusetts* colony. K. *Charles* died soon after, and in 1686 K. *James* sent a governor, with a commission that enabled him, with three or four other men, to make what laws and levy what taxes they pleased, &c. But in a little time that king published a declaration for liberty of conscience. Some of the ministers of *New-England*, and their churches, drew up addressees of thanks to him, for the benefit enjoyed by this declaration; and Mr. *Mather* was desired to take a voyage to *England* and deliver them. A copy of the forged letter beforementioned coming to *New-England*, Mr. *Mather* writing to a gentleman that had it, vindicated himself, and named a person whom he suspected to have a hand in the contrivance. This person arrested Mr. *Mather* in an action of defamation, and 500*l.* damage, purely, as was apprehended, with a design to stop his voyage. But the jury cleared him, and ordered the plaintiff to pay costs of court, and he embarked for *England*, Ap. 7, 1688.—He landed at *Weymouth*, and hastened to *London*, and presented the addressees to K. *James*, when he laid before his majesty the state of the country, and was favourably received. Upon the Revolution, he waited on the prince of *Orange*, and was instrumental in preventing the sending a letter to *New-England*, (in common with the other plantations) confirming their old governor till farther order, which would have had pernicious consequences. After the coronation of K. *William*, Mr. *Mather* waited upon him often, and was very much assisted by *Philip* lord *Wharton*, and others. His great endeavour was to get *New-England* resettled upon their charter foundation; but he was disappointed in his attempt of getting their charter restored by a bill in parliament, thro' the  
unex-



unexpected dissolution of it. His next attempt was to get a writ of error in judgment, by which the case relating to the *Massachusetts* colony might be brought out of Chancery into the King's Bench: but herein he also failed. All therefore he had left to do was, to petition the king for a new charter, containing all the old one, with the addition of new and more ample privileges; which, after some time, he obtained, and then, *March 29, 1692*, set sail for *New-England*, in the company of Sir *William Phips*, whom his majesty sent over governor, and arrived safe at *Boston May 14* following. And soon after, there being a meeting of the great and general assembly of the province, the speaker of the house of representatives, or commons, publicly returned him thanks for his faithful and indefatigable endeavours to serve the country.

He now returned to his more pleasing employment, the care of his church, and of the college, of which he was President, and was created D. D. But in 1701 he resigned his charge in the college, because the general assembly required the President to reside at *Cambridge*. He continued at *Boston* preaching to his beloved people; and, till he was past 80, his intellectuals did not appear enfeebled. He had several fits of sickness, from which he was remarkably recovered. He at last expired (in the arms of his eldest son) *Aug. 23, 1723*; and was honoured by his church (who ever shewed a great esteem and veneration for him) with a greater funeral than ever had been seen for any divine in those parts. His fun. serm. was preached by Mr. *Foxcroft*, on 2 *Chron. xxiv. 15*. And the ministers of *Boston*, for nine or ten weeks successively, did in his own pulpit express their condolance with his church. He kept a constant diary, in which he inserted remarks upon the most eminent dealings of God with him, both in a way of providence and grace.

WORKS. A Disc. on the Mystery of *Israel's* Salvation.—The first Principles of *New-England*, on the Subject of Baptism and Communion of Churches.—A brief History of the War with the *Indians* in *New-England*, from *June 24, 1675*, to *Aug. 12, 1676*.—Some important Truths about Conversion.—The Divine Right of Infant Baptism.—Practical Truths, tending to promote Godliness in the Power of it.—Diatribes de signo Filii Hominis, & de secundo Messiae adventu.—An Essay for the recording illustrious Providences.—A Disc. concerning the Person, Office, and Glory of Christ.—De successu Evangelii apud Indos in Nova Anglia. Fpist. ad Cl. Virum, D. *Job. Leusdenum*.—A Disc. on Comets, 1693.—A

Call to the rising Generation.—A Funeral Sermon for Mr. *John Bailey*.—The Doctr. of Div. Providence.—Sermons on *Ezek. ix. 3*.—The Folly of Sin.—The Excellency of a public Spirit.—A Disc. on the Truth of the Christian Religion.—A Disc. concerning Angels.—The Life and Death of Mr. *Richard Mather*.—A Sermon against Drunkenness.—The Day of Trouble, &c.—A Disc. on the Subject of Baptism, &c.—The wicked Man's Portion.—The Times of Men in the Hand of God.—A Relation of the Troubles of *New-England*, from the *Indians*, from the Beginning.—A Disc. on the Prevalence of Prayer.—Renewal of Covenant, &c.—Of praying for the rising Generation.—The great Concernment for a Covenant People, &c.—Heaven's Alarm to the World.—The Church a Subject of Persecution.—Against promiscuous Dances.—The greatest of Sinners exhorted, &c.—A Testimony against Superstitions.—The Unlawfulness of swearing on a Book, &c.—Several Papers relating to the State of *New-England*.—The Revolution in *New-England*.—The Blessing of primitive Counsellors.—Cases of Conscience concerning Witchcraft, &c.—An Essay on the Power of a Pastor for the Administration of the Sacraments.—On the Case, whether a Man may marry two Sisters.—Solemn Advice to young Men.—A Disc. on Man's not knowing his Time.—Concerning eating of Blood.—*David* serving his Generation.—The surest Way to the highest Honour.—Discourse on Hardness of Heart.—The Order of the Gospel vindicated.—The blessed Hope.—Remarks on a Sermon of *G. K.* The Glory departing, &c.—The Duty of Parents to pray for their Children.—Gospel Truths.—The Voice of God in the stormy Winds.—Practical Truths to promote Holiness.—Meditations on the Glory of Christ.—A Disc. concerning Earthquakes.—A Testimony against Sacrilege.—A Dissertation concerning a Right to the Sacraments.—Meditations on Death.—A Disquisition concerning the State of Souls departed.—A Dissertation concerning the future Conversion of the *Jews*, &c.—A Disc. concerning Faith and Prayer for the Kingdom of Christ.—A Sermon at the Artillery Election.—Awakening Truths.—Meditations on the Glory of Heaven.—Concerning the Death of the Righteous.—The Duty of the Children of godly Parents.—Burnings bewailed; Remarks upon an Answer, &c.—Of Sanctification of the Lord's Day.—A Disc. shewing who shall enter into Heaven.—Believers gain by Death.—Resignation to the Will of God;—Jesus Christ a Saviour.—Disquisition concerning ecclesiastical Councils.—There is a God in Heaven.—The Duty and Dignity of aged Servants of God.—The Duty of praying for Ministers.—A Sermon at the Ordination of his Grandson.—Sermons on the Beatitudes.—An Ordination Sermon.—A Birth-day Sermon.—Ad-

vice to Children of godly Ancestors.—A dying Pastor's Legacy.— Besides several Prefaces to books written by divines in *New-England*, and to two of Mr. *Flavel*'s.

*Ibid.* Mr. *James Forbes*, M. A. He was of an honourable *Scotch* family, and was pious betimes. He had his education in *Aberdeen*, and being Master of Arts there, was admitted in *Oxford ad eundem*. Coming to *England*, he was full of serious Thought; and most earnestly desirous that God would chuse for him an useful station, and bless his ministry, to the conversion of souls. He entered upon the pastoral office with extraordinary seriousness and fervent prayer. Not being satisfied to accept a parish that was offered him, he was in 1654 sent by the powers that then were, to the cathedral of *Gloucester*, where he preached with great success, to the apparent danger of shortening his life. He gathered a church, which was chiefly made up of his own converts; and after six years he was outed of the cathedral, when dean *Brough* took possession of it; but he still continued there, ministering privately as he could. Dr. *Frampton*, who was first dean, and afterwards bishop there, courted him in vain. In *Tarrington's* plot, (or *Packington's* rather) he was committed to *Chepstow* castle, where he was long kept in a strait and dark room; as was Col. *Overton*. When he was discharged, he returned to his pastoral care, in the pursuit of which he suffered divers imprisonments in *Gloucester*, one of which was for a whole year. In the reign of K. *Charles II.* he was indicted upon the corporation-act, the penalty of which was imprisonment. He was also indicted on 23 *Jac. I.* the penalty of which was 20*l.* a month; and upon 35 *Eliz.* the penalty of which was to abjure the realm, or die. And at the same time he was excommunicated, and the writ *de capiendo* was out against him. In *Monmouth's* time he retired to *Enfield*, and continued unmolested in his ministry. He was afterwards recalled, and returned to his own people, tho' to his disadvantage; and he continued with them to his death, living in good fashion, tho' mostly upon his own. He was on the whole 58 years minister in this city; abundant in labours there, and in the country round about. In his judgment he was a strict *Calvinist*, and congregational, but of a catholic temper. He was an holy, humble, serious, learned man; greatly blessed in his younger days; deeply wounded at later decays of ministers and professors, and greatly concerned that the rising generation of ministers should adorn their doctrine by an excellent



holy conversation. He was a man full of good works; liberal even beyond his ability in life; and at his death he left many gifts to charitable uses, especially his study of books, which was considerable. He died *May 31, 1712, an. ætat. 83.* and lies buried under his own communion-table. His funeral was preached by Mr. *Isaac Noble* of *Bristol*.

WORKS. *Nebushtan*; in Answer to *J. Elliot*, a Quaker.—The Christian directed in his Way to Heaven.—God's Goodness to *Israel* in all Ages.—His Remains, prefixed to his Fun. Sermon. *viz.* A Letter to his People, to be communicated to them after his Death.—Sermon before Assembly at *Stroudwater*.—Some Instructions, &c. for Youth concerning their Souls.

HASELTON, [R. S.] Mr. *John Dunce*. Dr. *Walker* says, this was the sequestered living of Dr. *Whittington*, and after him Mr. *Dobson*, who was dispossessed of it by Mr. *Dunce*, who obtained the seals for it from the then keeper *Lysse*, and that upon the Restoration Mr. *Dobson* was reinstated. Mr. *Dunce* however was silenced by the act of uniformity, tho' not ejected. He continued to preach privately some years after he was blind. He died chaplain to Mrs. *Beck*, of *Batcot* near *Farrington*.——*Dunch*, of *Pisfe*, Esq; allowed him 20 nobles a year during his life. He was an holy man, and an affectionate preacher.

HEMPSTED, [R.] Mr. *Jonathan Smith*, jun. After his ejection he continued to preach privately, and taught school at *Ross* in *Herefordshire*.

KEMPLEY. Mr. *Paul Frewen*. He was of the Baptist denomination, a good preacher, and very popular. After his ejection he was minister to a congregation at *Warwick*.

LEMINGTON, [C. augmented 50 l.] Mr. *Edward Finch*. Dr. *Walker* says, he had been a cobbler, which may be as true [as some of his other stories.]

LEONARD STANLY, [C.] Mr. *William Hodges*. He lived and died a Nonconformist, at *Wooton* under *Edge*. He was a learned, able preacher, and a great enemy to the sectaries.

LANGHOPE, [V. 44 l. 7 s. 10 d.] Mr. *Thomas Smith*. Dr. *W.* says, he got this vicarage in 1655. He lived afterwards at *Bristol*, without *LaFord's Gate*, and continued preaching in several places of the county, till near 90. He died in *Bristol*, very poor, about 1705.

MISERDEN,

MISERDEN, [or *Minsterworth*.] Mr. *William Murrel*. He died soon after the Restoration.

MORTON VALENCE, [Prebend.] Mr. *Collier*. He left *Morton* upon *Lugg* in *Herefordshire* at the Restoration; and afterwards preached one part of the Lord's-day at *Morton Valence* in *Gloucestershire*, and the other at *Whitminster* in the same county, and was ejected from both places in 1662.

NAUNTON, [R.] Mr. *Hoods*.

NOTGRAVE, [R.] Mr. *William Davison*. A warm and useful preacher. He lived at *Tewksbury* after he was ejected, and had his goods plundered. His house was his prison; he not daring to stir abroad, because of the writ *de excommunicato capiendo*. He was afterwards pastor of a congregation in *Cambden* in this county. He died on *Christmas-day*, 1711, and had a son many years pastor to a congregation in *Winchester*.

ODINGTON, [R. 130*l*.] Mr. *William Tray*, M. A. Of *Christ Church* and *Magd. Col. Oxford*. Born at *Gloucester*. He was master of seven languages, and brought up many young gentlemen, and several to the ministry. When he was ejected he had a wife and seven children, and but 30*l*. per ann. of his own, which obliged him to set up a school. He removed afterwards to *Leonard Stanley*, and there preached in his own house. Mr. *Henley* the minister of the parish, who lived next door, informed against him, and had him excommunicated. But the Bp. of *Gloucester* wrote to him twice, and offered him, if he would conform, as good a parsonage as any in his diocese. Mr. *Tray* thankfully acknowledged the Bp.'s kindness, but said that he was too old to conform. He then went to *Horsley* in this county, and preached at Mrs. *Willowby's*, where there was a great resort to him, and a very large place was provided, which was afterwards called *Nailsworth* meeting. He continued preaching there while he had liberty, and after that went to *Chipping Norton* in *Oxfordshire*, where he finished his course, and made a comfortable exit, aged 59. He was a person very exemplary in his life and conversation; and was particularly noted for being exceedingly charitable and hospitable; very modest, humble and peaceable.

In the year 1653, there was a public dispute at *Winchcomb*, in which Mr. *Tray* joined with Mr. *Helmes* and Mr. *Welles* of *Tewksbury*, against Mr. *Clement Barksdale* and Mr. *William Towers*; and it was observed that none in all the company was more candid and ingenuous than Mr. *Tray*. An account of

this disputation was published in 1654. There is added to it a letter or two of Mr. *Tray's*, which shew him to have been both a scholar and a gentleman.

OLVESTON, [C.] Mr. *Henry Heans*,

PUCKLECHURCH, [V.] Mr. *J. Fox*. He did a great deal of good in this country. [After his ejection] he was pastor of a church at *Nailsworth*. From the little he wrote, he appears to have wanted neither affection nor judgment; viz.

WORKS. Two small Tracts. One on Redeeming the Time. —The other, The Door of Heaven opened and shut, on *Matt.* xxv. 10.

RISSINGTON MAGNA, [R. 22 l. os. 2 d.  $\frac{1}{4}$ ] Mr. *Drye*. An ancient grave man. After his ejection he preached at *Burford*, *Brice-Norton*, and other places thereabouts.

RUDFORD, [R.] Mr. *Thomas Sare*. Some time after his ejection he went to *London*, and exercised his ministry privately. Preaching one day for Mr. *Doolittle*, the soldiers came in and disturbed the meeting. He opened his breast, and bid them shoot if they would, for he was ready to die for his Master. [See p. 81.]

SAPERTON, [C.] Mr. *Appleby*.

SHIPTON MOIGNE, [R.] Mr. *Daniel Capel*, M. A. Son of the eminent Mr. *Richard Capel*. Some time Fellow of *Magd. Col. Oxf.* A native of *Gloucestershire*. Dr. *Walker* mentions him as ejected by the *Oxford* visitors. He was successively minister of *Morton*, *Alderly*, and *Shipton* in this county. Parting with his living at the latter of these in 1662, he practised physic at *Stroud* as long as he lived.

SLAUGHTER, [R.] Mr. *John Keck*. It does not appear that he preached after his ejection. He had a place in the Custom-house in *London*.

SLIMBRIDGE, [R. 28 l. 2 s. 4 d.] Mr. *Peter Guiliam*. He died quickly after the Restoration.

STOW in the *Woud*, [R.] Mr. *William Beal*. He died in *London* not long after his ejection.

STOWEL, [R.] Mr. *Thomas Jordan*.

STROUD. Mr. *Butt*.

TEWKES-



TEWKSBURY. Mr. *John Welles*. Of *Gloucester Hall, Oxford*, where he was colleague with Mr. *Clement Barksdale*, to whom he was a most eager opponent in the disputation at *Winchcombe* in 1653.

THORNBURY, [V. 25*l.* 15*s.* 8*d.*] Mr. *Haine*. Brother to Major General *Haine*.

WESTCOT, [R.] Mr. *Edward Rogers*. He was also ejected at *Medley* in *Herefordshire*. Probably one of the two was a sequestered living; but it is uncertain which of them. He was afterwards at *Chelmsford* in *Essex*, and died pastor of a congregation there.

WESTERLEIGH, [C.] Mr. *Richard Fowler*. He was father to Dr. *Fowler* Bp. of *Gloucester*. He had another son who lived and died a Nonconformist minister. He was a great man both in ministerial abilities and labours.

WESTON, [R. S.] Mr. *Richard Cooper*. In the year 1648, he subscribed the testimony of the ministers in this county as minister of *Tewksbury*.

WHITMISTER, [V.] See *Morton Valence*.

WILLERSLEY, [R. S.] Mr. *Richard Flavel*. Father of Mr. *Flavel* of *Dartmouth*. [He was an eminent and laborious minister, first at *Bromsgrove*, and then at *Hasler* in *Worcestershire*; from whence he removed to this place, where he continued till 1660, when the old incumbent was restored. The loss of this living did not so much affect him as that he wanted a fixed place for the exercise of his pastoral function. He lived some time with his son at *Dartmouth*. A little before the *Bartholomew* ejection, being near *Totness* in *Devonshire*, he preached on *Hof. vii. 6*. ‘The days of visitation are come; the days of recompence are come; *Israel* shall know it.’ His application was so close, that it offended some people, and occasioned his being carried before a justice of the peace; but they could not reach him, so that he was discharged. He afterwards quitted this country, and came to *London*; where he continued in a faithful and acceptable discharge of his office till the time of the plague in 1665; when he was taken and imprisoned in the manner following.—He was at Mr. *Blake*’s house in *Covent-Garden*, where some people had met privately for worship. Whilst he was at prayer, a party of soldiers broke

in upon them, with their swords drawn, and demanded their preacher; threatening some, and flattering others; but in vain. Some of the company threw a coloured cloak over him, and in this disguise he was carried, with his hearers, to *Whitehall*. The women were dismissed; but the men were detained, and forced to lie all night upon the bare floor; and because they would not pay 5*l.* each, were sent to *Newgate*, where the plague dreadfully raged. Here Mr. *Flavel*, and his wife, who went with him, were seized with this distemper. They were bailed out, but died.] Of 38 persons taken and committed at the same time, 9 died of the plague in *Newgate*, and 9 or 10 more after their discharge. In the same year, while the king and parliament were at *Oxford*, many of the old officers were clapped up, and sundry Nonconformists with them, (of which old Mr. *Flavel* was one) upon pretended suspicion of a plot. It was suggested to the court, that while the city was forsaken by reason of the sickness, and the parliament on that account sitting elsewhere, the malecontents might take that as an opportunity to give some disturbance to the government; and that therefore it was adviseable to prevent them, and be beforehand with them. But neither in Mr. *Flavel's* case, nor the case of others who suffered at that time, and on that occasion, was there any thing like a proof of real guilt.

He was an affectionate preacher; [and a man of such extraordinary piety, that those who conversed with him said, they never heard one vain word drop from his lips.] He had another son besides him of *Dartmouth*, viz. Mr. *Phineas Flavel*, who was chaplain in the family of the right honourable *Edward Lord Russell*. It doth not appear that he ever had any settled congregation. He preached occasionally about *London*, and died in *Westminster*. He printed, *The deceitful Heart tried and cast*.

WINCHCOMB. Mr. *Camshaw Helmes*. After his ejection he came to *London*, and died pastor to the church which was formerly Mr. *Freak's*. Dr. *W.* relates something to his disadvantage, which may be as true as some other of his stories, which, upon enquiry, are found not to have the least shadow of a foundation.

WITCOMB, [Q. R.] Mr. *Gretorix*.

WOOTON under *Edge*, [V.] Mr. *Bodin*. After his ejection he for some time preached privately at *Bath*.

YEANWORTH. Mr. *Fisher*.

———. Mr. *Joshua Head*. The place of his ejection is uncertain. He afterwards preached at *Burton on the Water*. He was a worthy man, of the *Baptist* denomination.

*The following Persons afterwards conformed.*

Mr. *William Mew* of *Eslington*. He preached his farewell sermon, as did the rest of the ejected ministers; but the *Lord's-day* following, he read, "I *A. B.* do declare my unfeigned assent and consent, &c." without mentioning his own name. A minister (from whom the author had it) discoursing afterwards with him, told him that he must also go to the bishop, and subscribe as well as read; he replied, that by his subscription he only declared that he did read, I *A. B.* &c. This loose distinction brought in him, who had been one of the assembly at *Westminster*; and Mr. *Briton* of *Beesley*, and several others of this county followed upon like grounds.

Mr. *Alway* of *Upper-Grayling*.—Mr. *Fido* of *Cold-Aston*.—Mr. *Hall* of *Beverston*.—Mr. *Nath. Hall* of *Avening*.—Mr. *Shene* or *Sheve* of *Old-Sodbury*.—Mr. *C. Sumner* of *Alveston*.—Mr. *Barnsdale* of *Frampton*.—Mr. *John Lee* of *Barnsley*.

END of the FIRST VOLUME.





# E R R A T A.

Pref. page viii. line 31. read acknowledges.—xiii. 25. of *Toinefs*.  
 —37. 27. actuated.—39. 41, & 40. 7, Sponsors.—59. 34, prece-  
 dent.—60. 41, recall.—76. 35, Mr. *Loe*.—78. 1, richly.—92. 9,  
 falter.—104. 7, he *published* the lives. &c. entitled, *Vitæ selectæ*.  
 —108. 12, A. D. 1601.—110. 13, of the present translation:  
 N. B. *The sentence, as it now stands, should have been thus introduced:*  
 To shew the necessity of amending the present translation, he ob-  
 serves that——113. 6, *suspiria*.—133. 36, *Camb*.—128. 34, *dele*  
 the sentence marked [ ], as also that 139. 22, 23, being repeated.  
 —135. 9, in 5 vols.—141. 17, *Smeſtymnuus*.—143. 39, *Crodacott*.  
 —144. 16, *Camb*. 17. *Stratford*.—150. 27, probably 64.—192. ult.  
 ST. MARY'S HALL.—202. 35, 12 years.—206. ult. letter.—236.  
 11, Watch-word.—245. 14, *propter*.—324. 16, *Mackworth*.—343.  
 ult. despite.—356. 6, he threatened.—362. 18, or *Oundle* may be  
 omitted.—364. 3, &c. ancient.—385. 34, timorous.—401. ult. his  
 people.—437. 32, one another.—478. 6, *Wesley*.—524. 28, *Farn-*  
*ham*.—550. 15, of whom. 39. Q. R. should be 2 R. i. e. there  
 are 2 Rectories of this name.

These and some other smaller errors of the press, it is hoped the  
 candid reader will excuse, on account of the hasty manner of pub-  
 lication, which did not admit of the sheets being revised: as also  
 the difference observable in the spelling of some words, particularly  
 of names, occasioned by printing partly from the old copy; and  
 likewise any remaining mistakes in figures; in regard to which  
 particulars Dr. *Calamy's* Work is very faulty, and has no table of  
*Errata*.

The critical reader will discern some improprieties of expres-  
 sion which may seem to have required correction. But these are  
 few compared with those which have been corrected; much greater  
 liberty having been taken in this respect than was at first intended,  
 or thought necessary, or than most readers will imagine. It is  
 hoped, however, that the 2d volume will be more accurate, as the  
 remaining numbers will be published but once a fortnight.

N. B. Any further corrections or additions, which may be com-  
 municated, will be inserted in an APPENDIX.

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