The nonconformist's memorial

by

Edmund Calamy
Samuel Palmer

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2009
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, 1662.

ORIGINALLY WRITTEN BY
EDMUND CALAMY, D. D.

Abridged, Corrected, and Methodized, with many additional Anecdotes
AND
SEVERAL NEW LIVES,

BY SAMUEL PALMER.


IN THREE VOLUMES.

Embellished with Heads of the principal Divines, chiefly from original Pictures.

VOL. III.

Your brethren that hated you, and cast you out, for my name's sake, said, Let the Lord be glorified. But he shall appear to your joy, and they shall be ashamed.

ISAIAH, lxi. 5.

When the governors of the church impose, as conditions of my communion, things that are either unlawful in themselves, or that, after due examination, I verily believe are unlawful, I am bound, in obedience to the authority of Christ, rather to desist that communion than comply with the terms and conditions of it.

SCOTT'S Christian Life.

LONDON:
PRINTED BY J. CUND EE, IVY-LA NE,
FOR BUTTON AND SON, AND T. HURST, PATERNOSTER-ROW;
Sold also by
CORDER, BUCKLERSBURY; AND JAMES, BRISTOL.

1803.
On a review of this work it is sufficiently evident, that the number of ministers ejected or silenced soon after the Restoration, instead of being much smaller than Dr. Calamy had stated (as their enemies would have it believed,) is on the contrary considerably larger; and it has likewise appeared, that we are yet far from possessing the names of all those who either resigned, or refused to accept, livings in the church of England, on account of the new terms of conformity imposed in the year 1662.

It deserves also to be mentioned, as honourable to the cause of Nonconformity, that among those who afterwards conformed, there were great numbers in most parts of the kingdom who at first hesitated, and even relinquished their benefices, and not a few who for some years espoused the cause of the Nonconformists. Several of these were great and good men, who to the last retained the spirit of their Dissenting brethren, always treated them with the greatest candour and respect, and would gladly have promoted such alterations in the terms of conformity as would have fully satisfied them. But others plainly shewed, by their subsequent behaviour, that they were influenced in their conformity chiefly by motives of worldly interest. Even their conduct, however, gives weight to the arguments in favour of Nonconformity; and had not honour and emolument lain on the other side, our list would have been much larger.
It is easy to conceive that some upright and pious men might be imperceptibly influenced, in yielding to what their impartial judgments would not have entirely approved, by a regard to secular advantage and the dread of suffering, as well as by the hope of some favourable alterations in the establishment; and it is well-known that in some cases great influence was exerted, by persons of power and wealth, to keep clergymen of character and ability in the church who would otherwise have left it, on account of the unreasonable impositions of the Uniformity-act. As a proof of this, it may be proper here to insert the following paper which the editor received from a correspondent in Westmoreland, in the year 1775, respecting what was known to be matter of fact in that county; and it is easy to believe that similar circumstances took place in some others.

"The following remarks are taken from an original MS. in the hands of a gentleman in the county of Westmoreland, which bears date 1669. In mentioning that unhappy year 1662, he says as follows:

"We have in Westmoreland perhaps fewer clergy who have been deprived of their livings than most other counties in England: not because they favoured Episcopacy; for they did not; but on different motives they have mostly conformed. The gentry have exerted themselves to the utmost, in their respective neighbourhoods, to prevent Nonconformity. The most active in this matter are as follows.—In the East Ward, the Countess of Dorset, Pembroke and Montgomery, who constantly resides here, being three months at each of her castles: viz. the spring at Brough; the summer at Pendragon; the autumn at Brougham; and the winter at Appleby. She diffuses her charity where it is wanted, and has great influence amongst the Clergy.—Also the Musgraves of Hartley Castle; the Dents of Hilbeck Hall; the Dalstons of Smardall Hill; the Sandfords of Ormside and Hougill castles; have all endeavoured to prevent Nonconformity.—In the West Ward, the following nobility and gentry are exerting themselves in favour of Episcopacy: viz. Lord Clifford at
at Ashby; the Nevisons at Newby; the Thwaites at Nadder; the Tathams at Asham; and the Flemings at Coby.—In Kendal Ward, the Flemings at Rydall; the Phillipsons of Ambleside; the Stricklands of Syzergh (who are papists); the Belinghams of Levons; the Willsons of Dalham Tower, &c.—In Lonsdale Ward, the Wilsons of Casterton; the Mydeltons, Middleton Hall; the Otways and the Brathwaite, are all exerting themselves. After such united force, we cannot expect the Dissenters to be much encouraged. Conformity is not by choice, but by constraint.—Mr. Francis Higginson, of Kirkby Steven; Mr. John Dalton of Shap; Mr. Thomas Dodson of Ravenstonedale, are all conformed; and the generality of my acquaintance think—much against their inclination.”

Since this second edition of the Nonconformist’s Memorial commenced, two other periodical works have appeared in opposition to it. The one intitled The Orthodox Church-man’s Magazine: a performance too contemptible to deserve any further notice than was taken of it on the covers of some of our numbers, where the grossest ignorance of the editors, in the plainest matters of fact, was clearly evinced. The other is entitled The Church-man’s Memorial, which is chiefly an abridgment of Walker’s Sufferings of the Clergy; for an account of which work, and the answers to it (long since published, and never confuted) the reader is referred to the Note in the Preface to the first vol. of The Noncon. Mem. p. 13.

The editor has now to make his acknowledgments to those of his brethren, and other correspondents who have contributed to the improvements in this new edition. Besides those whose names were mentioned with the articles which they communicated, particular thanks are due to the Rev. Mr. Sutcliff of Olney, Dr. Ryland of Bristol, Dr. Toulmin of Taunton, Robert Wild Moul, Esq. of Wickersley, Yorkshire; Mr. Smith of Sheffield, and Mr. Whittuck of Bristol, for corrections, or anecdotes, or the use of Lives or Funeral Sermons. If any of these or other correspondents should be disappointed in not seeing some articles inserted which they had sent to the editor, they
are informed that the reason was, either that the particulars did not immediately fall in with the plan of this work, or that there was not room for the insertion of them, without extending the publication too far beyond the proposed limits; which are already exceeded above a hundred pages, though some care has been taken to compress many of the articles, and more is put into a page than in the former edition; as well as a smaller letter used for the Notes. Some of the principal communications which could not be here inserted have been printed, as others probably will be, in a periodical publication.*

Notwithstanding all the corrections which have been made in this edition, some errors may probably remain, particularly in respect to names of persons and places, to dates and other figures. For these the editor must rely upon the candour of such readers as may discover them; it being next to impossible, in a work of this nature to be perfectly accurate. The same must be said with regard to Typographical errors, of which more now appear than had been apprehended. The most material of those which have been discovered (besides what were mentioned in the former volumes) are specified in the table here subjoined.

On the whole it is hoped that this edition, which has been a work of more labour than may be generally imagined, will be found to contain many considerable improvements throughout, as well as many valuable additions. A continuation of the History of the Dissenters to the present time, is a work much to be desired, which however the editor of this must recommend to some one who has more leisure than himself, and who is less advanced in years.

Hackney, Jan. 22, 1803,

S. P.

* Two valuable Letters of Mr. Maidwell, were inserted in the 2d vol. of the Biblical Magazine. In the Theological, Jan. 1803, will be found, a pleasing account, transmitted by Mr. James Jackson, of the successors of Mr. Taylor, and the present state of the society, in the chapel of Ellenthorpe, Yorkshire.
ERRATA.

Note, the first figure refers to the page, and the second to the line. (i) signifies from the bottom.

VOL. I. In the Title-page of the first copies, 1669 was put for 1662.—Pref. i. 5 (8) read Giles Firmin. xv. Note 4 Barber. xvi. 2 (i) Nonconformists.—Introd. 7, 13. Westfield. 17. 36. 1655. 23. 18. rigorous. 36. 18. statesmen. 37. 31. dele it. 40, 9. religion. 42, 29. Bel. 44. 36. canon. 42. 41. repugnant. 46. 26. trife. 59. 36. Burnett's. —Memorial p. 80. 12. Mr. LOE. 90. 28. of it." Note §. 127. 3. (i) Dr. A. 138. 30. Of Mr. Kenith, see more Vol. iii. p. 518. 154. 7. for a sevm. 182 Note §. 244. 17. See V. ii. p. 297. 386. 31. Leavedley. 351. § 3. if he. 340. 15. Barlow. 361. 7 (i) He was however. The page figure 389. 402 note 19. Hertfordsh. 486. 18. After. 454. 20. distinguished.

VOL. II. 38. 25. Croyla. 37. 34. 1664. 128. 20. for * put †. 329 note. This was not that Mr. Moore. 195. 7. Edmund. 253. last i. William. 303. 23. and 304. 10. Chauncy. The quotation there, Mr. James thinks, does not refer to this Mr. Cater. 306. 1. Mundten. 306 ii. note, of my ordinary, come hither. 307. 4. Bovingdon. 308. 16. Kelshall. 411. 14. Yaxley, at Kibworth. Sam. Blackesley, Langton. There are other smaller errata in this list.


• • • It appears that, in the county of Northumberland, there are three towns placed, which properly belong to the County of Durham; viz. Cornhill, Ancroft, and Tweedmouth: a mistake, however, not peculiar to this work. For this information, and a good geographical account of these places, the Editor is indebted to Mr. Andrew Burn, of Tweedmouth, whose ancestors lived at Ancroft, and suffered persecution for their Nonconformity. For several of the above the editor is obliged to a friend. He requests the reader, to correct omissions which may be discovered, as yet overlooked.
DIRECTIONS FOR PLACING THE PORTRAITS.

N.B. Those marked * are new ones, some of which were never engraved before.

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Those who choose to have their books bound early, are advised to have the thin paper bound with the Heads, whether they be put into the proper places, or (as some prefer) at the end of the volumes.
THE
NONCONFORMISTS
MEMORIAL.

MINISTERS EJECTED OR SILENCED
IN
NORFOLK.

ALDY [Chap.] Mr. JOHN BANISTER. § Probably the
place intended is ALDBY, which is in Claverings
Hundred, or Alby, near S. Repps.

BARFORD [R.] Mr. ROBERT PURT. He lost two liv-
ings of considerable value, and suffered greatly by imprison-
ment and loss of goods. He continued, after his ejectment,
preaching at Windham to a good old age. He was a man of
a sweet temper and a gracious frame of spirit; an able mini-
ster, and of a correspondent life and conversation.

BARTON HULM. Mr. CHARLES SUMPTER.

BEConthorp. Mr. JOHN LOUGHER. His father,
Mr. Thomas Lougher, was minister of Lotheringsfield near
Holt in this county, in which living he was succeeded by this
his son, who, after some time, had the living of Beconthorp
near the same place, and from thence was ejected. He could
not, however, have been long in it at the time of his eject-
ment, because he was ordained by Bp. Reynolds, who had
but lately obtained a bishoprick. He afterwards became mini-
ster of a congregational church at South-Repps and Alby.
He was a man of great moderation, of a catholic spirit, and a
diffusive charity; much beloved and respected by serious per-
sions of all denominations. He, with many others, was im-
prisoned, about the time of Monmouth’s landing, when he
contracted an illness from which he never recovered. In other
VOL. III.—NO. XXI.
respects he met with no trouble; for he had such favour among his neighbours, that his meetings were never broken up. He died Oct. 14, 1685. Mr. Chr. Amyraut was afterwards pastor of his church.

WORKS. Precious Promises the Portion of Overcomers.—A Discourse of the Preciousness of Christ and of Faith.—[Sermons on God’s Love to Mankind.—Salvation by Grace.—Wilderness Provision,—A Strong hold in Trouble.—Light to be improved.]

BLICKLING [R.] Mr. Burrough.

BLOWFIELD [R. 23l. 6s. 8d.] Mr. Samuel Maltby.

BODHAM [R. 48l. 12s. 9d.] Mr. Robert Watson. When he signed the Attestation of the ministers in Norfolk to the Truths of Jesus, &c. he wrote himself minister at Bakingstroppe. He published a wedding-sermon on Luke xiv. 20, entitled The school of the untaught Bridegroom; preached at Yarmouth, and dedicated to the people of that town.

BUCKENHAM (New). Mr. Christopher Amyraut. After his ejectment he preached in several places in this county. In his latter days he was pastor of a congregational church at South-Reppis, where he ended his life and labours. He was much esteemed for his gifts and graces, and his great usefulness in the ministry.

WORKS. Sacramental Discourses upon several Subjects: To which is added; A Discourse on the Life of Faith.

—— Mr. Nicholas Pitt. He signed the Attestation as minister of the gospel at Bunwell.

BURNINGHAM [C.] Mr. Thomas Worts. Brother to Mr. Richard Worts of Foulsham. After his ejectment here, he was pastor of a congregation at Guestwick in this county. He died about 1697. [A correspondent has communicated the following anecdote of him.] He was brought from Burningham into Norwich with a sort of brutal triumph, his legs being chained under the horse’s belly. As he was conducted to the castle, a woman looking out of a chamber-window, near St. Austin’s-gate, at which he was brought in, called out, in contempt and derision, “Worts, where’s now your God?” The good confessor in bonds, desired her to turn to Micah vii. 10. She did so, and was so struck, that she was a kind friend to him in his long confinement. The words are, “Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where
IN NORFOLK.

"Where is the Lord thy God," &c.] § The same story is related of Mr. Norman of Bridgewater.

BUNWELL [R.] Mr. Pittedate.

CARLTON [R. 2.] Mr. James Gedny.

DENTON [R.] Thomas Lawson, M.A. Of Kath. Hall, Camb. where he was so well esteemed as to be chosen afterwards to a fellowship in St. John's. After his ejectment he lived in Suffolk. He was a man of ability, but had not a good utterance. He was the father of the unhappy Mr. Deodate Lawson, who came hither from New-England.

DICKLEBOROUGH [R. S. 200.] Mr. Elias Crabtree. Mr. Christopher Barnard, of whom Dr. Walker gives a high character, was sequestered from this place, and appears to have been treated with great cruelty. But nothing is said of Mr. Crabtree.

DIS [R. 200.] Richard More, M.A.

DRAYTON [R. 35.] Mr. Richard Vin.

ELMERTON [C.] Mr. John Smith. In the Attestation of the ministers of this county, he signed as Minister of God's word at Almerton.

ERSHAM. Mr. Thomas Bayes.

FELTWELL [R. 200.] Mr. John Butler. A man of a sound judgment, an unblameable life, and most healthful constitution. When he subscribed the Attestation of the Norfolk ministers, in 1648, he was minister at Oldton. After his ejectment, he for some years preached but seldom, and was prevailed with to travel to Swyrrna. On his return he preached oftener; and after some time, more statedly at Harwich, whence he removed to Ipswich, where he preached occasionally and in the country round. He died in 1696, in the 84th year of his age. His funeral sermon was preached by Mr. Fairfax, upon those words, 2 Tim. iv. 7. 'I have fought a good fight, I have finished my course,' &c. Mr. Stancliff here wrote in the margin, Desiderantur quam plurima: but the author knew not how to supply the deficiency.


FOULSHAM [R.] and GUESTWICK. Mr. Richard Worts. A very worthy man, and a great sufferer for Non-conformity. He was imprisoned by a writ de excom. capiendo,
end, taken out Nov. 15, 1664, and was continued in the
common jail till Sept. 9, 1665, when the plague was at the
height in London. He was kept close prisoner till Nov.
9th, not knowing by whose order, or for what additional
offence. On Feb. 2, he, with six more, was put into the
castle, in a narrow hole in the wall, which had neither door,
window, nor chimney; and only room for one truckle-bed:
the others, lay in hammocks. This place had three wickets
into the felons yard, one of which was necessarily kept open
night and day, otherwise they must have been stifled with
the steam of the charcoal. For five weeks the door below
this vile place (which was about forty steps high) was kept
locked night and day. The keeper usually went away with
the key about four o'clock, to a village, a mile and half
from the head jailer's house, and did not return till eight in
the morning, so that no one could come to the prisoners,
whatever occasion there might be; and they were not per-
mitted, for five weeks, to go out into the yard. If a pri-
soner's wife came to see him, he was called down to the
door, and the keeper used to set his back against one side of
the door-way and his foot against the other, so as to prevent
her entrance any farther. After about two months continuance
here, they were removed to another prison. They were won-
derfully preserved this year from the contagion, while the ar-
rows of the Almighty fell mortally very near them on all
sides, there being only a narrow lane between the prisons, so
that they could see some that were shut up in the other, and
hear them crying for bread. In this situation they fled to their
's strong Tower, the name of the Lord,' where they found
safety and peace.—Some time after, a great man then in
power, told the jailer, he must carry them to the castle, and
put each in a place alone. The jailer answered, "It cannot
be done; the castle is full, and I daily fear the plague should
break out amongst them." He replied, "Then put them
into a place together: what do I care if the plague be in it?"
However they were preserved in that filthy hole, at whose
wickets the odious smells of the common yard of the felons
greatly annoyed them. One of them was almost suffocated
by it, and the physician could give him no relief, so long
as he was confined there. Upon which an account was sent
to the sheriff, of his miserable situation, with a petition to
remove him for a little time, as his life was in danger. The
sheriff answered, He durst not meddle, he must abide it.
The
IN NORFOLK.

The poor man however recovered. Mr. Worts continued a prisoner seven years. (Conformist's Fourth Plea, p. 66.) [It seems from Mr. Harmer's account, that Mr. Worts had been pastor of a congregational church before he possessed this living, and was so afterwards, viz. at Guestwick, as appears from the church book; where it is said, "that the Dissenting church in and about Guestwick sat down in gospel order in the end of 1632, and chose Mr. Richard Worts for their pastor; who with fidelity and success laboured among them till his death, about May 6, 1686. He was succeeded by Mr. Giles Say, (father of Mr. Samuel Say of Westminster) who died Ap. 8, 1692." From whence it should seem there had been a mistake in the date of Mr. Worts's death, in 1697, as also with regard to his given name.

FUNWELL. Mr. Shepherd.

GORSTON [Spelt Godnaston R.] Mr. Robert Purt. Dr. Walker says he was presented to this living in 1654.

— Mr. Pew. He had a flourishing school many years at Beccles in Suffolk; and in the latter part of his life he preached occasionally in several public churches.

* GREATWICH. Mr. John Hooker.


INTWOOD [R.] Mr. Sheffield.

LOPHAM [R.] Mr. Thomas Ellis. [He was a Baptist, and as such deprived in 1669, by six justices. Bloomfield's Essay towards a Topogr. Hist. of Norfolk, Vol. I. p. 157.]

LYNN, Althallows [V.] Mr. John Horne. Of Trin. Col. Camb. where Mr. Henry Hall, B. D. was his tutor. Born at Long Sutton, Lincolnshire. He preached first at Sutton St. James's, and afterwards [1647] was beneficed and settled at Althallows church in Lynn Regis †, from whence he

† Dr. Calamy (Contin. p. 634.) desires Bullingbrook to be inserted here instead of Lynn; from whence the reader might imagine Mr. Horne's ministry was
MINISTERS EJECTED

he was ejected in 1662. But he lived in the town till his
death. He was an Arminian in the point of Redemption,
and contended earnestly for the universality of it; but care-
fully guarded men against supposing that they might live in
sin, because Christ died for them; and taught that Christ
therefore died for all, that they which live should no longer
live unto themselves, but unto him that died for them and
rose again,” 2 Cor. v. 14. 15. He was a man of most ex-
emplary and primitive piety, and blameless conversation;
very ready in the scriptures, excellently skilled in the Orien-
tal languages, and very laborious in his private capacity after
he was cast out of his living. He went constantly to church,
and yet preached thrice at his own house every Lord’s-day;
first, in the morning before church-time, again after dinner,
and in the evening. On the other days of the week, beside
lecture-sermons, he constantly expounded the scriptures in
order twice a day, to all that would come to hear him, as
some always did. He was a man of such great charity, that
he commonly emptied his pocket of what money he had in it
among the poor, when he went into the town; giving to any
such miserable object as presented, the first piece of silver
that came to hand. He shewed peculiar compassion towards
such as were in any affliction; and was generally very much
honoured and esteemed for his goodness, both in town and
country. He was a man of wonderful meekness, patience,
and dispassionateness—The circumstances of his marriage
were particular. Three young women, who were sisters,
coming to hear him preach at Harby, a village near Bul-
ingbrook in Lincolnshire, the clerk after sermon insinu-
ating himself into their company, took the liberty to ask
them, which of them would like such a man as Mr. Horn
for her husband? The two elder, thro’ they could not but
commended his preaching, exclaimed against such a connec-
tion, and urged as a reason, the poor circumstances in which
ministers’ widows were often left: ‘but the younger said,
she would think herself happy if she might but have such a
man, tho’ she begged her bread with him. This was carried to

was exercised wholly in Lincolnshire. But it appears, from the list of his
works, that several of his printed sermons were preached in Norfolk, and
two of them at Lynn. And it is very observable, that one of these is, ‘A
Farewell to his Neighbours, the Parishioners of Lynn.’ No date indeed is
here mentioned, but this sermon is placed after a tract printed in 1662. So
that after all, it is most likely he was ejected from Lynn; moreover, from
two following pieces, dated 1667 and 1669, that he continued there after his
ejection. E.P.

Mr.
Mr. Horne, and he married her. She survived him, but never wanted while she lived. He died Dec. 14, 1676, aged 61.

WORKS. The Righteous Man's Hope in his Death; at the funeral of Capt. W. Conyers of Walpole.—The Life of Faith in Death, at the fune. of Mr. Thomas Staney, mayor of King’s Lynn, Jan. 10, 1649, on Heb. xi. 13, 14.—The Open Door; or a Vindication of the Extent of Christ’s Death: in answer to John Owen of Coggeshall, [afterwards D. D.].—A brief Discovery of some Pieces of close Idolatry, in some pretending to Religion, both Independents and Presbyterians.—A Caveat to all true Christians, against the Spirit of Antichrist.—A Consideration of Infant Baptism, ag. Mr. Tombes; with an Answer to Mr. Kendal.—A Catechism.—Christ exalted in the Sufficiency of his Scripture-Doctrines; in answer to Dr. Kendal’s Fescue for a Horn-Book.—Essays in 4to.—A brief Discovery of the Quakers.—A fuller Discovery, &c.—Quakers proved Deceivers.—Truth’s Triumph.—A Discourse of the New Heavens and Earth; at the funeral of Mary, wife of Philip Neave, of Rockland, June 19, 1660.—The Reviewer reviewed.—An Appeal, &c. 1662.—A Farewell to his Neighbours, the Parishioners of Lynn Allhallows, a sheet.—Balaam’s Wish; on the Decease of Mrs. Barbara Whitefoot, of Hatton, April 11, 1667.—A gracious Reproof to Pharisaical Saints; on Luke xv. 30, 31.—The Reward of Murder; or a Relation of the penitent Behaviour of Rose Warne, of Lynn, a condemned Malefactor.—The best Exercise for Christians in the worst Times; on Luke 20, 21.—The Reward of the Wise, &c. at the funeral of Mr. T. Moore of Whittlesey; on Dan. xii. 3.—A Comfortable Corroborative Cordial, against the Horrors of Death; on the Death of Mrs. Rebecca Jackler.—The Brazen Serpent, on John iii. 14, 15.—The Cause of Infants maintained; a Reply to Thomas Grantham.—Essays about general and special Grace; 2d Part, 8vo.—The Divine Wooer, a Poem.—Paraph. on Rev. xiii. against Popery.

—Mr. Fenwick, and Mr. John Dominick.

MUNDESELY [R.] Mr. Paul Amyraut. In 1648 he was vicar of East Dengham in this county. More of him may be known from a little piece, entitled, Lutheri Posthuma; being prefatory to a large work, translated out of Dutch; in which it appears that Mr. Amyraut was an old man when he was ejected. Sir Edward Deering, in the year 1644, says of him, “He was a learned minister, benefited in Essex; but was born in High Germany in the Palatinate. He was desired by a committee of parliament to compare the original and translation of the said work of Luther, and he gave a certificate of their agreement under his hand.” He

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printed a sermon on Rev. ii. 10. called, *The Triumphs of a good Conscience.*

—— Mr. ROBERT BIDBANK.

* NAYTON. [Q. Naughton in Suffolk.] Mr. ISRAEL SHIPDAM.

* NEASTED. [Perhaps the same as the next.] Mr. JOHN LEVINGTON.

NETISHEARD [V.] MILES BURKITT, M. A. Of Edmund Hall, Oxf. He was ordained by the Bp. of Oxford in 1630, and presented to the living of Patteshol in Northamptonshire, by George Steward, Esq; the patron, in 1633. While he was there, he was for some time very zealous for Conformity, and the ceremonies of the church; but afterwards he grew more moderate, and on that account met with much trouble from the spiritual courts. From thence he removed to Hitcham in Suffolk; but upon the Restoration was turned out, by virtue of the broad seal in favour of another person; the former incumbent (Mr. Lawrence Bretton) being dead. He was afterwards presented by Bp. Reynolds to the united livings of Netishead and Irstead in Norfolk, which were not far distant, but he enjoyed none of the profits of them, being ejected by the Act of uniformity, before he had been in them three months. He afterwards lived privately at Monks Ely, where he had purchased land and built upon it to the amount of £2500l. The author saw a petition of his to K. Charles, soon after the Restoration, in which he represented his compassionate case in this manner, viz. “that having in the year 1650 unhappily purchased the manor of Monks Ely in Suffolk, belonging to the dean and chapter of Canterbury, and paid to Mr. Richard Duke, the immediate tenant, 150l. for his right, (excepting only his lease, and term for six years, determining Sept. 29, 1656) the said Mr. Duke had, with the very money which he had paid him, purchased a new lease of the dean and chapter; sued the petitioner, and obtained a verdict to cast him out of possession, without any satisfaction; notwithstanding that he by purchasing and building, planting and improving the premises, had expended above £2500l. and run himself into debt: whereupon he humbly threw himself and his eight children at his majesty’s feet, begging that he might be relieved, either by commissioners, appointed to enquire into particulars, or by his majesty’s recommending his case to
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But he could get no answer to his petition, nor find any way to obtain relief. He used often to say to his friends, "Tho' I have lost a great many scores of pounds by my Nonconformity, yet, blessed be God, I never wanted."—Some people, upon his being turned out, scoffingly said, "Now we shall see Burkitt and his family starve." But he lived to relieve the families of some of those very persons at his own door. He had a son, Mr. William Burkitt, who conformed, who lived first at Mildenh in Suffolk, and afterwards at Dedham in Essex; a man eminent for piety and diligence in his Master's work, who published a folio volume upon the New Testament.

NORWICH. St. Stephen's [V.] John Collinges, D. D. Of Eman. Col. Camb. Born in Essex. His father, Edward Collinges, M. A. was a minister, to whose faithfulness many, both in Old and New-England, could witness. The Dr. was a man of great worth and reputation; of general learning, signal piety, and eminent ministerial abilities, which rendered him a blessing to the city of Norwich for above forty years. He was mighty in the scriptures, an excellent casuist, an unwearied preacher, and a patient sufferer. Being appointed one of the commissioners at the Savoy, he was very desirous of an accommodation, but in vain. Notwithstanding his Nonconformity, he had an interest in many persons of note and figure; being of a very candid and peaceable spirit, and an admirer of true goodness, wheresoever any thing of it was discernable. He died much lamented in January, 1690, in the 67th year of his age. He gave an account of several particulars relating to himself and his family, in his Answer to Mr. Bradburn. His funeral sermon was preached Jan. 5. by Mr. Martin Fynch, who gives only the following brief sketch of his character: "This holy man was an orthodox divine; 'a good minister of Jesus Christ, nourished up in the words of faith;' firm to the scripture, and the old protestant doctrine of justification by the righteousness of Christ. He laboured much in the gospel in his younger years, and as much as could be expected in his age.—If a minister leave a great estate, except it came by parents, marriage, or friends, 'tis an ill sign; or if he be for gay clothing, &c. but this man of God used none of these things. I have heard him say, that all the estate he had was but about what he had from his relations; and as to his habit, it was always grave, decent, and humble.—'He was a burning and shining light,
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in this city many years, and we rejoiced in his light. His works praise him in the gate. He was a spiritual father to beget many souls to Christ by the gospel. He was eminent in the grace of love to saints as saints. I heard him say, that in his younger years he could not bear with those who differed in judgment from him; but he [afterwards] saw, that in this imperfect state it could not be expected that Christians should be of the same judgment in every thing, and that he had now learned to love and honour all that were sound in the fundamental doctrines of religion, and were for holiness and the power of godliness.

The following is a copy of his Epitaph:

Hoc in Busto, Mortalitatis suæ Exuvias, Sæc Resurrectionis latæ, Lætus deposit

JOHANNES COLLINGES S. Theologiae Professor, qui Boxtedæ in agro Essexensi natus, Cantabrigiae in Collegio Emanuelis educatus, Norvici sacro Ministerio, XLIV annis functus, illic et defunctus, Gregem, Concives, omnesq; Pietatem veræ amantes, summo in luctu reliquit: Gregis sui Pastor vigilantissimus, Evangelii Praeco indefessus, Veritatis Pugil. Errorum Malleus, Theologiam sanam Morum Integritate illustravit, Eruditionem multiplicaev Vitæ Simplicitate ornavit, Humilitatis et Humanitatis Exemplar non Vulgare; In rebus secundis modestus, In adversis erectus, Utirusq; fortunæ Victor.

Qui cum verum Dei ministrum, per famam et infamiam Illam merendo, Hanc serendo, Se diu approbaverat, Tandem Seculum hoc (heu! tanto Hospite indignum!) desertit, Coelumque, ubi diu ante versatus est, Lubes immigravit XV Calend. Februari. Salutis MDCXC. Ætatis LXVII. *

WORKS.

* Thus translated.

The memory of the Just is blessed.

In this sepulchre, in hope of a blessed resurrection, JOHN COLLINGES D. D. joyfully deposited his earthy remains. He was born at Boxted in the county of Essex, was educated at Eman. Col. Cambridge, and discharged the work of the ministry at Norwich for four and forty years. There he ended his course, and left his flock, his fellow citizens, and every friend of piety, in the deepest affliction. He was a most vigilant pastor, an unwearied preacher of the gospel, a defender of truth, and an opposer of error. He illustrated his sacred character by the integrity of his manners, and adorned his extensive learning by the simplicity of his life. He was an un-common example of humility and benevolence. Modest in prosperity; serene in adversity; victorious in both. Having long approved himself a faithful servant of God, thro' honour and dishonour (the one deserved, the
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WORKS. A Caeveat &c. about keeping the Festival of our Saviour’s Birth.—Cordials for fainting Souls, 3 vol. 4to.—Five Lessons.—An Exercitation on acting contrary to one’s own Conscience.—Vindicæ Ministeriæ Evangelicæ, against Lay-Preachers, —Revindicat; against Martin’s Preacher sent.—Intercourse between Christ and his Church.—Discourses of the Providences of God.—Par noble; the excellent woman, representing the Lady Hobart.—Faith and Experience in the holy Life of Mrs. Mary Simpson.—A modest Plea for the Lord’s-day, as the Christian Sabbath.—A short Discourse against Transubstantiation.—A Word in Season.—Defensive Armour against four of Satan’s fiery Darts.—English Presbytery; an Account of the main Opinions of those who go under the Name of Presbyterians.—The Case and Cure of Persons excommuniæ.—The History of Conformity; or the Mischiefs of Impositions for more than a hundred years.—The Weaver’s Pocket-Book; or Weaving spiritualized.—Sermons upon Canticles i. & ii.—Thirteen Sermons on several Subjects.—A Plea for the Nonconformists, justifying them from the Charge of Schism.—The Judgment of the Nonconforming Ministers as to prescribed Forms of Prayer; with an Answer to Dr. Falconer on Liturgies.—A Reply to his Vindication of Liturgies.—[The Happiness of Brethren’s dwelling together in Unity; on 2 Kings ii. 12, at the Funeral of the Rev. Mr. Carter of Norwich.]—The Improveableness of Water-baptism.—Answer to Dr. Scot on Forms of Prayer, and other of the London Cases.—He also drew up the Annotæ in Poole’s Contin. on the Six last Chapt. of Isaiah; all Jerem. Lament. four Evangelist; both Eps. to Cor. Gal. 1 and 2 Eps. to Tim. Philen. and Rev.

—St. George’s [R.] Thomas Allen, M.A. Of Caius Col. Cam. He was born at Norwich, 1608, and was afterwards minister of St. Edmund’s in the same city; but, with Mr. Bridge and several others, was silenced by Bp. Wren, about the year 1696, for refusing to read the Book of Sports, and conform to other impositions in that diocese. In 1698 he fled into New-England, (and approved himself (says Mr. C. Mather) a pious and painful minister of the gospel at Charles-Town.) He staid there till about 1651, and then returned to Norwich, where he continued the exercise of his ministry till 1662. Mr. Harmer says, that he was chosen pastor of the Congregational church there, (as appears from the church-book) in Jan. 1657, and continued in that rela—

other patiently endured) he at length exchanged this world (unworthy also! of such a guest) for that Heaven where he had long been conversant, Jan. 17, 1690. Aged 67.

* See some account of this book, and of the author, in Mr. B. Fawcett’s Preface to his Religious Weaver.
tion to his death. This may seem inconsistent with his having been ejected from one of the parish-churches, especially as it is further said, that when he was chosen, he was preacher to the city, and that the church applied to the city to dismiss him, and promised him an honourable maintenance from themselves. But he might become Pastor to the Independent church, and yet continue Preacher to the Parish, as was the case of some others.] After the Uniformity-act passed, he preached to his church here upon all occasions that offered till the time of his death, which was Sept. 21, 1673, aged 65. He was a very pious man, greatly beloved, and an able practical preacher. Mr. Martyn Fynck, in a Preface to one of his books, printed after his death, gives him a great character.

WORKS. [An Invitation to thirsty Sinners to come to their Saviour; printed in New-England.]—The way of the Spirit in bringing Souls to Christ.—The Glory of Christ set forth, with the Necessity of Faith; in several Sermons.—A Chain of Scripture Chronology, from the Creation to the Death of Christ, in seven periods. § A most learned and useful Piece, says Mather, with a high commendation prefixed by Mr. Greenhill. See Math. Hist. B. iii. p. 215.

—— St. Giles’s [R. 355.] Benjamin Snowden, M. A.
Of Eman. Col. Camb. Born at Norwich, ordained by Bp. Hall. He was a man of a most amiable temper. Ingenious learning illustrated his mind; love to God and man possessed his heart; purity of doctrine, neatness of stile, and exemplary holiness, adorned and enlivened his ministry; constant serenity, sweet affability, and an unclouded vivacity shone in his countenance. Humility and meekness adorned his life. His whole conversation spoke quietness and peace. In every condition he shewed a just equanimity; and passed so offensively thro’ the world, as scarcely to have an enemy. He met with good acceptance in his native city, which enjoyed and rejoiced in the light of his ministry, first in the public churches, till black Bartholomew hid it (with so many more) under his dark mantle; afterwards in private, or less public assemblies, till his total removal to a higher orb, Ap. 28, 1696, aged 70.

Besides the above; there were ejected in this city Mr. Windress: Calamy says, from St. Faith’s, but there is no such parish.

From St. Nicholas, Mr. Francis English, who published The Saint’s Ebenezer.

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From St. George's, Mr. Enoch Woodward. [Mr. Harmer who was a native of Norwich, says, that from the tradition he received when a boy, there was such a person at one of the parishes, a very worthy good man, but not a popular preacher.]

Also Mr. John Hasbant. [Mr. Rastick writes to Dr. Calamy, "I wonder nobody from Norwich should have sent you an account of this gentleman. I have heard that he was a very rousing awakening preacher."]

PULHAM [Chap. 300.] Mr. Thomas Benton, sen.

REPEHAM [R. S.] Mr. William Sheldrake. The former incumbent Mr. Gardiner being alive, returned to his living soon after the Restoration. Mr. Sheldrake finding the church doors shut against him, by the Act of uniformity, applied himself for some time to deal in wool and yarn, for the maintenance of his family. In the opinion of some who were intimately acquainted with him, he was a person of uncommon sagacity, and capable of managing the greatest business, or of being a considerable statesman. Upon the death of Mr. Bridge, the dissenting congregation at Yarmouth gave Mr. Sheldrake a call to be their pastor, and built him a large meeting-house; at the opening of which he preached upon Ezra vi. 6, &c. He died about 1690. He was very authoritative, and yet a very agreeable acceptable preacher. Either he, or his brother Mr. John Sheldrake, of Wisbeach, published Popery a great Enemy to Truth.

—Mr. Sampson Townsend. Dr. Walker says, that he got the living of Hackford cum Whitwil, in 1655.

WORKS. The Christian's Daily Practice; or a Practical Discourse of Prayer.

REPPIS (South). Mr. Edmund Brome. Father to Mr. Edmund Brome, minister of Woodbridge in Suffolk, and grand-father to Mr. Edward Brome, Fellow of St. John's College in Cambridge. This living was of considerable value. Mr. Brome was much esteemed for his learning, gravity, piety, and moderation, and was accounted an excellent preacher. He was so devoted to his studies, that he left the management of all his temporal concerns to his wife. After he was ejected, he exercised his ministry in private, as he had opportunity, among his old parishioners, till the time of his death, which was about 1667.

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REPPIS (North). Mr. Edward Coret. He was ejected from this considerable living in 1662, and died in this neighbourhood soon afterwards. There was one of the same name who was of Merton College in Oxford, was a member of the Assembly of Divines at Westminster; and took the degree of D.D. He was in the living of Great Hasely in Oxfordshire, and died in London in 1657.

ROLLESBY [R. 200l.] Mr. John Reyner. He had not the advantage of a learned education, but was a very serious, prudent, and conscientious man. After his ejectment he went with his family to Holland, and lived at Rotterdam, where he was employed by his acquaintance in England as their factor, and by that means got a comfortable subsistence for himself and family. He was noted for his great care in making a just entry of all the goods consigned to him; and on a particular occasion, he declared to the lords of the admiralty, that he could appeal to the Judge of all the world, that he had never defrauded the country of one penny. He died at Rotterdam about 1697.

ROUGHTON [V.] Mr. John Reynolds. After his ejectment he came to London, where he died Dec. 25, 1692. Mr. Slater preached his funeral sermon. He was universally esteemed 'an Israelite indeed, in whom there was no guile.' He was a humble Christian, a useful preacher, an able catechist, and a faithful friend.

SCOTTO [V. 90l.] William Bidbanck, M.A. After his ejectment he was pastor of the congregation at Denton for several years, and there, with a small estate of his own, and a slender allowance from his people, he lived comfortably and usefully; being greatly beloved by all that knew him, for his sweetness of temper, obliging deportment, and excellent preaching. He died much lamented, about 1693.

WORKS. A present for Children.—He also wrote a Preface to some Sermons of Mr. Robert Ottees, entit. Christ set forth.

STATHAM [V.] Mr. John Lucas. He afterwards lived at Norwich, and often preached at Tunstead, Bradfield, and other places, as he had opportunity. He was a man of extraordinary humility, exemplary piety, and great industry.

STANFIELD. Mr. Samuel Alexander. Dr. Walker says, He came to this living in 1654.

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STIBARD [R. 40.1.] Mr. John Durant.


TIMSTEAD (Before falsely printed Tipton) Mr. John Green senior. § Mr. Harmer says, He was a very considerable minister in his time, and was one of the founders of the dissenting churches in this county, tho’ not equal in fame to some others, being in an obscure part. He adds, that he had seen an original picture of Mr. Green, which was in the possession of Thomas Nutthall Esq. of London. It seems probable that this Mr. Green, senior, was the father of Mr. John Green of Tunstead.

TRUNCH [R.] Richard Lawrence, M. A. Of both universities. He was the son of a gentleman of some estate in Cambridgeshire, where he was born. From his childhood he was designed for the ministry, and after his grammar learning, went to St. John’s College, in Cambridge, and from thence to Oxford. When he was cast out of his living he had a wife and six children. He afterwards became pastor of a church at Amsterdam. In the latter part of his life he was assistant to Mr. Matthew Mead. Upon Dr. Owen’s death, he was solicited to supply his place; he also had other invitations; but he was unwilling to go from Stepney. He was humble and inoffensive in his carriage, and generally well spoken of. He never was imprisoned for his Nonconformity, but was often in great danger from officers and informers, and several times very providentially escaped them. After being disabled from his work (which he was six years before his death) he used often to say, that he longed to know what heaven was. He died Nov. 17, 1702, aged 75. That day he said to his daughter, “Now, child, flesh and heart fail; but” (raising his voice considerably) “God is the strength of my heart, and my portion for ever.” Mr. Galpin preached his funeral sermon, on 1 Pet. i. 4, and represented the deceased as one of those in whom his text was exemplified. Mr. Lawrence, with Mr. Greenhill and Mr. Caryll, prefaced Mr. Samuel Malbon’s Discourse of Life and Death.

TUNSTEAD [V.] Mr. John Green. He came to this living in 1657. He was moderately congregational in his judgment,
judgment, and continued in his pastoral relation and labour among his people, for above fifty years. When the severity of the times drove him for a while from his habitation among them, he visited them frequently, and preached to them privately; sometimes in disguise, to avoid being apprehended. He afterwards returned, and preached more publicly and constantly. When the necessities of a neighbouring congregation at Bradfield called for his help, he preached to them in 1667, as well as at his own place, every Lord's-day, as long as his health and strength would permit.—He was of a very pleasant aspect and cheerful conversation: an excellent and lively preacher. He had an amicable correspondence with many who differed from him in opinion; particularly with the very worthy Mr. Jeffery, minister of North Walsham, where he spent some of his last years. His acquaintance with whom was so intimate and pleasing, that he desired to be buried in his church, as near as conveniently could be, to the place where he himself designed to be laid; which accordingly he was. He suffered for some time, with great patience and submission, the violent pains of the gout, complicated with a severe asthma; comforting himself with the hope of being for ever with the Lord; which (at his desire) was the subject of a sermon, preached upon the occasion of his death, which happened on Feb. 17, 1709.

WALCOT [C.] Mr. John Cory. He was a humble serious person, but of weak lungs, and a low voice; on which account he rarely preached, unless upon extraordinary occasions. But being excellently well skilled in the Latin and Greek languages, he taught a private school at Norwich for many years before his death, which happened in 1698, when he was about the age of 67.

WALSHAM, Mr. John Baker.

WALSHAM (North) [V. 35.] Mr. Nathaniel Mitchell. His name is to the Attestation, as minister at Edenthorpe. He married the sister of Dr. Collinges of Norwich. He was a sincere and pious man, but under an extraordinary melancholy for many years, thro' which he was once under a sore temptation to destroy himself. He had several times told some of his relations, and Dr. Collinges among others, that he must put an end to his days, not being able to bear the trouble he was under. Many prayers were put up to God for him, and with him, and he himself, when
when out of his bed, was almost always alone upon his knees. He indeed did little else but read and pray. After continuing some years in this deep affliction, it pleased God considerably to relieve him, so that tho' he had some remaining bodily disorder, yet his mind was much more free from these impetuous assaults, and he at last died quietly in his bed, calmly surrendering up his soul to God.

WALSINGHAM [C.] Mr. Nathaniel Northcross.

WYMONDHAM [V.] Mr. John Mony. He continued preaching in and near this town as long as he lived. He was eminent both for learning and piety, and generally admired for his frequent, fervent, and exact preaching; and the rather, because he never wrote any part of his sermons.

YARMOUTH, John Brinsley, M. A. Of Eman. Col. Camb. He was born at Ashby-de-la-Zouch in Leicestershire, in 1600. His father was a worthy minister, whose name he bore. His mother was sister to Bp. Hall, as appears from an epistle of his written to her, (Decad. 2. Ep. 4.) He was educated by his father, who had the care of the public school at Ashby. He was admitted to Cambridge at the age of 13 and a half. Having resided there three or four years, he attended his uncle, Dr. Hall, then dean of Worcester, as his amanuensis, to the synod of Dort. After his return, he continued constant in his studies, and being elected scholar of the house, resided there till he took his degrees. Being ordained, he preached at Preston, near Chelmsford. In 1642 he was pastor at Somerleyton in Suffolk, and was afterwards called to Yarmouth. But being elected by the township, contrary to the good liking of Bp. Harsnet of Norwich, he met with no small trouble and vexation. At his coming to the town, or soon after, the plague broke out, and the bills of mortality rose to near 100 a week; but thro' the goodness of God he was preserved, tho' he constantly attended his charge. After some time, by the means of Sir John Wentworth, a door was opened for the exercise of his ministry on the week-day, at a country village in the island of Loutingleand. Hither the people of Yarmouth and other places resorted, and God blessed his labours, making them more than ordinarily useful. The Long Parliament coming on, the township applied themselves to his majesty for his licence for Mr. Brinsley to preach again in Yarmouth, and the king readily granted it; upon which he wholly devoted himself
himself to the service of their souls. He continued industrious and diligent in his work till the fatal Bartholomew. Tho' tempted with the offers of preferment at the restoration, he accepted none, desiring no higher honour than to serve his Saviour in the ministry, in that place where he had been so useful, with a safe conscience.

When the Uniformity-act took place, he desisted from the public exercise of his ministry, but his constant labour in reading and writing was the same as formerly. His carriage was highly civil, tho' grave. His discourse was facetious, especially in suitable company; but in the pulpit none had a more reverend aspect, or discovered a greater degree of seriousness. Nothing dropped from him that had the least shew of levity. He had many afflictions; among the rest, he lost two hopeful sons, when arrived at manhood, which somewhat clouded his spirit, tho' it never created any moroseness or peevishness. He was of an even temper, rarely ruffled with passion, and seldom warm, unless the cause of God and goodness required it. He greatly concerned the world, and never sought after more than a competency, to enable him to be serviceable in his work. He was well skilled in sacred critics, and spent much time in studying the holy scriptures. If he handled any difficult text, he made it as clear as the nature of the subject would permit. In a word, he lived exemplarily, and by the assistance of the Almighty, bore up against all the opposition he met with in the way of his duty; and at last with great calmness resigned his soul to God, Jan. 22, 1665, aged 65.

WORKS. The healing of Israel's Breaches, 1642.—Church-Reformation, 1643.—The sovereign Church Remedy; or the primitive Way of composing ecclesiastical Differences. [Ἀγάμοποξ; or the running the Christian Race with patience.] A Looking-glass for good women. — Pseudo-Baptism asserted and vindicated.—The Arraignment of the present Schism, or new Separation in Old-England, 1646.—A Bridle for the Times, 1647.—Christ's Mediatorship.—The Mystical Brazen Serpent.—The Saints Communion with Christ, sacramental, spiritual, and celestial.—Groans for Israel; or the Church's Salvation—Three sacred Emblems, and Tears for Jerusalem.—The Mystery of Redemption, &c.

Mr. John Allen. He was several years teacher of the large church of which Mr. Brinsley was pastor, and he bore a good character. After being silenced, he took a house at Goulstone, a place out of the jurisdiction of the bishop, and
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and often preached there. He died of the plague when it was at Yarmouth, in 1665, aged upwards of 50.

—William Bridge, M.A. He was a student in Cambridge about 18 years, and for several years Fellow of Eman. College. After being a minister in Essex for five years, he was called to Norwich, where he settled in the parish of St. George’s Tombland, and held on his ministry for several years; but was at last silenced by Bp. Wren, in 1637, as not being a thorough Conformist. He continued in the city some time after his suspension, till he was excommunicated, and the writ de capiendo came forth against him; upon which he withdrew into Holland, and settled at Rotterdam, where he was chosen pastor to a congregational church of which Mr. Jer. Burroughs was teacher. He returned into England in 1642, in the time of the Long Parliament, before whom he frequently preached. He was one of the dissenting brethren in the Assembly of Divines. He at length fixed at Yarmouth, where he continued his labours till the Bartholomew-act took place. The author of the Friendly Debate was very severe upon him; but a retaliation had been easy, if it could have been thought likely to do any service to religion. One to whom he was well known gives the following account of him: He was no mean scholar, had a library well furnished with fathers, schoolmen, critics, and most authors of worth. He was a very hard student; rose at four o’clock winter and summer, and continued in his study till eleven. Many souls heartily blessed God for his labours. Though he was strictly congregational, he heartily respected his brethren of other sentiments: witness his carriage to his fellow minister Mr. Brinsley, for whom he used all his interest to have him continued in his place, when the government was in the hands of the Independents, among whom he had many enemies, who were strenuous to get him removed, as being averse to their principles. They lived and conversed together comfortably many years. He died March 12, 1670, aged 70.

WORKS. Twenty-one of his Treatises were collected into 2 volumes, in 4to, 1657. Besides which, and several Sermons before the Parliament, he hath sundry Tracts extant.—Ten Sermons of God’s Return to the Soul.—Ten on Christ and the Covenant.—Eight on good and bad Company.—Seasonable Truths in evil Times.—The Freeness of the Grace and Love of God to Believers.
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Never.—The Sinfulness of Sin and Fulness of Christ.—A word to the Aged.—His Remains.

Mr. Job Tookie. Of Eman. Col. Camb. He was the son of Mr. Job Tookie, minister of St. Ives in Huntingdonshire, who was turned out of that living for not reading the Book of Sports. He also was the son of a minister; and there had been some ministers in the family for several generations. This Mr. Tookie, was born at St. Ives, Dec. 11, 1616; and at about 14 was sent to Cambridge, where he was remarkable for his serious piety, and diligent application to his studies. From his first entering the college he seemed to consecrate himself to the immediate service of God, by frequent and fervent prayer, and a diligent care to improve his time. Then, and for many years after, he allotted to his retirement and studies ten hours in a day, and sometimes twelve. He had eminent ministerial gifts, which were well approved; and he was greatly beloved in the several places in which Divine Providence was pleased to place him. He was chaplain to Lady Westmoreland, and tutor to her sons, Lord Townshend and Sir Horatio Townshend. The former highly respected him to his dying day, and frequently advised with him in affairs of moment; the latter used often to say, He loved Mr. Tookie because he was true to his principles.

He was at first, minister of St. Martin’s Vintry in London, where he made no long stay, being dissatisfied with their general way of administering the sacrament. He went from thence to St. Alban’s in Herefordshire, where he was preacher at the Abbey, and gathered a congregational church. But the wideness of the place drowned his voice. After continuing there two or three years he removed to Yarmouth, where Mr. Bridge and he were pastor and teacher in the congregational way, as Mr. Brinsley and Mr. Allen were ministers of a Presbyterian congregation in the same place. There was a sweet accord among them all, which continued till the fatal Bartholomew dismissed them from public service.—Mr. Tookie continued at Yarmouth some time after his ejection, and preached as he had opportunity. He was once imprisoned, but bailed out the next day. At length he was excommunicated for absenting from the established church, and a writ de excom. cap. being taken out against him, he came to London in 1665, and lived in Bunhillfields, where great numbers about him died of the plague,
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plague, but he and his were preserved. He took all opportunities that offered to preach, till his strength failed him. He was eminent for his gift in prayer, in which he was so happy in his expressions, and so pathetic in his supplications, as warmed the hearts of his hearers, and stirred up such attention to his sermons, as contributed not a little to the usefulness of his labours in the whole of his ministry. When he found enlargement of spirit, or met with applause in his service, he was ever jealous of his own heart, and fearful of its being lifted up. Having heard that some of his performances were much applauded, and that by some who had before discovered no great respect for him, his desire was, that God would pardon the weakness of his servant, and keep him from spiritual pride; and that the more he was pleased to honour him, he might be so much the more humble, and watchful over his own heart, that God alone might be glorified. He was much afflicted when any opposed or slighted that gracious assistance of the blessed Spirit in prayer, which he himself so often had experienced. One instance of this is recorded by himself as follows:

"July 3, 1649, being the Lord's-day, I was much troubled at a sermon preached by one Mr. Reynolds, who bitterly inveighed against extemporary prayer; which (to see the disposition of such men against the ways of grace) much perplexed me, lest in the delivery of the word this day I might any way miscarry, whereby to maintain that prejudice still in carnal hearts; for which I sought the Lord, and he was found giving of me that enlargement of spirit I desired: which I begged not for my own vain-glory, but to protect the word from scandal and reproach. I also covenanted this day between God and my own heart, to labour after some preparations better than formerly, before I entered upon the duty of prayer. Oh learn to live by faith upon God, and be daily begging the spirit of prayer, or thy heart will fall back into its wonted straitness."

He would not willingly spend an hour unprofitably; and such he counted (bare necessities excepted) what was not spent in his studies, or in some of the labours for his calling, in Christian conference, or visiting the afflicted; in which duty he diligently applied himself to suit his advice to the condition of the patient, whether needing instruction, comfort,
comfort, or humbling; lest the promises should be cast away upon hard hearts, or broken spirits not bound up. "In visiting others (says he) I find it hard to walk profitably toward company, to make my conversation savoury, ' seasoned with salt,' towards those among whom I converse. Labour therefore after heavenly-mindedness, that it may bring on those that are weak, and convince those that are strangers to the ways of grace; and that I may always aim either at doing or receiving good."

He was a man of compassion, and deeply concerned for the calamities of the church, a sad lamentor of her afflictions, and a constant orator for her at the throne of grace, both in public and private. He used to say, "Prayer is the arrow; love the bow that sends it forth; and faith the hand that draws that bow; but when the bow is not strong, or the hand feeble that draws it, the arrow must needs fall short of the mark." To encourage himself in this duty, he diligently observed and took care to record instances of remarkable answers to prayer.—He was of a very meek and healing spirit, yet, in what he apprehended to be the cause of God, he was bold and courageous, which sometimes exposed him to the rage of the enemies of truth and goodness. August 31, 1642, being a public fast, he was told, that one had threatened to shoot him, and was inclined to do it in the church that day, while he was in the pulpit. His only answer was this: "The Lord keep me in his way and fear, and that will be my protection." He was very composed and easy under persecutions and sufferings, to which he was exposed. After he had borne the brunt for a considerable while, he was at last obliged to retire, in the year 1665 to London, where he continued some time exercising his ministry, as opportunity offered, with good acceptance. It pleased God to give him rest from his labours, on Nov. 20, 1670, aged 54.

It was observed of him, that "as his outward man decayed, his inward man was renewed day by day." Tho' his pain was extreme, he took his last leave of his friends with great meekness and composure of mind, in the words of St. Paul, Rom. xiii. 11. "Farewell, be perfect, be of good comfort, be of one mind, and the God of Love and Peace shall be with you."—A son of his was useful in the ministry among the Dissenters in Yarmouth, but died there in 1724, much lamented.

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He wrote a Concordance to the Bible, according to the original Hebrew, but never published it. His widow parted with it to Mr. Plumsted of Wrentham.*

The following afterwards conformed:

Mr. John Benton, of Great Dunham.—Mr. Mark Lewis, of Shipdam.—Mr. Elwood, of Walcot and East-Ruston.—Mr. Day, of Hingham.—Mr. Denham, of Causton.—Mr. Gooch and Mr. John Newton, of Scharming.—Mr. Pool, of Romorton.—And Mr. Oder of Blitching.

* This MS. was afterwards in the possession of the late Rev. Mr. Isaac Toms, of Hadleigh, and has since been deposited by his son, Mr. Say Toms of Framlingham, with some manuscripts of Mr. Owen Stockton, in Dr. Williams's Library, Red-cross-street, London.
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IN

NORTHAMPTONSHIRE.

Aldwinckle [R. 1001.] Nathaniel Whiting, M. A. Of Camb. Univ. After his ejectment he gathered a church at Cranford. He was not so eminent for his learning, as for his holiness and heavenly-mindedness. He was a very useful preacher, and had many converts. Not only in the pulpit, but in his visits, he discovered a great concern for the souls of his hearers. He brought many to the strict and solemn worship of God in their families, who before were utter strangers to family religion. He had a singular gift in comforting the sick. He had a plentiful estate, and made good use of it. When he was presented in the ecclesiastical court, God raised him up friends and made many of his enemies to be at peace with him, or at least stilled their rage against him. After he had been in some trouble, the Earl of Peterborough sent him two letters, assuring him that if he would conform, he had such a value for him, that he would give him the choice of three livings which were at his disposal. But he could not satisfy his conscience to accept the offer. He used to say, “The door is too narrow for me to enter in.” He was master of the free-school as Aldwinckle, from which he was ejected as well as from the living. He had no portion with his wife, tho’ her parents were wealthy, of which she often complained; when he used to reply, “We have no need of it now; it will come perhaps when we need it more.” And it pleased God in his providence so to order it, that her parents died about the time of his ejectment, and left them all their property. As Mr. Whiting died without any children, he was a considerable benefactor
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benefactor to the school from which he had been ejected. He lived in expectation of dying suddenly, as several of his relations had done. Accordingly, as he went to bed, he was seized with a violent fit of the wind, to which he was subject, and died before morning. Mr. Willis preached his funeral sermon, in which, among other things, he said, "He had often heard him mourn, but never heard him murmur; and that he was much taken up in admiring the goodness of God."

WORKS. The Saints Triangle of Duties, Deliverances, and Dangers: 4to. 1659.

ASHBY (Castle) [R. S. 200.] Mr. Peter Austin. He constantly gave to Mr. Press, who was sequestrer here, 30l. per ann. and made him welcome whenever he came to his house. This Dr. Walker takes no notice of, tho' he mentions his holding this living till the Restoration. § Bridges in his history of this county, says, "It appears from the register, that one Robinson was an intruder here during the civil war."—While Mr. Austin was in the living he was so charitable, that he would have but five teeth in his rake in harvest-time, that there might be the more left for the gleaners; so that a boy has often gleaned half a bushel of barley in a day. He always sold his grain to the poor below the market price. He employed a great many poor people in planting the common hedges with plumbs, cherries, and other fruit-trees, for the supply of the poor, and of travellers. He used to instruct children in the Assembly's Catechism on the Lord's-day evening, taking six at a time; and when he had done, he gave them a shilling amongst them. Thus he went on till he had passed thro' all his young people, and then begun again. At Christmas he gave every poor parishioner of Ashby and Chatsdon a peck of corn. He was much respected as a preacher, and his removal was much lamented. He was treated very civilly by Lord James Crompton, father to the Earl of Northampton. He died at Ashby some little time after his ejection.

WORKS. Scripture Manifestation of the Equality of the Father, Son, and Holy Ghost.

ASHBY (Meers) [V.] Mr. Richard Colston. He was born at Wollaston, and educated at Cambridge. When he came from the university he kept a school at the place of his nativity, and preached about the country with good acceptance.
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ceptance. At length he settled in this town, where he was well beloved by his parishioners, but did not continue in the living above two or three years. Dr. Walker says, he was settled here by Mr. George Lawson, whose sequestered living this had been. Mr. Holmes, who came to this living at the Restoration, offered to continue him as his curate; but he returned to his parents at Wollaston, and not long after died of a consumption, between 30 and 40 years of age.

AYNHO, [R.] ROBERT WILD, D. D. [Of Oxford university.] He was born at St. Ives in Huntingdonshire. Bridges, in his History says, "Dr. Longman was removed in 1646, and the famous Dr. Rob. Wyld put in his place by order of Parliament, (which he quotes) and Dr. Longman re-entered about 1660."—Wood says, "He was a fat jolly man, and a boon Presbyterian." But those who knew him commended him not only for his facetiousness, but also his strict temperance and sobriety. He was very serious in serious things; so that if any thing contrary to this was intended to be insinuated by the above reflection, it is an injury to his memory.

[The following is related as one of his witticisms: He and another divine had preached as candidates for this living. The Dr. being asked whether he or his competitor had gotten it, he answered, "We have divided it; I have got the AY, and he the NO."—Of his seriousness, the following anecdote affords a striking proof: Mr. Baxter, being much displeased at some instances of his facetiousness which he had heard of, called on him in his way from Kidderminster to London, to reprove him, as the times were very dark. When he came to Aynho, he found the Dr. just gone to church, on a day observed by him and his people as a fast. Mr. Baxter got into a corner of the church, and when the service was over, came to the Dr. thanked him for his service, and desired that he would rebuke him sharply, as he deserved it. Being desired to explain himself, Mr. Baxter answered, "For my great uncharitableness and folly in regarding reports," &c. and then told him why he had called upon him†] Mr. Stancliffe, over against Dr. Wild’s name in this place, wrote thus: "He was excellently qualified unto his ministerial work; none more melted and melting in prayer; nor more serious and fervent in preaching Christ and his gospel." He died at

† Mr. Orton, who related both the above anecdotes, had the latter from an ancient christian in Northamptonshire.
Oundle, in 1679, aged 70; and left the poor of the parish at St. Ives 6l. per ann. for ever. A little before his death he preached on Rev. xiv. 19. 'Here are they that keep the commandments of God, and the faith of Jesus;' and in the course of the sermon he expressed his apprehension of his approaching end, saying, "It is but a short time, and I shall be in paradise." He had two sons, who conformed.

WORKS. The Tragedy of Mr. Christopher Love, at Tower-Hill—Iter Boreale, upon Monk's March from Scotland to London—A Poem upon the Imprisonment of Mr. Edmund Calamy in Newgate. They came out separately, and were published together with other poems in 1668, 8vo.—A Letter to Mr. J. J. upon his Majesty's Declaration for Liberty of Conscience, 1672.—He hath also some Sermons extant; one entitled, The Arraignment of a Sinner, on Rom. xi. 32. &c. § In the vol. of his Poems, are the following among others—to the memory of Jer. Whitaker. On the death of many rev. ministers: On the death of Mr. Vines: The grateful Nonconformist; or thanks to Sir J. B. who sent the author ten crowns 1665: On the death of Mr. Calamy: The loyal nonconformist. Many of his poems are full of wit. Some indecent ones have been printed with them: but Wood intimates that these were the E. of Rochester's. Fasti Oxon. p. 21. where is an account of some pieces written against Dr. Wild.

BARBY [R. 200.] Mr. Richard Thorpe. None of the ministers in these parts were reckoned to exceed him in prayer. He kept the youth of the town in great awe, and particularly from prophaning the Sabbath, as had been too common there. He was so much taken up with spiritual things, that he knew not his own cattle, except the horse he usually rode; and he left all his worldly concerns to the care of a faithful servant. After his ejectment he preached in his own house on Thursdays, without molestation. On Lord's-days he statedly went to church, to hear Mr. Isam, with whom he had a friendly correspondence till his death. § Bridges mentions him as instituted in 1649, and says, He gave ten shillings a year for ever to the poor, which is now, by general consent diverted to another use.

BILLING (Great) [R.] Daniel Cawdry, M. A. [Bridges has it S. T. P. 1623.] Of Peter-house, Camb. He was the son of an old Nonconformist, Mr. Robert Cawdry, who struggled hard with the Bishops upon his deprivation. His case was published, and the injustice that was done him is upon record†. This son was the youngest of many. He

† See Strype's Life of Abp. Aylmer, Chap. viii. p. 129.
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was a considerable man, of eminent learning, and a noted member of the Assembly of Divines. He was ejected from this place after 36 or 37 years labour in the gospel. He removed afterwards to Wellingborough, where he had a daughter married. He was there exercised with great affliction and pain, but received all that came to visit him, and encouraged them in the ways of holiness. In October 1664, he fell asleep in the Lord, aged near 76 years. Mr. Vincent Alsop made him an Epitaph, comprehending his life and death, labours, and publications, which were these:—

WORKS. Humility the Saint’s Livery; on 1 Pet. v. 5. — Superstitio Superstes, 1641. — Vindiciæ Clavium. — The Inconsistency of Independency with Scripture and itself; containing (1.) Vindicæ Vindiciærum. (2.) A Review of Mr. Hooker’s Survey: And (3.) Of his Infant Baptism. — An Assize Sermon at Northampton, 1627, on Psalm lxix. 9. — Sabbatum Redivivum: in the first part of which Mr. Herbert Palmer was concerned. — A good Man a public Good; a Sermon before the H. of Commons. — Independence a great Schism. — A Diatribe against Dr. Hammond on Superstition and Festivals. — A Vindication of the Diatribe against Dr. Hammond. — A sober Answer to a serious Question; against Mr. Giles Firmin. — A Sermon at Paul’s, July 3, 1659, on 1 Tim. i. 19. — Self-Examination in Preparation for the Lord’s Table. — Family Reformation. — Church Reformation. — Bowing to or towards the Table superstitious. — An Essay against Usury. — The Grand Case, with Reference to the New Conformity.

BRAMPTON [Church] [R. S.] Mr. Vintress. He was reckoned much to resemble Mr. Stephen Marshal. He lived, after his ejectment, at Godmanchester, and there he died. He was a person of great worth, and above the common level for ministerial abilities. Dr. Walker owned that he paid the sequestered minister his fifths, tho’ he says he behaved insolently towards him. § Bridges says, Mr. Canon was ejected here by military force, and had two successors of no abilities or morals; but does not mention Mr. Vintress. At Pisford (which is a neighbouring village) he says, that on Mr. Vaughan’s ejectment, the living was supplied by one Ventris, who allowed him a fifth of the profits.

BROUGHTON [R. S. 140.] Mr. John Bazely, junior. A man of great note in these parts. He was put into this living by the parliamentary commissioners in 1643, in the room of
of Mr. Bentham, who was sequestered, of whom Dr. Walker gives a particular account, and who at the Restoration came in again. Mr. Bazley was a man of substance, and after his ejectment, bought a house and estate at Kettering, where he resided. He was generally respected by the ministers in the neighbourhood, and lived in good repute. His only daughter was married to Morgan, Esq. of Kingsthorpe near Northampton. He was blind for some time before he died, but continued preaching. He was one of the twelve lecturers at Kettering. Dr. Walker relates some things of him, which, if true, cannot be justified.

BURTON LATIMER [R. S.]. Mr. JOHN BAYNARD. Dr. Sibthorp was ejected from this living in the civil wars.
§ There was a John Baynard rector of Hardwick, in this county, in 1626, probably the same.

CASTOR Mr. HENRY ROOSE. He was said to be one of the best preachers in England.

CHESTER [Chap.] Mr. STRICKLAND NEGUS. A truly pious man, and a very useful preacher. He was one of the Thursday lecturers at Oundle.

COTTERSTOCK [R. 42d. 15s. 11d.]. Mr. MALKINSON. Of Eman. Col. Camb. where he was educated under Dr. Tuckney. Justice Norton was very much his friend, both while he was in his living, and afterwards. He continued at this village till his death.


WORKS. A Sermon at the Funeral of Sir John Langham July 29, 1657.—Directions about preparing for death.

CRANFORD Mr. HENRY SEARL. A man of an excellent spirit, a lively fervent preacher, and remarkably pious and circumspect in his conduct. He was greatly reverenced.

§ Mr. Joseph Bentham was successor to Robert Bolton the famous parson, who died in 1631, for whom a fine monument remains, representing him in the pulpit.

CREATON
CREATON [R.] Mr. Richard Hook. He was presented to this living by Mr. Markham. He was not so well liked by the inhabitants at first as he was afterwards. When he was ejected, he for some time preached in his own house, and then went to Northampton, where he had some estate, and there he taught school, and went to church, but preached occasionally. § He was buried at St. Peter's, Northampton, where is the following inscription: "Hic jacet corpus Richardi Hooke, artium magistri, et servi Jesu Christi in evangelio, qui obiit tricesimo Junii 1679, ætatis fuz 67."

CREEK [R. 300.] Mr. Stephen Fowler. Fellow of St. John Col. Oxford. [instit. 18 Feb. 1650.] The son of Richard Fowler, a worthy Nonconformist minister, ejected from Westleigh in Gloucestershire, and brother to Dr. Fowler, Bp. of Gloucester. This rectory, tho' very valuable, was no temptation to him to conform against his conscience. He was a very popular preacher, and indefatigable in his labours. He was called to Newbury upon the death of Mr. John Woodbridge, who had been there ejected. He died thro' an excess of hard studies, and too frequent preaching there and at other places. He was eminent for the holiness of his life, his zeal and constancy in his work at all times, his great moderation, and many other excellent qualities.

DAVENTRY [L.] Mr. Timothy Dod. He was the son of the famous Mr. John Dod of Fausley, and imitated his excellent father in piety and gravity. At what university he was educated doth not appear. He was publicly ordained in this town some time after 1649, and there settled as a preacher. Mr. Crafts had the vicarage and free-school, and Mr. Dod was only afternoon lecturer; yet was so well beloved, that the town contributed to him 40l. per ann. and thus made his income almost equal to the vicarage. When the burgesses and chief men of the town brought him what they collected for him, he used to charge and entreat them to receive nothing from the poor, lest the gospel might be made burdensome to them. He was a celebrated preacher, but in the latter part of his time was so very corpulent, that he could not get into the pulpit, and therefore preached in a pew, or in the desk. One of his hearers having died under a cloud, he delivered an oration at the grave, instead of preaching a sermon, as usual, which was much applauded. He was universally respected by the ministers who preached the Wednesday-lecture in this town. He was of a sweet, humble,
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humble, affable temper, but melancholy. After his ejection he lived privately, being extremely afflicted with the gout and other disorders. He removed from Daventry to Everdon, a neighbouring village, upon occasion of a great sickness in the town, where he soon after died, about the time of the plague in 1665. It was his constant custom to pray seven times a day; viz. twice with his whole family, twice privately with his wife, and three times alone. He brought up his son John to the ministry, who conformed. § Over his grave at Everdon church is this inscription: "Hic jacet Timotheus Dod, vir pietate, doctrina et modestia insignis: apud Daventrienses concionator, facundus et pacificus, qui obiit. Dec. 22, 1665." 

somewhere near Daventry. Mr. Crane. § It seems probable that he should have been placed at Irlingtonborough, as there is this entry in the register. "WILL. Crane, occurr. anno 1641." Bridges says nothing of H. Lucas, there mentioned.

DESBOROUGH [V.] Mr. Thomas Browning. He was a man of a strict life, and a warm, lively, affectionate preacher; very zealous in his work, and a great sufferer. He was committed to Northampton jail for preaching, and yet would not desist. He had a high idea of his ministerial office, and was always careful, both by his words and actions, to keep up the credit of it. The author of The Conformist's Plea (Pt. iv. p. 83.) relates a remarkable story in which he was concerned, [which is as follows; "Some soldiers came one Lord's-day, April, 1682, to break up a meeting, and to take Mr. Browning of R. (i.e. Rowell.) The constable admonished them to be well advised in what they did; 'for (said he) 'when Sir **** was alive, he eagerly prosecuted these meetings, and engaged eight soldiers of the country troop therein, whereof myself was one. Sir **** himself is dead; six of the soldiers are dead; some of them were hanged, and some of them broke their necks; and myself fell off my horse and broke my [collar-bone] in the act of prosecuting them, and it cost me 30s. to be cured. It hath given me such warning, that for my part, I am resolved I will never meddle with them more.' This story he repeated several times that day; which shews how readily conscience, when awakened, construes the divine providences to be acts of judgment and admonitions to them. A particular account of
of this Mr. Browning was published by Mr. Maurice of Rowell, in 1729, of which the following is an extract:

"Mr. Thomas Browning was a child of many prayers and tears, designed by his parents for the ministry, and sent to Oxford about the age of 16. He had early convictions of religion, which gradually wore off; and having at the university chosen the worst companions, and despised the best instructions, he became greatly hardened; so that, th'o' by interest he got into Col. Sydenham's family, there was so much religion there that he quickly grew weary of it, and chose rather to embrace a vain course of life. He was followed by many afflictions, but still 'went on frowardly in the way of his own heart,' th'o' mercifully preserved from gross immoralities. In consequence of his marriage he removed to London, and was providentially brought into a religious family, who used to attend the morning lecture at Westminster-abbey. Mr. Browning, partly on account of his former resolutions to reform when he should be settled in the world, and partly with a view to his secular advantage, attended with them. Upon one of these occasions God was pleased to bless a discourse of Mr. Rowe's on Eph. iv. 18. for striking such terror into his conscience, that he reckoned this "the beginning of God's work upon him;" which was greatly promoted by some sermons of Mr. T. Weld, Mr. Pinchback, and particularly Mr. Samms, who was minister at Coggeshall in Essex, where his parents lived, to whom he and his wife, made a most agreeable visit. He now began to enjoy much spiritual comfort, particularly in meditating upon, and praying over, that encouraging passage, Isaiah xxx. 18.

"After some time he thought it his duty to relate the dealings of God with his soul, in the congregational church at Coggeshall, of which he was received a member, to the rejoicing of many. He appeared to be an eminent christian; and as he possessed considerable gifts, Mr. Samms and the church desired him to exercise them for the edification of others. He discovered a great sense of his weakness and unfitness, upon which Mr. Samms advised him to read and pray over Is. xl. 29—31. by which he was greatly encouraged, and on a day fixed, preached his first sermon on Mat. i. 20. and God was with him.—He preached twice more in Essex, and was soon after remarkably called into Northamptonshire. Going with Mr. Samms to a commencement at Cambridge, they met with Mr. John Beverley, pastor of the church at Rowell, who enquired of Mr. Samms for a hopeful young man,
man, whom he might recommend to a small parish near him, viz. at Desborough, Mr. S. told him he was going to enquire of him for a place for such a man. Hereupon Mr. Browning went to Desborough and preached, viz. in 1667, on Ps. ciii. 3. when the good people gave him an unanimous call, which he accepted, being sent forth by fasting and prayer, in the church to which he belonged. He preached here five years faithfully and successfully, till 1662, when he was turned out for Nonconformity, preaching his farewell-sermon on 2 Cor. xiii. 14. Upon this the church at Rowell, who had constantly attended his ministry at Desborough, [since the death of their own pastor Mr. Beverly] called him to the pastoral office among them. Accordingly, by fasting and prayer he was set apart thereunto, his pious friends at Desborough and those at Rowell uniting in the call, and in a church-relation. Mr. Browning continued in their service above twenty years under many persecutions, with great faithfulness and success; the church greatly increasing even in the most calamitous times. In all his work he followed the advice once given him by Dr. Owen: "Sudy things; acceptable words in course will follow." A specimen of his sentiments and strain of preaching may be seen in a Tract of his on Rom. v. 21. which he intended for the press, which Mr. Maurice has preserved, (see p. 33—46) who mentions several of his letters as being in his possession, and has printed two of them, written from Northampton jail to the members of his church, which breathe an excellent spirit. The first closes as follows:

"———And now, my brethren and beloved, what remains but that we walk in the fear of the Lord, and keep ourselves in the love of God, looking for the mercy of our dear Lord Jesus Christ unto eternal life? You are under the awe of that word, Heb. x. 23—25. A suffering day is the trial of our love to follow Christ. When there is no opposition it is easy. Do not the hypocrites do so? But this is the commendation of Christ's followers, they follow him wheresoever he goeth. These are they that came out of great tribulation. They are before the throne—and God shall wipe away all tears from their eyes! Come, my brethren, you weep now; our tender Father will wipe away our tears ere long. Do not offend with weeping. 'Woman, why 'weepest thou?' was our Lord's enquiry. Too many tears may defile.—Oh, my brethren! methinks I am with you, weeping with you, joying with you, praying with you, and hearing with you. It is true fellowship my soul has with you.
MINISTERS EJECTED

at a distance. I long after you much in the Lord, yet rejoicingly stay his good pleasure. I would not come out a moment before his time; I would not take a step without his direction. I am wonderfully well; better and better. The cup of afflictions for the gospel is sweeter the deeper; a stronger cordial the nearer the bottom; I mean death itself. Oh the joy unspeakable and glorious the dying martyrs of Jesus have had! I tell you, if you knew what Christ's prisoners, some of them, enjoyed in their jails, you would not fear their condition, but long for it. And I am persuaded, could their enemies conceive of their comfort, in mere vexation of heart they would stay their persecutions. Therefore my brethren, my joy, my crown, stand fast in the Lord. Rejoice greatly to run your race; fear not their fear; sit loose from the world; allot yourselves this portion which God has allotted you, thro' many tribulations to enter into the kingdom of heaven. Come, the worst is death; and that is the best of all. What! do we stick at dying for him, who stuck not at it for us? Do we find difficulty in that which will be our entrance into glory? Do princes dread their coronation days? Are any loth to come to their nuptials? Foolish hearts! why do we err, not knowing (rather not believing) the scriptures? I must stay my pen to dry my eyes, because of the overflowings of God's love upon my soul. And now I see if I had not something to keep me down, I could not bear the loads of God's favour. Blessed be God! blessed be God! Let every one that hath breath praise the Lord. Oh love the Lord, ye his saints. My brethren, do not [flee]. Keep your ground; the scripture is your law; God is your king. Your principles are sober, your practices are peaceable. Your obedience to superiors known, in those things wherein your obedience is required. If men have 'nothing against you but in the matters of your God,' rejoice and triumph in all your persecutions. You that are young, and flourish in your abilities the Lord has given, you I counsel; yet not I, but the Lord, in the words of his servant Paul, 2 Tim. ii. 21. If a man purge himself from all drossy corruption, he shall be a vessel unto honour, &c. You that are aged I advise—in the words of Peter, 2 Ep. i. 8. If these things be in you and abound, &c. I exhort you all to walk in the faith, fear, love, and joy of the Lord—Study your mutual edification. Fear nothing of events till they come; only fear offending God with a neglect of your duty. There is no shadow like the shadow of God's wings, therefore keep close to God."

Mr.
IN NORTHAMPTONSHIRE.

Mr. Browning died May 9, 1685. § aged 52. He was buried in Rowell church-yard, where his tomb yet remains, with a Latin inscription. The late Mr. Moses Gregson, who married a descendant of his, communicated to the editor some extracts from his diary, which discover an ardent piety, but which we have not room to insert. He was succeeded by Mr. Richard Davis, but not till the latter end of the year 1689. Nor did Mr. Davis come into Northamptonshire till that time. From this undeniable fact it is plain, that Dr. Calamy's account of his ill usage of Mr. Browning must be false.

FAXTON. Mr. Wills. § This probably was John Wille, M. A. who was buried at Sprattou, in this neighbourhood, on whose grave-stone is a Latin inscription, which imports that he did not long survive his wife, who died in 1703.

GLAPTHORN. Mr. William Oliver. After his ejectment he lived at Fotheringay in this county. He was also chaplain to the pious and excellent Lady Norcliff. He was a little man, full of spirit, a good scholar, and a useful preacher. He died July 10, 1686, aged 72.


† Mr. Maurice of Rowell, wrote to Dr. Calamy, informing him of the mistake, but received no answer. This occasioned him to publish a vindication of Mr. Davis from the several charges brought against him, which was but a piece of justice due to his character. However it is to be wished that he had written with more temper, and had not himself discovered the same censorious disposition that he had condemned in the Dr.: As also, that he had not undertaken to exculpate Mr. Davis from every thing laid to his charge. His sentiments and conduct were certainly in many particulars highly exceptionable. As to the irregularities complained of in his congregation, Mr. Haworth of Hereford (whom Mr. Maurice mentions as Mr. Davis's friend) who went to Rowell on purpose to know the truth, reported, “That he never saw so much of God, and so much of the devil in one place.”—But the principal evidence against him is, “The sense of the united ministers in London,” published in 1692; which may be seen in Dr. Calamy's first volume, p. 519, &c. of which Mr. Maurice took no notice.