The nonconformist's Memorial: being an account of the lives, sufferings, and printed works of the two thousand ministers ejected from the Church of England, chiefly by the Act of Uniformity, Aug. 24, 1666 (Vol 2)

by
Calamy, Edmund, 1671-1732

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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 SAMUEL PALMER.
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 II.

For the Levites left their Suburbs, and their Profession, and came to
Judah and Jerusalem; for Jeroboam and his Sons had cast them
off from executing the Priest’s Office unto the Lord.—And after
them, out of all the Tribes of Israel, such as set their Hearts to seek
the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord
God of their Fathers.
2 CHRON. XI. 14, 16.

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MDCCLXXVIII.
THE

Nonconformist's Memorial.

MINISTERS Ejected or Silenced
IN
HAMPSHIRE.

ALRESFORD, [R.] Mr. Taylor.
BADDESLEY, [2 places of this name.] Mr. Lancaster.
A person of eminent skill in the Oriental languages.
WORKS. Vindications Evangelicae; or a Vindication of the Gospel, yet with the Establishment of the Law, &c.
BEADLEY. Mr. Samuel Jefferson.
BINCED, [Chap. to Alton.] Mr. John Yates.
BISHOPS-STOKE, [R. 200.] Mr. Henry Coxe. Of Pemb. Col. Oxford. He was cast out to make way for Mr. T. Gavew, who is owned, by Dr. Walker, to have been a Papist; (Alt. part ii. p. 77.) Tho' whether it was in 1660 or 1662, the Dr. and Mr. Wood are not agreed. Mr. Coxe, after his ejectedment, removed to a farm-house called Boyett Farm, in the parish of South Stoneham near Stoke, where his old friends and hearers referred to him, and preached there some years. Upon the 5 mile-act, he removed to Botly, and afterwards to Southampton. While he lived in this latter place, he preached about 2 mile out of town, towards Stoke, and many of his old people referred to him; and he continued his labours to his death. He was buried at Stoke church, where he has a grave-stone, from whence it appears that he died June 13, 1679, aged 56. He was...
was an agreeable preacher, a courteous man, of good address, and congregational in his judgment.

Bramshot, [R. 200.] Mr. John Corbet. Of Magd. Hall, Oxon. Born and brought up in the city of Gloucester. He was a great man every way. He began his ministry in his native place, where he lived some years, under Dr. Godfrey Good- man, a Popish bishop of the Protestant church. Here he continued in the time of the civil wars, of which he was a mournful spectator. His account of the siege of Gloucester, is reckoned to give as good an insight into the rise and springs of the war, as any thing extant in a narrow compass. He afterwards removed to Chichester, and thence to Bramshot, where he was ejected in 1662. He then lived privately in and about London, till K. Charles's indulgence in 72, at which time a part of his old flock invited him to Chichester, where he continued his labours with great assiduity and success. At the time of his being there, Bp. Gunning, out of his abundant zeal, gave a public challenge, to the Presbyterians and Independents, the Baptists and the Quakers, and appointed three days for the disputation: the first for the two former, and the other two for the two latter. On the first day, a considerable congregation being present in the church, and Mr. Corbet and others ready to make defence, the Bp. came and took the pulpit, having an heap of books about him, and from his fortitude very fiercely, his whole harangue being full of sharp invectives. Schism and rebellion were the ball he shot, and that poisoned with the strongest venom; forgetting that 'a bishop should be no brawler.' Mr. Corbet, who was known to have a great command of himself, earnestly, but modestly, offered to interpose by way of defence; but the Bp. would hear little, and told him he should answer by writing, and take another time and place. Mr. Corbet desired, as was most reasonable, that their defence should be in the same time and place with the Bp.'s crimination. When the Bp. would hear nothing, Mr. Corbet, turning to the mayor and his brethren present, desired that they would be pleased to assign some convenient time and place for the hearing of his vindication; but they declined it. When the Baptists day came, the Bp. treated them with greater civility: it may be he was the cooler now,

† This the bishop himself owned in his last testament in print. Wood in his account of him quotes his very words; and yet gives a more favourable character of him than of Wilkins and Tillotson.
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for the heat he had let out the day before. The Quakers day being the last of the three, they had time to summon in their friends from all quarters, and several came from Hampshire and Surrey, as well as the remote parts of Sussex. When the Bp. fell to railing, they paid him in his own coin, and with interest too. And when in some surprize he left the pulpit and church, some of them followed him home, and one as he passed along, plucked him by the sleeve, saying, "the hireling flieth, the hireling flieth." After this, Mr. Corbet drew up his defence in writing, and taking with him some substantial citizens, went to the Bp.'s palace, to make a tender of it to his lordship, who refused to receive it. Mr. Corbet prayed him to read it; which when he refused, he began to read it himself, but that would not be borne. The Bp. urged him to write now, offering him pen, ink and paper. Mr. Corbet replied, that was needless, for he had written already at home, where he could be more composed, what he now tended. The Bp. perceiving in the refusals, Mr. Corbet finally told him, since nothing else would do, he must take some other method for his vindication; intimating he would use the press. When Mr. Corbet went away, the Bp. followed him to his palace-gate with bitter railing; but Mr. Corbet, under all, expressed the greatest temper and meekness, returning good wishes and words for very evil ones.

He was many years afflicted with the stone, which at last was his death. While the pain was tolerable, he endured it, and ceased not preaching, till within a fortnight of his being brought up to London in order to be cut. But before that could be done, he left this for a better life, Dec. 26, 1680. His funeral sermon was preached by Mr. Baxter, who gives him this character: "He was a man of great clearness and soundness in religion, and blameless in conversation. He was of so great moderation and love of peace, that he hated all that was against it, and would have done any thing for concord in the church, except finning against God, and hazarding salvation. He was for catholic union, and communion of saints, and for going no further from any churches or Christians than they force us, or than they go from Christ. He was for loving and doing good to all, and living peaceably with all, as far as was in his power. Something in Episcopacy, Presbytery, and Independency he liked, and some things he disliked in all.

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He was true to his conscience, and valued not the interest of a party or faction. If all the Nonconformists in England had refused, he would have conformed alone, if the terms had been reduced to what he thought lawful. He managed his ministry with faithfulness and prudence. He had no worldly designs to carry on, but was eminent in self-denial. He was not apt to speak against those by whom he suffered, nor was he ever pleased with ripping up their faults. He was very careful to preserve the reputation of his brethren, and rejoiced in the success of their labours as well as of his own; and a most careful avoider of all divisions, contentions, or offences. He was very free in acknowledging by whom he profited, and preferring others before himself. He was much in the study of his own heart, as is evident from the little thing of his that is published, called Notes for Himself, &c. He had good assurance of his own sincerity, and yet was not altogether without his mixture of fears. He had the comfort of sensible growth in grace. He easily perceived a notable increase of his faith, and holiness, his heavenliness, and humility, and contempt of the world, especially in his latter years, and under his affliction, as the fruit of God's correcting rod; and died at last in great fervency and peace.” There is no occasion for wonder that such a man should fall under the censure of Mr. Wood. His commendation had really been a disgrace.

WORKS. An Historical Relation of the military Government of Gloucester, from the Beginning of the Civil War to the Removal of Col. Maffie to the Command of the Western Forces, 1645; (which Mr. Baxter much commends in his Preface to his Confession of Faith.)—A Vindication of the Magistrates of Gloucester from the Calumnies of Robert Bacon; to which is added, The Discourse of ten Questions, tending to the Discovery of close Antinomianism.—The Interest of England in the Matter of Religion; in two Parts, 1661, 8vo. (an admirable book, where any man may clearly see the spirit and design of those called Presbyterians, at and after the Restoration.) —— The Kingdom of God among Men; a Tract of the found State of Religion: to which is added, A Discourse of the Point of Church-Unity and Schism.—A Discourse of the Religion of England.—Self Employment in Secret, containing Memorials for his own Practice, his Evidences upon Self-Examination,+ &c.—And his Remains; con-

† A very small, but excellent piece, recommended by Mr. Howe, of which there has been a late edition, by Mr. Unwin.—N. B. In his Pref. p. 4, for minister of the church of England, read dissenting minister.
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taining a Discourse of the Church, of the Ministry, of Certainty and Infallibility; and the true State of ancient Episcopacy; a Consideration of the present State of Conformity in the Church of Engl. a Disc. of Divine Worship; an Exposition of Jonah ii. 1—4. An Exposition of John xvi. 33. An Enquiry into the Oxford Oath; A Plea for Communion with the Church of England, &c. With a modest Defence of his ministerial Nonconformity, and the Exercise of his Ministry, in Answer to the Bishop of Chichester's Charge against him. An Explication of the Decrees and Operations of God, &c. And an Account of the Principles and Practices of the Nonconformists; shewing that their Religion is no other than what is professed in the Church of England.—He had also a considerable hand in compiling Mr. Ryllward's first Volume of Historical Collections; which (by competent judges) is reckoned a matter-piece of the kind.

BROKENHURST, [C. or D.] Mr. Robert Tutchin. Second son of Mr. Robert Tutchin of Newport in the Isle of Wight. After his ejection he had a separate church in the New Forest, and a lecture at Lymington, where he died, and was buried in the chancel of the church.

CALBOURN, [R. 200 l.] Mr. Edward Buckler. He was much the gentleman, a good preacher and a good writer. He had been one of Oliver's chaplains, and preached before him four times a year, for which he had 20l. After he was ejected he lived privately at Bradford Abbas in Dorset, where he followed the trade of malting, and preached but seldom; except in and about the year 1672, at a gentleman's house, where few if any were admitted besides the family. He frequently attended at the public church.

WORKS. A Catechism.—A Treatise, entitled, God All in All.—And an Almshouse Sermon. He also left some things in manuscript.

CHRIST-CHURCH, [V.] Mr. John Warner.

CLANFIELD, [2.] Mr. Dyman.

West Cowes, (Isle of Wight.) Mr. Simon Pole. Of Oxf. Univ. He was born in Somersetshire, and after his ejection went thither, where he was seized as he was preaching, and imprisoned seven years. This brought diptemors upon him, and it was believed shortened his days. He was a bold spirited man, and an excellent preacher. He had a large family, and was very poor. Samuel Dunch, Esq; (who was a great friend
friend to all the suffering ministers whom he knew) often relieved him.

CRAWLEY, [R. 300 l.] Mr. Samuel Tomlyns, M. A. Of Trin. Col. Camb. He was born at Newbury in Berks, and fit for the university at 13 years of age. When he quitted it he officiated some time as a chaplain; and at length was presented to this living of Crawley, in 1655, from which he was ejected with his brethren in 62. He afterwards preached privately as he had opportunity, till he was called by a congregation to the city of Winchester; where, for nine years, he continued exposed to great hardships and difficulties, on account of his nonconformity. From thence he removed to Hilcot in Wiltshire, and there he preached to a few people in his own house, till K. James published his declaration for liberty of conscience; upon which he was chosen by a congregation in Andover, with whom he spent a few years.

In the beginning of the reign of K. William and Q. Mary, he removed from thence to Marlborough, where he continued his ministrations for many years. And there, after having been for several months under great pains and bodily infirmities, he at length finished his course, June 18, 1700, in the 68th year of his age. His fun. serm. was preached by Mr. Benj. Flower of Chippenham, on Isa. lvii. 1. He was a good critic in Greek and Hebrew, and an excellent textuary. A man of great gravity and wisdom, and a good casuist. He was mighty in the scriptures; for his head, memory, heart, and tongue were full of them. And he had a general reputation, as a scholar, a preacher, and a divine.

W O R K S. A Fun. Serm. for Mr. Walter Marshal of Hurst. —Another for Mr. Richard Moor of Hungerford. —The Justification of Believers by the Righteousness of Christ only. —The humble Sinner's Supplication for Pardon. —The preaching of Christ, and the Prision of God, on 1 Pet. iii. 19. —The Necessity of spiritual Husbandry, in breaking up our fallow Ground, &c. —The great Duty of Christians to go forth without the Camp to Jesus; on Heb. xiii. 13. —Supplication to the Sovereign Judge the Duty of the best of Men. —A Discourse of Christ's second Coming, and the Purging of his Kingdom; in two Sermons, on Matt. xiii. 41. —And a Discourse on 2 Cor. iii. 6, at a Meeting of Ministers.

CRUNDEL, [V.] Mr. Humphrey Weaver. Of Oxford university. After his ejection he continued preaching in his own house, in the parish of Crundel, to the time of his death, to an auditory of serious Christians, of whom he would take
take nothing for his labour; God having blessed him with a
large increase of his estate, after his ejectment, tho’ he met
with a great deal of trouble from his enemies, on account of
his Nonconformity, because of his preaching so constantly.
At the time of the 5-mile act they sought to take him up; but
he bought an house, at a little above 5 miles distance, whether
his auditory followed him: and he continued preaching to
them to the very last Sabbath of his life. He died in
1696. He was a good scholar, a great and constant preacher,
a zealous Nonconformist, and a man of a generous temper
and a very public spirit. His living was very valuable.

DROXFORD, [R. S. 300.] Mr. Robert Webb: The for-
mer incumbent, immediately upon the Restoration, came to
take possession of this living, and thrust out Mr. R. Webb and
his family with their goods, in a rough and violent manner.
A gentleman in the neighbourhood, (a Papist) out of humanity,
was concerned at such severity, and received them for the
present into his own house, till in a little time the wife of
Richard Cromwell, Esq; sent a coach for them, and brought
them to a house of theirs. Mrs. Webb, being big with child,
fell in labour in the coach. Mr. Webb had a great family, and
was very poor. S. Dunce, Esq; of Badgby, was kind to him
as long as he lived; and at his death left him 10l. a year
during life. He was a good scholar, and an eminent preacher.
He died Aug. 14, 1675, aged 42.

N. B. For Mr. Nath Webb, see Upton Grey.

ELLINGHAM (or Milbrook). Mr. Thomas Brown. A man
of great piety and learning, who died soon after he was
ejected:

EWHURST, [Chap. to Basingstoke] Mr. John Harmar,
was Greek profešsor in that university. Even Mr. Wood gives
him this character: “He was a most excellent philologist, a
tolerable Latin poet, and was happy in rendering Greek into
Latin, or Latin into English, or English into Greek or Latin,
whether in prose or verse.” He was ejected after K. Charles’s
return, and retired to Steventon in this county, where he died
in 1670.

W O R K S. Praxis Grammaticæ: Verum & genuinum Decli-
nationum & Conjugationum uſum liquidō indicans, &c.—Janua
Linguarum; five Methodus & ratio Compendaria & facilis ad om-
nes Linguas ad Latinam verd maxime aperiens.—Ecl rogæ Senten-
tiarum


Fordingbridge, [V. S.] or some other place near it. Mr. Crofist. Mr. Cuff, the old incumbent, was re-inflated at the Reforation; a person who took great liberty to jeft in the pulpît. Mr. Crofist afterwards went into Devonshire, and found so much favour with the Bp. of Exeter, as to be continued in a living there some time after 1662, without re-ordination.

Freshwater, [R. 300 l.] Mr. James Crefwick, B. D. Fellow of St. John's Col. Camb. He was a native of Sheffield in Yorkshire. He preached on Aug. 24, 1662, and for some months before on those words, Heb. x. 34. "And took joy of fully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." He preached two Lord's-days after the time to which the law confined him, except he conformed, for which two of his parishioners, his great enemies, informed against him, and attended Bishop Morley of Winchesteer, who was just then making a visitation. Mr. Crefwick, understanding their intention, made application himself to the Bp. and told his Lordship what he had done; signifying, that his continuing to preach was because he was willing the parish should be supplied till another incumbent came. He added, that he conceived himself sufficiently impoverished for what he did, as he was as yet Fellow of St. John's Col. which gave him a pri-
village to preach in any church or chapel, &c. And producing his licence, he took the freedom to ask the Bp. Whether that was invalidate by the act of uniformity? The Bp. replied, he thought not. Whereupon Mr. Creweick further said, then he thought he might yet preach, tho' he did not expect any recompense. But on the Sabbath following, the Bp. ordered the churchwardens to keep the doors shut against him, and there was no preaching at all. He was a man of great abilities; well skilled in the learned languages, and an accurate preacher, tho' he was sometimes so afflicted in his eyes as to be incapable of using notes. He was one of great piety, and of very exemplary patience under the tormenting pains of the stone. He used frequently to say, "Lord, I am thine, and thou canst do me no wrong; I had rather have health of soul, in a body full of pain, than health and ease of body in a disordered soul." He died at Beal in Yorkshire, (in Feb. 1692, aged 75) where he had purchased an estate of 300l. a year, and preached to a poor ignorant people.

WORKS. Mr. Oliver Heywood published a posthumous Tract of his, intit. Advice to an only Child; where his character may be seen. He also in his life-time perfected for the press another tract, about Man's Fall, and his Recovery by Christ.

GODSHILL. (in the Isle of Wight) [V.] Mr. Thomas Clark. He was one of the ministers that preached the lecture at Newport. Soon after he was ejected his wife died, and left him only one daughter, who was entertained in the families where he was chaplain. He lived in that capacity with Sir Anthony Irby ten years. Upon his there becoming acquainted with Sir Philip Harcourt, Lady Irby's nephew, who came often to visit her, he was so extremely pleased with Mr. Clark's conversation, that with great importunity he prevailed with him to leave Sir Anthony, and live with him. He then (in 1675) carried his daughter down with him to Stanton Harcourt in Oxfordshire, and soon after he came thither, Sir Philip's only son, Simon Harcourt, Esq; (afterwards Lord Harcourt) clandestinely married her. After which Mr. Clark removed out of the family, and went to Portsmouth, where he spent the remainder of his days. He was very facetious in conversation.

GUERNSEY. Mr. Le Marbo.

HARTLEY WASPIL. [R. 120.] Mr. John Jennings. Of Christ-Church, Oxif. He was born in the parish of Oswestry in Shropshire,
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Shropshire, A. D. 1634. Having enjoyed his living about 4 years, he resigned it in 1662. He was afterwards tutor to Mr. Noyes of Tackwell, and then chaplain to Mrs. Pheasant, of Langton in Leicestershire; and while he lived with her, he gathered a church out of that neighbourhood, and for some years after her death continued in her house, in which his congregation used to assemble. At length he removed both his habitation and meeting to Kibworth, two miles from Langton, where he bought a little estate. There he died in 1701. He was a serious and painful preacher, and of a cheerful temper; spent much time in his study, and was well respected both by his people and by the neighbouring ministers; and was very easy under that retired course of life which he led in the latter part of his time. He left two sons, who were brought up to the ministry among the Dillentsers, [and were both of them eminent tutors of dissenting academies. The one, Mr. John Jennings, was miniller at Kibworth, and afterwards at Hinckley in Leicestershire. He was tutor to the celebrated Dr. Doddridge, (who succeeded him in that office) and was the author of two excellent tracts on preaching Christ, and on experimental preaching. The other son was the late Dr. David Jennings, pastor of the congregation (now Mr. Hill's) in Old Gravel-lane, Wapping, and tutor of the academy now at Hoxton, under the care of the Rev. Dr. Savage, Dr. Kippis, and Dr. Rees.]

HACKFIELD. Mr. Gois.

HAYLING Isle, [V.] Mr. John Rowel.

HOUGHTON, [R. 300 l.] Mr. Thomas Warren, A. M. ** He was presented to this rectory by the parliament in the year 1650. The presentation (which passed the seal Feb. 6.) represents the vacancy as occasioned per relationem ultimi incumbens; but whether this is to be understood of a voluntary resignation, or of a sequestration, may admit of a doubt. The latter is most probable. Mr. Warren appears to have been one of those Presbyterian divines who did not scruple Conformity upon the terms of K. Charles's declaration, of Oct. 25, 1660; for at the close of this year he went over to Scotland, and was ordained both deacon and presbyter the same day, (Dec. 22.) by the Bp. of Whithern.† On the 1st of

† The testimonials are signed Thomas Candida Cæsa Episcopus. The original, as also the parliament's presentation, and the other papers and instruments referred to in the above account, are now in the editor's hands, by the favour of the Rev. Mr. Henry Taylor, late of Crewdson, who, by the mother's side, is a great-grandson of Mr. W.'s.

Feb.
Feb. following he received episcopal letters of institution and induction to his rectory from Dr. Bryan Duffa, Bp. of Winchester, and was accordingly inducted into it by Mr. Anthony Hilary, rector of Broughton, Feb. 7.—After his ejectment in 1662 he might have had great preferment in the church, (the king offering him the bishopric of Salisbury, and that of Winchester); but he could not conscientiously accept it. However, he lived unmolested in the worst of times. He was pastor to a private congregation at Runsey in this county; and upon K. Charles's indulgence in 1672, took out a licence as a Presbyterian minister, to preach in the house of Mr. Tho. Burbank in that town, which is dated July 1, and is signed by lord Clifford's own hand, and likewise by that of the King himself. It appears from this licence, that the ministers who complied with the terms of it, were allowed to preach, not only in the place therein specified, but in any other allowed by the king's declaration of March 15, 1672. When K. James granted the indulgence, Mr. Warren, being desirous to know the sentiments of the London-ministers concerning it, and what part it was most advisable to take, wrote to one Mr. Leigh in London for information, who gave him an answer, of which the following extract seems worth preserving:

"Worthy sir,—The sentiments of ministers here in relation to the king's declaration, are best explained by their practice. I find all make use of it freely.—The Presbyterian ministers have presented a gratulatory address to his majesty, with about 30 hands to it. Mr. Hearst, Veale, Hefwell, Chester, Reynolds, Turner, and 3 more, as I hear, did attend his majesty. Hearst delivered it. The pleasant countenances of the courtiers, as also his majesty's courteous words, looks and behaviour, did bid them welcome. After it was read, I am informed, his majesty thus expressed himself, or to this purpose: "Your address is very acceptable. I am well pleased "to see so good an issue of my declaration, as the ease and "peace of my subjects. It is my judgment, that confidence "is under God's empire, and not to be forced in matters of "religion. Go home; make your hearers good christians, "and then they will be good subjects. You have a magna "charta for your property; I would you had it also for this "liberty. But do not surmise that I have any unknown de- "sign, for my declaration is a true interpreter of my mind." I find that most, if not all, judge it good manners to thank his majesty"
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majesty for this great favour. Many I find are not well pleased with this liberty, much less with the addresses. That God would give us assistance, direction, courage, and perseverance in the way of duty, is the request of

London, April 30, 1687.

Your obliged friend and servant,

William Leigh,"

He continued preaching at Runsey 18 years, and gathered a large congregation, which continues in a flourishing condition to this day. He ceased not from his labours in the latter part of his life, tho’ he was almost blind. The day before his death he discoursed freely with a friend, and gave him a short history of his earthly pilgrimage; which he concluded with these words: "And now I am neither afraid to die, nor unwilling." From the inscription upon his grave-stone in Runsey church, it appears that he died Jan. 27, 1694, aged 77. He is there filed "a learned, pious, and faithful minister of Christ; a solid and nervous affirter of discriminating grace and freed will." He was a man of considerable note for ministerial abilities, and of an uncommonly mild and gentle spirit. He was engaged in a controversy with one Eyre of Salisbury, in consequence of a sermon which he preached before that corporation, on the subject of justification, and appears to have been a thorough master of his subject, and to have greatly the advantage of his adversary. He writes not only like a scholar, and an able disputant, but as a zealous advocate for truth and holiness. He was succeeded in his congregation at Runsey by Mr. John Goldsmid junior.

W O R K S. Unbelievers not Subjects of Justification, nor of mystical Union to Christ; being the sum of a sermon preached at New-Sarum, with a vindication of it from the objections and ca
lamations cast upon it by Mr. W. Eyre in his Vidissur Justifica-
tionis; together with animadversions upon the said book, and a refutation of that anti-episcopal and anti-evangelical error ascertained therein, viz. The justification of infidel’s, or the justification of a sinner before and without faith. Wherein also the conditional ne-
cessity and instrumentality of faith unto justification, together with the consanguinity of it with the freeness of God’s grace, is explained, confirmed and vindicated, &c. Prov. xvii. 15. Dedicated to the mayor, the court of aldermen, &c. of New-Sarum.

HURSLEY, [V.] Mr. Walter Marshal. ** Of New Col. Oxford. Of which he became Fellow. He was also chosen Fellow of the college at Winchester. He was esteemed a Presby-
a Presbyterian. After his ejection he was pastor of a congregation at Gosport, where he was a burning and shining light. He was much exercised with troubled thoughts for many years; and had, by many mortifying methods, sought peace of conscience, but his troubles still increased. Whereupon he consulted others, particularly Mr. Baxter, whose writings he had been much conversant with, who told him that he took them too legally. He afterwards consulted Dr. G. an eminent divine, giving him an account of the state of his soul, and particularizing his sins which lay heavy on his conscience; who told him "he had forgot to mention the greatest sin of all, that of unbelief, in not believing on the Lord Jesus for the remission of his sins and the sanctification of his nature." Hereupon he set himself to the studying and preaching Christ, and attained to eminent holiness, peace of conscience, and joy in the Holy Ghost. The book he published, mentioned below, was the fruit of his experience. A little before his death he laid to those about him, that he died in the full persuasion of the truth, and in the comfort of that doctrine which he had preached. His dying words were "The wages of sin is death, but the gift of God is eternal life thro' Jesus Christ." Mr. Tomlins preached his fun. ferm.

WORKS. The Gospel-Mystery of Sanctification opened, to which is added, a Sermon on Justification. [Note. This book was abridged, and many passages in it, which were liable to abuse, were judiciously guarded against an Anabomian construction, by the late pious, sensible, and useful Mr. Benjamin Forrester, who died at Hackney in March, 1773.]

Kingsworthy. Mr. John Hook.** After his ejection he was pastor of a dissenting congregation at Basingstoke. Mr. Barber of London, who was some time minister at that place, gives the following account of him, which he gathered from some elderly people there. He lived here many years in reputation and usefulness. He was an holy, humble man; of exemplary life and conversation. His memory was very precious to his people after he was dead. His preaching was contentious, and they treasured up many of his sayings, of which he remembers to have heard the following: "A new heart consists of an enlightened mind, a renewed will, a tender conscience, and sanctified affections.—An hypocrite is in the worst condition of any man upon earth, for he is hated of the world because of his profession, and hated of God because
cause he has no more than a profession." As an encouragement to christians to 'fight the good fight of faith,' he would say, "The conflict may be sharp, but the victory is sure; the reward is great, and the crown eternal." He continued preaching after he was blind, and at length died in peace.

LONGSTOCK, [V.] Mr. John Pinckney. Of Magd. Hall, Oxford. He was of the ancient family of the Pinckneys of Russel near Marlborough. His father Mr. Philip Pinckney was minister of Denton in Wilts between 20 and 30 years, having a small maintenance, but a large family. He had 13 children who lived to be men and women. From hence he removed to Bemerton near Sarum, (a good parfonage) where he died, leaving behind him a good reputation for piety and learning. This son of his was observed in his tender years to be very religiously inclined. When he went to school, he was so dilligent, that he attained to more than common skill in the Latin and Greek tongues, and especially the latter; insomuch that his master used often to boast of his young Grecian. He went to Oxford at the age of 14, where he studied so hard, that he often allowed himself but four hours sleep. This however impaired his health, and brought him into an ill habit of body, which was afterwards an hindrance to him in his work. When he first entered on the ministry, he succeeded his father at Denton, and afterwards at Bemerton; from whence, about half a year before the Restoration, he removed to Longstock, where he was much beloved, and found his preaching very successful. And here, in 1662, he was ejected. He was very dilligent in all the parts of ministerial service, and would not have left his place, if he could have satisfaction his conscience as to the terms of conformity; for what estate he had, would do but little towards the maintaining himself, a wife, and three children. After he was silenced, he continued with his family at Longstock, and attended on the ministry of his successor, whom he found to be an honest good-humoured man, but not very able to study two sermons a week; he therefore advised him one part of the day to adopt some good printed sermons, and lent him a volume for this purpose, the whole of which he delivered. While Mr. Pinckney was in his place, he not only taught his people by public preaching and catechizing, but instructed them privately from house to house; and this way he continued to endeavour to promote serious piety, when he was denied the liberty of preaching in the church; and they that
that were often in his company observed, that he took a singular pleasure in talking of heaven, and in such discourse as might help men forward in the way to it. The points which he chiefly insisted on, were not the comparatively little things that unhappily divide the christian church, but the essentials of religion; and particularly the divine original and authority of the holy scriptures, in the belief of which, he urged all to take care to be well established; and he endeavoured to help them in it, by discoursing in a manner suited to the capacities of those with whom he conversed. His extraordinary humility and exemplary meekness, procured him the good opinion of many from whom he differed. He was very seldom seen in any heat or commotion; and when he was, the concerns of religion were always the occasion of it. He ever discovered a more compassionate concern for the Jews, and did upon all occasions pray for their conversion with extraordinary earnestness. He died on May the 6th, 1680, being about 67 years of age.

Mickelmarsh, [R. 300.] Mr. James Terry. He was a very popular preacher, and continued the exercise of his ministry at Odiham in this county, gratis, till sickness disabled him. He died Sept. 23, 1680, aged 71. He left many children; the eldest of whom, Mr. Peter Terry, conformed, and was minifter in New-Sarum, a prebendary in the cathedral there, and rector of Upper-Clatford near Andover.

Milbrook. [See Ellingham.]

Motton. Mr. John Crofts. After his ejection he was chaplain to Lady Fiennes, at Newtonony in Wilts.

Newport, (in the Isle of Wight.) Mr. Robert Tutchin. He was so well beloved by the inhabitants of this town, that when he was turned out, they allowed him the same stipend as when he was their minister: so that they paid two ministers till his death. He had three sons, John, Robert, and Samuel, all considerable men, and all silenced on the same day with himself. His successor, Mr. Goldsmith, preached his funeral sermon, and would not suffer him to be interred in the common burying-place, but ordered a grave for him in the church.

Odiham, [V.] Mr. Samuel Tutchin. He was the third son of Mr. Robert Tutchin of Newport. After his ejection he went to the East-Indies, and was chaplain to the factory
factory at *Fort St. George*. He died there, and was buried by
the factory, and his grave was adorned with a monument.
The company also settled an annual pension upon his widow
after his death.

**OVERTON, [R.]** Mr. *Thomas Kentish*, Of *Pembroke*
*College, Oxford*. He was the son of Mr. *Thomas Kentish*,
who was cast out of *Middleton* in the bishopric of *Durham*
soon after the Restoration. Upon his ejection, he came to
*London*, and was pastor of a society in *Canon-Street*. He was
taken at Mr. *Janeway's*, and for some time confined in the
*Marshalsea*. He was a very serious, useful, friendly, candid
person. He died in 1695, and was succeeded in his congrega-
tion by Mr. *Thomas Reynolds*. He left two sons in the mi-
isfry; the one in *Southwark*, and the other at *Bristol*; who
neither of them long survived their father.

**PORTSEY, [V.]** Mr. *William Bicknel, M. A.* Of *Oxford*
*University*. He was born at *Farnham* in *Surrey*. When he left
the university, he became assistant to Mr. *Robert Tutchin at*
*Newport* in the *Isle of Wight*, and afterwards preached in *Port-
sey* island, from whence he was ejected in 1662. He lived af-
fterwards at *Farnham*, and preached many years at *Alton* and at
*Farnham*, as he could. Upon the act of toleration, he was
chosen by the Dissenters of *Farnham* to be their pastor, and
continued labouring among them till his death, in *Feb. 1696.*
His funeral sermon was preached by Mr. *Prince of Ockingham*.
He was a man of good learning and serious religion. A la-
borious, methodical, plain preacher. One that carefully
watched over his flock, and would wisely and seriously re-
buke their miscarriages. He was a faithful friend, and very
sincere and upright. He was free in discourse, and ready to
give his advice where he thought it might be of use. He was
a great sufferer for conscience-false, which he bore with much
patience. 'When he was reviled, he reviled not again.' He
carried it like one that was very desirous his 'moderation
' might be known unto all men.'

**PORTSMOUTH, [V.]** Mr. *Benjamin Burges*. A wise
man, and very active, especially at the time of the Restora-
tion. He preached a famous and prudent sermon before the
parliament at the *Abbey* in that juncture.

Mr. *Thomas Bragg* was also ejected at the same place.

*Reanet.*
IN HAMPSHIRE.

*Reaner, [Q. Rowne.] Mr. George Whitmarsh.

Riply. Mr. Up-John.

Rockborn, [C. or D. 200 l.] Mr. John Haddefley, M. A.,
Of Corp. Chr. Col. Camb. He was born at Ward† in Hert-
fordshire, in 1624. He was first minister of Pool in Dorsetshire,
where he was committed to prison by Col. Read the governor,
for refusing to observe a thanksgiving-day appointed by Crom-
well. After he had been some time confined, there came down
an order of council, requiring him to leave the town. Here-
upon he went to Sir Thomas Tricebard's, and lived in his fa-
mily till Rockborn parsonage was given him by Sir Win. Dor-
vington. Here he was ejected by the act of uniformity, but
continued for some time to live in the parish. At the coming
out of King Charles's indulgence, he was chosen by the Dif-
fenters at Salisbury to be one of their ministers; and there he
continued the remaining part of his life. Soon after the de-
claration was called in, he was seized in his own house, and
committed by the mayor and recorder of the city to the com-
mon prison; but one of his friends very confidently asserting
in all companies that Mr. Haddeley's imprisonment was il-
legal, one who had a principal hand in it, was induced to con-
fult with some who understood law better than himself, by
whom he was told, that he could not answer for what he had
done. Whereupon he sends privately to the keeper of the
prison, and orders him to let Mr. Haddefley out; which was
done very silently, for the sake of those who committed him,
and was a very seausable deliverance; for his health was so
much impaired by his confinement, that it is likely, had he
continued there much longer, it had ended his days. Being
set at liberty, he preached to his people as he had opportunity
for several years; but in the latter end of K. Charles's reign,
he very narrowly escaped, as he was preaching on a Lord's-day,
being taken again: but he was privately conveyed away, just
before they that came to apprehend him had broken open the
doors of the meeting-place. Being disappointed, they vented
their rage on the pulpit and seats, which they pulled to
pieces. After this he concealed himself, and was so narrowly
watched, that he was forced to absent himself from his own
house for several months. But upon the liberty in 1687, he
returned to his people and work, and usually preached twice

† Perhaps Ware; or Ward in Hampshire.
every Lord's-day, and sometimes on the week-day also, till about eight months before his death; when the congregation called another to be co-pastor with him; after which he preached once a day, till the Sabbath before he died, when he preached with a very remarkable warmth and liveliness, June the 4th, and died the next Lord's-day morning, June 11th, 1699, in the 76th year of his age. He was very much of Mr. Baxter's judgment in the quinquarticular points, and of a catholic healing spirit, with reference to our church controversies. He was pious, prudent, and humble; had an excellent gift in prayer, and was a very useful preacher. But so exceedingly modest, as to be under some awe when his brethren were present at any of his performances, tho' they were much his inferiors.

RUMSEY, [V.] Mr. John Warren. [Probably a relation of Mr. Thomas Warren, who was ejected from Houghton, and afterwards preached here.]

SELBORNE, [V.] Mr. John Farrel, M. A. Fellow of Magd. Col. Oxford. He was an humble, peaceable, laborious divine; prudent and inoffensive in his conduct. Of an healthful constitution, and of a meek and even temper; not much retentent the injuries of his adversaries, nor soon cast down under the apprehension of troubles attending his duty. He was of an active disposition; and being a noted florist and herbalist, made his garden his diversion when his labouring mind called for a relaxation from his studies. Upon Mr. L———'s sequestration, he was settled in his place; but after the Restoration, he was advised to resign his living to the former incumbent, which he accordingly did, and then retired to Guilford in Surry, where he kept boarders who went to the free-school. When the corporation-oath was imposed, not being satisfied to take it, he removed to Farnham. On June 14, 1669, he was taken up near Godalming, and sent to the Marshalsea in Southwark, for being found within 5 miles of the corporations of Guilford and Godalming, and also for preaching at Godalming. He continued six months in prison, and sometimes said, that that was one of the most comfortable parts of his life, thro' the kindness of friends whom God raised up to administer relief to him in his troubles. His enemies said, that they would not send him to prison again, because he lived better there than at home. Perhaps this might be one reason why the religious meetings in his own house were afterwards so much
connived at. His custom was to go to the public church, as his people also did, and either before or after, to preach in private. In the latter end of Bp. Morley's days, he was frequently desired to visit his lordship; and upon repeated assurances of being welcome to him, he went, and was very courteously and respectfully entertained by him several times at his table. His lordship was free in discouraging with him upon past times; and when he spoke of Mr. Dod (who taught him Hebrew, and was other ways helpful to him) made this addition, "who is now in heaven." Surely therefore he could not (as some have seemed to do in the heat of dispute) hold Puritanism to be a damming sin. Mr. Farrel afterwards removed to West-Horley, (having something of his own to live upon,) and there he continued till K. James's liberty, when he removed to Guilford, and bestowed his labours between that place and Godalming and Farnham. At last he removed to Lymington in Hampshire, where he was not idle, but preached frequently as opportunity offered, and Providence favoured him; till by a gentle decay, the candle of life burning down to the socket, he expired, not with a flinch, but with a sweet favour. The morning before he died, his son, at his desire, praying with him, no sooner ended, but with all the composure of mind imaginable, he began to pray to God and praise him, with a strong and articulate voice; and continued so doing for 8 hours, without intermission, till, thro' want of strength, his speech failed; but his active and unwearied soul, even then discovered its continued exercise, by the motion of his lips and hands, till insensibly he fell asleep in Jesus, in the 80th year of his age.

SOMBRON, [2.] Mr. Jones.

SOUTHAMPTON. All-Saints. Mr. Nathaniel Robinson. After his ejection, he was imprisoned for Nonconformity, with Mr. Say. He continued preaching to a congregation of Dissenters in Southampton to the day of his death.

Ibid. St. Michael's. Mr. Giles Say. He was ordained at Bishop's-Stake in this county, May 8, 1660, by Mr. H. Cox, minister of the place, Mr. R. Symons of Southwark, &c. After his ejection in 1662, he preached in several places as he had opportunity, for which he met with trouble, and was sometimes imprisoned. After K. James's liberty, he was chosen pastor of a dissenting congregation at Gristwick in Norfolk, of which Mr. Worts had before been pastor; where he continued
till his death, April 7, 1692. A son of his being at Southweik, 
(where he had been at school) and conversing with some of 
the Dissenters of that place, met with a woman of great reputa- 
tion for piety, who told him with great joy, that a sermon 
preached by his father 30 years before, on these words, ‘The 
entrance of thy word giveth light, it giveth understanding 
’ to the simple,’ was the means of her conversion. If what 
Dr. W. says be true, that he had been a weaver, he might still 
have kept his living if he had but conformed. The fore-men- 
tioned son of his, Mr. Samuel Say, was useful in the ministry 
among the Dissenters at Ipswich in Suffolk, [and after that at 
Westminster, where he succeeded Dr. Calamy, in the place 
where Dr. Kippis now preaches. Mr. Tomis, minister of Had- 
ellegh in Suffolk, married a daughter of his.]

Southweik. Mr. Richard Symons.

Tichfield, [R.] Mr. Uriam Oakes.** He was in his 
childhood taken to New-England by his pious parents, who 
were blessed with several worthy sons, by whose education in 
the college there at Cambridge, the family was rendered con- 
siderable. He was noted from his infancy for the uncommon 
sweetness of his temper; and his ready abilities, adorned by 
the grace of God, encouraged high expectations from him. 
When a lad of small stature, he published a little parcel of 
astronomical calculations, with this opposite verse in the title- 
page:

Parvum parvo decent, sed infel sula gratia parvis.

Having taken two degrees in the college, he preached his 
first sermon at Roxbury. He soon after returned to England, 
where he grew in favour with God and man. After he had 
been a while chaplain to one of the most noted persons then 
in the nation, he settled at Tichfield, where his preaching and 
his living were such as became a minister of the gospel. There 
he might challenge the device and motto of Dr. Sibbes, a 
wafting lamp, with this inscription, Præducendo perec: “my 
light is my death.” Being ejected by the act of uniformity, 
Col. Norton received him into his house, where his presence 
and prayers produced a blessing like that on the house of Obed- 
Edom. When the persecution was a little abated, he returned to 
the exercise of his ministry, in a congregation where Mr. 
Symonds was his colleague.

Upon an invitation from Cambridge in New-England, he re-
moved thither, and the church there was so sensible of the di-
vine
vine favour to them in giving them such a pastor, that they kept a day of thanksgiving on the account; when, being expected to preach, he took for his text, 2 Cor. xii. 11. ‘ I be nothing.’ He was here very useful many years. At length the college in Cambridge, languishing for want of a president, invited him to that office; but he would not, for some years, admit any title to this place but pro tempore; which seemed somewhat prophetical, for soon after he had accepted his presidency, he was arrested by a malignant fever, which quickly proved fatal.

He was, on all accounts, a truly admirable person. Considered as a christian, he was full of all goodnes; and, like a full ear of corn, he stooped with a most profound humility. Considered as a scholar, he was an eminent critic in all the points of learning. Considered as a preacher, he had few equals; he was indeed a second Paul. Mr. Increase Mather, in a preface to a discourse of his, published after his death, says of him, “an age doth seldom produce such an one, so many ways excelling. Considering him as a divine, a scholar, and a christian, it is hard to say in which he did most exceed. I have often in my thoughts compared him unto Samuel among the prophets, inasmuch as he did truly fear God from his youth, and was betimes improved in holy miniistrations, and was at last called to be the head of the sons of the prophets.—It may, without reflection upon any, be said, that he was one of the greatest lights that ever shone in this part of the world.” He was of the Independent denomination, and discovered a very high opinion of the congregational discipline, as being by far more scriptural and rational, and attended with much greater advantages than any other. He died July 25, 1681, aged 50.

WORKS. The conquering and unconquerable Christian-Soldier; a Sermon to the Artillery Company in Boston.—Another on the like Occasion at Cambridge, on Eccl. ix. 11.—A Fast Serm. on Is. xliii. 22.—A Serm. to the Gen. Court of the Massachusset-Colony, on Deut. xxxii. 22.

South TIDWORTH, [R. 120t.] Mr. Samuel Sprint. Of Trin. Col. Camb. He was son to the famous author of Caflander Anglicanus, and much of his judgment, as to our ecclesiastical controversies. He was born at Thornbury in Gloucestershire, about 1624. In the university he had Dr. Isaac Barrow for his chamber-fellow. They studied in concert, and went both
both together to Mr. Abraham Wheelock, to discourse with him about the Arabic language, which they were desirous to learn; but upon hearing how great difficulties they were to encounter, and how few books were in that language, and the little advantage that could be got by it, they laid aside their design. Upon Mr. Sprint's leaving the university, he was chosen master of the free-school at Newbury in Berks, where he continued several years, till he was called to Tidworth. He was an intimate friend of Mr. Woodbridge's, and of the same pacific, healing, catholic spirit. A complete scholar, a very useful preacher, and one of strict piety. Of wonderful modesty and humility; and therefore contented to live in an obscure corner, tho' he had large offers elsewhere. His conversation was equally pleasant and profitable. His preaching was very instructive, but his delivery was not popular. His carriage was such as recommended him to the good esteem of all the neighbouring gentry in those parts. One of them (a justice of peace of note) inviting him to his house, and desiring his acquaintance, told him, That he thought him a man of the most universal good character of any in the county; for he never heard any one speak ill of him: but they who most freely loaded other Nonconformists with reproaches, spoke very well of him. And yet he was not secure from the ill-will of some of the neighbouring clergy, who were so severe and violent in prosecuting him, that he was to be excommunicated, for not receiving the sacrament in his parish church at Christmas, tho' his wife laid upon her death-bed at that very time. To prevent it, he rode to Farnham, to Bp. Morley, and told him his case; when his Lordship was pleased to tell him, That his chancellor should not treat him so severely as he imagined and expected: accordingly the prosecution was stopped. The Bp. made him stay and dine with him, and discoursed with him about his Nonconformity. Mr. Sprint telling him, that the declaring unfeigned assent and consent was what he could not be satisfied to yield to, the Bp. said, 'he must not philosophize upon the words assent and consent; nor suppose, that the parliament did by assent mean an act of the understanding, and by consent an act of the will; for no more was intended, than that the person so declaring, intended to read the book; and therefore, if he would make the declaration in the words prescribed in the act, and then say, that thereby he meant no more than that he would read the Common-Prayer, he would admit him into a living.'
Mr. Sprint thanked his lordship, but could not think that expedient warrantable. Mr. Sprint afterwards mentioned the cross in baptism, as what he could not comply with. To which the Bp. replied, "this was honest Mr. Ded's scruple." But gave no other answer than this; "that the cross was only a visible profession of our believing in a crucified Saviour, in conformity to the practice of the primitive christians who crossed themselves; by this action, as by words, owning their being christians." But it did not thence appear to Mr. Sprint, that it might lawfully or safely be made a term of communion.—He was very temperate and abstemious: which being once taken notice of at a gentleman’s table, one then present, who had lived in Bp. Hinchman's family, told him, "that if he was a conformist, he must expect no great preferment; for he once heard Bp. Hinchman recommend a person to Abp. Sheldon, as one very fit for some ecclesiastical promotion; of whom the Abp. said, I believe your lordship is mistaken in the man; I doubt he is too puritanical: whereto the Bp. replied, I assure your Grace he is not; for he will drink a glass of wine freely."

He observed, and frequently mentioned, the care that divine providence took of him and his numerous family, he having six sons and two daughters when he was cast out of his living. It was very remarkable, that when he put the lives of 3 of his children into the little estate that he took at Clatford near Andover, he was directed to pitch upon those two sons who only outlived him of all his 8 children, to be of the number. After he removed from Tidworth, which was about the year 1665, he spent the remaining part of his life, which was about thirty years, in that obscure village; preaching as opportunity offered at Andover (a mile from thence) and also at Winchester.

On his death-bed he declared his full satisfaction in the cause of Nonconformity. He had but a very inconsiderable allowance from his people; but was used to say; "if the bottle and fagel held but out to the journey’s end, it was sufficient." He was exercised with a very lingering sickness, which carried him off, and thro’ the whole of it he discovered great longings to be at rest.

UPTON-GREY, Mr. Noah Webb, M.A. He was also cast out of Chewley in Berkshire, a sequestration. He was a man of great devotedness to God, and zeal for the good of souls, An excellent, plain, practical, useful preacher. After
he left Upton-grey he settled about Framlingham, and afterwards removed to Saunders. He went about doing good, preaching almost continually in several places; neglecting no opportunity of service, tho' there was the greatest danger. He rode 40 miles from his own house every week, for three quarters of a year together, to preach at Auburn in Wilts. He died in 1676, aged about 43. A man of an excellent conversation, a pattern of holiness. He quite wore himself away with studying and preaching, and died of a consumption. His funeral sermon was preached and printed by Mr. Daniel Burges.

WALLOP, [3.] Mr. Marriot.

* WARTINGTON. Mr. John Harrison.

WEEK †, [50.] Mr. Thomas Newham. Of Oxf. univ. He was the son of Mr. Thomas Newham. Born about 1631 at Cotton in the isle of Wight, an ancient seat still belonging to the family. His education in the isle was first at King's school, and afterwards at the free-school in Newport, where he made some proficiency in grammatical learning, with a brother of his who was designed for the university. But he refusing to go, the father asked his son Thomas, Whether he was willing to be a minister? And he discovering an inclination to it, was sent to Oxford, where he continued some years. He and Dr. Pettis, (who afterwards conformed, and was first rector of Gatcombe in the isle of Wight, and then of St. Botolph's without Bishopsgate) returned together from Oxford to the isle, and were ordained together by presbyters in Newport church. Mr. Newham being ejected from his living in 1662 for his Nonconformity, some of his parishioners shewed a particular respect for him, by carrying in their corn before Bartholomew-day, on purpose that he might have the tithes of it; while some others, not so well affected to him, would not carry in theirs till afterwards, which by excessive rains was in great part spoiled. After his ejection, (being persuaded that he was called of God to labour in the word and doctrine) he took all opportunities that offered to do

† Dr. C. says, in his Contin. he is informed that Week is only a farm, belonging to Sir Robert Worley; whereas Mr. Newham was ejected from St. Lawrence. Here seems to be a mistake. In the Index Villarum a village is mentioned of this name in Hampshire. There is also Week Farm and Week Lawrence, but both are in Somersetshire. St. Lawrence in the isle of Wight is valued in the king's books at above 68l. per ann. whereas Dr. C. rates Mr. N.'s living at but 50l.
good to souls. He sometimes went to Whitwell church, to
hear Mr. Harrison. Being there one Lord's-day with the rest
of his neighbours, and Mr. Harrison not coming, the people
derired Mr. Newham to officiate; and that they might
not be wholly disappointed, he complied, and preached to
them from the text in which he was sitting. For this, Mr.
Harrison put him to a great deal of charge and trouble. He
was never more in his element than when at his work. He
preached the word in season, and out of season, not only
flatedly on Lord's-days, but also frequently on the week-days.
Yea, when many were sleeping in their beds, he was (in
the troublesome times) doing his master's work. God had given
him a strong constitution of body, and endowed him with na-
tural and acquired abilities for ministerial work; and such a
gracious presence of the spirit was with him while he was
miniftring in holy things, that wisdom's ways were to him
ways of pleasantness, and all her paths peace.' He some times
preached at Reslin, and Yard, and other places; but more
constantly to the church committed to his care at Road, Bridge-
Court, and Stroud-Green. His earnest desire was, to pluck
sinners 'as brands out of the burning.' To this end did he
reprove and rebuke with all authority, endeavouring by the
terrors of the Lord to persuade men.' He was in his sermons
Boanerges. With what an emphasis would he often clofe
with those words, Psalm, 1. 22. 'Now consider this, ye that
forget God, lest he tear you in pieces, and there be none to
deliver you.' He was blessed with a quick apprehension,
a solid judgment, a tenacious memory, warm affections, and
a ready utterance. Once at a meeting of the ministers at
Stroud-Green, the person expected to preach not coming, se-
veral of the ministers present pleaded their unpreparedness
as an excuse for not supplying his place. At length Mr. New-
ham was prevailed on to undertake it; and tho' he had no
notes, nor any expectation of preaching when he came thi-
ther, his performance was such, that he had the approbation
and applause of those that heard him; and, it is said, did not
use notes in preaching afterwards. At another time, being to
preach at his usual place on the Lord's-day, the prince of
Orange's fleet appeared that very day near the island, when he
was coming to save the nation from popery and slavery in
1688. Upon this occasion he set aside the subject which he
intended to have preached on, and gave his people a dis-
course suited to such a circumstance of providence, with
which
which many were much affected. He met with much trouble on account of his Nonconformity, and was bound over and fined, &c. but bore all with invincible patience, courage, and constancy of mind. Being threatened by a justice of peace that his books should be taken from him, he made a reply to this effect: "That he blessed God if he had no book but the bible, he questioned not but he should be able to preach the gospel."—When the conventicle-act passed, he for some time preached in an house by the road side, where the auditor, without fear of incurring the penalty of the said act, came boldly to hear him, standing in the highway, during the time of the exercise.—As his preaching was acceptable and profitable, so his conversation was 'a living epistle, known and read of all men.' He was a man of great seriousness and exemplary piety, and his words did continually 'minister grace unto the hearers.' He died of the small-pox at Whitwell, and was interred in the church there in 1689, about the 58th year of his age. On his death-bed his faith was lively and strong, and his resignation to the will of his heavenly Father remarkable.

WELD. Mr. Martin Moreland, M. A. Fellow of Wadham Col. Oxford. Eminent in the university, and afterwards. In his younger years he was Terra filius in the Oxford-act, as his brother (who was afterwards Sir Samuel Moreland) was Prevaricator in the Cambridge commencement. Both of them came off with honour and esteem for their ingenious performance, and their innocent and pleasant entertainment. He was a man of a clear understanding and great reading, an accurate and affectionate preacher; moderate in his principles, charitable in his temper, serious and remarkably upright in his life and conversation. He spent the latter part of his life at Hackney.

WINCHESTER. Faithful Teate, D. D. In a discourse which he published, entitled, Right Thoughts, he has the following passage, accommodated to his own ejected and destitute state: "The righteous man, in thinking of his present condition of life, thinks it his relief, that the less money he has he may go the more upon trust; the less he finds in his purse, seeks the more in the promise of him that has said, 'I will never leave thee, nor forfake thee. The Lord is his shepherd, and he thinks he shall not want; and therefore he will trust in the Lord, and do good, and thinks verily he shall"
Ín Hampshire.

"shall be fed;" or truth shall be his feeding, (as some read:) so that he thinks no man can take away his livelihood, unless he can first take away God's truth."

W OR K S. A Scripture Map of the Wilderness of Sin; and Way to Canaan.—Ter Tria; or Doctrine of the Sacred Persons, Father, Son and Spirit; Principal Graces, Faith, Hope, and Love: Main Duties; Prayer, Hearing, and Meditation.—Right Thoughts, the righteous Man’s Evidence; a Discourse on Prov. xii. 5. The thoughts of the righteous are right.

Ibid. Mr. Cook.

Ibid. Mr. Theophilus Gale. See the account of him in the university of Oxford, p. 189. He died minister of Meston in the isle of Wight.

YARMOUTH, (isle of Wight). Mr. John Martyn. He had been Fellow of Exet. Col. Oxf. and was an eminent preacher and a great scholar. The old incumbent (a mere reader of homilies) had the profits of the living, amounting to 18l. a year; but Mr. Martyn had 100l. allowed him, and offered, when he was ejected, to have continued preaching for nothing. He often preached afterwards in the isle of Wight, at Newport where he lived, and in several other places. He afterwards went into Wilts, which was his native country, and there died at about 70 years of age.

Yaverland, [R.] Mr. Martin Wells. One of great integrity, tho' not reckoned so eminent as the other ministers ejected in the isle of Wight. He afterwards continued to exercise his ministry here in private. He bred up his son Mr. Samuel Wells to the ministry, who was chaplain to Mr. Grove of Fern in Wilts, and died in that family. This was one of those who signed the Address of some ministers in the isle of Wight and county of Southampton, to the people of their respective charges, to discharge their duty in catechising, &c. Mr. Martin, last mentioned, was another.

It does not appear that any of the ejected in this county afterwards conformed, except Mr. Humphrey Ellis of Winchester.
MINISTERS EJECTED OR SILENCED

IN

HEREFORDSHIRE.

ASHTON. Mr. J. Barston. Of Oxford university. Born in this county. He was a true Nathanael; a good scholar; an able, solid divine; a judicious, methodical, practical preacher, and a good casuist. He was also a man of an exemplary conversation; a great pattern of self-denial, humility, submission, resignation and patience under all his afflictions, of which he had a large share. He was esteemed by all that knew him for his learning and piety, especially by that ornament and support of religion Sir Edward Harley. Nothing could be objected against him but his Nonconformity. He had a small estate, which he spent, as he did himself, in the service of his Master. He had but very little from the poor people among whom he laboured, but laid by a tenth part of all his income for charitable uses. He died pastor of a congregation in Ledbury, in 1701.

ASTON. Mr. Farrington. Too well known about London, for the scandal he brought upon religion by his immoralities.

FELTON. Mr. William Blackway. His living was near Bristol, where he lived after his ejectment, and was so reduced, that for a time he was obliged to flitch bodice for a maintenance.

HEREFORD. Mr. William Voyle, Mr. William Low, Mr. George Primrose, and Mr. Samuel Smith, sen. M. A. who were all joint pastors, administered the Lord’s Supper by turns, and lived in great peace among themselves, and with great unanimity carried on the work of the gospel in that city. They
They ordained many ministers both for England and Wales in the cathedral; four mornings in every week they publicly expounded in the same place, beginning between 7 and 8. They kept up a constant weekly lecture on Tuesdays, with the assistance of the most eminent ministers in the county, and stemmed the tide against the sectaries of those times, till 1660, when they were all cast out.

Mr. Smith, after his ejection here, had a living in Berkshire, and was cast out in 1662, and silenced at Stamford-Dingley, where Dr. Perdige had been before. He afterwards mostly resided in Gloucestershire, and at last died in Herefordshire in 1685. After the turn of the times he met with great unkindnesses from several of the episcopal party, whom he before had screened, and to whom he had shown great kindnesses.

Mr. George Primrose had his education in Scotland. His mother was nurse to prince Henry. He studied also at Semur in France. He was an excellent scholar, and a judicious, successful preacher. He was of a grave, even, and composed temper. Discoursing with Bp. Crofts after he had been released from imprisonment, the Bp. attempted to persuade him to conform; but, when he heard his objections, told him, he wished the church-doors had been wider. He retired for some time from Hereford, but preached constantly about the country; and when K. James gave liberty, he returned to Hereford again. But his growing weakness forced him back into the country, and there he died.

Little-Hereford, [V.] Mr. Garnons.

*Leintwardine, [100.] Mr. Richard Howes, M. A. of Camb. University. His father, a religious man, dying when he was very young, his mother soon after was married again, to a man wholly carnal, and intent upon nothing but the profits of this world, and utterly negligent of infilling the principles of religion into his family, who remained grossly ignorant of God and his will. However, he put this youth to school, when he was about 9 years of age, at Ipswich; where, happening to hear the famous Mr. Ward on a lecture-day, he was so affected, as to request leave from his master constantly to attend that lecture, which he obtained; and by this means received lively impressions of religion in that early age, and, having a very strong memory, he was able to repeat good part of the sermon; which he commonly did to his father-in-law's mother,
mother, with whom he lodged, which proved the occasion of her conversion.

Having studied some years at Cambridge, a living of considerable value fell void, the advowson of which his father-in-law laid claim to, who would have put him in it, and contested it in a law-suit, with the then lord-keeper (Coventry), who pretended it to be in the king’s gift, and consequently at his disposal; but Mr. Howes chusing rather to rest satisfied in the lord-keeper’s promise of presenting him to the next living in the king’s gift which should become void, disoblged his father-in-law to that degree, that he cast him off. After this he was for a while reduced to such straits, that his life became a burden to him; so that he would sometimes go, in the close of the evenings, to places where robberies and murders were wont to be committed, in hope of having an end put to his misery. But God extricated him out of his difficulties, by opening a door for his settlement at Humber in this county, to which the keeper presented him; from whence he soon removed to Kenchurch in the same county, where he lived twenty years.

After his removal to Cambridge, and many years after he entered into the ministry, he seemed to have utterly left that sense of religion which possessed him in his childhood; being much addicted to company, and sometimes guilty of excessive drinking. But it pleased God to rouse him out of this security, by bringing him into some hazard of his life. For Hereford being garrisoned by the king’s forces, he was, upon a false and malicious accusation, presented to the governor, fetched away a prisoner thither, and a council of war ordered to try him for his life; which was by an extraordinary providence secured, thro’ the removal of the then governor, a man of violent temper, and the substitution of another; who, being a person of more sobriety and candour, and, upon examination, discovering the prosecution to be wholly grounded on malice, courteously dismiffled him. From this time there was an observable alteration in his behaviour, and such an air of seriousness appeared in him, as procured the respect of all pious persons that knew him; and he became a plain, earnest, and profitable preacher.

During the wars, he had his house frequently plundered, and received many abuses from soldiers, particularly from one Burk an Irishman, who forced him to walk thro’ the dirt by his horse’s side, holding his pole-ax over his head, and locked him
him up in a gentleman's house in the parish, designig, after he had done plundering there, to carry him away; but at his going off, he forgot him, and left him behind.

About a year before the Restoration, he was presented by the truly religious Sir Edward Harley to Leintwardine, which he was the rather induced to accept, on account of the small succefs of his labours at Kenchurch, a Paganish and brutifh place. — Shortly after the king's coming in, he was, upon the noise of plots, made a prisoner at Hereford, and very much threatened by Sir Henry Lingen, a fierce royalift, with severe ufage upon his return from London, whither he was then going; but he died on his way home, viz. at Gloucefier.

When the Bartholomew-aft came out, fuch was Mr. Hawes's moderation, that fome apprehended he might have conformed, particularly one of his neighbour minifters, Mr. C — y of W — e, who complained that he was like to stand alone on that side of the country, being fo bent againft yielding to any of the terms required, tho' it were but to read fome small part of the Popifh mas-fbook (as he termed the Common-Prayer) that he declared he would sooner fuffer himfelf to be torn in pieces. However, when they both went together to the Bp. this man (overcome by the importunities of his wife) soon yielded; but to his death defteffed what, for lucre-fake, he praftifed, always declaiming againft it, and never thrilled afterwards. But Mr. Hawes maintained his ground in a conference with the Bp. who civilly allowed him to preach a month after Bartholomew-day, and profefled it to be contrary to his inclination to have fuch as he removed, faying, it was the law that turned him out, and not he. After this he boarded; as long as he lived, with his fon-in-law and daughter Billingfley; firft at Webley, then at Abérgoveny, and lafly at Awe. During his abode at the second of these places, the Bp. of Landaff (a very moderate man, Dr. Hugh Lloyd) al- lowed him to preach in public without subfcribing; which licence he made ufe of occasionally, and still to his death enjoyed the fame upon his removal into another diocefe, by the connivance of Dr. Nichofon Bp. of Gloucefier.

In his laft ficknefs (occasioned by a journey to Kidderminifter for Mr. Hieron affiftant to Mr. Dance) he femed not to be uneasy at any thing, but his difability to preach God's word, which he faid he hungered after as a hungry man after his

† A relation of his, however, affured Dr. Calamy, that he was a great and worthy man. Contin. p. 523.
food, and complained that he was then more useless than the 
stones in the street. He died in Dec. 1668, in the 65th year 
of his age, in the comfortable assurance of God's favour, and 
that he was going to the enjoyment of God in glory. His 
countenance was most composed and cheerful. He expressed 
in his last hours great satisfaction in his Nonconformity; de-
claring that should he have complied, he should have been 
afraid to die; whereas, as the great flood, he said, he no more 
dreaded to die, than to go out at the door; and that, were the 
thing to be done again, he would rather chuse to suffer the 
greatest hardships, than to yield to what was required. His last 
words were those of the apostle, 'we know that if our earthly 
't house of this tabernacle were dissolved, we have---'. He 
could say no more, but instantly expired. He desired that 
nothing might be said by way of commendation of him in his 
funeral sermon, and that if he were spoken of at all, it might 
be only as a great sinner, who had obtained great mercy; which 
request was scarce entirely complied with by the 
preacher Mr. Jordan (a worthy conformist, who survived him not long) who highly esteemed him; his text being 
Psalm xxxvii. 37.

LEOMINSTER, [V.] Mr. John Tombs, B. D. ** Of 
His parents designd and educated him for the ministry. Such 
was his proficiency in grammar-learning, that he was fit for 
the university at the age of 15, where he was under the famous 
Mr. William Pemble, and soon gained a reputation for in-
comparable abilities and learning; so that upon the decease 
of his tutor in 1624, he was chosn to succeed him in the ca-
technical lecture in this hall. He held this office about 7 
years with great reputation, and then went to Worcester, where 
he was very popular as a preacher; but it doth not appear 
that he had any settlement there. He was soon after pos-
sessed of the living at Leominster, which he enjoyed several 
years. Tho' the parish was large, the income was very small; 
but Lord Viscount Scudamore, from his great respect for him, 
made an addition to it.—Mr. Tombs was among the first of the 
clergy in these times who endeavoured a reformation in the 
church, by purging the worship of God of human inventions. 
He preached a sermon on the subject, which was afterwards 
printed by an order of the house of commons. This exposèd 
him to the rage of the church-party, so that, at the beginning 
of the civil war, some of the king's forces coming into that 
country
country in 1641, he was driven from his habitation, and plundered of all he had in the world. Upon this he fled to Bristol, which was in the parliament’s possession, and General Fiennes, who had then the command of that city, gave him the living of All-Saints there. He had not been there above a year before the city was besieged by prince Rupert and his army, and a plot formed by their friends within to deliver up the city, to burn the houses, and massacre the inhabitants. But this was feasonably discovered and prevented. Mr. Tombes, on the day of thanksgiving observed by the city on this occasion, preached two suitable sermons, which were printed by an order of parliament, with a short account of this bloody plot, and the means of deliverance. This had like to have cost him dear; for the next year the city was taken by the king’s party, when his wife and children were plundered, and a special warrant was out for apprehending him; so that it was with great difficulty he and his family got safe to London, Sept. 22, 1643.

While here, he took an opportunity to divulge the scruples which he had long entertained, respecting Infant Baptism, to several of the ministers who were now come from all parts to form the assembly at Westminster. There was a meeting of the London ministers on the occasion in Jan. 1643, but it ended without affording Mr. Tombs satisfaction. He then drew up in Latin the chief grounds of his doubts, and sent them to Mr. Whitaker, the chairman of the committee of the Assembly of Divines. But it must be owned he did not meet with that respectful treatment which his own character, or the nature of the affair deserved. Being now minister of Fenchurch, his stipend was withheld because he did not practice the baptism of infants. How far he had just matter for complaint on this head is left to the reader’s own judgment. It deferves however to be mentioned, that he avoided introducing this controversy into the pulpit. He was then chosen preacher at the Temple, on condition of his adhering to this resolution; but after four years, was dismissed, for publishing his first treatise on Infant Baptism. He printed his apology in 1646, of which Mr. John Batchler says, “Having perused this mild apology, I conceive that the ingenuity, learning, and piety, therein contained, deserve the prefs.

After this, the people of Benthly chose him for their minister. He there publicly disputed against Infant Baptism, and

† See a more particular account of this matter in Crofts’s Hist. of the Baptists, vol. i. p. 282—185.
gathered a separate church of those of his own persuasion, (in which were trained up three Baptist ministers, viz. Mr. Richard Adams, Mr. John Eccles, and one Capt. Boylston), but still continued minister of the parish. While he was here he held a public disputation with Mr. Baxter about Baptism, as he did at other places with other ministers; and persons of different sentiments from his own acknowledged that he appeared to great advantage, both with respect to learning and argument. This living being small, he had the patronage of Rose given him, (which Dr. W. says is worth 250 l. per annum,) which he resigned upon having the mastership of the hospital at Ledbury. At length, the affections of his people being alienated from him, on account of his difference from them about baptism, he was restored to his first living at Leominster. In the year 1653 he was appointed to be one of the Tiers of ministers. Upon the Restoration, he readily fell in with the monarchical government, and wrote for taking the oath of supremacy. But finding the spirit of persecution revived, and the former government and ceremonies of the church imposed, and having married a rich widow, he quitted his places and laid down the ministrv, resolving to live at rest and peace in his old age. He conformed to the church as a lay-communicant, but could not be prevailed upon to accept any benefice or dignity in it, tho' he had very considerable offers.

Many testimonies may be produced to his character, learning, and abilities. The Earl of Clarendon, soon after the Restoration, spoke to the king in his favour, by which he was protected from any trouble on account of any thing he had written or acted in the preceding times; and (when Lord Chancellor) introduced him to his majesty to present his book, which was dedicated to him, intitled, Saints no Smiers, Bp. Sanderson, and his successor Bp. Barlow, had a great esteem for him, as likewise had Dr. Ward, Bp. of Salisbury; whom, while he lived there, he often visited. Mr. Baxter, tho' he had engaged in disputes with him, calls him the chief of the Anabaptists, and publicly asked God and him pardon for some unhandsome things, which, in the warmth of debate, he had said against him. Mr. Wood, the Oxford biographer, says, "There were few better disputants than he was;" and Mr. Nelson, that zealous churchman, "It cannot be denied that he was esteemed a person of incomparable parts." Mr. Wall, in his History of Infant Baptism, says, "Of the professed Anti-
In Herefordshire.

Antipædobaptists, Mr. Tombes was a man of the best parts in our nation, and perhaps in any." And in the free conference between the lords and commons, on the occasional-conformity-bill, Bp. Burnet, to shew that receiving the sacrament in the church does not necessarily imply an intire conformity, observed, "There was a very learned and famous man at Salisbury, Mr. Tombes, who was a zealous Conformist in all points but one, Infant-Baptism." Dr. Calamy's character of him is this: "All the world must own him to have been a considerable man, and an excellent scholar, how disinclined foever they may be to his particular opinions," He died at Salisbury, May 25, 1676, aged 73.

WorKs. Chrift's Communion against Scandalizers; two treatises.—Fermentum Pharisaorum; or the Leaven of Pharisaical Worship; a Sermon on Mat. xv. 9.—Jihovah—Jireh; 2 Thanksgiving Sermons.—Anthropolatria; or the Sin of glorying in Man.—Animadversiones quaedam in Aphorismos Richardi Baxteri de Justifi cit at.—True Old Light exalted above pretended new Light; ag. the Quakers.—Romanism discussed; recommended by Baxter.—Serious Considerations of the Oath of Supremacy.—Suppl. to ditto.—Sepher Sheba; a treatise on Swearing.—Saints no Smitters; ag. the 5th Monarchy.—The Octavius; Defence of hearing the Ministers in Church of England.—Emmanuel; ag. the Socinians.—Animadversiones in Librum G. Bulli, cui titulum fecit, Harmonia Apologetica.

The following upon Baptism: An Exercitium about Infant Baptism, presented to the Chairman of Committee of Assembly of Divines.—Examen of Mr. S. Marshall's Sermon.—Apology for the foregoing.—Addition to ditto ag. Bailie.—Antidote ag. a Passage in Dedication of Baxter's Saints' Rest.—Procurator; or a Fore-runner to a large Review of a Dispute concerning Inf. Baptism.—Antipædobaptism; or, no plain or obscure Scripture proof, &c.—Ditto, Part II.—Ditto, Part III.—A Plea for the Antipædobaptists; an Answer, &c. to The Anabaptist's silenced—Short Catechism about Baptism.—Felo de se; ag. Baxter.—Just Reply to Wills and Blinman.

Morton upon Lugge, [S.] Mr. Anthony Collier. After his ejectment at the Restoration, he lived at Whitnifer in Gloucestershire; and in the latter part of his life, settled with a dissenting congregation at Raffe in this county, where he died.

Silleck and Caple. Mr. Robert Taylor. He preached alternately at both these places, which are in the same parish.
the income of which was very small. He was a very affectionate and earnest preacher; using frequently to weep in his public administrations. After his ejectment in 1662, he never took the pastoral care of any people, but preached as he had opportunity, in this and the neighbouring counties, and frequently at Col. Kirke’s, who lived near Ruffe, where he for the most part lived. He died about 1678, at the age of 45.

WEBLEY, [V. 80.] Mr. Nicholas Billingsey. He moved thence to Abergavenny, where he taught a free-school, till, by the good offices of Sir Edward Harley, he was settled at Blakeley in the parish of Awre in Gloucestershire, a privileged place, the maintenance (which was at least 50l. per annum) depending upon an appropriation, which, by the generosity of a gentleman, had been annexed to a chapel of ease in the village mentioned. The vicarage, which was worth 80l. per annum, was offered him, but he refused it on the same principle which made him leave Webley. Here he lived very peaceably for a while, Dr. Nicholson being Bp. of Gloucester, and Mr. Jordan (a moderate and pious man) vicar of the parish. Mr. Jordan dying in or near 68, and the Bp. not long after, two succeeding vicars were perpetual thorns in his side; nor was Dr. Frampton, the succeeding bishop, his friend; much less Mr. Richard Parsons the chancellor. After his preaching a visitation-sermon, wherein he took a great deal of freedom in reproving the clergy for their vices, that gentleman immediately, and in the open street, discovered his resentment, by pulling him by the hair of the head, and uttering these words, “Sirrah, you are a rogue, and I’ll bind you to your good behaviour.” After this he had frequent suspensions, for want of that conformity which his place did not oblige him to; and was put to no small trouble and charge to take them off. He complied so far as to read more or less of the Common-Prayer, and to wear the purflice, after the Bp. had given it under his hand that it was not required to be worn upon the account of any supposed holiness in the garment, but only for decency and comeliness. He would sometimes treat him with abundance of civility; but yet send a suspension after him to be read the next Lord’s-day. Once he bid him read prayers, and not preach at all for a quarter of a year. One that stood by, saying, I hope your lordship is not against preaching the gospel, he replied, “Well, let him go on with his beloved preaching.” He continued in this place till the Revolution, when
when the Bp. was turned out as a Nonjuror, and was succeeded by the valuable Dr. Fowler. Before he actually came from London to the palace, the chancellor had again used his authority to suspend the man whom he still accounted his enemy, for having once told him the truth: who thereupon, wearied out with the troubles he had met with, resolved to quit the place; which he did accordingly, and returned to it no more, tho' the Bp. (who blamed the chancellor for what he had done) expressed his desires to have him return, and the place was kept vacant for a year. His ministr y was, from that time, among the Diflfenters in divers places in Gloucestershire. He was at length very feeble thro' his great age, and died at Bristol, Dec. 1729. His elder son Richard died minister at Whitchurch in Hampshire, a very worthy man. His younger son Nicholas was minister at Ashwick in Somersetshire.

WESTON. Mr. John Skinner.

WHITCHURCH (or Rickards Castle). Mr. William Woodward. A great and good man; much respected by Sir E. Harley and E. Littleton, Esq; of the Moor, to whom he dedicated a sermon or two. He was a tutor in Oxford, and educated Mr. Flavel of Dartmouth. After his ejectment he travelled to Turkey, visiting Aleppo and Smyrna. He at last settled at Leominster, where he was pastor of a considerable congregation till his death in 1691 or 2. Most probably this is the person mentioned in the university of Oxford, p. 173. Dr. W. relates a story concerning his cruelty to the wife of the sequestered clergyman, which cannot be credited without better evidence, as it no ways agrees with the character given of him by all that knew him.

Mr. Boyle and Mr. Wotton were ejected in this county, but at what places is uncertain.

Mr. Broster of Wormbridge afterwards conformed. As also did Mr. Malden of Sapy, tho' not to the satisfaction of his conscience; for he used afterwards often to say, it repented him that he did not let his wife and children go a begging rather than he had conformed. However he continued in his living till his death, and always paid a great respect to the Non-conformists.
MINISTERS EJECTED OR SILENCED IN HERTFORDSHIRE.

ST. ALBANS, [V.] ST. Peter's church. MR. WILLIAM HOWARTH. OF ST. JOHN'S COL. CAMB. He was well skilled in the three learned languages, Latin, Greek and Hebrew. After his ejectment here, he was upon a certain occasion desired to preach a funeral sermon, but was hindered. Whereupon the congregation went to the cloysters in the abbey. In sermon-time the soldiers came in to take him; and one of the hearers interposing to prevent it, was shot to death. MR. HOWARTH was tried at the assizes on this account, and was at last delivered, but fined; while the soldier escaped free. He lived afterwards for 20 years with a congregation at Hertford.

WORKS. The Quaker converted, &c.—Absolute Election not upon foreseen conditions.

Ibid. MR. NATHANIEL PARTRIDGE. Probably of St. Michael's; because it appears one was ejected there in 1662, from Newz. Rep. Ecclef. (vol. i. p. 778,) where we have this entry: John Cole, A.M. 3 Mar. 1662. per non subscripironem ultimi Vicarii. MR. PARTRIDGE preaching once at St. Albans, upon these words, Rev. iii. 18. 'Anoint thine eyes with eye-salve, that thou mayest see;' a poor man that was as blind in mind as he was in body, went afterwards to his house, and asked him very soberly, where he might get that ointment to cure his blindness? After his ejectment, he preached in Old-street, London, many years, and suffered six months imprisonment in Newgate for his Nonconformity. He took a great deal of pains with the condemned prisoners there, not without some good success; and died, in a good old age, Aug. 6, 1684. MR. CHRISTOPHER NEFFE published an elegy upon him; some lines of which were so severe, that he was forced for a time to hide from the messengers who were very busy in hunting after him.
MINISTERS EJECTED, &c. 41

ALDBURY, [R.] Mr. Francis Comyns. It appears from Neeve. Rep. that he was admitted to this living before the civil war began; viz. in 1637.

ASHWELL, [V.] Mr. John Crow. Of Kath. Hall, Camb. Born in Kent. He was half-brother to the famous Mr. Herbert Palmer, and succeeded him at this place; where, for about 16 years, he faithfully discharged the ministerial office in all the parts of it, and kept up the piety which Mr. Palmer left in that large parish. After being silenced, he continued with his family several years at Ashwell, living in great amity first with Mr. Milburn, (a man of a quite different spirit from his nephew [Mr. Luke Milburn] in London,) and after with Mr. Bland, men of great moderation and temper, curates to Dr. Cudworth, who was Mr. Crow's immediate successor; and he contentedly joined with them in the several parts of public worship, and assisted them all he could, in suberviency to their public ministry, by pious conference with neighbours, and repeating and reinforcing their sermons to such as would come to him in his own house. He afterwards removed to London. If he was inferior to Mr. Palmer in scholarship and controversial skill, he was as eminent for his great piety, simplicity, humility and moderation. He was of a most sweet, mild, and peaceable temper, and very charitable to the poor, to whom, when he was minister of Ashwell, he used to sell corn below the market-price. His life was so unblamable, that he was universally beloved. But he was not without his trials, and some of them considerable and shocking too, in his old age.

BALDOCK [L.] and Wallington [R. 1601.] Mr. Sherwin. These two places are about 2 miles distant. He kept an assistant in his house to preach at Wallington on Lord’s-days in the afternoon, when he preached at Baldock; casting his net where there was plenty of fish. And he did it to good purpose; for God blessed his ministry to that great congregation very much. In the latter part of his life he lived with his daughter Mrs. Crachinborp, whose husband was minister at Foulmire in Cambridgeshire, and there died in a good old age; viz. about 80. He had a venerable aspect, was a considerable scholar, an hard student, and of an unblamable life. He bent his studies very much to the obscure prophecies of scripture, and was very fond of the Millenarian notions.

WORKS.
MINISTERS EJECTED

WORKS. Several small Treatises on Daniel and the Revelation; commonly bound up together.

BARKLEY. See Royston.

BARNET, [R.] Mr. Show.

BUSHY. Mr. Ward is mentioned here in Dr. C.'s account, but ought to be omitted; for, as Dr. W. says, "beingpossessed of this living in 1660, he got a presentation to it from his majesty, per lapsum, and disfiguring the surplice, he mangled the prayers here until his death, in the year 1684."

CHESHUNT, [V.] Mr. William Yates. Ejected either here or at Barn-Elmes in Surry. In the time of Charles II.'s indulgence, it is certain he lived here, and preached at Theobalds in the same parish; and here he died, leaving a worthy name behind him.


*EASINGTON. Mr. Skingle.

GADESDEN, [2.] Mr. Thomas Mocket, M. A. Of both universities. He had been of Queen's Col. Camb. He was sometime chaplain to the Earl of Bridgewater, when he was lord-president of the Marches of Wales, in the reign of K. Charles I. and by him was favoured, and promised preferment. He was preacher at Holt in Denbighshire, before he was settled at Gadesden. He was a very pious and humble man.

WORKS. Gospel Duties and Dignity.—A Discourse on the Covenant and Protestantation.—The Church's Trouble and Deliverance.—Christian Advice to old and young, rich and poor.

GRAVELEY, [R.] Mr. Carter. After his ejection, he lived some time in the family of Sir Robert Joffeline, near Sa-bridgetworth. When he died, he left a charity, of which the heir of that family is one of the managers in course.

HADHAM MAGNA, [R. 300 l.] Mr. Daniel Dyke, M. A. ** Of Camb. univ. Born in 1617, at Epping in Essex, where his father, the good old Puritan, Mr. Jeremiah Dyke, was minister. He was nephew to the famous Mr. D. Dyke, B. D. who wrote the treatise of the deceitfulness of the heart. He had episcopal ordination. When he appeared in public he was soon taken notice of for his great learning and useful preaching,