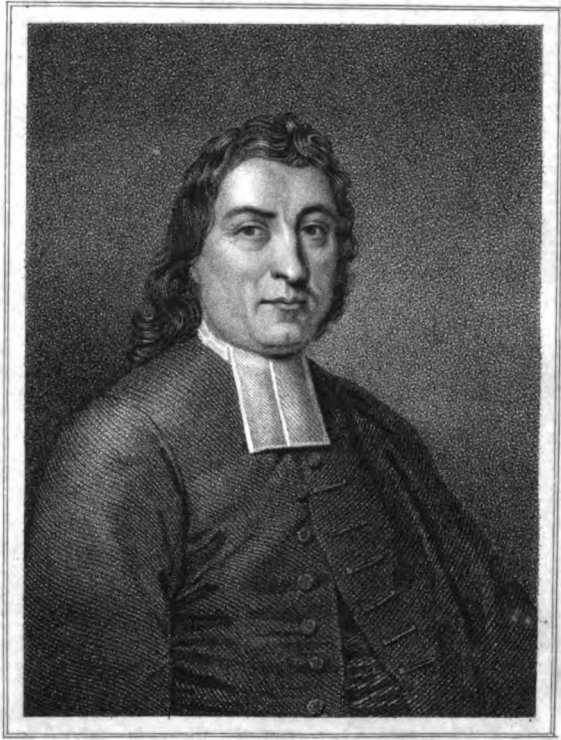




*The history and antiquities of
dissenting churches and meeting ...*

Walter Wilson





Joseph Hufsey.

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THE
HISTORY AND ANTIQUITIES
OF
Dissenting Churches
AND
MEETING HOUSES,
IN
LONDON, WESTMINSTER, AND SOUTHWARK;
INCLUDING THE
LIVES OF THEIR MINISTERS,
FROM
THE RISE OF NONCONFORMITY TO THE PRESENT TIME.

WITH
AN APPENDIX
ON THE
ORIGIN, PROGRESS, AND PRESENT STATE
OF
CHRISTIANITY IN BRITAIN.

IN FOUR VOLUMES.

BY WALTER WILSON,
OF THE INNER TEMPLE.

VOL. IV.

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Dissenting Churches

IN THE

CITY AND LIBERTY

OF

WESTMINSTER,—Continued.

CONTAINING,

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| 1. CROWN-COURT. | 12. PETER-STREET. |
| 2. HART-STREET. | 13. DUDLEY-COURT. |
| 3. ADELPHI. | 14. GLASS-HOUSE-STREET. |
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| 10. EDWARD-STREET. | 21. PRINCES-STREET. |
| 11. CHAPEL-STREET. | |

VOL. IV.

B

THE
HISTORY AND ANTIQUITIES
OF
DISSENTING CHURCHES,
&c. &c.

CROWN-COURT.

SCOTS PRESBYTERIAN.

CROWN-COURT, COVENT-GARDEN, is a spacious paved thoroughfare, leading from Bow-street into Russel-street, the entrance at each end opening upon the two new theatres.

The meeting-house was erected about the year 1718, for the Scots Presbyterian Church, under the pastoral care of the Rev. Patrick Russel. A lease of the ground had been previously granted to the elders by the then Duke of Bedford. Mr. Russel, by the interest he made with the nobility, and other persons, connected with Scotland, soon raised a sufficient sum to discharge the debt of the building. It is a large square structure, with three capacious galleries of an irregular form, and is built in a substantial manner. The vestry is taken out of one corner of the meeting, and rather disfigures the interior appearance; otherwise the place is neat and commodious.

The congregation was gathered about the commencement of the eighteenth century, by Mr. Russel above-mentioned,

CROWN-COURT.—*Scots Presbyterian.*

and met for a few years in a court in St. Martin's-lane, probably St. Peter's-court, in the building now occupied by the Quakers, which was originally a Presbyterian meeting-house. Mr. Russel's people consisted in a great measure of the remains of an older congregation that met in the place just mentioned, and which became extinct about the year 1710. To these were joined a number of other persons, chiefly of the Scots nation, who settled in London, and united upon the principles of discipline and church government practised in the Church of Scotland. Prior to the settlement of the present minister, who is an independent, the pastors of this society were members of the Scotch Kirk. Besides the usual services here on the Lord's-day, there is a lecture in the evening, and another on Wednesday evenings, the latter altered from the morning, which was the season at its first establishment, about six years ago. Both the lectures are preached by a variety of ministers, chiefly of the Independent and Baptist persuasions. In the vestry are portraits of two former ministers of the church, Mr. Freeland, and Mr. Oswald.

The Pastors of this Society have been as follows :

MINISTERS' NAMES.	From	To
Patrick Russel,	1710	1746
John Freeland,	1747	1751
Thomas Oswald,	1752	1773
William Cruden,	1774	1785
James Steven,	1787	1803
George Greig,	1803	18 .

PATRICK RUSSEL.—The founder of the church in Crown Court, as already noticed, was Mr. Patrick Russel, a Scotsman by birth, and born about the year 1676. Of his

 CROWN COURT.—*Scots Presbyterian.*

early life we have no particulars; and indeed but few facts relating to his history are upon record. It is probable that he was educated for the ministry in one of the universities of North Britain, and being licenced to preach the gospel, laboured a few years in his native country. He afterwards went to London, and gathered a congregation chiefly of his own countrymen, of which he became the first pastor in the year 1710. His people met first in a large room in St. Martin's Lane; and a manuscript of London Churches, to which we have often referred, says, that they were the remains of a congregation which had met for many years in that place, and dissolved in 1714. If this date be correct, Mr. Russel must have gathered his church four years previous to that event, as he was a pastor in London thirty-six years, and died in 1746. This carries us back to 1710, when he first collected his congregation. It is very probable that the date in the London Manuscript is wrong.

Mr. Russel was a serious judicious preacher, and instrumental of much good in his day. He died suddenly, Nov. 27, 1746, in the 70th year of his age, and was interred in Bunhill-fields burial ground. The inscription upon his tomb-stone describes merely his name, age, and the time of his death. His funeral sermon was preached by the Rev. John Mitchell, from *Zech. i. 5. Your fathers where are they? And the prophets do they live for ever?* This discourse, which was published, is extremely barren of biographical information. We may learn from it, that Mr. Russel was a person of good ministerial gifts and graces, unwearied in his work, and that he enforced with serious earnestness the uncorrupted doctrine of the gospel. He was a fervent and affectionate preacher, and continued in his work to the close of life, preaching but the Sunday preceding his death, from the apostolical exhortation, to "run with patience the race that is set before us." His private character was ornamental to his public one, being pious, humble, and sincere. He possessed an affable deportment, was accounted a good

tempered man, and was much respected in his day. During the disputes concerning the Trinity in 1719, he divided with the subscribing ministers. It does not appear that Mr. Russel ever published any thing. He was succeeded in the pastoral office by Mr. Freeland.

JOHN FREELAND.—This gentleman was a native of Scotland, where he received a suitable education, and spent the early years of his ministry. About 1740, he arrived into England, to take charge of a society at Bromsgrove in Worcestershire. The Presbyterian congregation in that town, on the removal of Mr. Spilsbury (A) to Worcester, divided upon the choice of another minister; and Mr. Freeland was invited to preside over the new interest. But his superior talents and piety, after a few years, procured him an invitation to settle with the Scots church in Crown Court, London, which, from a prospect of more extended usefulness he was induced to accept July the 6th 1747; and on the second of September following, was set apart to the pastoral care of that society.

Before he left Bromsgrove, Mr. Freeland had been so impressed with the good sense and unaffected seriousness of Miss Green, a younger daughter of Mr. Nathaniel Green of that town, that he had made proposals of marriage to her; but God had otherwise appointed. Mr. Freeland's health when in London soon began to decline, and going down to Bromsgrove to try the effect of the country air, he died in a short time amongst his former charge. This was in the year 1751. Under this severe stroke, the excellent Mr. Joseph Williams of Kidderminster, wrote to his niece Miss Green, a very suitable and consolatory letter, dated December 14, 1751. It may be seen in his printed diary.* This lady afterwards married Mr. Henry Dowler of Bromsgrove, a gentleman of considerable property; and after his death in 1762, she married again to Mr. Benjamin Humphries of

(A) The late Rev. Francis Spilsbury of Salter's Hall.

* Page 206, ed. 1807.

the same place, and father to the Rev. John Humphries of London. This connexion was also dissolved in 1789, and Mrs. Humphries continued a widow till her death Dec. 7, 1802, in her 87th year.

Mr. Freeland, we believe, never appeared in print. He was succeeded in the pastoral office at Crown Court by Mr. Oswald.

THOMAS OSWALD, M. A.—This gentleman was born on the 22nd of July 1722, at Dryburg, parish of Denny, Stirlingshire, North Britain. He was the second son of James Oswald, and descended from a very old and respectable family, who had been proprietors of Dryburg ever since the year 1747. Mr. Oswald received the early part of his education at the parish school of Denny, and pursued his studies for the ministry in the university of Glasgow. He received his licence to preach the gospel, on the 9th of June 1748, from the Presbytery of Abertarpt. Soon after this, he was chosen assistant to the late worthy Principal Tullidaff, of the College of St. Andrew's. During his continuance in this situation he gave general satisfaction. Upon the death of Mr. Freeland, which happened at the latter end of the year 1751, he received a call from the Scots congregation in Crown Court, which he accepted, and was ordained by the Presbytery in London, on the 8th of April, 1752.

Mr. Oswald continued in London about twenty years; and during that time united himself in marriage with a lady of considerable fortune. Having a strong desire to spend the remainder of his days in his native country, he resigned his charge at Crown Court, in the year 1772, and returned to Scotland. About that time, his eldest brother, having no children, sold to him the estate at Dryburg, where he took up his residence, and was made a justice of the peace; which office he discharged with credit to himself and advan-

tage to the public. It was about the same time that he bought considerable landed property in the county of Stirling, called Craignigilt. Mr. Oswald continued to reside at Dryburg for about four years; but in 1777, he was presented to the parish of Clackmannan, in the county of that name. At his first settlement in this living he did not give that satisfaction to a number of his parishioners, which was afterwards the case. He raised his popularity with them by resigning the choice of an assistant to their decision; which act confirmed him ever afterwards in their favour.

Mr. Oswald died at Clackmannan, much beloved and respected by his whole parish, on the 7th of December, 1787, in the 66th year of his age. His disorder was of the nervous kind, and terminated in a decline. He was confined but a short time, and retained the use of his faculties to the last. Mr. Oswald was a man of the middle size, rather corpulent, and of a dark complexion. He possessed strong natural abilities, which were improved by education and reading. By his brethren in the ministry he was greatly esteemed, and respected by all who had the happiness to know him. During his residence in London, he took a conspicuous part with some of his brethren in attempting to lessen the contention that then prevailed among the Dissenters, respecting the Test Laws. His own views upon the subject led him to oppose their repeal; in which decision we are bound to pay greater deference to the sincerity of his motives, than to the correctness of his judgment. The habits of education, and his close connexion with an ecclesiastical establishment, probably contributed very much to the determination he adopted. He was one of the ministers who went up to the king with an address, and was received with particular kindness. Mr. Oswald published only two sermons, both preached at the Scotch church, London Wall, May 5, 1771, upon the death of the Rev. Robert Lawson. He left a widow and four children, two sons and two daughters; the

 CROWN-COURT.—*Scots Presbyterian.*

youngest of each is dead. Only one daughter married, and she left no family.*

WILLIAM CRUDEN, M. A.—This was a different person from the celebrated author of the *Concordance*, whose baptismal name was Alexander, and whose exploits were no less remarkable, and worthy of being recorded, than those of the renowned hero of *Cervantes*.† It is not impossible but the two Crudens were of the same family. Alexander was born at Aberdeen; but of William we possess no information prior to his leaving Scotland. In the year 1774, he was chosen to succeed Mr. Oswald, as pastor of the Scots congregation in Crown-court, and continued in that relation till death called him away, on the 5th of November, 1785, when he was 60 years of age. His remains were interred in Bunhill-fields, where, upon a stone erected over his grave, may be seen his name, age, and the time of his death. In the year 1787, there was published under the inspection of his friends, a volume of his sermons. They are fifteen in number; and to the book is prefixed a good likeness of the author. Mr. Cruden was a worthy and respectable minister, of approved talents and piety, and he lived in London greatly respected by his brethren. We lament that the paucity of our materials prevents us from giving a more minute account of his life and character.

JAMES STEVEN, M. A.—Mr. Cruden was succeeded in the pastoral office at Crown-court, after a vacancy of about two years, by the Rev. James Steven, who settled there in November, 1787. In this situation he laboured with great acceptance and success for upwards of fifteen years, and during that period, preached in his turn at some

* From the information of Miss Mary Oswald, niece to the above, communicated through Mr. Hardy of London.

† See an account of his life, *apud* Biog. Brit. Vol. 4. App. No. 2.

of the most popular lectures amongst the Dissenters; particularly at Broad-street, Hare-court, and Salters'-hall. The utmost cordiality prevailed between Mr. Steven and his people, and his external situation was as comfortable as that of most ministers in London. A sense of duty, however, prevailed with him to remove. Towards the latter end of the year 1802, he was presented by Lord Eglington to the living of Kilwinning, county of Air, North Britain; and at the same time received an unanimous call from the parishioners. This appointment was, on his part, as unsolicited as it was unexpected. Kilwinning is a large manufacturing town, about twenty-five miles from Glasgow. We are told that besides inferior considerations, that place furnished him with a larger sphere of usefulness, and a higher degree of laudable influence.* More than two thousand souls belong to the parish, and the number of Dissenters is small. Mr. Steven took a solemn leave of his charge in Crown-court, on the first Sabbath in February, 1803, and his departure from London was attended with very general regret by Dissenters of all denominations. He still labours, with great acceptance, at Kilwinning.

GEORGE GREIG.—After a vacancy of more than two years and a half, Mr. Steven was succeeded by the Rev. George Greig, who had been for a short time assistant to Mr. Greville Ewing, at Glasgow. The church subscribed their call to him, Aug. 26, 1805, and on the 23d of October following he was set apart to the pastoral office. Mr. Greig has met with great acceptance since his settlement in London, and his church is now in a flourishing state.

* Theol. Mag. Vol. 3. p. 44.

HART-STREET.

GENERAL BAPTIST.—EXTINCT.

HART-STREET is a long paved street, commencing on the south-west side of Bow-street, a considerable portion of one corner being occupied by the north side of the new theatre royal, Covent-garden. Hart-street crosses James-street, and terminates in Conduit-court, Long-acre. The meeting-house, of which we are now to speak, was situated in Jon's-court, the name and memory of which have long since perished. We learn, however, that it was situated at the upper end of Hart-street. The fragments of history, being all that can be recovered respecting this place, are derived chiefly from the valuable records belonging to the General Baptist Society in White's-alley, with which this church stood closely connected. By the help of these, together with some other memorandums, we are enabled to trace the origin of this society, as well as a tolerable correct list of the ministers who presided over it, till the period of its dissolution.

It may be necessary to inform the reader that, at the period of which we are speaking, the Baptist churches were divided in their opinions respecting the propriety of laying on of hands at the admission of members; and so tenacious were those who practised the rite, that they made it an indispensable term of communion. Their defence of the practice they grounded chiefly upon Heb. vi. 2. In the seventeenth century there were five General Baptist Churches in London that contended zealously for the practice; and this seems to have been the strong bond of their union. These churches were White's-alley, Glass-house-yard, the Park, Fair-street, and Goodman's-fields. The discipline of these churches was very strict, and though many of the members resided at a great distance, yet they were constant and punctual in their attendance. As a considerable number of their

 HART-STREET.—*General Baptist.*

members resided at the west end of the town, and found the remoteness of their residence to be peculiarly inconvenient, the five churches, after consulting together, resolved to countenance the formation of a new society, and fixed upon Hart-street, Covent-garden, as a convenient spot. They appear also to have been strongly animated with a desire of spreading the gospel in the western suburbs of London. In the whole of this proceeding the united churches manifested great caution, but at the same time discovered a disinterestedness of conduct that strikingly illustrated the purity of their principles. The sacrifice they made upon this occasion though great, yet did not seriously affect them, as each society was then in a very flourishing condition. A list being returned of the number of members belonging to White's-alley who joined the church in Hart-street, it was found that they amounted at least to twenty-one; so that, if the numbers from the other parts of the union bore any proportion, the society in Hart-street, must, at its first formation, have been very considerable.

The first steps towards the formation of this western society appear to have been taken in the autumn of 1691, and at a meeting of the elders and representatives of the five congregations held at White's-alley, on the 5th of November in that year, sundry resolutions were passed for the regulation of the new interest. A convenient place is said to have been taken at the Two Golden Balls, the upper end of Bow-street, by Hart-street, Covent-garden. Mr. *John Turner*, then a member and an occasional preacher at White's-alley, was appointed to lead the devotions of the new congregation, and to provide preachers to assist him from the other parts of the union. It was not until the 12th of April, 1692, that they were constituted a distinct society, when, at a meeting of the elders and representatives of the five churches, it was determined that they should form a sixth part of their community; and they were set down accordingly. But the unanimity between the infant society and the

HART-STREET.—*General Baptist.*

parent churches, was not of long duration. For, by a memorandum dated February 27, 1693, it appears that the rite of laying on of hands had been dispensed with as to some members who had been admitted at Hart-street, a circumstance sufficient to excite the alarm of the other five churches, and after many fruitless admonitions, eventually to dissolve the union. After this event, the church in Hart-street was left in a great measure to shift for itself. But it possessed within its own boundaries resources sufficient to meet every difficulty; and it was not long before that worthy and eminent man, Mr. John Piggott, then a member, was called to preside over the church, in the relation of pastor. He was followed by a succession of ministers, none of whom died in connexion with this society. The church broke up about the month of April, 1738, after it had existed about forty-six years. Most of the remaining members united with the church in White's-alley.

The following is a list of the ministers who served the church in Hart-street, with the time of their settlement and removal.

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
John Piggott,	1693	1699	—	—
Nathaniel Foxwell,	—	—	1699	1700
Joseph Jenkins,	1702	1709	—	—
Benjamin Ingram,	1710	1723	—	—
James Smith,	1724	1738	—	—
Joseph Eades,	—	—	172	1720

JOHN PIGGOTT.—This excellent man, like his illustrious friend Mr. Joseph Stennett, commenced his ministry in connexion with the General Baptists, and though he

 HART-STREET.—*General Baptist, Extinct.*

afterwards united himself with those of the particular persuasion, yet he preserved through life that moderation of temper and conduct which is so congenial with true worth. Mr. Piggott became the first pastor of the church in Hart-street about the year 1693, and continued in that relation till the close of 1699, when some circumstances which are not particularly specified, induced him to withdraw from that connexion, and a very considerable part of the congregation separated with him. It is probable that about this time his preaching became more decidedly Calvinistical; for it seems, he was charged with supporting by his vote, a proposition "to change the faith and discipline of the church." Immediately upon this breach, Mr. Piggott and his friends engaged another building for the purpose of carrying on the worship of God, in Little Wild-street, where he continued to preach with great acceptance and success till the time of his death, as we shall relate more particularly when we come to speak of him under that article.

NATHANIEL FOXWELL.—Notwithstanding the above breach, which made a considerable depression in the affairs of this society, yet it was not long before it became reinstated upon its former principles. For this purpose, application was made to the church in White's-alley, and to other churches in the same connexion, for assistance. It seems, that, at the time of the separation, there was another minister who officiated as assistant to Mr. Piggott, and preached chiefly in the forenoon. This was Mr. Nathaniel Foxwell, who came from Norwich. Upon Mr. Piggott's departure, he was invited to take upon him the pastoral charge, which he declined. The church in White's-alley having conceived some dislike to him, though upon what account is not mentioned, he was dismissed from being morning preacher in Hart-street, December 29th, 1700. Mr. Foxwell will again fall under our notice in the progress of this work.

HART-STREET.—*General Baptist, Extinct.*

JOSEPH JENKINS.—The church in Hart-street was without an elder till the latter end of 1702, when Mr. Joseph Jenkins was chosen to that office. He was originally a member at White's-alley, and had been-for some time an occasional preacher to that church. He appears to have been held in great esteem, and it was not without some difficulty, and till after repeated applications, that they were induced to part with him. Mr. Jenkins continued about seven years in this connexion; but in the year 1709, resigned his charge, and accepted a call from the congregation at High-hall, Cow-lane, a place that has been already mentioned in this work. From thence he removed to the Park in Southwark, where he will again fall under our notice.

BENJAMIN INGRAM.—After the departure of Mr. Jenkins, the congregation was for some considerable time without a pastor. It is not quite ascertained who was his immediate successor, but the next name that occurs upon our list is that of Mr. Benjamin Ingram. We know but very little concerning this gentleman. He was certainly here in 1717, and continued pastor of the church in Hart-street till the latter end of 1723, when he removed to take charge of another society of the same persuasion in Fair-street, Horsleydown.

JAMES SMITH.—Mr. Ingram was succeeded in the eldership at Hart-street, sometime in the year 1724, by Mr. James Smith. We know nothing respecting this person, excepting that he continued his relation to this society, till the church broke up about April, 1738. He then joined in communion with the church in White's-alley, and assisted in the ordination of Mr. Ashworth, at that place, July 3, 1740. Mr. Smith survived the dissolution of his church several years.

JOSEPH EADES.—This gentleman is introduced in the

 ADELPHI.—*Baptist, Extinct.*

capacity of assistant to Mr. Smith, which office he sustained for a few years. His name occurs in a manuscript list of Dissenting ministers in London, in the year 1727, and which is now before us. In the year 1728, or near upon that time, Mr. Eades removed to take charge of a General Baptist Society at Saffron Walden, in Essex, where he continued to preach upwards of forty years, and died greatly respected, November 26, 1769. He was a worthy and pious man, and possessed respectable talents for the ministry. He is not to be confounded with another person of the same name, who preached in Ratcliff-highway, and will be mentioned in his proper place.

It is probable that the church in Hart-street had various other ministers who officiated in the capacity of assistants, but their names have not reached us. The preceding account is much more particular than could at this time of day have been well expected.

 ADELPHI.

BAPTIST.—EXTINCT.

THE Chapel in James-street, Adelphi, was built by some persons of the Particular Baptist denomination who separated from the church in Grafton-street, upon the choice of the Rev. John Martin to succeed Mr. Messer, in 1774. They assembled for the first two or three years in an auction-room, in Berwick-street, Soho, and were supplied by various ministers. About the year 1777 they erected the present chapel, and after a few years chose Mr. John Sandys, from Shrewsbury, for their pastor. Under his ministry they continued but a few years, and never chose a successor.

ADELPHI.—*Baptist, Extinct.*

After remaining for some time in a destitute state, and their numbers continuing to decline, they determined to dissolve their church union, and separated about the year 1789. The meeting-house was afterwards sold to some Calvinistic Methodists, who have occupied it ever since. Fifty pounds of the money produced by the sale was presented to the Baptist fund by the hands of Mr. Aaron West. The new managers having fitted up the chapel with an organ and a reading-desk, invited Mr. John Henry Meyer, and Mr. Thomas Harper, to conduct the public worship, which they continued to do for a short time jointly; but Mr. Harper being requested to settle there wholly, continued the resident minister for about two years and a half. In 1791, the managers wishing to have the place regulated according to the plan of Tottenham-court Chapel, by an alternate change of ministers, they offered to Mr. Harper the situation of prayer-reader and occasional preacher, which, however, he refused; and their connexion was in consequence dissolved. The place is now managed agreeably to this plan, and the seats are ticketed in the manner usual in places of the same description.

Of Mr. Sandys, we will present the reader with the following brief account.

JOHN SANDYS was born in the month of September, 1749, at Ulverstone, in Lancashire. At about seventeen years of age, he was sent to Mr. Ryland's academy at Northampton. From thence he removed to London, to be under the tuition of the Rev. William Clarke, who trained a few young men to the ministry in his own house at Dock-head. At the close of his studies he went to Colchester as a probationer, and remained there five or six weeks, but did not accept the call of the people to become their pastor. He then went to Shrewsbury, where he was ordained, and continued about seven years. In 1781, or the following year, he removed to London, and took charge of the congregation in the Adelphi. His next removal was to Wat-

 YORK-BUILDINGS.—*Independent, Extinct.*

ford, Herts, where he continued five or six years, and then removed to Harlow, in Essex. There he staid about five years, when he made his last earthly removal to Hammer-smith. He was connected for some time with the Baptist congregation in that town, but resigned previously to his death, which happened Nov. 24, 1803, when he was 54 years of age.* It may be expected that we should refer to the circumstances attending his removal from Shrewsbury, and which in a great measure influenced his subsequent changes. They related to some money transactions, the particulars of which are detailed in a pamphlet published by the Rev. John Martin, in 1795, and entitled, "The Case of the Rev. John Sandys," &c. in which he is entirely exculpated from any blame in that matter.

 YORK-BUILDINGS.

INDEPENDENT.—EXTINCT.

IN the early part of the last century there was a meeting-house in York-buildings in the Strand, occupied by a society of Independents; but very little is known concerning it. Maitland omits it in his list of places licensed in 1738; nor is it mentioned in the manuscript account of London Churches, so often referred to in this work. It is, however, enumerated in a list of churches in the year 1727; and we find a reference made to it as far back as 1688. In the year last mentioned, Mr. STRETTON, jun. son to Mr. Richard Stretton, ejected from Petworth in Sussex, and

* From the information of the Rev. John Martin.

 YORK-BUILDINGS.—*Independent, Extinct.*

mentioned in this work,* was the settled minister in York-buildings. With the history of Mr. Stretton, jun. we are entirely unacquainted, nor do we know the name of his successor.

In the year 1727, Mr. JOHN BOND was the pastor of this society. We know nothing of the history of this gentleman, excepting that he died in February, 1740, at the age of 43. It is probable that his church dissolved some years before his death, otherwise Maitland would have mentioned the meeting-house. His congregation must at one period have been considerable; as, we find that, in 1727, he had two assistants. These were Mr. JOSEPH ASTLEY, and Mr. JOHN FLETCHER. Mr. ASTLEY removed to Guestwick in Norfolk, in October 1729, and in March in 1732, was discharged for irregularities. He afterwards conformed, and received episcopal ordination from the bishop of Norwich. Mr. FLETCHER was son to a minister at Hull in Yorkshire, and educated under Dr. Ridgley, in London. He began his ministry as assistant to Mr. Bond, and at the latter end of 1728 removed to Bradfield in Norfolk, where he was ordained in August, the following year. In this obscure situation he continued all his days, though a man of considerable abilities. He died June 30, 1773. A very honourable character of him, drawn up, it is said, by a gentleman of the establishment who perfectly knew him, appeared not long after in one of the public papers of the county of Norfolk.

* See Haberdashers'-hall.

ST. MARTIN'S-LANE.

PRESBYTERIAN.—EXTINCT.

IN the latter part of the seventeenth century, the Presbyterians had a meeting-house in St. Martin's-lane, probably the one in St. Peter's-court, now occupied by the Quakers. As the church existed but a few years, and expired in the early part of the succeeding century, very little can now be gathered of its history. Mr. Gabriel Sangar, who was ejected from the parish of St. Martin's, gathered the society from amongst his former hearers, and preached to them as often as the turbulent state of the times would allow. He was a grave and peaceable Divine, but met with much rough usage as well under the persecution of Laud, as after the Restoration. Upon being silenced he thought it his duty to remain in the parish with his former flock, and to visit them that desired him, especially during the pestilence. The Oxford Act drove him from place to place; but when the king issued his declaration for liberty, his former hearers intreated him to return, and he preached to them amidst much unmanly opposition from his successor, Dr. Lamplugh, till the time of his death, which happened in May, 1678, when he had completed his 70th year.*

We cannot discover the name of Mr. Sangar's successor, and only know that a Mr. HUMPHREYS was the last pastor. The manuscript of London Churches before quoted says, that the church dissolved in 1714; but that event probably took place a few years earlier. Mr. Patrick Russel, who gathered the church in Crown-court about 1710, preached first in St. Martin's-lane, and some of his people had been members of the old church.

* Calamy's Acc. p. 27.

GREAT CASTLE-STREET, LEICESTER FIELDS.

THIS was originally a French Protestant chapel, and stood on the eastern side of the street, not far from Hemming's-row. It was built at the expence of the government in the reign of Charles II. for the Refugees who fled to this country for protection from the persecution of Louis XIV. Their number was at that time very considerable, but being diminished by death, the remnant left this place about half a century ago, in favour of a smaller one situated in Moor-street, Soho, where a small interest still assembles. Maitland mentions this place in his list, under the year 1738. When the French Protestants left it, the place was occupied successively by various societies, chiefly for temporary purposes; but, it is apprehended that no distinct church was ever formed there. The Scots church in Crown-court engaged the place for a short period whilst their own was repairing. It has been disused as a place of worship for more than twenty years, and is now the Court of Requests.

There has subsisted for a number of years a society of religious persons, who meet on a Thursday evening, after the hours of business, in a private house, on the opposite side of the street. The persons who compose this assembly are of the Calvinistic persuasion, and conduct the worship amongst themselves, any member having the privilege of praying and exhorting.

ORANGE-STREET.

CALVINISTIC METHODISTS.

ALTHOUGH the people who meet at the above place, do not strictly fall under the denomination of Dissenters, yet, as the place is licensed under the Act of Toleration, and is supplied by ministers who call themselves Dissenters, there would be an impropriety, in excluding it altogether from a place in the present work.

ORANGE-STREET Chapel belonged originally to the French Protestant Refugees, and was erected for their use in the reign of King Charles II. The successors of these much injured persons continued to occupy the place till the year 1776, when the well-known Mr. Toplady entered into an engagement with the trustees for the use of the chapel on Sunday and Wednesday evenings. It was upon this spot that he closed his ministerial labours, after a term of two years and three months, in the year 1778.

Mr. Toplady was assisted in his ministerial work by Dr. ILLINGWORTH, who supplied his lectures during his last illness. But he was succeeded in his regular engagements at Orange-street by that late valuable minister and eminent preacher, Mr. RICHARD CECIL. With him was associated the Rev. HENRY FOSTER, the present minister of Clerkenwell; and the late Mr. JOHN EYRE, of Rams Chapel, Homerton, occasionally gave his assistance. In the course of a short period, Mr. Cecil and Mr. Foster entered into an engagement with the parishioners of St. Martin's, for the use of the chapel of ease in Long Acre, which having obtained, they removed the congregation from Orange-street to that place. After their removal, the French Protestants not being able to support the expences of the chapel in Orange-street, were obliged to relinquish it, and the place was shut up. In a short time it was reopened by some persons who being likewise unable to sup-

 NEWPORT-MARKET.—*Particular Baptist, Extinct.*

port the expences, the doors were again closed. Whilst in this state, a few friends of the Rev. Charles De Coetlegon, preacher at the Lock, entered into an agreement for Orange-street chapel, with a view to his preaching there; but Mr. De Coetlegon writing to the vicar of the parish for his consent, and not obtaining it, declined closing with the recommendation of his friends. Upon this, they parcelled the chapel into shares, and fitted it up in its present form, with an organ, and desk for a prayer reader, the liturgy was introduced, and having obtained the assistance of some popular preachers amongst the Dissenters, a respectable congregation was soon collected. It is now in a flourishing state, and the pulpit is supplied by a constant change of preachers. The place is ticketed in the manner usual in places of this description.

 NEWPORT-MARKET.

PARTICULAR BAPTIST.—EXTINCT.

IN a manuscript list of Dissenting Churches in London, in the year 1731; there is one mentioned as meeting in Newport-Market. It was of the Particular Baptist denomination; and the meeting-house, we understand, was actually in the Market-place. Of the church, however, we can meet with no account; and though we have consulted some aged persons, yet we can find no one who remembers even the building. It must have been taken down more than half a century ago. The famous orator Henley, performed part of his strange career at this place. It was in his possession prior to the above period, and was probably fitted up in the first instance for his use. It then went by the name of the

GRAFTON-STREET.—*Particular Baptist, Extinct.*

“ORATORY.” We have now before us a very curious collection of tracts by the said John Henley, printed mostly in the old English letter. Amongst them is “The First Sermon preached at the opening of the Oratory, on Sunday, July 3, 1726. On the design and reasons of the Institution.” This will serve in a great measure to fix the date of the building in Newport-Market, as well as the commencement of Mr. Henley’s labours there. Another tract in the same volume brings us to the close of the Orator’s concerns in the same place. It is entitled, “The Butchers’ Lecture. Preached at Newport-Market, on Easter-day in the evening, April 6, 1729. And on Low Sunday following, at the Oratory, removed from Newport-Market to Lincoln’s-inn-fields. The first undertaking of the kind, and published at the desire of both auditories.” Of this singular personage, and of his equally singular establishment, we propose to give a more particular description at the second, which was the last stage of his mortal existence. The building in Newport-Market passed from the episcopal Orator to the Baptists, as above-mentioned. How long they held it seems uncertain. Maitland, who wrote in 1738, does not mention this place in his list of Dissenting meeting-houses licensed in that year.

GRAFTON - STREET.

PARTICULAR BAPTIST.

THE meeting-house in Grafton-street was erected about the year 1750, for a society of Particular Baptists, that had met for many years in Glass-house-street, leading to Swallow-street, Piccadilly. Their pastor, at that period, was

Mr. William Anderson, who being a person of some property, contributed largely towards the building of the new meeting-house. The ungrateful return he afterwards met with from some of his people is well known to many persons, and contributed in a great measure to hasten his death. Mr. Anderson's congregation continued to assemble in Grafton-street, for nearly half a century; but, in 1795, they resolved upon rearing a new meeting-house upon a larger and more expensive scale. From thence arose the present handsome building in Keppel-street. The history of this congregation, of which the Rev. John Martin has been for many years the pastor, will fall more properly under a subsequent division of our work.

Upon the relinquishment of Grafton-street meeting by Mr. Martin's congregation, it was taken upon lease by another society of Particular Baptists, under the pastoral care of Mr. Richard Burnham, lately deceased. This person, who was very popular, soon raised a considerable congregation, though they were mostly of the poorer sort. Being himself a high Calvinist, and possessing no small share of confidence, he inoculated his people with similar principles, and they looked up to his decisions as little short of oracular. His church may be called a school of the prophets, having produced several preachers, who, like himself, despised the common forms of education. The congregation is in a flourishing state under his successor.

Grafton-street meeting-house is a small square building, with three galleries, and fitted up in a convenient manner with pews and benches. Of the late pastor, the reader must be satisfied with the following brief account.

RICHARD BURNHAM was born about the year 1749. As his parents were in poor circumstances, his education became neglected, and he spent the early part of his life in

gaiety and dissipation. When the mind lies uncultivated it becomes easily susceptible of vicious principles, which gain strength by age, and are with difficulty eradicated. Mr. Burnham is said to have taken great delight in the vain amusements of plays, balls, and concerts, which, as they were his element, so they engrossed the principal part of his time. Providence having cast his lot at High Wycombe, in Buckinghamshire, he was led to attend the chapel of the Wesleyan Methodists in that town. It was there that he is said to have received his first serious impressions of religion, under the ministry of a Mr. Williams, one of the preachers in that connexion. His external conduct was now reformed, and he is said to have reaped much pleasure in the change. His happiness, however, was only short-lived; for he was accustomed to relate a variety of mental conflicts respecting the nature of faith, which agitated him for a considerable time afterwards. The result of his speculations and suggestions was a settlement in those doctrines which usually pass under the name of Antinomianism; and he felt a strong desire to communicate them to others. It was not long, therefore, before he commenced preacher, and the success he met with was proportionate to his zeal and confidence. After he had been a preacher for some time, he embraced the sentiments of the Anti-pædobaptists, and received baptism by immersion from Mr. Thomas Davis of Reading. Not long afterwards he went to reside at Staines, in Middlesex, and was instrumental in planting a small Baptist church in that town. There he met with considerable opposition, from a prevailing dislike to evangelical religion, which operated in the removal from the parochial church of an excellent clergyman, the Rev. W. J. Abdy, now rector of St. John's, Horsleydown. Mr. Burnham's congregation being poor, and unable to contribute much to his support, he became embarrassed in his circumstances, which induced him to solicit the assistance of his London brethren. Although

it would have been very difficult for any person of a penetrating judgment to discover the peculiar attractions of Mr. Burnham's pulpit performances, yet we are assured that during this visit to London he attracted large crowds of people to hear him preach, so that it was not long before he accomplished the object of his journey. Another beneficial event, however, resulted from this visit; for, the good people who crowded after him, did not fail to express the satisfaction they received from his preaching, and to represent the benefits that would result from his settlement in the metropolis. Mr. Burnham was not blind to the force of this reasoning, for he easily foresaw that if he continued at Staines, his difficulties would speedily recur; he therefore closed with the wishes of his friends in London, and removed thither about the year 1780. A suitable place of worship having been found on the Surry side of Blackfriars'-bridge, in Green-walk, a church was formed there upon Anti-pædobaptist principles, and Mr. Burnham constituted pastor. The success of his preaching was soon apparent in the number of persons who presented themselves for church-fellowship, and both pastor and people grew into mutual attachment. At the above place Mr. Burnham preached, as we are informed, about two years, at the end of which period he removed with a part of his people, we believe, to Gate-street, Lincoln's-inn-fields, and from thence, after a short interval, in consequence of a division in his church, occasioned by his own misconduct, to another place which he called Salem chapel, in Edward-street, Soho. Upon the removal of Mr. Martin's church to a new meeting-house in Store-street, Mr. Burnham's people took a lease of the place in Grafton-street, whither they removed in 1795. There, after a period of fifteen years, he closed his ministerial labours.

Of Mr. Burnham's character we shall say but little, because we can say very little to his advantage. Popula-

rity is an acquisition of very uncertain tenure, and though it continued with him till the last, it was no criterion either of the excellency of his preaching, or of the judgment of his hearers. A teacher of christianity, if a good man, although destitute of the embellishments of a liberal education, may be very usefully employed in a variety of situations, and is deserving of honour; but it is expected of a public teacher that he should be endowed with a decent portion of common sense, and not be ignorant of the usual forms of language. No pretensions to spirituality can be a sufficient counterbalance to the effusions of nonsense. It is no uncommon thing for people to over-rate their own talents; but when they are forced incautiously upon the public, society suffers. Religious dispositions are absolutely necessary to the formation of a Christian: But every religious man is not called to be a public instructor; nor should he assume that office when destitute of those qualifications that command respect and attention. Mr. Burnham possessed a very large portion of zeal, and if we add an equal degree of familiarity, they constituted his principal attainments as a preacher. These, however, were sufficient to attract a numerous congregation, who looked upon him as possessing extraordinary endowments. Of the preacher's private character we shall say nothing, because we do not choose to make our work a vehicle for scandal. The writer of his funeral sermon recounts a conflict which he had with the enemy of souls in his last moments, but says, that he died in peace. This event took place October 30, 1810, in the sixty-second year of his age, Mr. Burnham was interred in the burial-ground adjoining to Tottenham-court chapel, where may be seen the following inscription upon his gravestone.

GRAFTON-STREET.—Particular Baptist.

Beneath this stone
 Are deposited the Remains of
Mr. RICHARD BURNHAM,
 near 30 years
 Pastor of the Baptist Church,
 Now meeting in Grafton Street, Soho;
 Endow'd with an ardent zeal for the Redeemer's interest,
 an acute penetration
 and
 Vigour of mind, seldom equall'd;
 His Ministry
 was remarkably owned
 To the Conversion of many
 Who will be his crown of rejoicing in the Great Day;
 His Humility
 and Sympathetic tenderness
 to the afflicted,
 Endear'd him to all who knew him best;
 The Truths he had preached
 Were his support in his illness;
 With steady confidence
 And serene peace
 He hail'd the approach of death,
 and calmly enter'd into the joy of his Lord,
 October 30th, 1810,
 in the 62nd year of his age.

But now no more the honour'd man of God
 Appears below to sound the Saviour's blood,*
 He's dead! but lives! and shines and reigns on high
 In worlds of light where praises never die.

JOHN STEVENS.—After a short interval, Mr. Burnham was succeeded by the present minister, Mr. Stevens, who came last from Boston in Lincolnshire. He is very popular, and has a large congregation. Since his settlement here, he has published a work in favour of the pre-existence of Christ's human soul, for which hypothesis he is a warm advocate. The title of his book is, "A Scriptural Display of the TRIUNE GOD, and the early existence of Jesus' human Soul." An engraved portrait of Mr. Stevens has also been lately published.

* By what figure of speech can blood be said to be sounded? Query!

EDWARD-STREET, SOHO.

PARTICULAR BAPTIST.

THIS was originally a large room, and converted into a place of worship about thirty years ago, by Mr. RICHARD BURNHAM, who gave it the name of Elim Chapel. Here he collected a number of followers, in addition to those who still adhered to him and came from his former place. Having preached to them here a few years, they removed in 1795 to the meeting-house in Grafton-street, as related in the preceding article.

After Mr. Burnham's removal, the place in Edward-street was occupied by various adventurers, till the year 1805, when a new society of the Particular Baptist persuasion was formed there; over which Mr. JOHN P. BATEMAN was ordained pastor on the 28th of February, in that year. This young man was a follower of Mr. Burnham, and sent into the ministry by the church in Grafton-street, when he was only eighteen years of age. His youth and other qualities soon attracted attention, and rendered him popular; so that in a short time he collected a congregation, of which he became pastor as above-mentioned. The ministers who attended at his separation were Messrs. Ivimey, Keeble, Coxhead, Burnham, Shenston, and Sylvester. Mr. Bateman went on very successfully for about a year and a half, when he was seized with a disorder which put a period to his life, October 3, 1806, when he was only 22 years of age. Mr. Burnham preached his funeral sermon at Grafton-street, from Zech. xiv. 6. and pronounced a warm eulogium upon the deceased.

Mr. Bateman was succeeded in the same year by a Mr. WILLIAM WILLMOT, who is advanced in years, and keeps a school at the meeting-house for his support.

CHAPEL-STREET, SOHO.

INDEPENDENT.

THIS was originally a French Protestant Chapel, built for the use of the Refugees, in the reign of Charles II. and relinquished by them many years ago in consequence of the diminution of their numbers. It was occupied for some time by the Methodists, and a Mr. James preached here. In 1796, a lease of the place was taken by a part of Dr. Trotter's congregation, who separated from Swallow-street in consequence of a dispute between the Doctor and his assistant, Mr. THOMAS STOLLERIE, who formed the malcontents into a separate church upon the independent plan of discipline. Mr. Stollerie was at that time very popular, and is said to have taken away the largest half of the people. He was a student at Hoxton academy, under Mr. (now Dr.) Simpson, who gave the charge at his ordination in Chapel-street, Nov. 2, 1796. The other ministers who officiated upon that occasion were Messrs. Slatterie, Townsend, Crole, Brooksbank, and Bryson. Some years after his settlement here an unhappy affair happened, which occasioned a breach in the society. Mr. Stollerie, in consequence, went into the country, but returned after a short interval, and his congregation is now considerable.

PETER-STREET, SOHO.

SCOTCH PRESBYTERIAN.

THIS place was erected in the year 1755, for the late Dr. Patrick. The church originated in a separation from the Scots congregation in Swallow-street, about the year 1734. The first minister was Dr. James Anderson, who had been many years pastor at that place, but left it in consequence of a difference with his people, and removed with a part of them to another meeting-house in Lisle-street, Leicester-square, close to the back of the late Prince of Wales's house. The lease of that place expiring in 1755, the congregation was desirous of renewing it; but the landlord being a zealous son of the church, would not for any consideration allow the Dissenters any longer the use of the place. The important personage, who manifested so much spite against persons of whose principles he was completely ignorant, was no other than a poulterer in Newport-market, one Mr. Horne, better known as the father of the late celebrated Mr. John Horne Tooke. In consequence of this chivalrous spirit in the landlord, the congregation in Lisle-street was obliged to look out for another place of worship, and meeting with two houses adjoining to each other in Peter-street, they quickly pulled them down, and erected the present meeting-house upon the site. It is a small neat building, with three galleries, and is conveniently fitted up with pews. It is apprehended that the interest was never very large in this place, and the congregation is now but small. The pastors have been as follows :

 PETER-STREET, SOHO.—*Scotch Presbyterian.*

MINISTERS' NAMES.	From	To
James Anderson, D. D.	1734	1739
John Patrick, D. D.	1740	1791
David Todd, M. A.	1791	1796
John Duncan, D. D.	1800	18..

JAMES ANDERSON, D. D.—This learned Divine was a native of Aberdeen, North Britain, where he pursued his academical studies, and was honoured afterwards with the degree of Doctor in Divinity. After preaching for some time without any settlement in his own country, he removed to London, and collected a congregation from amongst persons of the Scottish nation who resided about Westminster. His first preaching-place was in Glass-house street, from whence, in 1710, he removed to the French Protestant chapel in Swallow-street. There, he had a numerous congregation, and became well known in London by the name of Bishop Anderson. He was a man of considerable learning and abilities, as appears by the works he has published. His acquaintance with history, particularly the history of his own country, was very extensive; and he made large collections relating to that subject. The principal fruit of his researches in this way he gave to the world in 1732, under the title of “Royal Genealogies: or, the Genealogical Tables of Emperors, Kings, and Princes, from Adam to these times; in two Parts.” This was the first work of the kind that was ever undertaken upon a large scale in the English language. The author tells us that it cost him seven years hard labour; nor is this surprising, when it is considered what an immense number of books he must have turned over. The work was formed upon the plan of a similar publication by the learned Mr. John Hubner of Hamburg; but it is much more extensive, and may be considered a

PETER-STREET, SOHO.—*Scotch Presbyterian.*

complete abridgment of universal history and chronology. It was dedicated to Frederic Prince of Wales, and ushered into the world with a respectable list of subscribers. The reception it met with from the learned was highly flattering to the author, as well as a testimony to its merits; nor have subsequent publications diminished its reputation or value. A second edition was called for in 1736, to which the author made some corrections and additions. Some other learned works, illustrating the history and antiquities of Scotland, have been attributed to Dr. Anderson, but they belong to another author bearing both his names.

Notwithstanding his credit as a man of talents, and the good qualities by which he was distinguished, his character, is said to have been marked by some singular imprudencies. The writer of a manuscript history of Dissenting churches in London, speaks of him thus: "Mr. Anderson is a gentleman of learning, and of ready parts, but is of a lively brisk temper, and has not that guard upon his conduct that serious christians could wish, though it is hoped he is a good man, and has been useful in his ministry to many persons. He lives at a part of the town where Dissenters are very little in fashion, yet has a pretty numerous congregation." Dr. Anderson married a lady of fortune, but lost a considerable part of his property by the failure of the South Sea scheme, in 1720. He continued pastor of the Scots church in Swallow-street till the year 1734, where, in consequence of a difference with his people he left them, and settled at another meeting-house in Lisle-street, Leicester-fields, to which place a part of his former congregation followed him. There he continued till his death, which happened May 28, 1739, when he was considerably advanced in life.

Dr. Anderson is said to have been the author of a work entitled, "The Constitutions of the Free Masons," to whom he was chaplain; and he published a few single sermons. The first we have met with is called "No King-Killers;" preached at Swallow-street, Jan. 31, 1715; in which he vin-

PETER-STREET, SOHO.—*Scottish Presbyterian.*

dicated the Dissenters from the charge of rebellion, and of raising war against King Charles I. About the time of the Salters'-hall controversy, in which he took part with the subscribing ministers, he published a tract entitled, "Unity and Trinity; a Dissertation establishing that Doctrine against the Anti-triunitarians." There is also another sermon of his preached at Swallow-street Oct. 27, 1723, on occasion of the death of the Rev. William Lorimer. The singularity of this discourse is that it was preached two years after the decease of the person whom it celebrates. Dr. Anderson left one son, and a daughter who married an officer in the army. He had a brother, Mr. Adam Anderson, who was forty years a clerk in the South-Sea house, and compiled that valuable work, the "History of Commerce."

JOHN PATRICK, D. D.—Of this gentleman, we possess but slender information. He was a native of Scotland, and received his education in the university of St. Andrews, where he proceeded Master of Arts. After preaching some years in his own country, he removed to London in 1740, to succeed Dr. Anderson as pastor of the Presbyterian congregation in Lisle-street. In 1755 his people built him a new meeting-house, in Peter-street, Soho, where he closed his ministerial labours, after serving this society more than fifty years. He died on the 30th of July 1791, having nearly completed the 85th year of his age. Dr. Rutledge preached a funeral sermon to the bereaved church, and printed it in a collection of sermons about three years afterwards.

As Dr. Patrick moved for so long a period in one uniform sphere, his life furnished but few facts for the historian. He appeared with great respectability as a scholar, and a man of science; but it was in the character of a minister of Christ that he appeared to most advantage. Although of a mild and gentle temper, he was warm and zealous in his Master's cause. Having formed his opinions from a careful

 PETER-STREET, SOHO.—*Scotch Presbyterian.*

perusal of the scriptures, he maintained them with great steadfastness; yet was liberal towards those who differed from him, provided they acknowledged the great and leading truths of christianity. Amongst these, he considered the Divinity, mediatorial offices, satisfaction, and intercession of Christ, as some of the most prominent. He was a great enemy to schisms and divisions in the church of Christ; nor did he approve of the conduct of people in breaking off from an established church in which they had been brought up, without the most cogent and satisfactory reasons. Being himself the member of an establishment, it is not surprising that he looked upon Dissenters with a jealous eye. In his ministerial duties he was punctual and diligent, neglecting no opportunity of usefulness. Such was the attachment he discovered to his work, that notwithstanding his memory had been failing, and his bodily strength declining for three years prior to his dissolution, he still continued to preach, at least once every Lord's-day, until within nine months of his death. During that period, his earthly tabernacle decayed apace, and gradually wasted away; but without any pain, sickness, or uneasy sensations: so that it may be truly said, "He went down to the grave, in a full old age, like as a shock of corn cometh in his season." For the tranquillity he enjoyed, he frequently expressed his gratitude to his heavenly Father, to whose disposal he entirely resigned himself, and waited with patience the hour of dissolution.*

DAVID TODD.—In consequence of Dr. Patrick's growing infirmities, it became necessary for the church to provide him an assistant, and in 1788, Mr. David Todd removed from Scotland to fill that situation. After the death of his venerable colleague, he succeeded him in the pastoral care of the church, and continued to take the oversight of it till 1796, when he returned to his native country,

* Rutledge's Sermons, p. 469—477.

 DUDLEY-COURT, SOHO.—*Bereans.*

to take possession of a living, to which he had been presented.

JOHN DUNCAN, LL. D.—After a vacancy of about three years, Dr. Duncan, who was then resident in London, accepted the invitation of the church to become its pastor. He is a native of Scotland, and preached successively at Maidstone, in Kent; at Tadley, in Hampshire; and at Winborne, in Dorsetshire, from which last place he removed to London about 1790. He is the present minister at Peter-street.

 DUDLEY-COURT, SOHO.

BEREANS.

DUDLEY-COURT is situated in Hog-lane, near Denmark-street, Soho. The chapel we describe, belonged originally to the French Protestant Refugees, who seem to have been formerly very numerous in this neighbourhood. From them it passed to the Methodists in Mr. Whitefield's connexion, and was occupied by a Mr. JOHN GREEN, who kept a school here. This was the same person that afterwards preached in Fetter-lane. When Mr. ANDERSON was compelled to leave Grafton-street, a little before his death, he retired to this place, with such of his people as adhered to him, but dying in a short time through grief, they joined themselves to Dr. Gill, who preached Mr. Anderson's funeral sermon. The chapel in Dudley-court was afterwards engaged successively by a Mr. UNDERWOOD, a Mr. BISHOP, and a Mr. READ, but they neither of them occupied it any length of time. A branch of the BEREAN sect also held this place for some time under the au-

spices of its founder, Mr. JOHN BARCLAY, a Scotch clergyman.

The BEREANS originated in Scotland, and take their name from an ancient sect who professed to build their system of faith and practice upon the scriptures alone, without regard to any human authority whatever. They first assembled as a separate society in the city of Edinburgh, in the year 1773, and afterwards spread into various parts of Scotland, England, and America. The Bereans agree with the great majority of christians in the leading doctrines of christianity, and even the points by which they are said to have been distinguished, are not peculiar to them. These relate 1. To natural religion; the various systems of which they reject as leading to deism; for if the nature and perfections of God were to be discovered by his works alone, it would supersede the necessity of revelation. 2. They consider faith and assurance of salvation inseparable, arguing that it is absurd for a man to say he believes the gospel, and at the same time to doubt his own salvation. 3. They define the unpardonable sin mentioned in scripture to be nothing else but unbelief. 4. They reject the interpretation that applies various passages in the Psalms, and other parts of scripture, to the experiences of private christians, and consider them typical of Jesus Christ. 5. They entertain high notions of the absolute sovereignty of God, as extending over all his works.

The Bereans are advocates for infant baptism. They fix no precise time for the administration of the Lord's Supper, celebrating it either monthly, or at more distant periods, as may suit general convenience. Members are admitted into their societies upon professing their belief in the gospel, and if they depart from the truth, either in faith or practice, they are admonished, and if that has no effect, left to themselves. The power of excommunication they consider to have been peculiar to the apostolic times, and, therefore,

GLASS-HOUSE-STREET.—*Particular Baptist.*

not to be exerted in modern churches. They are strenuous advocates for the right of private judgment.*

Mr. Barclay above-mentioned was pastor of the Berean church at Edinburgh, where he died very suddenly, July 29, 1798, in the 63d year of his age, and the 40th of his public ministry. After enjoying a good night's rest, and eating his breakfast as usual, he left his own house in perfect health, at the usual time of meeting for public worship. In his way to the meeting, finding himself a little indisposed, he stepped into a friend's house, and asked for some water, part of which he drank, and with the remainder bathed his face: in the act of drying it, he sunk down on his knees, expressed a few words in prayer, and departed without a struggle or a groan.†

The chapel in Dudley-court is at present occupied by the Swedenborgians. It is the property of Mr. Rowcliffe, formerly a preacher amongst the General Baptists.

GLASS-HOUSE-STREET.

PARTICULAR BAPTIST.

THIS was an ancient place of worship, and has long since ceased to exist. The memory of it is known only to a few persons, so that but little information respecting its history can be expected. The following hints have been collected at different times, and from various sources, and are digested in order, so far as the same can be ascertained. The first mention that we find made of the place is in 1710,

* Adams's View of all Religions, Art. BEREANS.

† Gent. Mag. Vol. 68. p. 724.

GLASS-HOUSE-STREET.—*Particular Baptist.*

when it was occupied by a society of Scotch Presbyterians under the care of Dr. James Anderson. In that year they quitted Glass-house-street, and went to another meeting-house in Swallow-street, in the same neighbourhood. After this, we find a society of Particular Baptists meeting here under the care of a Mr. Thomas Ely, who had a variety of successors till 1750, when Mr. William Anderson, the then minister, removed his church to Grafton-street, as already related. Mr. Ely appears to have been the founder of the church, which originated in a division from the church in Wild-street, after the death of Mr. Piggott. We meet with no mention of the meeting-house in Glass-house-street subsequent to this event, so that it was probably never afterwards occupied as a place of worship. Of the Baptist church we have collected the following list of pastors, and a few facts respecting them.

MINISTERS' NAMES.	From	To
Thomas Ely,	1714	1716
Sayer Rudd,	17..	17..
John Wilson,	17..	1732
William Martin,	1732	1742
William Anderson,	1743	1750

THOMAS ELY.—Of this person, Crosby has related the following particulars: “ In the year 1716, one Thomas Ely, a Baptist minister, conformed to the Church of England, and was ordained by the Bishop of London. He had been a very troublesome man, and guilty of several disorders; one while professing the Arminian or Remonstrants’ scheme, another while a zealous Calvinist; and while he was a Baptist minister, stood god-father to the child of a rich relation, from whom he had some expectations. When he was ac-

GLASS-HOUSE-STREET.—*Particular Baptist.*

cused of this he denied the fact, though the clergyman, the midwife, and the nurse testified it. He was first a member of Mr. Gimmit's congregation in Moorfields, but not meeting with that encouragement there which he expected, he removed to the church of which Mr. Douglas was pastor, where he was also disappointed; and after some time brought under the censure of the church for lying. After this, upon Mr. Piggott's decease, he endeavoured to procure himself chosen elder of that congregation, but not succeeding in this, he caused a division in the church, and set up a meeting at a little distance, with such persons whom he had prevailed upon by his preaching and insinuating conversation. When he wanted to be ordained elder over this small number, he first applied himself to the Calvinist ministers to do it; they refusing, he next attempted to prevail on the Arminian elders to grant it to him; but none of the ministers in London, who were acquainted with his character and conduct, would be concerned in it. At last he persuaded two or three country ministers, who came out of Buckinghamshire, to do it. But in about a year's time, finding that his number did not increase much, and that there was no great gain to be made in this way, he was resolved to try his fortune in the established church; and upon application to the Bishop of London was admitted into orders, and found it easier to get an ordination in that church, than among the despised Baptists.* Thus far Crosby. Before his conformity, Mr. Ely published three single sermons: 1. On a Thanksgiving occasion, preached at Goodman's-fields, Nov. 5, 1711.—2. "Israel's Guardian," on a similar occasion, preached Nov. 5, 1714.—3. "The Eternal Building, of the Saints' Assurance of Happiness;" preached at Glass-house-street, Aug. 24, 1715, on the death of Mrs. Elizabeth Auchmuty, late wife of Robert Auchmuty, Esq.

* Crosby, Vol. 4. p. 156—158.

SAYER RUDD, M. D.—In the year 1723, the pastor of this society, which was then in a low state, was the Rev. Sayer Rudd, but whether he was the immediate successor of Mr. Ely we have no materials to determine. Mr. Rudd was called into the ministry by the church at Maze Pond, under the care of Mr. Edward Wallis, and it is apprehended that this was the first sphere of his stated ministerial labours. In the year 1725, he removed to be pastor of a congregation at Turner's-hall, and from thence to Devonshire-square, as related in our first volume. Of his subsequent removals an account will be given in the progress of the work.

JOHN WILSON.—Mr. Rudd's successor was a Mr. John Wilson, to whose name we can add but few particulars. We have some distinct recollection of being told that he was the son of Mr. Ebenezer Wilson, of Bristol, and afterwards of Turners'-hall, London, who certainly had several children. If this was the case, he must have been brother to Mr. Samuel Wilson, of Goodman's-fields. Mr. Wilson's relation to the church in Glass-house-street did not continue many years, but was dissolved either by death or removal, about the year 1732. We find by a manuscript that he was pastor here in December, 1731. There was a Mr. John Wilson, who, in 1748, was pastor of a Baptist church at Rawdon and Heaton, near Bradford in Yorkshire; but whether he was the same with the above, we cannot determine.

WILLIAM MORTON.—Mr. Wilson was succeeded in Glass-house-street by Mr. William Morton, who was ordained to the pastoral office there July 26th, 1733. Dr. Gill gave the charge upon the occasion, and Mr. Samuel Wilson preached to the people. The same discourses were delivered the following year at the ordination of Mr. Braithwaite in Devonshire-square, and then published. Mr.

 SWALLOW-STREET.—*English Presbyterian.*

Morton had been before this for some years pastor of a society of Particular Baptists near Cripplegate. Mr. Morton continued at Glass-house-street till the year 1742, when he either died, or removed to some other place.

WILLIAM ANDERSON.—This worthy man was called into the ministry by Dr. Gill's church, and being invited to succeed Mr. Morton at Glass-house-street, was ordained there May 12, 1743. At the time of his settlement the interest was in a very low state, but by his exertions he raised it into a flourishing society. After a few years a new meeting-house was built for him in Grafton-street, to which he contributed largely himself, and whither the congregation removed about the year 1750. Of Mr. Anderson we shall have occasion to speak further under the article Keppel-street.

 SWALLOW-STREET.

ENGLISH PRESBYTERIAN.—EXTINCT.

WE learn from the life of the famous Mr. RICHARD BAXTER, that after he was turned out of Oxendon chapel by the violence of his persecutors, he had another meeting-house in Swallow-street. He entered upon that place in the month of April, 1676, but was not suffered to preach there long, being forcibly kept out of it by a guard of constables and officers for many Sundays together. Surely, the men of those times must have entertained very formidable notions of the effect of Mr. Baxter's preaching! The course they pursued was either that of barbarians or politi-

 SWALLOW-STREET.—*English Presbyterian, Extinct.*

cians. If the latter there must have been something more infectious in Mr. Baxter's principles than historians have acquainted us with; or else the preaching and conduct of that excellent person reflected such a lustre upon his character, as to shame the atheistical practices of his unprincipled oppressors. After he was driven from this place, Mr. Baxter was called to succeed Mr. Wadsworth in Maid-lane, Southwark, and preached there many months in peace. He is said to have been succeeded at Swallow-street by "a faithful, painful, self-denying minister;" but his name is not mentioned.

After the Revolution the Nonconformists held their assemblies more quietly, and Mr. JOSEPH HILL was settled pastor there by Mr. Vincent Alsop. After preaching there for several years, he accepted an invitation in 1699, to be one of the ministers of the English church at Rotterdam, where he continued nineteen years, when he returned to London, and became pastor of a congregation at Haberdashers'-hall, in which connexion he died. During the period of Mr. Hill's ministry at Swallow-street, he had a Mr. CARLILE for his colleague; but of this gentleman we are unable to communicate any particulars. His name is found in a manuscript list of Dissenting ministers in London in 1695, now before us.

Mr. Hill was succeeded by a Mr. STORT, who came last from Harwich. Concerning this gentleman, the celebrated Mr. John Dunton has left the following character: "He formerly sought his quietness in secrecy; and was wont, till of late, to hide himself in retiredness, and his tongue in himself; but now he is come into the light, being removed from Harwich, to a congregation in London, he shews by his useful preaching, that his obscurity was neither from affectation nor weakness: in a word, he is both an apt scholar, and a good master, for every thing he sees, informs him, and his mind enriched with plentiful observations, can

SWALLOW-STREET.—*Scotch Presbyterian.*

give us excellent precepts.”* Mr. Stort is supposed to have died about the year 1710, when his congregation dissolved, and most of the surviving members united themselves to Dr. Anderson’s church, in the same neighbourhood.†

SWALLOW-STREET.**SCOTCH PRESBYTERIAN.**

THE church of which we are now to write was collected towards the commencement of the eighteenth century by Dr. James Anderson, a Scotchman, and consisted of such persons of his own nation as resided at the west end of the town. Their first place of worship was in Glass-house-street, from whence they removed in 1710, to a larger building in Swallow-street, Piccadilly. This place had been several years in the possession of a congregation of French Protestants, of the episcopal persuasion. It was erected for their use about the year 1692, and the site being crown land, a lease was granted by government for thirty-five years. About the end of 1709, the French Protestant church was so much decreased by deaths and removals, that the remaining proprietors made an offer of the sale of the lease to Dr. Anderson, whose church was looking out for a more commodious place of worship. Dr. Anderson and his elders accepted the offer, and purchased the lease of the place in February, 1710. About the same time his church received a considerable accession from the remains of Mr. Stort’s congregation in the same neighbourhood. In Dr.

* Dunton’s Life and Errors, p. 458.

† MS. *penes me.*

 SWALLOW-STREET.—*Scotch Presbyterian.*

Anderson's time the meeting-house was rebuilt. A few years before the death of that gentleman, a division took place in the society, when he left them, and settled at another place. This has been always a place of considerable resort for people of the Scottish nation, and the congregation is now in a very flourishing state. The meeting-house is a large oblong building with three galleries, and is fitted up with great neatness.

The following is a correct list of the ministers who have presided over this society.

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
James Anderson, D. D.	170	1734	—	—
William Crookshank, D. D. . . .	1735	1768	—	—
James Murray,	—	—	17..	17..
John Trotter, D. D.	1769	1808	—	—
Thomas Stollerie,	—	—	179.	1796
William Nicol, D. D.	1796	18..	—	—

JAMES ANDERSON, D. D.—Of this gentleman we have already spoken at large, under a former article. It will be only necessary to observe in this place, that after the breach which took place between him and his people, he retired to another meeting-house in Lisle-street, Leicester-square, to which place a part of his congregation followed him. In that connexion he died in 1739, and several years after his death, his people removed to the present meeting-house in Peter-street, of the church in which place, Dr. Anderson may be considered as the founder.

WILLIAM CROOKSHANK, D. D. was a native of Scotland, and passed through a regular course of studies for the

SWALLOW-STREET.—*Scotch Presbyterian.*

ministry in one of the universities of that kingdom. Having taken his degree of *Master of Arts*, he was licensed to preach the gospel, and soon afterwards removed to London, upon an invitation to succeed Dr. Anderson. He was ordained in Swallow-street January 23, 1734-5. The Rev. James Gordon preached the sermon upon the occasion from 1 Tim. iv. 16. and the Rev. Samuel Say delivered the charge, which was not founded upon any particular text of scripture, but consisted of a few pertinent observations relating to the ministerial character and duty. After Mr. Crookshank had been settled some years in this situation, he gave to the public a judicious abridgment of a voluminous but very valuable work, written by the Rev. Robert Wodrow, relating to the oppressions of the Scotch nation under the unprincipled government of the Stuarts. It made its appearance in 1749, and was entitled "The History of the State and Sufferings of the Church of Scotland, from the Restoration to the Revolution." 2 vols. 8vo. This work was dedicated to Alexander Earl of Leven, upon whose ancestors the author bestows some historical remarks, together with a warm eulogium. Not long after this publication, Mr. Crookshank received from his own country a diploma creating him Doctor of Divinity.

It is the province of an historian to relate his facts with fidelity. Duty, therefore, compels us to observe that, after an apparently respectable course of three and thirty years that he stood related to the church in Swallow-street, an exception was taken to his conduct that blasted his reputation for the remainder of life. He was in consequence dismissed from his office as pastor, and excluded the communion of the church. After this, he retired into the country, where he dragged out the short remainder of his days in solitude and remorse. He is said to have died of a broken heart, July 28, 1769, when he was more than seventy years of age. Dr. Crookshank was a little man, but possessed a respectable share of talents and learning, which rendered his fall the

more lamentable.* Besides the work above-mentioned he published an English translation of Witsius on the Covenants; as also several single sermons, which will be noticed below.†

JAMES MURRAY, M. A.—We find the name of this gentleman mentioned in some biographical works as connected with the church in Swallow-street, though we know not upon what authority. He was born in 1702, at Dunkeld in Scotland, and received his education in the Marichal college, Aberdeen, where he took his degrees, and was licensed as a probationer in the ministry. Leaving his native country, where it is said he refused a living, he settled in London, and was made choice of as an assistant preacher to the congregation in Swallow-street. His talents as a pulpit orator, however, did not gain him popularity, and his sentiments are said to have given disgust to his hearers. This induced him to solicit the protection of James Duke of Athol, who took him into his family, where he wrote a work entitled, “*Aletheia, or, a System of Moral Truths,*” which was published in the form of Letters, in 2 vols. 12mo. Mr. Murray died in London in 1758, aged 55 years. He is said to have been of a romantic turn of mind, although a most excellent classical scholar.‡

JOHN TROTTER, D. D. was born at Edinburgh,

* *Private information.*

† *Single Sermons.* 1. Steadfastness in the faith recommended: two Sermons at Swallow-street, Oct. 30, 1743.—2. On the death of Miss Jane Crookshank, who died June 20, 1745, aged 3 years.—3. Popish cruelty represented; occasioned by the late rebellion in Scotland, 1745.—4. The sin and danger of abusing eminent deliverances; preached Oct. 9, 1745, being the thanksgiving-day for extinguishing the late unnatural rebellion. With an Appendix relating to the Sufferings of the Presbyterians in Scotland.—5. Steadfastness in the faith considered; preached at New-court, March 6, 1766.

‡ *Gen. Biog. Dict. Art. JAMES MURRAY.*

 SWALLOW-STREET.—*Scotch Presbyterian*,

North-Britain, in the year 1728. His parents were persons in a respectable line of life, and his father a magistrate of that city. At a very early period of life he is said to have discovered marks of true piety, and a strong inclination to the christian ministry. To prepare him for this service he was sent to the university in his native city, where he made great proficiency in his studies. At that seminary, he made himself master of the learned languages, and applied with diligent attention to the study of philosophy and divinity. Having finished his academical course, he passed his trials for the ministry before the synod of Edinburgh, being then twenty-two years of age. In the course of a short time he was presented to the living of Ceres, in the county of Fife, and laboured in that extensive parish for the space of seventeen years. As, at the time of his settlement there he was very young, so he acquired a large share of popularity. It is said that the people flocked in crowds to hear him preach; and as his labours were acceptable, so they were also very useful. The congregation in Swallow-street being destitute of a pastor in 1769, the elders of the church directed their attention to Dr. Trotter, who, acceding to their invitation, was admitted pastor, in December in that year. In this station he laboured with uniform and unwearied diligence for nearly forty years. He was confined to his house but two months previous to his death, which was not occasioned by any bodily disease. Nature being quite exhausted, he yielded his spirit without a struggle or a groan, on the 14th day of September, 1808, in the eighty-second year of his age, and the fifty-eighth of his ministry. The Doctor was removed for interment from his house at Knightsbridge to Bunhill's-fields, May 21. His colleague, Mr. (now Dr.) Nicol, delivered the address at the grave; and on the following Lord's-day preached a funeral sermon to the bereaved church, from 1 Thess. iv. 18.

Dr. Trotter supported through a long life a very respectable character. Being early impressed with the importance

 SWALLOW-STREET.—*Scotch Presbyterian.*

of religion, he made theology his principal study, and embraced that scheme of doctrines which usually pass under the name of Calvinism. As a preacher his aim was to declare the whole counsel of God, and he insisted much on the peculiar doctrines of the gospel. These he explained with fidelity and affection, and took care to introduce something in every sermon with a view to the consolation of the afflicted. He made himself well acquainted with his flock, visiting them frequently, especially in seasons of distress. Of Dr. Trotter it may be said, that his whole life was a practical commentary upon his preaching. In the closing days of his pilgrimage he signified his firm belief in the doctrines he had taught, declaring, that they were the support of his soul in the prospect of dissolution. Dr. Trotter was twice married. Of his first wife, who died April 29, 1771, he published a brief narrative, relating chiefly to her last illness, and triumphant departure to the world of spirits.

THOMAS STOLLERIE, of whom mention has already been made, was upon his leaving Hoxton academy, chosen assistant to Dr. Trotter; but after some time, in consequence of a difference, occasioned, it is said, by his desire to be chosen co-pastor, he left Swallow-street, together with a considerable part of the congregation, whom he formed into a separate church. They now meet in Chapel-street, Soho.

WILLIAM NICOL, D. D.—This gentleman removed from Scotland to be co-pastor with Dr. Trotter, after the secession of Mr. Stollerie. He was ordained at Swallow-street, Nov. 23, 1796, and the service was conducted in the following order. Mr. Smith, of Camberwell, introduced the business with prayer; Mr. Love proposed the usual questions relative to the articles of faith, and the mode of church-government, to which Mr. Nicol gave suitable answers; Mr. Steven preached the sermon on the nature of

 PICCADILLY.—*Baptist, Extinct.*

the gospel ministry; Dr. Trotter offered the ordination prayer; Dr. Hunter gave the charge; and Dr. Rutledge concluded with prayer.

 PICCADILLY.

BAPTIST.—EXTINCT.

THIS was a large auction-room, situated on the north side of Piccadilly, and converted into a place of worship about thirty years ago, by some persons of the Baptist persuasion. They were mostly Calvinists of the higher sort, and left their own churches because their pastors were not sufficiently instructed in what they called the mysteries of the gospel. Being formed into a society, they invited Mr. JOSEPH GWENNAP from Saffron Walden, to become their pastor. Mr. Gwennap, is said to be a nephew of the late Dr. Gifford, who together with Mr. Potts, preached at his ordination at Saffron Walden, June 20, 1764. After his settlement in Piccadilly, he was very popular, and continued to preach there for several years with much apparent success; but having reduced to practice the theory contended for by the late Mr. Martin Madan, though probably in a different manner than what was intended by that writer, he was deserted by his flock, and the church in consequence became dissolved. This event took place about the year 1798. Mr. Gwennap we believe is still living.

OXENDON-STREET.

SCOTCH SECEDERS.

THIS place was erected in the year 1676, at the expence of Mrs. Margaret Baxter, for the use of her husband, the famous Mr. Richard Baxter, who left the care of temporal concerns to his wife, whilst he confined himself wholly to ministerial duties. We learn from her life, published by Mr. Clark, that after the catastrophe which happened at St. James's Market-house, she employed a friend to take a piece of ground in Oxendon-street, upon a short lease, at a ground-rent of thirty pounds a year. Upon the site she erected a chapel, and also two houses in front to screen it from the street. When the place was finished, Mr. Baxter preached in it but once, having to perform a journey on the next day into the country. The house of Mr. Secretary Coventry being at the back of the chapel, he proved a troublesome neighbour. Indignant at the idea that a set of proscribed schismatics should fix their quarters so near his dwelling, he determined to rout them out. Accordingly, on the following Sunday, he procured three justices to go to the meeting, with a warrant to apprehend Mr. Baxter, and commit him to jail. The good man, however, being absent from home, the storm fell upon Mr. Seddon, a Derbyshire minister, whom Mrs. Baxter had procured to supply his place. Notwithstanding the illegality of the measure, the wretches dragged Mr. Seddon to prison, where he remained till released by an Habeas Corpus, through the influence of Lord Chief Justice Hale. This mistake was the more unfortunate as Mr. Seddon was a man of a tender constitution, and Mrs. Baxter being sensible that she was the innocent occasion of his troubles, could do no less than maintain him during his imprisonment. She also visited him frequently to condole with him on his sufferings, and at his release paid

 OXENDON-STREET.—*Scotch Seceders.*

the prison fees; her expences in the whole of this affair amounting to about twenty pounds. Mr. Baxter finding that through the wickedness of the times, there was no prospect of his being suffered to preach in the above place, offered it to Dr. Lloyd, minister of St. Martin's in the Fields, who agreed to take it, and to pay the ground-rent, but gave him nothing for the building. By this transaction Mr. Baxter lost more than four hundred pounds.* The next stage of the good man's earthly pilgrimage was Swallow-street, as already noticed in that article.

Oxendon Chapel now became a chapel of ease to the parish of St. Martin's, and continued so for considerably more than a century. The course of events, however, occasioned it again to pass into the hands of Dissenters. The Scotch Presbyterian congregation in Great St. Thomas the Apostle, under the care of the Rev. George Jerment, had been for a considerable time looking out for a more convenient place of worship; and the chapel in Oxendon-street becoming vacant, they entered into an engagement for a lease of that place, to which they removed about the year 1807. It is a good square building with three galleries, and neatly fitted up.

This congregation belongs to the denomination of Seceders from the Church of Scotland, of the Anti-Burgher class; of which distinctions we have given some account under a former article.† It is the oldest society of Seceders in London, and was formed soon after the breach took place in Scotland. The first pastor, it is apprehended, was Mr. JOHN POTTS, who had been an active member of his denomination in the North. He had not been long settled in London before the division took place amongst the Seceders in Scotland, respecting the burgh oath. Mr. Potts united himself with the Burghers, left his congregation, and soon

* Clark's Lives of Sundry Persons in this latter age, p. 188.

† See MILES'S LANE.

 YORK-STREET.—*Swedenborgians.*

afterwards returned to Scotland. Some years after this, he removed again to London, and became pastor of a congregation in Crispin-street, Spitalfields.

About the middle of the last century, Mr. DAVID WILSON, a Scotsman, became the pastor of this society, but whether he was Mr. Potts's immediate successor we cannot determine. He was a Divine of considerable abilities, an excellent scholar, and a good logician. During the controversy that arose out of Mr. Hervey's celebrated work, "Theron and Aspasio," Mr. Wilson appeared as an advocate for that performance in a work entitled, "Palemon's Creed," 2 vols. 12mo. He also published several single sermons. He was considered a judicious preacher; but his voice was feeble, and notwithstanding his long residence in London, he retained the Scotch tone and accent in full perfection till the last. In consequence of his declining age, the Rev. GEORGE JERMENT was ordained co-pastor with him, in 1783, and upon his death succeeded to the whole charge. He is the present pastor; and the congregation is but small.

 YORK-STREET.

SWEDENBORGIANS.

THIS is a large handsome square building, and may be considered the principal place belonging to this sect in London. It was erected for the use of the congregation that formerly assembled in Cross-street, Hatton-garden, and opened for public worship upon the plan of the Swedenborgians, in the year 1800. Their principal minister is a Mr.

MARKET-STREET, MAY-FAIR.—Independent.

Joseph Proud, who formerly preached in connection with the Particular Baptists. Having already given an account of this sect, and its founder, under a former article,* it will be unnecessary to enlarge upon it in this place.

MARKET-STREET, MAY-FAIR.**INDEPENDENT.**

PRIOR to the formation of the present society, perhaps few parts of the metropolis of so extensive a circuit as May-Fair, were so entirely destitute of the blessings of a gospel ministry, few that were likely to manifest a more inveterate opposition to the introduction of pure and undefiled religion. The purlieus of a court have never been overburdened with the means of religious instruction, nor have there been many **LATIMERS** to counteract the baneful influence of those downy preachers, who, in the language of the prophet, too commonly sew pillows under the arm-holes of courtiers. It is not surprising, therefore, that a society of religious persons should find some difficulty in establishing itself in this neighbourhood. Nearly twenty years ago, a few young men of this description engaged a room in a private house, from whence, after a short time, they were turned adrift. Not dismayed, however, at this rebuff, they quickly engaged other apartments in the same neighbourhood, which they duly licensed according to law. There they continued for the space of five years, and were favoured with the assistance of various ministers, who had the satisfaction of seeing their labours attended with success. During this time, they re-

* See Vol. ii. p. 165—171.

 PALACE-STREET, PIMLICO.—*Independent.*

ceived some accession from Mr. Gwennap's congregation in Piccadilly, which had dissolved. They were, at length, directed to their present place of worship, which was opened January 2, 1801, under the name of **EBENEZER CHAPEL**; the Rev. Rowland Hill, and the late Rev. James Moody, of Warwick, preached upon the occasion. The number of worshippers now began to increase, and feeling the importance of church-fellowship, they were formed into a church on the congregational plan, April 27, 1802, and in January following, the union was publicly recognized. Two sermons were preached upon the occasion, by Mr. Moody, before-mentioned, and Mr. Ford of Stepney. The church still continued to be supplied by various ministers; but contemplating the advantages of a stated ministry, they directed their attention in May, 1805, to their present pastor, the Rev. **SAMUEL HACKETT**, who was then assistant to Mr. Miller, of High-Wycombe, Bucks. Mr. Hackett visited the people in Shepherd's Market, in September following, and receiving an unanimous invitation to the pastoral office, was ordained over them June 12, 1806. Since then, the church and congregation have considerably increased, and the place has been twice enlarged.*

 PALACE-STREET, PIMLICO.

INDEPENDENT.

THIS is a large substantial building, and used to pass by the name of **BUCKINGHAM CHAPEL**, which is still inscribed on the front. It was many years in the occupation

* From the information of Mr. **HACKETT**.

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of the *Methodists*, and *Mr. Obadiah Bennett* preached there a considerable time under that denomination, but left it in the year 1800. In the beginning of 1801, a regular independent church was formed here, and deacons ordained in the presence of the following ministers, viz. *Messrs. Brooksbank, Stollerie, Duncan, Wall, and Maurice*, the last of whom preached upon the occasion. In a short time, the *Rev. E. A. Dunn*, who had been educated at *Hoxton academy*, was invited to settle here, and is the present pastor.

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ENGLISH PRESBYTERIAN.

IN the early stages of nonconformity, when talent and respectability characterised its leaders, and an attachment to principle the people, this was one of the most flourishing societies amongst the English Presbyterians. It was first collected in the reign of Charles II. not long after the act of Uniformity, by the learned *Mr. Thomas Cawton*, one of the ministers ejected by that infamous statute. His congregation met first at a place in *Tothill-street*, and continued to assemble there till the time of *Dr. Calamy*, in the early part of whose ministry a larger and more commodious meeting-house was erected at a place then called *Long Ditch*, but now *Princes-street*, a short distance from *Westminster Abbey*. In this building, which contained three capacious galleries, the congregation continued to meet till the time of *Dr. Kippis*, when the present place was erected upon a much more contracted scale, in consequence of the diminution of the society. It is a very neat and elegant building, of the

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rotunda form, and fitted up in a superior style; but without galleries. As this meeting-house is situated in a quarter of the town where Dissenters are but little encouraged, and even less so than formerly, it is no wonder that the interest is in a low state. To this some other causes have likewise contributed. Under the earlier ministers, the congregation was both numerous and wealthy; and many persons in high life were not ashamed to unite with them in upholding the despised cause of nonconformity. This gave them considerable influence with those in power, and it was often beneficially exerted in the great cause of civil and religious liberty. Of this, some instances occur in the life of Dr. Calamy, who was many years at the head of the Dissenting interest. There are few places amongst the Dissenters that can boast such a succession of learned and exemplary ministers as this at Westminster;—men, who in their day and generation were instrumental in building up the great cause of christianity, as well as of Protestant dissent. Prior to Dr. Kippis, the ministers of this society were Trinitarians, and may be considered moderate Calvinists; at present the church ranks with what are called the Heterodox Dissenters. Since the death of Dr. Kippis, the people, who are but few in number, have been in rather an unsettled state with regard to a pastor, none having continued with them for any length of time. Indeed, the purposes of religious worship seem scarcely answered in keeping open the doors to so few persons; nor can it be very encouraging to a minister to preach to empty benches. Notwithstanding the pains that are taken by some zealous persons to uphold the cause of what is, by a perverseness of language, called “Unitarianism,” their success is by no means apparent in our old Presbyterian churches, which seem fast hastening to a dissolution. A good specimen of the style of preaching amongst the Presbyterians fourscore years ago, shall be adduced in the life of Dr. Calamy. Happy would it be for the cause of nonconformity, as well as for that of our common christianity, were

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the same truths taught with similar faithfulness in some modern congregations. Ichabod would not, in that case, be written upon the walls of so many of our meeting-houses.

The following is a list of the ministers who have officiated to this society, both as pastors and assistants.

MINISTERS' NAMES.	Pastors.		As Assistants.	
	From	To	From	To
Thomas Cawton,	16..	1677	—	—
Vincent Alsop,	1677	1703	—	—
John Shower,	—	—	1680	1683
Nathaniel Taylor,	—	—	1683	1687
Samuel Lawrence,	—	—	1687	1688
Thomas Kentish,	—	—	1689	1696
Daniel Mayo,	—	—	1696	1698
Edmund Calamy, D. D.	1703	1732	—	—
Robert Wheatear,	—	—	1729	1732
Samuel Say,	1734	1743	—	—
Obadiah Hughes, D. D.	1743	1751	—	—
Andrew Kippis, D. D.	1753	1795	—	—
Thomas Jervis,	1796	1808	—	—
Pendlebury Houghton,	1809	1811	—	—
William Good,	1812	18..	—	—

THOMAS CAWTON, B. A.—It is in some measure a reproach on our nation, that while many of our countrymen are admired for their talents abroad, their names are scarcely known at home, or at least their performances but little attended to. This has been the fate, amongst many others, of the learned Mr. Thomas Cawton. He was born at Wivenhoe, near Colchester, in Essex, about the year 1637 ;

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his father, Mr. Thomas Cawton, a learned and religious puritan, being then minister of that place. The first rudiments of learning he received from his father, whom he attended in his banishment, and lived with him several years in Holland, where he studied the Oriental languages under Mr. Robert Sheringham, at Rotterdam, with equal diligence and success. About the year 1656, he was sent to the University of Utrecht, where he distinguished himself by his extraordinary skill in the Oriental languages, in such a manner as did honour to his abilities. On the 14th of December, 1657, he maintained a thesis in relation to the Syriac version of the Old and New Testament, and printed his discourse, as he did some time after, another dissertation on the usefulness of the Hebrew language, in the study of theoretic philosophy; which treatises sufficiently shew, both the extent of his learning, and the solidity of his judgment. When he left Utrecht, the famous Professor Leusden subscribed an ample testimony in his favour, wherein he expresses a great regard for his person, as well as a just sense of his attainments. In this certificate he observes, that Mr. Cawton had with infinite labour studied and acquired a perfect knowledge of the principal languages of the East; that he had established a deserved reputation by publishing the treatises before mentioned;* and that he was in all respects a person of quick wit, piercing judgment, and deep erudition. A part of the certificate may be seen in the original Latin in Wood's *Athenæ Oxonienses*, vol. ii. col. 583. In all probability our author would have afforded his country more conspicuous marks of his skill in these matters, if the taste for that kind of learning had not begun to decay, and his own troubles for nonconformity commenced.

Upon his return to England he went to Oxford, and there

* The titles of these pieces are, 1. *Disputatio de Versione Syriaca Veteris et Novi Testamenti*, 4to. 1657.—2. *Dissertatio de usu Linguae Hebraicæ in Philosophia Theoretica*. 4to. 1657. Both printed at Utrecht.

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entered himself of Merton College, for the sake of Mr. Samuel Clarke, famous for his thorough knowledge of the Oriental languages. Here Mr. Cawton shewed his loyalty by writing a copy of Hebrew verses on his Majesty's restoration, having been pretty early in the year 1660, admitted to the degree of B. A. at which time, Professor Leusden's certificate was read publicly. In 1661 he was ordained by the Bishop of Oxford; and in 1662 he published the life of his father. In all probability he might have obtained very considerable preferment if his principles had not led him to nonconformity. When he returned from the university, he was taken into the family of Sir Anthony Irby, of Lincolnshire, where he officiated for some years as chaplain, but the air of that country disagreeing with him, and the family going down thither on account of the plague in 1665, he was obliged to quit it, and lived afterwards with the Lady Armine, till about the year 1670, when he gathered a congregation of Dissenters in Tothill-street, Westminster, to whom he preached with some interruptions from the severities of the government for about seven years, till falling into a bad state of health, he died of a gradual decay, April 10, 1677, being then about forty years of age. He was buried in the new church in Tothill-street, Westminster, at which time his friend and fellow-collegian, Mr. Henry Hurst, preached his funeral sermon, as did also Mr. Nathaniel Vincent, in another place. He was a man, who, as his learning rendered him admired, so his virtues made him beloved by all parties. His congregation followed the advice he gave them on his death bed; for he told them that he knew none so proper to be his successor, as a certain Northamptonshire minister, who wrote against Dr. Sherlock. This was Mr. Vincent Alsop, whom they accordingly chose. The only publication of Mr. Cawton's besides those already mentioned; was a sermon, entitled "Baalam's Wish, or, the Vanity of Desiring, without endeavouring to obtain, the Death of the Upright." Lond. 1670, 8vo. and again in 1675. This is

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a very grave, solid, and judicious discourse, and is at once a proof of the deep learning and sincere piety of its author.

To the foregoing account of Mr. Cawton, it may not be improper to add the very high character given of him by a Mr. Bruce, who studied at Utrecht, in a letter to a relation of his in Scotland, dated June, 1682; in which, speaking of his countrymen and other British subjects, who had studied in that university, he speaks of our author in the following words. "Besides the late Dr. Nicholas Shepherd, who was minister of the English church at Middleburg, Mr. Thomas Cawton, who died but a few years ago, and was a man very eminent among the nonconformists, laid the foundation of his great knowledge of the Oriental languages here; and it is wonderful how fresh the memory of his proficiency in those studies, remains in this place. The Professor has a particular regard for those of our nation, and takes a great pleasure in speaking of such of them as have been under his care; but I never heard him mention any with greater respect than this gentleman, who was not only eminent for his knowledge in the Hebrew, but in the Syriac also, and other Eastern tongues; and wrote a treatise to shew the usefulness of this kind of learning, not in divinity only, but in the study also of philosophy, in which he was a very great master. That tract of his is become very scarce, so that it was with some difficulty that I procured it; and I am afraid I shall meet with many obstacles in my design of making a collection of all the pieces of that kind, that have been printed in this country, by the natives of Great Britain; and which, according to the computation I have been able to make, will not fall very far short of three-score. I doubt, whether any encouragement could be had for reprinting them, which might be done in three volumes in quarto; but if I am able to complete such a collection, I think it would be an acceptable present to one of our universities, and with this view I shall take some pains both

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here and at Leyden, and shall endeavour to procure the characters of the principal persons at least, from the several Professors who were acquainted with them, and are still living," &c.*

VINCENT ALSOP, M. A.—This learned and ingenious Divine, who may with great propriety be called the South of the Dissenters, is said to have been a Northamptonshire man, and received his education in St. John's College, Cambridge, where he took the degree of Master of Arts. Upon his leaving the university, he received deacon's orders from a bishop; after which he went down into Rutlandshire, and settled at Oakham, where he was an assistant to the master in the free-school. Being a man of a sprightly pleasant wit, he there fell into indifferent company, but was reclaimed by the frequent admonitions of Mr. Benjamin King, the minister of the town, whose daughter he afterwards married. All this time he appears to have had no scruples upon the subject of episcopacy, nor does it appear by what means he became a convert to presbytery. It is not irrational, however, to suppose, that some conversation with Mr. King above-mentioned, who was himself a Presbyterian, might induce him to consider the subject. Certain it is, that being dissatisfied with his former ordination, probably as considering it incomplete, being only that of a deacon, he received, ordination in the Presbyterian way,† and was afterwards settled as minister of Wilby, in Northamptonshire. From this living he was ejected for nonconformity in 1662. After this, he ventured to preach sometimes at Oakham, but chiefly at Wellingborough, where he resided. During the heat of persecution, he was apprehended for praying by a sick person, and committed to Northampton

* Biog. Brit. Vol. 3. Art. Cawton.—Calamy's Acc. p. 73.

† Calamy's Contin. p. 634.

jail, where he was confined six months ; but none of these things moved him.

The first thing that brought him into public notice, was a book which he published in 1675, against Mr. (afterwards Dr.) William Sherlock, who, in his book on "The Knowledge of Christ," had treated some points of religion in such a free way as to give no small offence to persons of piety and prudence. It was this that induced Mr. Alsop to draw his pen against him ; and though in the management of the controversy, he treated serious matters with abundance of gravity, yet, where his adversary was disposed to be merry, he turned upon him in that ingenious and facetious manner as to foil him with his own weapon. The smartness and humour displayed by Mr. Alsop in the course of the controversy, gained him the approbation of many learned men, and amongst others of Dr. South, who, notwithstanding his enmity to the Dissenters, remarked that Mr. Alsop had gained a complete victory over his adversary. It was this publication that induced Mr. Cawton to recommend him to his congregation for his successor ; and he was chosen accordingly.

After his removal to London, Mr. Alsop preached constantly at Westminster, and published several pieces that were well received by the public. His answer to Dr. Goodman and Dr. Stillingfleet, in vindication of the nonconformists, added greatly to his reputation ; and though replied to with a great deal of contempt by the latter, yet one who educated them both at Cambridge, when he heard of it, remarked, that "he did not know what reason he had to answer his pupil with so much contempt ; for that he was something his senior, and was reported to have the brisker parts of the two at college."

Mr. Alsop did not escape his share of vexation to which the nonconformists in London were subjected. His living in the neighbourhood of the court, exposed him to many inconveniences ; yet he had the good fortune to escape the imprisonments and fines that were intended for him. To

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this rather an odd accident contributed; which was the ignorance of the informers as to his christian name, which he studiously concealed, and which they could not by any artifices discover. Wood, who mentions him more than once, and with his accustomed *good nature*, supposed his name to be Benjamin, probably from the sameness of *Ben* and *Vin*, in their sound. His sufferings, however, terminated with the reign of Charles II. or at least in the beginning of the next reign; when his son, who had been engaged in some treasonable practices, was freely pardoned by King James. This circumstance is supposed to have made a great impression upon the mind of Mr. Alsop, and to account for his intimacy with that monarch, as well as for the part he took in the transactions of that short reign. After this event he certainly went much to court, and is generally supposed to have been the person who drew up the address to that prince, for his general indulgence. For this he has been greatly censured both by Churchmen and Presbyterians: by the former because they had lost their influence; and by the latter for want of a just acquaintance with the true principles of religious liberty. For a more particular account of the politics of the court and clergy at that period, the reader is requested to turn to the account of Mr. Lobb.* After the revolution, Mr. Alsop gave very public testimonies of his affection for the government; yet upon all occasions spoke respectfully of King James, and retained to the last a high sense of his clemency in sparing his only son.

The remainder of his life he spent in the exercise of his ministry, and in doing all the good which opportunity afforded him. Besides preaching once every Lord's-day at his own place in Westminster, he had a lecture there on Thursdays, and preached in his turn at the Merchants' lecture, first at Pinner's-hall, and afterwards at Salters'-hall;

* Vol. iii. p. 437—443.

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in which places he laboured with all his might to promote the cause of truth and holiness, and was not without success. He lived to be a very old man, and preserved his spirits to the last. Mr. Alsop died at his house in Westminster, May the 28th, 1703. His funeral sermon was preached by Mr. Slater, and his memory will be always preserved by his own learned and elegant writings.* Of these, a catalogue shall be inserted below. (B)

JOHN SHOWER.—This valuable minister entered upon public life as assistant to Mr. Alsop, and continued in that relation till he retired abroad in 1683. He preached afterwards for many years in the Old Jewry, under which article the reader will find a particular account of his life and character.

NATHANIEL TAYLOR succeeded Mr. Shower in the capacity of assistant to Mr. Alsop, for about four years, but

* Calamy's Acc. p. 487—489. — Contin. p. 633, 4. — Biog. Brit. vol. i. p. 167, 8.

(B) **WORKS.**—1. *Anti-Sozzo*; in Vindication of some great truths opposed by Mr. William Sherlock. 8vo. 1675.—2. *Melius Inquirendum*, or, Sober Inquiry into the Preaching and Practices of the Nonconformists, against Dr. Goodman. 8vo. 1679. Third edit. 1681.—3. *The Mischief of Impositions*. In answer to Dr. Stillingfleet's *Mischief of Separation*. 1680.—4. *A Seasonable Warning to Protestants from the Treachery and Cruelty of the Massacre in Paris*.—5. *Divine Meditations upon several Subjects*, by the excellent Pen of Sir William Waller.—6. *A Faithful Rebuke to a False Report*, with Reference to the Differences occasioned by the Re-publication of Dr. Crisp's Works.—7. *Duty and Interest united in Prayer and Praise for Kings*; a Thanksgiving Sermon Sept. 8, 1695.—8. *Practical Godliness the Ornament of Religion*. 8vo. 1696.—9. *God in the Mount: a Sermon on the Wonderful Deliverance of his Majesty from Assassination, and the Nation from Invasion*. 1696.—10. *A Sermon before the Society for Reformation of Manners*, Aug. 15, 1698.—11. *A Sermon preached at Westminster on the Public Fast*, Dec. 19, 1701.—12. *Two Sermons in the Morning Exercise*, 1. *On the Fulness of God*; in the 4th vol. 2. *On strange Fashions in Apparel*; in the Continuation.—13. *The Life of Mr. Daniel Cawdry*.

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in 1687, he retired to Holland, and was afterwards a very distinguished minister at Salters'-hall, to which place we refer for a further account of him.

SAMUEL LAWRENCE, an excellent minister, who spent the chief part of his life in the country, was born in the year 1661, at Wem, a market town in Shropshire. His parents were pious persons, and his uncle, Mr. Edward Lawrence, whom he is said to have greatly resembled, quitted a living for conscience sake, in the same county. From his earliest years he was greatly addicted to books and reading, and at a proper age was placed at the free-school in Wem, where he made great progress in the languages, under Mr. Roderick the master. He was afterwards removed to a flourishing school at Newport; from whence he passed under the inspection of Mr. Philip Henry at Broad-Oak, and Mr. Tallents at Shrewsbury. After this he spent some considerable time under Mr. Malden at Alkinton, near Whitchurch, and upon that gentleman's death in 1681, was sent to study university learning under Mr. Charles Moreton, who kept a flourishing academy at Newington Green, in the vicinity of London. When the iniquity of the times forced that learned person to break up his seminary, Mr. Lawrence was recommended as an assistant to Mr. Singleton, who kept a grammar-school in Bartholomew-close. After two or three years he was received into the family of Lady Irby, at Westminster, as her domestic chaplain. Whilst in this situation he began to preach as an assistant to Mr. Alsop, and his first performances were very acceptable. In 1688 he went into the country to see his relations. Whilst there, he received an invitation from a society of Dissenters at Nantwich, in Cheshire, and being persuaded to accept it, received ordination at Warrington, in the November of that year. In this station, Mr. Lawrence continued till his death, which happened April 24, 1712, in the fifty-first year of his age. He was a minister of extraordinary piety, dili-

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gence and faithfulness; and his labours were made very useful in the part of the country where he was situated. A little before his death, he began to prepare young men in their studies for the ministry amongst the nonconformists, to whose cause he was firmly and conscientiously attached. As he lived in a state of constant preparation for death, the suddenness of its appearance was no terror to him; and he finished his course with joy, after an illness of only nine days.* The excellent Mr. Matthew Henry, who preached his funeral sermon, and annexed to it some account of his life, has drawn a portraiture of him that exhibits in very striking characters, the pastoral labours of a nonconformist minister at that period; and presents a model deserving the imitation of every minister who may be desirous of making himself useful. Mr. Lawrence left behind him a widow and two daughters; as also three sons by a former wife. One of these was Dr. Samuel Lawrence, of Monkwell-street.

THOMAS KENTISH.—Mr. Alsop was assisted soon after the revolution by another young minister, Mr. Thomas Kentish, who had also pursued his studies under Mr. Moreton. In 1696, he removed to succeed Mr. Nathaniel Oldfield, at Maid-lane, Southwark; where he will again fall under our notice.

DANIEL MAYO.—After the removal of Mr. Kentish, his place was supplied by Mr. Daniel Mayo, who had just commenced preacher. He continued but a short time with Mr. Alsop, having accepted a call, about 1698, from a congregation at Kingston-upon-Thames. He was afterwards minister of Silver-street and Hackney, at the former of which places, we have given some account of his life and character.

* Henry's Sermon at the Funeral of Mr. Lawrence, p. 33—48.

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EDMUND CALAMY, D. D.—This learned and eminent Divine to whom, as Protestant Dissenters, we are on various accounts so greatly indebted, was descended from a race of illustrious ancestors. His grandfather was that renowned puritan and celebrated preacher, the Rev. Mr. Edmund Calamy, of Aldermanbury, who, to the reproach of the times, was deprived of his living for nonconformity, in 1662, and afterwards died of a broken heart upon seeing London in ashes. The eldest son of this venerable man, who was also ejected from a good living at Moreton, in Essex, was the father of Dr. Edmund Calamy, of Westminster.(c) He was born in Aldermanbury, April 5, 1671. Being inclined to learning from his earliest years, suitable care was taken of his education; and having made a considerable proficiency in grammar learning at several private schools, he was placed at Merchant Tailors', under the instruction of the celebrated Mr. Hartcliffe. From this gentleman he merited particular esteem; and received the kind offer of his assistance in procuring him admission into one of the universities, had he been so disposed. But his own views, as well as those of his relations, inclining a different way, he was sent to a private academy at Islington, kept by the celebrated Mr. Thomas Doolittle.* From thence he removed to another private seminary at Wickham-Brook in Suffolk, where he went through a course of logic, natural philosophy and metaphysics, under the tuition of the pious and learned Mr. Samuel Cradock, who, before the act of uniformity, had been fellow of Emmanuel College, in Cambridge, where he was a noted tutor. With this excellent person Mr. Ca-

(c) Old Mr. Calamy, of Aldermanbury, had several children besides him of Moreton. One of these was Dr. Benjamin Calamy: a zealous conformist, and rector of St. Lawrence Jewry, whose name is too well known in connexion with that of Mr. Dalaune. He had a younger brother, Mr. James Calamy, who was likewise a conformist, and possessed the living of Cheriton-Bishops, in Devonshire.

* Dr. Calamy's funeral sermon for Mr. Mottershed, p. 35.

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lamy enjoyed singular advantages for improvement in those qualifications which are of the greatest importance to the ministerial character. He applied himself to study with so much diligence, and discovered such sweetness of temper, as to obtain peculiar marks of his tutor's favour, and to establish such friendships with his contemporaries, as were both honourable and useful to him in after life. Of this Mr. Timothy Godwin, eminent for his knowledge of the Greek language, and who afterwards rose to the archbishopric of Cashel, is particularly mentioned. He also maintained a close friendship with Sir William Dawes, Archbishop of York, and Mr. Hugh Boulter, afterwards Primate of Ireland, which commenced at Merchant Tailors' school. In the beginning of the year 1688, when he was but little more than seventeen years of age, he removed to the university of Utrecht, where he studied philosophy under De Vries, and civil law under Vander Muyden, both celebrated professors. He also attended the lectures of the very learned Grævius, upon Sophocles and Puffendorf's Introduction to History. His application to books was now closer than ever, and he made it a rule to spend one whole night every week in study. There he recommended himself to the esteem of all who knew him, and particularly to two of his countrymen, who afterwards filled high stations both in church and state. These were Charles Lord Spencer, created Earl of Sunderland, and Mr. Charles Trimnel, who became successively Bishop of Norwich and Winchester. With these his friendship continued till death.*

Such was the rising reputation of Mr. Calamy's abilities whilst in Holland, that when the celebrated Mr. William Carstares, principal of the college of Edinburgh, was sent into that country to seek for a fit person to fill a professor's chair in that university, he invited him to accept it. This offer, however, he thought fit to decline; and soon after-

* Biog. Brit. Art. CALAMY (DR. EDMUND).

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wards returned to England. On his arrival in May 1691, he went to Oxford, carrying with him letters of recommendation from Professor Grævius to Dr. Pocock, regius professor of Hebrew, and to Dr. Edward Bernard, Savilian professor of astronomy. These gentlemen received him with great civility; and procured him leave to pursue his studies in the Bodleian library. This advantage, with others which he enjoyed at Oxford, he improved to the utmost; particularly the conversation of the very learned Mr. Henry Dodwell, with whom he formed an intimate and lasting acquaintance. Mr. Calamy, whose studies had been directed hitherto principally to human literature, though not to the neglect of practical christianity, determined now to apply himself more particularly to divinity, which he did with great steadiness and industry; and he thought Oxford no unfit place to pursue his inquiries respecting the points in dispute between the Church of England and the Nonconformists. It was not likely that he should be much prejudiced in favour of the latter, at a place where they were commonly run down, and where he had an opportunity of witnessing daily the wealth, greatness and splendour of the national church. But in order to form a correct judgment in so important a matter, he had recourse to the study of the scriptures, and of the earlier writers of the christian church. He also made himself thoroughly acquainted with ecclesiastical history, and with the most considerable writers in modern times. After a long and impartial examination of what had been written on both sides, he came to this conclusion: That the plain worship of the Dissenters, as far as he could judge, was more agreeable to the genius of christianity, than the pompous rites and ceremonies of the Church of England; that several things were required by law which he regarded to be unwarrantable impositions; and that urging the peace of the church as a plea for compliance, was only calculated to enslave the souls of men, which he could not countenance any more than slavery in the state. It was upon these grounds

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that he determined to unite himself with the Nonconformists, of whom he afterwards became a zealous and able advocate.

Mr. Calamy entered upon his ministerial work when he was about twenty-one years of age. He was himself averse to so early an appearance in public, but the earnest solicitations of his friends prevailed over his own inclination and judgment. His first labours were amongst the Dissenters in Oxford and the adjacent villages, but going to London in the year 1692, he received an unanimous invitation to assist the Rev. Matthew Sylvester, minister of a Presbyterian congregation in Blackfriars. This he accepted, and continued preaching there steadily for about two years before he was ordained. Hitherto, through the unfavourable spirit of the times, the ordination of Dissenting ministers had been carried on in private; no persons being present but those immediately concerned. This was undoubtedly a great inconvenience, and Mr. Calamy not thinking it regular to continue preaching any longer as a probationer only, consulted several aged ministers in London respecting the propriety of a public service. He found considerable difficulty in effecting his wishes through the timidity of some of the elder ministers. The great Mr. Howe absolutely refused taking a part in this service, through fear of offending government; and Dr. Bates urged some other reasons to excuse himself. At length, however, the matter was accomplished, and Mr. Calamy was publicly ordained, with six other young ministers, in Dr. Annesley's meeting-house, Little St. Helen's, June 22, 1694, when he was in the twenty-third year of his age. The following ministers, Dr. Samuel Annesley, Mr. Vincent Alsop, Mr. Daniel Williams, Mr. Thomas Kentish, Mr. Matthew Sylvester, and Mr. Richard Stretton, were prevailed upon to undertake this extraordinary service. Mr. Calamy was strictly examined by Mr. Alsop, who gave him the following Latin thesis to defend. *An Christus Officio sacerdotali fungatur in calis*

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tantum. In the course of his performance, Mr. Alsop took an opportunity to oppose him in the manner of the schools, which he did, with all the vigour, smartness and fluency of a young man, though he was then considerably advanced in years. The six other candidates who received ordination in the Presbyterian mode, at the same time with Mr. Calamy, were Mr. Thomas Reynolds, Mr. Joseph Bennett, Mr. Joseph Hill, Mr. William King, Mr. Ebenezer Bradshaw, and Mr. Joshua Bayes. The service was conducted with peculiar solemnity, and lasted from ten o'clock in the morning till six in the evening. This was the first public transaction of the kind amongst the Dissenters in London after the act of uniformity took place in 1662.*

Soon after the above solemnity, Mr. Calamy removed from Blackfriars to become assistant to Mr. (afterwards Dr.) Daniel Williams, who preached in Hand-alley, Bishopsgate-street. In this connexion he continued till the death of Mr. Vincent Alsop, in 1703, when he was unanimously chosen to succeed him as pastor of a large congregation in Tothill-street, Westminster. About a year previous to that event, he was chosen into the Merchants' lecture at Salters'-hall, in the room of Mr. Nathaniel Taylor, deceased. His first sermon at that lecture, on Oct. 20, 1702, was published, under the title of "Divine Mercy exalted, or Free Grace in its Glory." Some years after he had been settled at Westminster, a new meeting-house was erected for him in Long Ditch, upon a much larger scale, and more commodious than the former one. He had many persons of considerable figure in his congregation, and continued to preach there till his death, discharging the duties of the christian ministry, with great constancy and diligence. His preaching, if we may judge from his printed discourses, was both highly evangelical and practical; adapted not so much for

* Calamy's Continuation, p. 634, 635.

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entertainment, as for enlightening the judgment, affecting the conscience, and promoting vital religion.

Before Mr. Calamy was well settled in the several parts of his public ministry, he engaged in a work which recommended him in a very particular manner to the whole Dissenting interest. In the year 1696, Mr. Baxter's Narrative of his Life and Times, was published from his own manuscript under the care of Mr. Sylvester. Mr. Calamy read over the work before it was printed, and made some remarks upon it; he also drew up a table of contents, and added to it an index. This prepared him for making a very useful abridgment, which he afterwards improved into a much larger and more valuable work. It made its first appearance in 1702, in one volume, octavo; and contained, besides memorials of Mr. Baxter's life, an account of many other worthy ministers who were ejected after the restoration of King Charles II. their apology for themselves, and their adherents; the grounds of their nonconformity; and a continuation of their history to the year 1691. Dedicated to the Marquis of Hartington, afterwards Duke of Devonshire. A considerable noise was created by this publication; and as it gave offence to some, so it produced satisfaction to others, insomuch that, as its author informs us, he received thanks for it from several quarters, and such notices and helps towards completing his design, that he had soon materials enough for a second edition. This work drew him into a long and important controversy, in which he greatly signalised himself in defence of moderate nonconformity.

As Mr. Calamy's management of this debate gained him so much deserved reputation, and has transmitted his name with honour to posterity, it may not be amiss to present the reader with a list of the several publications that appeared in the course of the controversy. In the *tenth* chapter of The Abridgment, our author, in the quality of an historian, thought proper to state the principles of the nonconformists, together with the reasons that influenced their conduct; but

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without any design of provoking a reply. As the minds of men are cast in such a variety of moulds, it was not to be expected that his reasoning, however clear and argumentative, would satisfy every person; but though he was unintentionally drawn into a very considerable debate, it was his happiness to engage with adversaries eminent for learning, moderation and candour. In the year 1703, Mr. Ollyffe published, "A Defence of Ministerial Conformity to the Church of England, in Answer to the Misrepresentations of the Terms thereof, by Mr. Calamy, in the 10th chap. of his Abridgment of Mr. Baxter's Life and Times." The same year Mr. Hoadly published his "Reasonableness of Conformity to the Church of England, represented to the Dissenting Ministers;" in answer to the said chapter; and soon afterwards a second part of the same work. In reply to these treatises Mr. Calamy published, in the same year, "A Defence of moderate Nonconformity; in answer to the Reflections of Mr. Ollyffe, and Mr. Hoadly, on the 10th chap. of the Abridgment of the Life of the Rev. Mr. Richard Baxter, part 1st. with a Postscript, containing Remarks on a Tract of Mr. Dorrington, entitled, 'The Dissenting Ministry in Religion censured and condemned from the Holy Scriptures.'" Lond. 1703. Some passages in this book relating to re-ordination were animadverted upon in "A Preservative against Separation from the Church of England; wherein the Unlawfulness of it is proved, and the chief Objections of the Dissenters answered. Directed to his Parishioners, by Solomon Pagis, Rector of Farnborow, in Somersetshire." Lond. 1704. Mr. Hoadly also drew up a reply, which he entitled, "A serious Admonition to Mr. Calamy, occasioned by the first Part of his Defence of moderate Nonconformity." Lond. 1703. The following year, Mr. Calamy printed the second Part of his "Defence of moderate Nonconformity, &c. with an Introduction about the true State of the present Controversy between the Church and the Dissenters; and a Postscript, containing an

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Answer to Mr. Hoadly's serious Admonition, and some Remarks on a Letter of a nameless Author, said to be a congregational Minister in the Country." Lond. 1704. The introduction to this work in particular, gained our author great reputation. He there laid down his own principles in a succinct, clear and methodical manner, and they obtained the concurrence of several of his brethren whom he consulted before the publication. Afterwards, at a general meeting of Dissenting ministers, a much larger number declared their full approbation of what he had written, and returned him thanks for the service he had done to their cause and interest, by fixing it on so firm a footing. It also deserves to be mentioned, that this part of the work was so much approved by the great Mr. Locke, that he sent a message to the author, informing him, "That he had read it, and thought it such a defence of nonconformity as could not be answered; and that in adhering to the principles there laid down, he had no occasion to be afraid of any antagonist."* In 1705, Mr. Calamy published the third Part of his Defence; to which are added, 'Three Letters: one to Mr. Ollyffe, in answer to his second Defence of ministerial Conformity; another to Mr. Hoadly, in answer to his Defence of the Reasonableness of Conformity, and a third to the author from Mr. Rastrick, of Lynn in Norfolk, giving an account of his own nonconformity. In 1707, Mr. Hoadly published his "Defence of Episcopal Ordination;" to which our author drew up a reply, but forbore publishing it, as he himself says, "That he might not give his antagonist any disturbance in the pursuit of that political contest, in which he was so happily engaged, and so much to the satisfaction of the true lovers of his country."† He, however, bestowed a few reflections upon it in the second edition of the Abridgment.‡ It deserves particular remark that, dur-

* Mr. Mayo's Sermon on the Death of Dr. Calamy, p. 26.

† Calamy's Abridgment, vol. i. p. 715.

‡ Ibid.

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ing the whole of the controversy the work that gave rise to it was treated with great marks of deference and respect : And Mr. Calamy in his answers shewed the highest regard to decency and the dignity of his subject ; so that few disputes of this nature have been managed with greater clearness and strength of argument, or with less offence.

In the beginning of 1708, he published " A Caveat against the new Prophets, with a single Sheet, in answer to Sir Richard Bulkley's Remarks on the same." This tract was presented by Lady Masham, without our author's knowledge, to Queen Anne, who sent him her thanks for it, and complimented him on the service he had rendered to the public. As the French prophets made a considerable noise at the commencement of the last century, it may not be amiss to diversify our narrative with a brief account of one or two of those deluded persons with whom our author had some concern. One of these, John Lacy, Esq. was a member of his own congregation, a noted enthusiast, and pretended to divine inspiration. It so happened that Mr. Calamy had an opportunity of seeing him in one of his fits, which he describes in the following manner : " I went into the room where he sat, walked up to him and asked him how he did ? and taking him by the hand, lifted it up, when it fell flat upon his knees, as it lay before. He took no notice of me, nor made me any answer ; but I observed the humming noise grow louder and louder by degrees, and the heaving in his breast increased till it came up to his throat, as if it would have suffocated him, and then he at last proceeded to speak, or as he would have it taken, the spirit spake in him. The speech was syllabical, and there was a distinct heave and breath between each syllable : but it required attention to distinguish the words. When the speech was over, the humming and heaving gradually abated ; and I again took him by the hand and felt his pulse, which moved pretty quick ; but I could not perceive by his hands any thing like sweating, or more than common heat."—Some

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time after this, Mr. Lacy, without giving the least notice, got up one morning, left his lady in bed, quitted his house and children, and taking a few necessaries with him, went to live amongst the prophets. There he took to himself for a wife, one Betty Gray, who had been a snuffer of candles at the playhouse, but now passed for a person inspired. This transaction in one of his inspirations, which Mr. Calamy saw, he called a quitting Hagar and betaking himself to Sarah; and declared that he did it by order of the Spirit. At length, Mr. Lacy retired with this woman, by whom he had several children, into Lancashire, where he died in 1730. He persisted in his prophetic notions to the last, and never discovered any concern for his wife and children whom he had deserted. It appears from the account of a law-suit in which Mr. Lacy was concerned, that he was a great rogue, as well as a great enthusiast.

There was another person deeply engaged with the French Prophets, whose abilities and character were far superior to those of Mr. Lacy. This was Nicholas Fatio Duilier, a native of Switzerland, who in his youth became as remarkable for his proficiency in literature, as he was afterwards for his enthusiasm. Whilst Mr. Calamy was at Utrecht, Mr. Fatio resided in that city, as tutor to two young gentlemen, and conversed freely with the English. At that time he was generally esteemed to be a Spinozist, and his discourse, says Dr. Calamy, very much looked that way. Afterwards, it is probable that he was Professor of mathematics at Geneva. About the beginning of the last century he came into England, and was honoured with the friendship of the most eminent mathematicians of the age, particularly Sir Isaac Newton. When Mr. Fatio attached himself to the French Prophets, he became their chief secretary, and committed their warnings to writing, many of which were published. The connexion of such a man with these enthusiasts, and their being supported likewise by another person of reputed abilities *Maximilian Misson*, a French Refugee, occasioned a

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suspicion, though without reason, that there was some deep contrivance and design in the affair. On the 2d of Dec. 1707, Mons. Fatio stood in the pillory at Charing-cross, with the following words affixed to his hat: "Nicholas Fatio convicted for abetting and favouring Elias Marion in his wicked and counterfeit prophecies, and causing them to be printed and published to terrify the Queen's people." Nearly at the same time a like sentence was executed upon Elias Marion, one of the pretended prophets, and John D'Andè, another of their abettors. This mode of treatment did not convince Mons. Fatio of his errors; and indeed the delusion of a man of such abilities and simplicity of manners was rather an object of compassion than of public infamy and punishment. Oppressed with the derision and contempt which had been cast upon him and his party, he retired to Worcester, where he died in 1753, being upwards of 90 years of age. After the first prosecution of the French Prophets, when Mr. Emms, one of their followers, had not risen from the dead as they had foretold that he would do on a particular day, government determined to proceed more severely against them. Accordingly orders were given to the Attorney General to prosecute Sir Richard Bulkley, and others, who were ringleaders in the affair. However, before any further measures were pursued, Lord Godolphin and Mr. Harley sent a gentleman to Mr. Calamy to consult him upon the subject. He told them, "That he was abundantly convinced, after having fully considered the matter, that it was much the best for government to sit still, and not give the least disturbance to the new prophets, or abettors." This humane and prudent advice, which reflects so much honour on our author's character, he enforced by such strong reasons, that it was attended to and followed. The consequence was, that in a little time these enthusiasts sunk into contempt, and their party dwindled to nothing. Sir Richard Bulkley, who was very short and crooked, expected, under the new dispensation, to be made strait and handsome;

but to his great disappointment and mortification he died before the miracle was wrought.

In the year 1709, Mr Calamy took a journey into North Britain, at the express invitation of several persons of the first respectability. There he was entertained with the highest marks of civility and respect; and had the degree of Doctor of Divinity conferred upon him in a most handsome manner by the three universities of Edinburgh, Glasgow and Aberdeen. Being at Edinburgh during the meeting of the General Assembly, he made a point of being present, and heard the case of an appeal from a minister against the synod of Aberdeen, who had condemned the appellant for insufficiency in his answers to many questions proposed to him. The assembly seeming at a loss what to do with the accused person, the moderator stooped down, and whispering to Dr. Calamy, asked him what he thought of the affair. The Doctor frankly answered, "We, in England, should reckon this way of proceeding the inquisition revived." At which the moderator smiled. Lord Forbes, who sat on the bench above, asked the Doctor what had passed between them, and upon being told he fell to laughing. The Lord President, who sat above *him*, inquiring what it was that so diverted him, he joined in the laugh also. Then the Commissioner, observing all this pleasantry, stooped down and asked the Lord President the cause, and on hearing what it was, he could not forbear laughing himself. At length the whisper and the laugh went round the whole assembly. We are not told what became of the poor culprit, but it is to be hoped he was made to partake of the merriment by obtaining his discharge. Another anecdote of the Doctor during his visit to Scotland, is worth recording. Being desired to preach in one of the churches there, several women brought their children, as usual, to be baptized. When he offered to take the first of these infants in his arms, which it seems was not then customary in that country, the mother drew back. On offering the same to the rest, they drew back

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likewise. The Doctor not knowing what to make of this, inquired the reason. Upon which, finding that he was an English minister, they told him, "They supposed he was going to sign their bairns with the sign of the cross." *

In the year 1713, our author published a second edition of his "Abridgment of Mr. Baxter's History of his Life and Times;" inscribed to the Duke of Devonshire, the same illustrious nobleman to whom the former edition was dedicated. The work now extended to two large volumes octavo. Besides numerous additions by way of confirmation and elucidation, our author inserted an account of several controversial writings on both sides, and continued the history of the Nonconformists down to the passing of the bill against occasional conformity in 1711. At the close of the first volume he added the "Reformed Liturgy," drawn up by Mr. Baxter, and presented to the bishops at the Savoy conference in 1661. The account of ministers, lectors, &c. who were ejected or silenced after the Restoration in 1660, which in the former edition made only a single chapter, now formed a volume of considerable bulk. This proved a very interesting part of his work, and met with such acceptance from the public as induced the author to continue his inquiries, which he did with so much success that he accumulated a very considerable stock of fresh materials. These he digested at his leisure, and after a lapse of several years, published by way of supplement to his former work, with the following title: "A Continuation of the Account of the Ministers, Lecturers, &c. who were ejected and silenced after the Restoration in 1660, by, or before, the Act of Uniformity. To which is added, The Church, and Dissenters compared as to Persecution, in some Remarks on Dr. Walker's Attempt to recover the Names and Sufferings of the Clergy that were sequestered, &c. between 1640 and 1660. Also free Remarks on the 28th Chapter of

* Prot. Diss. Magazine, vol. i. p. 57.

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Dr. Bennet's *Essay on the Thirty-nine Articles of Religion.*" 2 vols. 8vo. 1727. These two additional volumes, with those that he had formerly published, completed the work. The merit of this performance was such as to withstand the attacks of party prejudice, and raise the character of the author in the esteem of all candid and impartial persons. It is, indeed, a work of prodigious industry and labour, and is alone sufficient to transmit his memory with honour to posterity; as it has supplied the learned world with a noble collection of memoirs, which otherwise, in all probability, had been dissipated and lost. Bishop Burnett thanked him for this work, and told him he had read it with pleasure. In the year 1775, the Rev. Samuel Palmer, a respectable Independent minister at Hackney, re-published it in an abridged form, under the title of "*The Nonconformists' Memorial.*" Besides a great number of corrections and additions, the supplementary articles in Dr. Calamy's *Continuation*, were inserted in their proper places, so as to form one regular narrative, and the towns, as well as counties, disposed in alphabetical order. In this publication, which was accompanied with 26 portraits of the principal Divines, a fuller and more favourable account is inserted of some Independent and Baptist ministers, than had been given by Dr. Calamy, who was himself a zealous Presbyterian.

During the reign of Queen Anne, when high church became triumphant, the spirited efforts of the Dissenters, in opposition to the prerogative doctrines of the court, and the project of restoring the Pretender, had marked them out for objects of persecution. The first measure of the Queen and her ministers was to introduce a bill for preventing occasional conformity, which, though it was thrown out of the Lords at that time, was afterwards carried through both houses, and passed into a law. The next step was to pass a bill for preventing the growth of schism, which was designed as a clog upon the toleration act, but on the very day it was

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to have taken place, the Queen died, to the great joy of all true Protestants. Whilst this act was in agitation, Dr. Calamy published an anonymous pamphlet, entitled, "Queries concerning the Schism-bill, 1714." Though the prospect of the Dissenters brightened upon the death of the Queen, yet such was the temper of the times, that considerable exertions were required on the part of the crown to secure them even from personal violence; and it was not till five years after the accession of George the First, that the above-mentioned bills were repealed. During this interval a variety of pamphlets were published, and Dr Calamy addressed "A Letter to a Member of Parliament, on the Repeal of the Act against occasional Conformity, 1717." The following year he wrote a vindication of his grandfather, and several other persons, in "A Letter to Mr. Archdeacon Echard, upon Occasion of his History of England: wherein the true Principles of the Revolution are defended; the Whigs and Dissenters vindicated; several Persons of Distinction cleared from Aspersions; and a number of historical mistakes rectified, 1718." To this piece there was an answer written, which, however, did not appear weighty enough to make a reply necessary, and so the dispute dropt.*

In 1718, and some following years, warm disputes were carried on amongst the Dissenters concerning the doctrine of the Trinity; and the expediency of subscribing the first article of the Church of England, and the answers to the fifth and sixth questions of the Assembly's Catechism, as a test of orthodoxy. Upon this occasion, most of the Dissenting ministers in and about the metropolis met to together in an assembly at Salters'-hall, early in 1719, to consult about advices of peace to be sent to their brethren in the West of England. Dr. Calamy foreseeing the quarrel and the consequences, resolved to act a neutral part. He was present at one private meeting, and there saw so much

* Biog. Brit. vol. iii. Art. CALAMY.

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as determined him to refuse the solicitations of either party. The conduct of Dr. Calamy in this respect has been differently appreciated by particular persons, according to their respective prejudices. Dr. Kippis thinks that he lost some credit by not adhering to the non-subscribers. But in deference to so respectable an authority, it is a question with us, whether our Divine did not herein act the most consistent part, as he could not but foresee from the nature of the subject, as well as the temper of the assembly, that a breach would take place which might be of serious consequence to the Dissenting interest; and the event justified the expectation. For henceforward the two denominations of Presbyterians and Independents grew more shy of each other, and harboured suspicious and jealousies which could not have been entertained if the majority had agreed to wave the question, by absenting themselves from the assembly. (D) At that time, in consequence of the spread of Arianism, most of the Dissenting ministers in London, thought proper to warn their respective congregations against those opinions, by preaching in support of the doctrine of the Trinity. Dr. Calamy, who was a zealous advocate for that doctrine, delivered a course of sermons upon the subject in his turn at the Merchants' lecture at Salters'-hall, which he afterwards published, together with a vindication of that celebrated text, 1 John, v. 7. from being spurious. This book was dedicated to King George I. who gave the author, when he presented it, a most gracious reception, and afterwards ordered him a gratuity of fifty pounds. He likewise received the thanks of several dignitaries, and some bishops of the Church of England.

(u) Dr. Calamy in withdrawing from the debates at Salters'-hall, stood by the means alone. Many other worthy and excellent ministers, who were ornaments to the Dissenters of their day, pursued the same course.—Amongst these were Dr. Isaac Watts, Mr. Samuel Price, Mr. Daniel Neal, Mr. Joshua Bayes, Dr. Zephaniah Marryatt, Mr. Thomas Hall, &c. &c.

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Dr. Calamy lived with great credit and reputation as a preacher in the metropolis for forty years; during a considerable part of which time he was at the head of the Dissenting interest. He was much beloved and esteemed, not only by his own brethren, and by the Dissenters in general, but by many persons of quality and distinction, who were not of his own communion. His prudent carriage and amiable temper, recommended him to the esteem of moderate members of the established church, both clergy and laity, with many of whom he lived in great intimacy. The removal of a person of his extensive usefulness and acknowledged worth, could not be looked upon in any other light than as a public loss, and his death was deeply regretted by great numbers of all denominations. The last time he entered the pulpit, which was early in the year 1732, he delivered a most solemn and impressive charge to his own people from those words of the apostle, Rom. xvi. 24. "The grace of our Lord Jesus Christ be with you all. Amen." (E) After

(E) There is something so solemn and interesting in the concluding part of this farewell discourse, as it may be properly called, that we cannot deny ourselves the pleasure of introducing it in this note, and more especially as it will serve for a specimen of the Doctor's ordinary strain of preaching. "Were I assured," says he, "that this was the last sermon that I should ever preach to you, I know not any better subject I could fasten upon, than Rom. xvi. 24. "The grace of our Lord Jesus Christ be with you all." and I can heartily say "Amen" to it. For I can freely say, as to you, as he with regard to Israel of old, "Brethren, my heart's desire and prayer to God for you is, that you may be saved." And may you but have the grace of our Lord Jesus Christ with you, and I shall not doubt of it. But though this is my desire in the case of you all without exception; yet there are sundry of you, as to whom I might say, it is the object of my hope. I know not how to suppose, that such of you as are sermon proof, and on whom the word of God maketh little or no impression; that allowedly run a round of repenting and sinning, and sinning and repenting; that though you name the name of Christ, yet depart not from iniquity; and though you profess to belong to him, yet live like the rest of the world; that run into temptations instead of shunning them, and have Christ in your mouths, but the devil in your hearts; and rest in the form of godliness,

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this, he went to Bath for the recovery of his health. Though his last illness was of long continuance, and attended with threatening circumstances, yet (as is very common in

while you are contentedly strangers to the power of it: I can't, I say, see how such of you can have the grace of our Lord Jesus Christ with you. You rather thrust it from you, and signify to him that you neither value him nor his grace a rush, and are able enough to shift for yourselves. No, you must be thoroughly changed and altered before you can have any lot or portion in this matter. The good Lord grant you may be convinced of the necessity of such a change, and stirred up to pray earnestly to him to effect it, and then may experience it. There are, I apprehend, others of you, with respect to whom there is more ground for fear than hope. And I take this to be the case of such as remain contentedly ignorant of the mysteries of the kingdom of heaven, without earnestly labouring for divine knowledge; and of those who totally absent themselves from the Lord's table for fear of coming under too strict bonds to be religious; and of those that shut God out of their houses, and take no care about training up their children and servants in the knowledge and fear of God; that will plead any little trifle that offers in excuse of non-attendance on God in his house; and as forward to spy motes in the eyes of their brethren, while they make nothing of beams in their own eyes. It may well enough be feared that such persons as these have not the grace of our Lord Jesus Christ with them, and if they really desire it, they ought to take care that such things as these be mended. But then there are others of you, as to whom, I bless God, I can satisfactorily hope that the grace of our Lord Jesus Christ will be constantly with you. All of you that endeavour more and more to deny yourselves, and mortify your earthly affections; lead a life of faith; have your conversation in heaven; and adorn the doctrine of God your Saviour in all things. You that watch over your hearts and tongues, your thoughts and ways; and are determined that whatever others do, you and yours will serve the Lord; you that are disposed to take up your cross when you are called to it; and count all things but loss that you may win Christ: you that can take upon you the most troublesome service, when your call is plain, trusting him for assistance; and are careful to manage the talents with which you are entrusted, so as may be most for the honour of him that bestows them on you; you that walk humbly with God, and mourn after him, though you cannot delight in him to that degree you would aim at; and say with the Psalmist, that you have none in heaven but him, none on earth that you desire besides him. All such as you most certainly have the grace of God with you, and may you have it more and more! May it be upon you and yours! May you have it in your own dwellings, and in

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such cases) he did not apprehend his death to be so near as indeed it was. However, as he told a brother minister, Mr. Daniel Mayo, God had given him considerable time to prepare for death, and he trusted he was ready. He possessed a constant calmness and composure of mind, a firm faith in the gospel method of salvation, and a good hope through grace. His temper was ever inclined to thankfulness without distrust or complaint, and he comforted several in distress who came to visit him during his confinement. A few days before his death, plainly perceiving that his end was near, he prayed in a particular manner for a blessing on his wife and children, who were about him, and then took his leave of them. After this he hardly ever had the use of his reason. He, at length, expired on June 3, 1732, in the sixty-second year of his age. His funeral sermon was preached by the Rev. Daniel Mayo, from 2 Cor. iv. 7. This discourse was afterwards published, and dedicated to Sir Richard Ellis, Bart. a particular friend of the deceased.

Thus lived and died Dr. Edmund Calamy, one of the most illustrious Divines amongst the Nonconformists of the eighteenth century. In his childhood he was apprehended to be of a weakly constitution, and was subject to frequent returns of fevers and agues; but as he grew up he overcame these early disadvantages, and acquired such a portion of bodily strength as to be able to endure much labour and fatigue. As he enjoyed the benefit of a religious education, so he early discovered a pious disposition, and at the age of sixteen, by the advice of his tutor, joined in christian com-

your attendance on God in his house! You will be much in my thoughts, and I hope I shall not be out of yours. *The grace of our Lord Jesus Christ be with you all. Amen.* And if this grace be but with us now, in the sense of the apostle in my text, we need not fear, but that after that hath done its work in us, and all our present services and fatigues are over, his glory will be with us at last to crown us in heaven above, to our full satisfaction and joy to all eternity.*

* Mr. Mayo's Sermon, p. 31--34.

munion. Throughout life he cultivated constant habits of piety towards God. He had a great value for revealed religion, and was very thankful for the way of life and salvation by Jesus Christ, as set forth in the gospel. Nor did he neglect the practice of those moral virtues which result from Christian principles. He was a bright example of filial duty, and filled the several relations of domestic life with tenderness, fidelity, and affection. His temper was candid and generous; he lived in the constant exercise of a public spirit; was a great lover and promoter of peace, and of universal benevolence. Though he followed the dictates of his own judgment in the matters of faith and worship, he was of a catholic spirit, and a hearty friend to union amongst Christians. In the exercise of private friendship he was faithful to his trust, always ready to do kind and generous offices, and was particularly noted for administering mild and seasonable reproofs as occasion offered. His influence with many rich persons enabled him to administer largely to the relief of the poor and distressed, particularly his poor brethren in the country, with their widows and orphans, for whom he expressed great concern. Young ministers and students in divinity were likewise objects of his particular regard, and frequent sharers of his bounty. He was a solid, judicious and well studied Divine; a very serious, practical and acceptable preacher. Being blessed with a clear head, a strong memory, and a sound judgment, he was enabled by hard study to make great proficiency in useful learning. He possessed a considerable talent for argument, and could manage a controversy well; but he would never engage in disputes of a trivial nature. His chief concern was to approve himself a faithful servant of Jesus Christ, and to be an instrument of promoting the power of religion amongst the people of his charge. In his last discourse he says, that "During nine and twenty years that he had preached the gospel in Westminster, he could with safety take up the

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apostle's words, and say with him, "I have not shunned to declare unto you all the counsel of God."

Dr. Calamy was twice married, and had six children, who survived him. One of his sons, who bore both his names, was educated for the ministry amongst the Dissenters, and preached for many years at Crosby-square, as assistant to Dr. Grosvenor. Another son, Mr. Adam Calamy, was bred to the profession of an attorney, and was one of the earliest writers in the *Gentleman's Magazine*, under the assumed signature of "A Consistent Protestant."* (F)

* *Biog. Brit.* vol. iii. p. 140—145.—Mr. Mayo's Sermon on the death of Dr. Calamy, p. 20—34.

(F) WORKS.—1. A funeral Sermon for Mr. Samuel Stephens, a young minister, 4to. 1694.—2. A practical Discourse on Vows, with a special Reference to Baptism and the Lord's Supper, 8vo. 1694. Re-printed in a smaller form in 1704.—3. A funeral Sermon for Mrs. Williams, wife of the Rev. Mr. Daniel Williams, 8vo. 1698.—4. A Sermon to the Society for the Reformation of Manners, 12mo. 1699.—5. A Discourse concerning the Rise and Antiquity of Cathedral Worship, in a Letter to a Friend. This piece, which was afterwards inserted in the *Phoenix*, was published without the author's name.—6. Abridgment of Mr. Baxter's History, mentioned above, 1702.—7. Divine Mercy exalted, or, Free Grace in its Glory. A Sermon at Salters'-hall, 1702.—8. First Part of the Defence of moderate Nonconformity, 1703.—9. Second Part of the Defence of moderate Nonconformity, 1704.—10. Third Part of the Defence of moderate Nonconformity, 1705.—11. A Caveat against the new Prophets, with a single sheet, in answer to Sir Richard Bulkeley's Remarks on the same, 1707-8.—12. A funeral Sermon for the Rev. Mr. Matthew Sylvester, 1707-8.—13. Ditto, for Mrs. Frances Lewes, 1707-8.—14. A Sermon at Salters'-hall, on occasion of the many late Bankrupts, 1708.—15. The Inspiration of the Holy Writings of the Old and New Testament considered and improved, in fourteen Sermons; to which is added, a Sermon in Vindication of the Divine Institution of the Office of the Ministry, 1710. Dedicated to the Queen.—16. Comfort and Counsel to Protestant Dissenters. In two Sermons. 1712.—17. The Prudence of the Serpent, and Innocence of the Dove. A Sermon preached at Exeter, 1712.—18. Obadiah's Character. A Sermon to young People, 1713.—19. Second Edition, greatly enlarged, of the Abridgment of Mr. Baxter's History, and of the Account of the ejected Ministers, 1713.—20. Queries concerning the Schism Bill, 1714

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ROBERT WHITEHEAR.—As Dr. Calamy grew in years he found an assistant necessary; and in 1729, Mr. Robert *Whitehear*, or as we have seen his name written, *Wheatear*, was chosen to that service. Concerning this gentleman our information is very slender. At the time he settled at Westminster, he must have been about seven and thirty years of age, as a memorandum states him to have been born in 1692. After the death of Dr. Calamy, he appears to have left Westminster to succeed Mr. Paterson, as pastor of the Presbyterian congregation at Newington Green. That situation he also quitted in 1736, and retired to Nunny, near Frome in Somersetshire, where, in 1758, he edited “*Let-*

without his name.—22. The Seasonableness of religious Societies. A Sermon, 1714.—23. God's concern for his Glory in the British Isles. In three Sermons, 1715.—24. The Principles and Practice of moderate Nonconformists with Respect to Ordination exemplified. An Ordination Sermon. To which is added, A Letter to a Divine in Germany, giving a brief, but true Account of the Dissenters in England, 1717.—25. Sober-mindedness recommended. A Sermon to young People, 1717.—26. The Repeal of the Act against occasional Conformity considered, 1717.—27. A Letter to Mr. Archdeacon Echard, upon occasion of his History of England, 1718.—28. The Church and Dissenters compared as to Persecution, in some Remarks on Dr. Walker's Attempt to recover the Names and Sufferings of the sequestered Clergy, from 1640 to 1660. 1719.—29. Discontented Complains of the present Times proved unreasonable. A Sermon. 1720.—30. A Charge, at the Ordination of several young Ministers, 1720-21.—31. Thirteen Sermons concerning the Doctrine of the Trinity, preached at Merchants' Lecture in Salters' hall: together with a Vindication of that celebrated Text, 1 John, v. 7. from being spurious, and an Explication of its being genuine; in four Sermons, preached at the same time 1719 and 1720, 8vo. 1722.—32. The Ministry of the Dissenters vindicated. An Ordination Sermon, 1724.—33. Memoirs of the Life of the Rev. Mr. John Howe, prefixed to Mr. Howe's Works, and published separately in 8vo. 1724.—34. The Word of God the young Man's best Directory. A Sermon, 1725.—35. A Charge, at Mr. William Hunt's Ordination, at Newport Pagnell, Bucks, 1725.—36. A funeral Sermon for the Rev. Mr. John Sheffield, 1725-6.—37. Ditto, for the Rev. Mr. Joseph Bennet, 1725-6.—38. Continuation of the Account of the ejected Ministers, 1727.—39. A funeral Sermon for the Rev. Mr. Mottershead, 1728.

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ters concerning Conformity, &c. which passed between a young Gentleman designed for Holy Orders, and his Uncle, a Clergyman: with an Appendix by the Editor.”

SAMUEL SAY.—This learned and respectable minister, was born in the year 1675, but at what place we are not informed. His father, the Rev. Giles Say, was ejected by the act of Uniformity, in 1662, from the living of St. Michael's, in Southampton. He was afterwards driven by the iniquity of the times from place to place, till the time of King James's indulgence, when he settled at Guestwick in Norfolk, as pastor of a Dissenting congregation, and died there April 7, 1692. His son, of whom we are now to speak, appears to have been placed in early life at a school in Southwark, and to have made considerable progress in classical learning. As he discovered betimes a strong inclination to the ministry, he was placed for academical studies under the tuition of the Rev. Thomas Rowe, of London. In the seminary of that gentleman, he was soon noticed for his shining talents, and excellent temper; and there he contracted an intimate acquaintance with the celebrated Dr. Isaac Watts. At the close of his studies, he became chaplain to Thomas Scott, Esq. of Lyminge, in the south-east part of Kent, whose family was an ornament to religion, and a great blessing to the neighbourhood. During the three years that Mr. Say continued there, his christian behaviour and exemplary conversation, gained him universal esteem.

Mr. Say's first settlement as a preacher was at Andover, in Hampshire. There he continued but a short time, when he removed to Yarmouth, in Norfolk. After a short stay in that place, he settled in 1707, at Lowestoff in Suffolk, where he continued eighteen years. During all that period he never sustained the office of pastor, not being able to bring the people into a regular church-order. He, therefore, accepted in 1725, an invitation to become co-pastor

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with Mr. Samuel Baxter, at Ipswich. There he remained nine years, till called to succeed Dr. Calamy at Westminster, where he settled in 1734. In that situation he continued till mortality put a period to his useful labours.* He died, after a week's illness, of a mortification in the bowels, on the 12th of April, 1743, in the 68th year of his age. His whole life was a fair transcript of the doctrine he taught, and he left this world with a full conviction of those important truths, which he had so long and so pathetically impress on the minds of others, and with an entire resignation to the divine will, supported by the hopes of future glory.† Dr. Obadiah Hughes, who succeeded him, preached a funeral discourse to his bereaved church, from Prov. xiv. 32.

The character of Mr. Say was of that estimable nature as to procure him the esteem of many valuable persons who paid a just tribute to his worth. He possessed great candour and good breeding, without any stiffness or formality, an open countenance, and a temper always communicative. A favourable idea of his person may be gathered from our engraved portrait of him. His ministerial abilities were very considerable. He approved himself the able Divine, the serious and faithful preacher, and the diligent pastor. In his friendly visits, he chose fit opportunities for introducing serious and useful conversation, and it was remarked that he discovered uncommon gravity and solemnity when conversing upon religious subjects. He never confined himself to the sentiments of any party in the things of religion, but followed out the dictates of conscience wherever his reason, and the scriptures led him. "I have just reason to believe," says Dr. Hughes, "that he was very hearty and sincere in believing and preaching the great principles of the atonement of Christ for sin by his death, and the enlightening

* Dr. Hughes's Sermon on the death of Mr. Say, p. 39—41.

† Mr. Say's Poems, *Pref.*

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and sanctifying influences of the blessed Spirit ; how much soever in our day there may be some that depart from those blessed doctrines." He cautioned his people not to build any hope of justification before God in their own works, but to trust and rejoice in the promises of the gospel ; at the same time he enforced a zealous observance of its precepts, and could not endure those ministers who condemned exhortations to strict virtue and morality. He considered that our only hope for acceptance in the sight of God, was through the righteousness and death of his Son ; and this was the subject matter of his preaching, as well as of his own most glorious hope. He professed great indifference to those points of worship and discipline that have divided Christians, as not considering any of them to be plainly revealed in the word of God. His pious and liberal soul wished to see all party distinctions banished from the church. In matters of controversy, he thought it necessary to read upon all sides ; but little regarding the voluminous disputes of modern times, which put him upon a more diligent perusal of his bible. In private life, he was a tender husband, and an indulgent father ; of a most benevolent disposition ; ever ready to do good, and to relieve the wants of the distressed, to the utmost extent of his fortune.

Mr. Say possessed just notions of human life, and had a taste for the useful sciences. His knowledge in the mathematics, astronomy, and natural philosophy, was very considerable. For eight and forty years he kept a journal of the alterations of the weather, and of his observations on remarkable occurrences in nature, which discovered great sagacity, and marks of a solid judgment. He was a good critic, and master of the classics ; and when disposed to relax his mind from severer studies, he would amuse himself with poesy and music, being himself a very considerable proficient in the art of poetical criticism. In this branch of reading, Milton was his favourite author, and he read him with perpetual delight. Though Mr. Say possessed an

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extraordinary genius, yet his great diffidence would not allow him to appear often in print; his only publications being a few single sermons; (G) and these extorted from him by the importunity of those who heard them. An uncommon veil of modesty was cast over all his other accomplishments.*

About two years after his death, some of his papers were committed to the press under the direction of a judicious friend, and were published in a quarto volume, under the title of "Poems on several occasions: and two critical essays, viz. The first, On the Harmony, Variety, and Power of Numbers, whether in Prose or Verse. The second, On the Numbers of Paradise Lost. By Samuel Say. Lond. 1745." The editor of this posthumous publication was William Duncombe, Esq. younger son of John Duncombe, Esq. of Stocks, in Hertfordshire, the friend of Archbishop Herring. In the preface, he acquaints the reader, that "The poems were written in the author's younger years, chiefly as an amusement from graver students; and contain nothing but what is chaste and innocent. Mr. Say, said he, did not make virtue to consist in a strict apathy, but had a heart susceptible of every tender, social and human passion. Some of the poems on moral and divine subjects are lively paintings of the author's humble unambitious mind; and others the spontaneous offering of a grateful heart for the grace and goodness of God to mankind in the creation and redemption of the world." The two essays were drawn up about seven years before his death, at the request of Mr. Richardson, the painter, who was pleased with Mr. Say's

(G) *Single Sermons.* 1. A Charge delivered to Mr. Crookshank, at his Ordination in Swallow-street, Westminster, Jan. 23, 1734-5.—2. A Sermon before the Society for Reformation of Manners, on Isa. xlix. 4. 1736.—3. A Sermon addressed to young People, for the benefit of the Gravel-lane Charity-school, Jan. 1, 1736-7. Isa. lxxv. 20.—4. A Fast Sermon, Feb. 4, 1740-41. Isa. v. 4.

* Dr. Hughea's Sermon, p. 42—46.

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uncommon way of thinking upon these subjects.* A fine head of Milton, etched by Mr. Richardson, accompanies the second of these essays.

In the correspondence of John Hughes, Esq. a fellow-student with Mr. Say, and author of "The Siege of Damascus," may be seen "The Character of Mrs. Bridget Bendish, grand-daughter of Oliver Cromwell," drawn up by Mr. Say. It is a masterly performance, and exhibits the writer's skill in delineating the peculiar traits of human character. In the same interesting work, there is also preserved another specimen of Mr. Say's learning and genius, in a Latin version of the introduction to "Paradise Lost." This he composed while he lay on his bed in the night, and scarcely knew whether he was asleep or awake, writing or hearing verses: "and the heavenly muse gave me, says he, in the words of Milton,

" Her nightly visitation unimplor'd
 " And whisper'd to me slumb'ring, and inspir'd
 " Easy my unpremeditated verse."

It was a singular circumstance attending this flow of Latin poetry, that Mr. Say did not remember to have made ten Latin hexameters together at any other time in his whole life. What gave his thoughts that turn then was, that he had been reading over a Latin MS. version of the first book of "Paradise Lost," and had been endeavouring to convince the author, that Milton would be but half translated, if his numbers were not transfused, as well as his general sense given; and if there was not the same studied, or happy neglect, or choice of sounds, either harsh or indifferent, or sweet or soothing to the ear, in the copy as in the original.† In the collection of Letters just cited, there are two by

* Say's Poems. Pref.

† Hughes's Correspondence, vol. ii. p. 93, 94.

Mr. Say, and one addressed to him by Mr. Hughes, couched in the warmest terms of admiration and friendship. There is an article by Mr. Say, entitled, "The Resurrection illustrated by the changes of the silk-worm," in one of the earlier volumes of the *Gentleman's Magazine* ;* and in a subsequent volume some remarks by Mr. Say upon Auditor Benson's edition of *Johnston's Psalms*. †

Mr. Say left a widow, who soon followed him to the other world. She died of a lethargy, without any sensible pain, on the 9th of Feb. 1744-5, in the seventy-first year of her age. Their only daughter was married to the Rev. Isaac Toms, a Dissenting minister at Hadleigh, in Suffolk ; who left a son in the ministry at Framlingham, named after his worthy ancestor, Samuel Say Toms.

OBADIAH HUGHES, D. D.—This worthy minister had the happiness to descend from a race of ancestors eminent for piety and worth, and for distinguished usefulness in the church of Christ. His great-grandfather, Mr. **GEORGE HUGHES**, was a very valuable minister at Plymouth, in Devonshire, from whence he was ejected by the act of uniformity in 1662, and died at Kingsbridge July 3, 1667, in his sixty-fourth year. His grandfather, Mr. **OBADIAH HUGHES**, was ejected by the same act from his student's place in Christ-Church, Oxford, and afterwards preached many years at Enfield in Middlesex, where he died Jan. 24, 1704, in the sixty-fifth year of his age. He left two sons in the ministry ; **GEORGE**, who preached many years to a congregation of Dissenters at Canterbury, where he died in November, 1719, and **JOHN**, who was many years pastor of a Dissenting congregation at Ware, in Hertfordshire, and died there in 1729. The former of these was father to Dr. Obadiah Hughes, of Westminster.

He was born at Canterbury in the year 1695. Although it

* *Gent. Mag.* vol. xxxv. p. 423.

† *Ibid.* vol. l. p. 569.

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does not exactly appear where he received the first rudiments of learning, yet there can be no doubt but he had every advantage which the numerous seminaries amongst the Dissenters at that time afforded. His education is said to have been liberal, and was completed in Scotland, where he made those improvements in knowledge, and other accomplishments, which enabled him to appear with credit in the several stations he was destined to occupy. After he had finished his studies, he went to reside in the family of an excellent lady, in the quality of her chaplain. In this station he was held in great esteem for his piety and prudence, his humanity, good nature, and uniform exemplary conduct.

His first settlement in the ministry was in Maid-lane, Southwark, first as assistant, and afterwards as co-pastor with a learned and valuable Divine, Dr. Joshua Oldfield. He was ordained at the Old Jewry, Jan. 11, 1721, in conjunction with three other ministers, Mr. Clerk Oldsworth, Mr. Thomas Newman, and Mr. John Smith. Dr. Samuel Wright, of Blackfriars, preached upon the occasion, and Dr. Calamy gave the charge. Soon after his ordination, Mr. Hughes was engaged with some other young ministers, in preaching a lecture on a Tuesday evening, at the Old Jewry. His associates in this work were, Mr. Chandler, Mr. Lardner, Mr. Harrison, Mr. Kinch, and Mr. Godwin; the two latter resigned in 1723, when Mr. Calamy, and Mr. Mole were chosen to supply their places. At this time, also, Mr. Hughes belonged to a society of ministers, who met on a Thursday at Chew's Coffee-house, Bow-lane, and who had formed a design of composing a concordance to the Bible. The other members of this club were, Mr. James Read, Mr. Cornish, Mr. Lardner, Mr. Savage, Dr. Jer. Hunt, and some times Mr. Ratcliffe, Mr. Clark, and Mr. Caleb Wroe.

It was whilst he was engaged in these employments, that Mr. Hughes entered into the marriage state. The lady of

his choice, and who brought him an ample fortune, was a Miss Fryer, sister to Sir John Fryer, who was Lord-mayor of London, in 1721. The easy circumstances in which he was now placed, rather quickened than abated his diligence in his beloved work. He employed the rich means with which Providence had favoured him, in administering to the comfort of others; in relieving the necessities of poor ministers, and of their widows and orphans; and in bequeathing a handsome legacy to be distributed amongst them after his death.

A few years after his marriage, Mr. Hughes received from one of the universities of North Britain, a diploma creating him Doctor of Divinity. Although a man of learning and respectability, yet as he had not hitherto distinguished himself by any publication of importance, it is probable that he derived that honour through family connexion. In the month of November, 1729, Dr. Hughes lost his venerable colleague in the ministry, Dr. Oldfield, and upon that occasion preached and published a funeral sermon. The whole service of the congregation now devolved upon him, and he preached regularly both parts of the Lord's-day, with great acceptance. From his first setting out in the ministry, he had acquired a considerable degree of popularity as a preacher. His public discourses were of that plain, scriptural, and evangelical nature, as greatly adapted them for usefulness, and they appear to have met with no little share of success. The congregation, which had begun to decline under the infirm labours of his predecessor, was speedily revived under his care, and continued in a flourishing state during the whole period of his continuance amongst them.

Dr. Hughes, on account of his talents and respectability, acquired a considerable degree of influence amongst the Dissenters, in this day. He was often called to preach to them upon public occasions, and published a variety of single discourses. At the latter end of 1734, he united with some

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ministers in London, chiefly of the Presbyterian persuasion, in preaching a course of sermons at Salters'-hall, upon the principal tenets of the Romish church. The subject he handled was "The veneration of saints and images, as taught and practised in the church of Rome, examined." In April, 1743, Dr. Hughes was called to assist the congregation in Westminster, to improve the death of their late pastor, the Rev. Samuel Say, by preaching a funeral sermon upon that occasion; and this paved the way for his being invited by that church to succeed Mr. Say in the pastoral office. It was not without due deliberation that he was prevailed upon to accept this call; nor would he leave his old friends, with whom he had been connected more than twenty years, without taking a deep interest in their comfortable settlement, and recommending to their choice a very valuable minister for his successor.

Dr. Hughes had not been fixed long in this new situation before he sustained a severe domestic affliction, by the death of an amiable niece, who was early taken into his family, and bred up under his fostering care. Upon this melancholy occasion, he published a discourse preached at Westminster, Dec. 16, 1744; and annexed to it a very interesting account of the life and character of the deceased. It is introduced with a polite and affectionate dedication to the author's wife, Mrs. Hughes. (H) In the spring of 1746, the Dissenters

(H) From this discourse we have selected the following important thought, which should have its due weight upon professors of religion: "You had the satisfaction," says Dr. Hughes, addressing himself to his wife, "to see all your endeavours for her advantage crowned with remarkable success; and you have given a full demonstration that it is not necessary to introduce young persons into much company, or to acquaint them with the diversions and amusements of life, under the notion of seeing the world; in order to their being able to bear an agreeable part in conversation, and to behave in a decorous manner, when they are grown up in life. This is a dangerous rock on which multitudes split; and the very reason why so many, when they come into the world, are absolutely unfit for the duties of life, and

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in London experienced a heavy loss, in the death of that excellent Divine, and eloquent preacher, Dr. Samuel Wright. This dispensation was peculiarly afflictive to Dr. Hughes, who was his near relation, Dr. Wright having married a daughter of Dr. Obadiah Hughes, of Enfield. This event occasioning a vacancy in the Merchants' lecture at Salters'-hall, Dr. Hughes was chosen to succeed him in that service. About three years afterwards, he sustained another loss, in his old and intimate friend, Anthony Walburge, Esq. who had been for twenty years treasurer of the Presbyterian fund.

In the latter period of his life, Dr. Hughes, as we have already seen, was afflicted with repeated visitations of Providence, in his own family, and in the deaths of those who were particularly dear to him. His health, also, began now to decline, and although by no means an old man, yet, to use his own expression, he considered himself as *breaking up*. All these things sensibly disengaged him from the present world, and directed towards a future state. Many of his last discourses had a tendency to impress the mind with this solemn subject, and were suitable to his apprehensions of his own case. The solemn moment at last arrived, and he exchanged this world for a better, Dec. 10, 1751, in the fifty-sixth year of his age. At the desire of the church, Dr. Samuel Lawrence, of Monkwell-street, preached a funeral discourse upon the melancholy occasion; but his extreme diffidence would not allow it to appear in print. Another sermon, however, preached upon the same occasion by Dr. John Allen, was published, and contains a brief character of the deceased.

Dr. Hughes, although a good scholar, and possessed of a competent share of general knowledge, yet is to be regarded

know not how to be useful and serviceable in their proper stations. This is a solecism in education, for which thousands will have cause to curse their parents or tutors to all eternity!" *Dedication*, p. 6, 7.

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chiefly in the characters of a minister and of a Christian. To preach the gospel he considered as the noblest work in the world, and, therefore, aimed at those qualifications which would enable him to do it with faithfulness and simplicity. His own heart being warmed with love to God, and an affectionate concern for the souls of men, his chief aim was to promote their best interests; and he was ever employed in laying plans for their consolation and salvation. Having tasted largely himself of the comforts of religion, to speak of them was his favourite topic; and they beamed in his engaging countenance. It was his constant practice to preach twice every Lord's-day, besides many other occasional engagements, in which he was ever ready to give his assistance. That he made a conscience of his duty in this respect appears from an observation he made to a minister, a few weeks before his death: His friend urging him to decline preaching above once a day, in consideration of his growing weaknesses, he replied with evident concern, that "He was afraid of being ungrateful to the God who had done such great things for him." His gravity and seriousness of spirit were so remarkable, that a light or frothy word was never heard to drop from his mouth; and yet all without the least tincture of severity or moroseness. "For myself," says Dr. Allen, "I will say I have spent with him, besides many innocently agreeable, many sweetly devout hours, in which last, the pious warmth of his heart has raised the coldness of mine; hours which I hope I shall remember, and be the better for as long as I live." His eager desire to do good led him to cultivate those parts of religious knowledge which were most directly adapted to that end; with a noble neglect of those more abstruse and dry speculations that are either above the reach of the mind of man, or for which human life is too short, or that, if mastered, would have done neither him nor his hearers any substantial service. "Affectionately-practical preaching" was his aim; "and it was his talent," says Dr. Allen,

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“equally with any minister I have met with.” As to the matter of his preaching, it may be observed that, as he firmly believed, so he took every opportunity of impressing upon his hearers, the importance of those great doctrines, the atonement of Christ for sin by his death, and the enlightening and sanctifying influences of the Blessed Spirit; notwithstanding the open departure of many from these doctrines in his day. “For my own part,” says he, “I take this occasion to say it, I look upon these doctrines, so much the peculiar, essential, and fundamental doctrines of Christ’s religion, that I cannot see how any deserve the name of Christians who do not believe them: take away these blessed truths, which I think are most clearly revealed in the New Testament, and the hope and comfort of all serious penitent sinners is destroyed; these are the grand support and relief of humble souls.—I could heartily wish that those who have their scruples about these important doctrines, would carefully peruse a little treatise, entitled, “*The Redeemer and Sanctifier*, by the Rev. Dr. Isaac Watts; wherein the Scripture Account is set in a most clear and convincing Light.”* Dr. Hughes discovered great affability and courtesy to persons who were in circumstances inferior to himself, in which he showed the true gentleman as well as the Christian. The influence he possessed he exerted not so much to his own advantage, as for the benefit of others. His charity to deserving persons of very different sentiments from himself, in some matters of controversy, was very great, and he was ever ready to supply their necessities as far as his ability and influence reached. “Men of Dr. Hughes’s good spirit, and great usefulness,” says Dr. Allen, “are too thinly sown in our world, not to make it desirable that they should live a little while in the memory of survivors.”† (1)

* Sermon on the death of Mr. Say, p. 42, 3.

† Dr. Allen’s Sermon on the death of Dr. Hughes, p. 27—31.

(1) WORKS.—1. The Good Man’s Security in Times of pulic Cala-

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ANDREW KIPPIS, D. D. F. R. S. and A. S.—After a vacancy of about two years, Dr. Hughes was succeeded by the late Dr. Andrew Kippis. This very respectable and learned Divine was born at Nottingham, on the 28th of March, 1725. He was descended both on the father's and mother's side, from ministers ejected by the act of Uniformity, in 1662. The Rev. Benjamin King, of Oakham in Rutlandshire, was his father's ancestor, and the Rev. John Ryther, of Ferriby in Yorkshire, was that of his mother. His father, Robert Kippis, (κ) who was a respectable ho-

mity : a Sermon at Maid-lane, on Occasion of the Plague in France. Isa. xxvi. 20, 21. 1726.—2. A Sermon at Salters'-hall, to the Societies for Reformation of Manners, July 1, 1728.—3. The happy State of good Men after death : a funeral Sermon for Dr. Oldfield, at Maid-lane, Nov. 23, 1729. Isa. lvii. 2.—4. The Veneration of Saints and Images, &c. a Sermon at Salters'-hall, Feb. 20, 1735. Isa. xlii. 8.—5. An Oration at the Interment of the Rev. Samuel Newman, in Bunhill-fields, June 6, 1735.—6. National Deliverances thankfully acknowledged and improved : a Sermon at Monkwell-street, Nov. 5, 1739. Psa. cxxiv.—7. A Speech at the Interment of Dr. William Harris, May 30, 1740.—8. The Righteous Man's Hope in Death : a Sermon on the Decease of the Rev. Samuel Say ; preached at Westminster, April 24, 1743. Prov. xiv. 32.—9. Obedience to God the best Security against our Enemies : a Fast Sermon in Southwark, Nov. 10, 1742 ; and in Westminster, Jan. 1744. Psa. lxxxii. 13, 14.—10. The Saint dismissed from Earth and sent to Rest : a Sermon at Maid-lane, on the Death of the Rev. William Bushnell, May 27, 1744. Dan. xii. 13.—11. Comfort and Counsel under the Sickness, or Death, of pious Friends : a Sermon on the Death of Mrs. Delicia Iremonger, late wife of Joshua Iremonger, Esq. preached in Westminster, Dec. 16, 1744. 2 Sam. xii. 22, 23. To which is added, A brief Account of her Life and Character.—12. Simeon's Prayer for Leave to die : a Sermon on the Death of Dr. Samuel Wright, preached at Carter-lane, April 13, 1746. Luke ii. 29.—13. Christ ever present with his faithful Ministers : a Sermon at the Ordination of Mr. John Jollie, and Mr. Matthew Jackson ; preached in Westminster July 23, 1746. Matt. xxviii. 18—20.—14. Distress for the Loss of pious Friends : a Sermon on the Death of Anthony Walburge, Esq. preached at Salters'-hall, July 11, 1749. 2 Sam. i. 26.

(κ) He was the second of these sons of Andrew Kippis, who died Sept. 9, 1748, aged 84, and was buried at Sleaford church, Lincolnshire, where is a tablet commemorating him, his wife Bridget, five daughters, and a son, who died in their infancy.

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sier at Nottingham, dying in 1730, he went to reside with his grandfather, Andrew Kippis, at Sleaford in Lincolnshire. At the grammar-school in that town he received his classical education; in the prosecution of which his talents and application attracted the notice of the Rev. Samuel Merivale, a man of taste and learning, and pastor of a congregation of Dissenters there. To the early patronage of this gentleman, he always considered himself under considerable obligations; and it was probably owing to his advice and encouragement, that he directed his views to the profession of the ministry, and to those literary pursuits, in which he afterwards so much excelled.

At the age of sixteen, he was admitted into the academy at Northampton, under the care of Dr. Doddridge. That institution was then in a very high state of reputation and prosperity; and it supplied the country with a considerable number of ministers, who were no less distinguished by their acceptance and usefulness as preachers, than by their literary accomplishments, and exemplary conduct. Of the singular advantages for improvement which he enjoyed in this seminary, Mr. Kippis availed himself; and his proficiency in learning, as well as general deportment, conciliated the esteem and attachment of his tutor. In that excellent person he found a father and a friend; and has testified his obligations to him in various publications, in the strongest terms. During the five years that he continued at this seminary, he applied himself very assiduously to his studies, and laid the foundation of that train of thinking upon theological subjects which he afterwards openly avowed. Before this period he had renounced the principles of Calvinism, in which his relations had taken some pains to instruct him; but whether his judgment was then sufficiently mature to decide so hastily upon such abstruse points, seems very doubtful. The agent employed in effecting this important change was a celebrated Treatise on God's Sovereignty, written by Elisha Coles; and he has himself recorded the

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particulars of the transaction. "That book," says he, "which is composed in the highest strain of Calvinism, upon what is called the supralapsarian scheme, was put into my hands, when thirteen or fourteen years of age, by some zealous friends, to instruct and confirm me in the doctrines it contained. The reading of it, however, produced a contrary effect. The author stated the objections to his opinions concerning absolute election, reprobation, and other points, and endeavoured to remove them; but to me his objections appeared stronger than his answers: so that I owe to Coles on God's Sovereignty, my first renunciation of Calvinism."*

At the close of his academical studies, Mr. Kippis was invited to undertake the pastoral charge of a congregation of Protestant Dissenters at Dorchester; but having, at the same time, received a similar invitation from Boston in Lincolnshire, he preferred that situation, and went to reside there in the month of September, 1746. Here he continued four years; and in 1750 removed to Dorking in Surry, to succeed the Rev. John Mason, author of an excellent treatise on Self-Knowledge. The amiable traits of Mr. Kippis's character began to unfold themselves at this early period, as may be illustrated by the following anecdote, which shall be given in the relater's own words: "My acquaintance with that truly great and good man was more than forty years since; myself then a very young and friendless orphan, and he an agreeable young man. It was at a country town, while he officiated as pastor to a congregation at Dorking. I had been educated in high-church principles; and it was with reluctance I agreed to dine with a Presbyterian parson: but whether it was from similarity of sentiment when we began to talk, or the fascinating charm of his eloquence, my prejudices were instantaneously done away, and that day, as well as one of the most agreeable, I

* Biog. Brit. vol. iv. p. 3.

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count as one of the most fortunate, I ever experienced, though it was but a prelude to many agreeable days in his instructive company; for in so long a period, he always knew and distinguished me; and in every vicissitude of fortune, (some of them painful ones) he was my friend, my guide, my counsellor, my benefactor; and not only mine, for his goodness extended in an eminent degree to all allied either in blood or affinity."*—Not long afterwards, a vacancy occurred in the congregation at Westminster, by the death of Dr. Hughes; and Mr. Kippis being invited to succeed him, after an interval of two years, undertook the office of pastor there in June, 1758. In the September of the same year, he was married to Miss Elizabeth Bott, the daughter of a respectable merchant at Boston; and in the October following he went to reside in Westminster.

Mr. Kippis was now placed in that situation of life, in which his superior talents and endowments were likely to be called into exercise, and where he laid the foundation of that celebrity which he afterwards acquired. Being fond of literary pursuits, and of the company of intelligent persons, his residence in the metropolis gave him ample scope for indulgence in those particulars; and the excellence of his character soon procured him a large number of respectable acquaintance. His connexion with the general body of Protestant Dissenting ministers, belonging to the cities of London and Westminster, and with many charitable institutions, which the liberality of Dissenters had established, gave him frequent occasion to exercise his talents for the honour and interest of the cause, to which, both by his sentiments and profession, he was zealously attached. He was soon introduced into a connexion with the Presbyterian fund, to the prosperity of which he was soon afterwards ardently devoted. In June, 1762, he succeeded Dr. Benson as a member of Dr. Williams's trust; and this

* Gent. Magazine, vol. lxx. p. 913, 14.

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appointment afforded him an additional opportunity of usefulness.

His first efforts in literature were made in some periodical publications of considerable merit. These were the "Gentleman's Magazine," the "Monthly Review," and the "Library;" the last work consisting chiefly of Essays upon subjects connected with Morals and Theology. In the "Monthly Review," he was one of the earliest writers, and conducted it for a certain number of years with only one or two assistants. An important article that he drew up for the "Library," entitled, "The History of Knowledge, Taste, and Learning in Great Britain," was afterwards considerably enlarged by him, and prefixed to the "New Annual Register." From this time the interests of literature, science, and religion, received from the exertion of his talents as a writer, the most essential advantages.

The abilities and literary acquisitions of Mr. Kippis having received the sanction of public acknowledgment, it was not long before they pointed him out as a proper person to be employed in the department of public education. Accordingly, when the death of Dr. Jennings rendered it necessary to make a new arrangement of tutors in the academy supported in London by the funds of William Coward, Esq. the trustees elected him in the year 1763, to fill the department of classical and philological tutor. In June, 1767, he received the unsolicited grant of Doctor in Divinity, from the university of Edinburgh, upon the recommendation of the late learned Professor Robertson; and how well he merited that distinction, his subsequent publications amply testify.

As Dr. Kippis had not adopted the principles to which he adhered, upon slight grounds, so he was never backward, upon proper occasions, to assert and defend them. In the year 1772, he united with some other Protestant Dissenting ministers, of the different denominations, in petitioning parliament for the abrogation of subscription to human articles

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of faith. Many excellent pamphlets were published upon this occasion, with a view of enforcing so reasonable a request; and one of them entitled, "A Vindication of the Protestant Dissenting Ministers, with Regard to their late Application to Parliament," came from the pen of our author. It may be proper to acquaint the reader, that, as the law then stood, Dissenting ministers were under an obligation to subscribe the greater part of the articles of the Church of England; and though many of them never complied with the requisition, yet they were exposed to considerable penalties had the law been enforced. That persons in their situation, who openly separated from that church, and avowedly disapproved of its doctrines, should be required to subscribe the same articles as its own clergy, was, upon the very face of it, unjust and absurd. To enforce this was the design of Dr. Kippis's pamphlet, which was so well received as to pass through two editions in the course of a year. It was not to be supposed that the reasoning of our author, however acute, and consonant it might be both to reason and scripture, would pass without animadversion. The person who undertook to answer him was a very learned and respectable minister of the establishment, Dr. Josiah Tucker, Dean of Gloucester. His piece was entitled, "Letters to the Rev. Dr. Kippis, occasioned by his Treatise, entitled a Vindication, &c." This controversy was carried on with much civility on both sides. Dr. Kippis, in his "Vindication," had styled Dr. Tucker, "the ablest apologist for the Church of England;" and the Dean in his "Letters," says to Dr. Kippis, "You, Sir, appear to me in the light of a very able advocate for your cause; and what is much better, but which, alas! can be said of a very few controversial writers, in the light of an honest man. You are, on the whole, a candid and impartial searcher after truth."* The reader need scarcely be informed that the application

* Letters to the Rev. Dr. Kippis, &c. by Josiah Tucker, D. D. p. 5.

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of the Dissenting ministers to parliament was not at that time complied with; although some years afterwards a bill was passed for their relief.

The attention of the reader is now directed to one of the most important publications that graced the literature of the eighteenth century. A plan being devised for republishing that valuable and extensive work, the "Biographia Britannica," Dr. Kippis was solicited to undertake the office of editor. It need hardly be observed that a fitter person could not have been selected for such an employment. Biography had been in a peculiar manner Dr. Kippis's study and delight. For three years together he read at the rate of sixteen hours a day; and one of the works that engaged his attention was the General Dictionary, in ten volumes, folio, which he read entirely through: This, with some other works of a similar nature, laid the foundation of his taste and skill in biographical composition. The manner in which he proposed to execute the task assigned him, he has himself unfolded in the preface to the first volume. "It is our wish," says he, "and will be our aim, to conduct this publication with real impartiality. We mean to rise above narrow prejudices, and to record with fidelity and freedom, the virtues and vices, the excellencies and defects, of men of every profession and party. A work of this nature would be deprived of much of its utility, if it were not carried on with a philosophical liberality of mind. But we apprehend, that a philosophical liberality of mind, whilst we do full justice to the merit of those from whom we differ, either in religious or political opinions, doth not imply in it our having no sentiments of our own. We scruple not to declare our attachment to the great interests of mankind, and our enmity to bigotry, superstition, and tyranny, whether found in Papist or Protestant, Whig or Tory, Churchman or Dissenter. A history that is written without any regard to the chief privileges of human nature, and without feelings, especially of the moral kind, must lose a considerable part of its instruc-

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tion and energy." The first volume of this great work was published in 1778, and the four subsequent volumes in 1780, 1784, 1789, and 1794. The sixth volume was in the press when he died; but before its completion, a destructive fire which consumed Mr. Nicholl's premises, in 1808, burnt that amongst many other valuable works, the accumulation of half a century. When Dr. Kippis had been engaged some time upon this work, he found the task too great for him to execute alone; Dr. Towers was, therefore, joined to him as an associate. The letters K. and T. affixed to the new articles, or to the additions to the old articles distinguish their particular labours. It was a great misfortune to the republic of letters, that the death of Dr. Kippis retarded, or put a stop to this great national undertaking. The volumes that are before the public reach no farther than the letter F; but they contain a mine of knowledge that is invaluable to the lover of literature. Of the learned and industrious editor it may be observed, that the comprehensive powers of his mind, the correctness of his judgment, the vast extent of his information, his indefatigable researches, and unremitting assiduity, his peculiar talents of appreciating the merits and analyzing the labours of the most eminent writers, and his unshaken integrity, unbiassed fidelity, and impartial decision on the characters of the philosopher, statesman, poet, scholar, and divine, are strongly displayed, and universally acknowledged. His style, formed on the models of Sir William Temple, and the classical Addison, is remarkable for its perspicuity, elegance, and purity; and gives a peculiar lustre to the rich stores of knowledge treasured in the volumes now published. These have given him a high rank amongst the literati of this kingdom, and will carry down his name with distinguished reputation to posterity.*

The eminent talents displayed by Dr. Kippis in his va-

* *Gent. Mag.* vol. lxxv. p. 883.

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rious publications occasioned him many honorary distinctions. In March, 1778, he was elected a Fellow of the Society of Antiquaries; and in June, 1779, a Fellow of the Royal Society. In each of these societies he was a member of the counsel for two years; in the former from 1782 to 1784, and in the latter from 1786 to 1787. Of these learned bodies he was a respectable and useful member, and in both a constant attendant. In the year 1783, he published "Six Discourses delivered by Sir John Pringle, Bart. when President of the Royal Society, on occasion of six annual assignments of Sir Godfrey Copley's medal;" to which was prefixed the life of the author. Dr. Kippis had been upon very friendly terms with the President, who frequently attended public worship in his congregation. At the close of the American war, he published a political pamphlet, formed from materials which were communicated to him by persons of eminence, and designed to justify the peace that terminated that unhappy contest. It was entitled, "Considerations on the Provisional Treaty with America, and the Preliminary Articles of Peace with France and Spain, 1783;" and passed to a second edition. In 1784, he published, "Observations on the late Contests in the Royal Society;" which is said to have produced a good effect in allaying the animosities that subsisted in that body.

As Dr. Kippis advanced in years and reputation, his literary engagements became more numerous, and demanded so much of his time and attention, that he found himself under the necessity of quitting his connexion with Mr. Coward's academy, in 1784. In the following year, two other tutors of the same institution withdrew from it, and the academy itself, which had been for many years of singular utility, and had produced many ministers of distinguished reputation, was discontinued. The failure of this seminary being felt as a severe loss by a considerable body of Dissenters, an attempt was made in the year 1786, to establish a new institution of a more general nature, at Hackney, in the neighbourhood of

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London. Dr. Kippis took a deep interest in the prosperity of this new concern, and notwithstanding his numerous engagements, was prevailed with to undertake the office of one of the tutors. The distance of his residence, however, and some other circumstances, induced him in a few years to withdraw his active labours from the institution; though he still continued to serve it by a liberal subscription, and by his interest with opulent friends.

In the midst of his other engagements, Dr. Kippis found time to compose a long and valuable life of our great circumnavigator, Captain James Cook. It was published in the year 1788, in one volume quarto. He also drew up a life of the celebrated Dr. Nathaniel Lardner, which was prefixed to a complete edition of his works, published in the same year. This piece of biography is composed with great judgment, and contains much valuable information. In 1791, he committed to the press a volume of sermons on practical subjects; and in the following year, composed a new life of his excellent tutor, Dr. Philip Doddridge, to be prefixed to the seventh edition of "The Family Expositor." How much he loved and respected that valuable person, and how justly he appreciated his eminent talents and indefatigable labours, are fully developed in these memoirs. At the close, he says, "The impression of his numerous and amiable virtues will not be effaced from my mind so long as it retains any sense of feeling or reflection. So far will be the impression from being lost upon me, that I shall always cherish it with the utmost ardour; and I esteem it as no small felicity of my life, that I have been preserved to give this testimony of duty, gratitude, and affection to the memory of my benefactor, my tutor, my friend, and my father." To the third edition of Dr. Doddridge's Lectures on Pneumatology, Ethics, and Divinity, Dr. Kippis added a great number of references to the various writers on the same topics since the Doctor's decease. Besides the works already enumerated, Dr. Kippis published several single ser-

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mons, upon public occasions, which will be specified below. (L)

Dr. Kippis closed a long and useful life rather suddenly; for till within a fortnight of his death, his friends had no reason to imagine that he was so near his end. The last public service he performed was on the 20th of September, 1795; from which time he was confined to his bed with a fever which baffled the skill of the most eminent physicians. His disorder was of such a nature, that he found himself

(L) *Single Sermons.*—1. The Advantages of Religious Knowledge: preached at St. Thomas's Meeting-house, Jan. 1, 1756, for the benefit of the Gravel-lane Charity-school.—2. A concise Account of the Doctrine of the New-Testament concerning the Lord's-Supper: on 1 Cor. xi. 29. 1757.—3. Observations upon the Coronation: preached at Long Ditch, Sept. 20, 1761, being the Lord's-day before the Coronation of King George III. and Queen Charlotte.—4. An Introductory Discourse at the Ordination of the Rev. Samuel Wilton, at Lower-Tooting in Surry, June 18, 1766.—5. The Character of Jesus Christ as a public Speaker: preached at Bridport in Dorsetshire, Aug. 17, 1769, at the Ordination of the Rev. George Waters, and the Rev. William Youat.—6. The Blessedness attending the Memory of the Just: preached at Hackney, Nov. 12, 1769, on the Death of the Rev. Timothy Laugher.—7. The Example of Jesus in his Youth, recommended to Imitation: preached at St. Thomas's, Jan. 1, 1780, for the benefit of the Gravel-lane Charity-school.—8. St. Paul's Reasons for not being ashamed of the Gospel: preached at Salters'-hall, May 15, 1782, at the Ordination of the Rev. Hugh Worthington, jun. and the Rev. Robert Jacomb.—9. Questions proposed at the Ordination of the Rev. James Lindsay, at Monkwell-street, 1783.—10. A Sermon at the Old Jewry, April 26, 1786, on Occasion of a new academical Institution among Protestant Dissenters, for the Education of their Ministers and Youth.—11. A Charge delivered at Bridport, Dorsetshire, July 10, 1788, at the Ordination of the Rev. Thomas Howe; and at Ringwood, Hants, July 16, at the Ordination of the Rev. William Gellibrand.—12. A Sermon at the Old Jewry, Nov. 4, 1788, before the Society for commemorating the glorious Revolution; being the Completion of an Hundred Years since that great Event.—13. An Address delivered at the Interment of the late Rev. Richard Price, April 26, 1791.—14. A Fast Sermon at Princes-street, Feb. 28, 1794.—15. A Sermon on the Death of the Rev. Thomas Toller, preached at Hoxton-square, March 15, 1795. N. B. Nos. 1. 6 and 7, are reprinted in the volume of Sermons.

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unable to make any exertion, or to engage in conversation; there is reason, however, to believe, that in a very early stage of his confinement, he was not without apprehensions of its terminating in his dissolution. On the evening of the 8th of October, he awoke after a tranquil sleep of some continuance, and in a little while expired, in the seventy-first year of his age. His remains were interred in Bunhill-fields; and Dr. Rees delivered a funeral discourse to his congregation, which he afterwards published, containing a copious account of the life and character of the deceased.

It is not easy to do sufficient justice to the talents and character of Dr. Kippis. "It requires," says Dr. Rees, "the pen of a biographer, such as he was himself, duly to appreciate his distinguished merit, and to transmit such records to posterity, as shall enable them to form a just judgment of that combination of excellent qualities, which engaged the love and respect of all who knew him, and which will entitle him to everlasting remembrance."* For full fifty years of his life, he cultivated an acquaintance with literature. He had known most of the literary men of that extensive period by personal intercourse: and living at a time when the breach between the Church and the Dissenting interest was not so widened as it has been of late years, he was known and esteemed by men of all parties. As he cherished no bigotry in his own mind, so he respected merit wherever he found it; and by a friendly intercourse with persons of different religious persuasions, he acquired a greater portion of candour and moderation, than fall to the lot of those who restrict themselves to a party. His acquirements as a scholar were very extensive. Few men read more, or better arranged and employed the fruit of their studies. The history of his own country had long been the subject of his laboured investigation; as well as the principles of the British constitution, to which he became zealously attached. He was always the

* Fun. Serm. p. 32.

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steady, uniform, and ardent friend to civil and religious liberty, to promote which, he became a member of the Revolution Society, and of the Society for Constitutional Information; also of the Society of the Friends of the People: But he relinquished his connexion with them when he found a spirit of republicanism pervade their meetings. As much as he detested tyranny and oppression, he was equally averse to anarchy and tumult. In the political contests which agitated the country, he displayed singular moderation of temper, always thinking that firmness and perseverance in a constitutional course, were the most likely means of obtaining a reformation of abuses. In many other societies of a different kind, that were established for literary improvement, or friendly intercourse, Dr. Kippis was a very valuable and useful member. The course of his studies furnished him with a variety of anecdotes that rendered his conversation both interesting and instructive. His knowledge of books, and his judgment of their respective merit, which he formed with candour, and pronounced with modesty, were very comprehensive and accurate; and he was often appealed to by persons desirous of information. In those friendly associations to which he belonged, he was always placid and cheerful. He invariably united the knowledge of the scholar, and the judgment resulting from an attentive observation of the world, with the manners of the gentleman, and the decorum belonging to his public character as a Christian, and his profession as a minister. The natural powers of his mind were cultivated with an assiduity and perseverance of application, in which he had few superiors, and not many equals. They had been habituated through life to regular and constant exercise, and had acquired strength and vigour from use. By a judicious arrangement of his studies, as well as of his other occupations, the number and variety of which he never ostentatiously displayed, and by the punctuality of his attention to every kind of business in which he was employed, he avoided confusion, retained on all occasions the

possession of himself, and found leisure for all his literary avocations, without encroaching on that time which he had appropriated to his professional duties and social connexions. He had been accustomed from his youth to early rising; and thus secured to himself a certain portion of time, during which he was not liable to be interrupted by any foreign avocations. This habit was no less conducive to his health than to the discharge of his various literary and professional obligations. Providence had blessed him with an excellent constitution; and he preserved it unimpaired by a course of uniform regularity and temperance. With the exception of a fever which attacked him about twenty years before his death, and a constitutional cough, which was rather beneficial than injurious, he was free from any bodily complaint, and enjoyed an unusual share of health and spirits throughout the whole of his life. In his professional capacity as a tutor, which he sustained for more than five and twenty years, he acquired great reputation. His lectures, and his general conduct conciliated the esteem and promoted the improvement of his pupils. They all honoured and loved him; for he had a happy talent of attaching their attention and respect. His acquaintance with the various branches of theology, and with subjects subservient to a critical study of the scriptures was very extensive. He had read the best writers in Jewish and Christian antiquities; and no work of merit escaped him that served to illustrate the evidence, or to explain the doctrines of Christianity: His judgment with regard to the controversies that have divided the Christian world, inclined him to the distinguishing tenets of Socinus. It was a mark of Dr. Kippis's judgment, and a strong proof of the candour of his temper, that he highly disapproved the conduct of the modern Socinians, in assuming to themselves the exclusive appellation of Unitarians; and we submit to persons of that description the propriety of dropping a name which will always be withheld from them by intelligent Anti-Socinians. We shall say but

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little of Dr. Kippis as a preacher, because it was in that department that he least excelled. His talents were solid rather than brilliant, and he possessed but little claim to originality of genius. His style was without animation, yet clear, perspicuous, and always suited to the subject. Investigation was long his study, and he readily discerned the strong and weak parts of an argument. Controversial subjects, however, he but rarely meddled with, and strongly deprecated the animosities which they but too frequently occasion. The private character of Dr. Kippis was extremely amiable. With a suavity of manners and urbanity of behaviour peculiarly attractive, he united a facility and readiness of communication that conciliated the esteem and attachment of all who had the happiness of his acquaintance. He was distinguished by great ardour and activity of benevolence, and possessed a temper extremely liberal and disinterested. In his friendships he was steady and sincere, and discovered the tenderness of his heart by the strength of his sympathetic affections. The meekness with which he displayed his talents, and the useful purposes to which they were applied, entitled him to respect whilst living, and will cause him to survive in the veneration of posterity.*

THOMAS JERVIS.—Dr. Kippis was succeeded after a short time by Mr. Jervis, who was then minister of the congregation at St. Thomas's Meeting-house, Southwark. He continued to preach here till the year 1808, when he removed to Leeds, to succeed Mr. Wood as minister of the congregation at Mill-hill, in that town.

PENDLEBURY HOUGHTON.—After a vacancy of about two years, Mr. Houghton, from the Presbyterian congregation at Norwich, removed to Westminster, to succeed

* Sermon on the death of Dr. Kippis, by Ab. Rees, D. D.—*Gent. Mag.* vol. lxx. p. 803—806. and 882—884.

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Mr. Jervis. His continuance here, however, was but short, for in the course of little more than a twelvemonth, he quitted Westminster, and returned to his former charge at Norwich. He has since then removed to Liverpool, to be co-pastor with Mr. Yates.

WILLIAM GOOD.—Mr. Houghton was succeeded at Westminster by Mr. Good, formerly a student under Dr. Ryland, at the Baptist Academy in Bristol. He settled here about a year and a half ago, being recommended by Dr. Toulmin, of Birmingham. Sanguine hopes are entertained, that his popular talents will revive the interest in this place.

Dissenting Churches

IN

THE BOROUGH OF SOUTHWARK.

CONTAINING,

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|----------------------------------|--------------------------|
| 1. DEADMAN'S-PLACE. | 19. PARISH-STREET. |
| 2. MAID-LANE. | 20. SNOW'S-FIELDS. |
| 3. DUKE-STREET. | 21. NEW WAY IN THE MAZE. |
| 4. GRAVEL-LANE. | 22. MAZE-POND. |
| 5. ZOAR-STREET. | 23. ST. THOMAS'S. |
| 6. EWER-STREET. | 24. CHAPEL-COURT. |
| 7. UNION-STREET. | 25. LANT STREET. |
| 8. WINCHESTER-HOUSE. | 26. COLLIERS' RENTS. |
| 9. CARTER-LANE. | 27. WHITE-STREET. |
| 10. FLUER DE LUCE-COURT. | 28. GRANGE-ROAD. |
| 11. THREE CRANES, TOOLEY-STREET. | 29. LONG-WALK. |
| 12. DEAN-STREET. | 30. KING JOHN'S-COURT. |
| 13. UNION-YARD. | 31. SHAD-THAMES, |
| 14. GOAT-YARD-PASSAGE. | 32. BLACKS'-FIELDS. |
| 15. DIPPING ALLEY. | 33. DOCK-HEAD. |
| 16. LITTLE GUILDFORD-STREET. | 34. CHERRY-GARDEN-LANE. |
| 17. FAIR-STREET. | 35. JAMAICA-ROW. |
| 18. BACK-STREET. | 36. CUCKOLD'S-POINT. |

THE
HISTORY AND ANTIQUITIES
OF
DISSENTING CHURCHES,
&c. &c.

DEADMAN'S-PLACE.

PURITAN.—EXTINCT.

DEADMAN'S-PLACE, says Strype, is a long, dirty, straggling-street, of no great account for buildings or inhabitants.* It is said to have received its name from the number of dead that was buried there during one of the plagues that desolated London prior to that in 1665. Of the congregation that assembled in that neighbourhood during the reign of Charles I. but little satisfactory information can be obtained. Many mistakes have arisen with respect to its history, and it is difficult to reconcile the conflicting testimony of different authors upon the subject. It is very certain that the congregation lately assembling in Deadman's-place can claim, upon no good ground, any relationship to the old church of which we are speaking; much less has it any title to be distinguished, as it has been by

* Strype's Stow, vol. ii. p. 28.

many persons, as the oldest church, formed upon congregational principles, in England. A careful investigation of the documents that have passed under our notice has fully convinced us, that the history of four different societies has been blended together, and supposed to belong to one church, although perfectly distinct, as the reader will perceive in the sequel of this article. Mr. Neal, in his *History of the Puritans*, has represented Mr. Henry Jacob as the founder of the church in *Deadman's-place*; and in so doing has led many persons into an error. That Mr. Jacob laid the foundation of the first Independent church in England, is a point not to be disputed; and that he was succeeded in the pastoral office by Mr. John Lathorp, is also sufficiently clear: But some dispute arises as to who was Mr. Lathorp's successor. Mr. Neal's account is, that "upon Mr. Lathorp's retiring into New-England, the congregation chose for their pastor the famous Mr. Canne, author of the *Marginal References in the Bible*; who, after he had preached to them for a year or two, was driven by the severity of the times into Holland."* Crosby gives a very different account of this matter. He says, on the authority of a manuscript, that the church of which Mr. Canne was pastor, was planted by a Mr. Hubbard, and was a different society from that which had Mr. Jacob and Mr. Lathorp for their pastors; which latter, says he, was succeeded by the famous Mr. Jessey.† The manuscript in question was an abstract of their journal, or church-book, which, Crosby says, formed part of the materials that he had lent to Mr. Neal. As both these writers were in possession of the same documents, it is surprising that they should have made so different a use of them. To reconcile their differences is a task to which we are not competent; nor shall we stay to inquire how far Mr. Crosby is justified in his ebullitions of anger against the

* *Hist. of the Puritans*, vol. i. p. 663. 4to. edit.

† *Crosby's English Baptists*, vol. iii. p. 40.

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historian of the Puritans. Upon mature consideration, we are disposed to confide in Crosby's account, more especially as Mr. Neal has not given us his authority for varying from the manuscript that was put into his hands. There is an evident inconsistency in the dates, according to Mr. Neal's representation of the succession. He describes Mr. Lathorp as retiring to New-England, in 1634, and there says, "after his departure the church chose for their pastor the famous Mr. Canne." There is evidence, however, that Mr. Canne removed to Holland some considerable time previous to that year. We have notices of two books published by him in 1632 and 1634, dated from thence, in which he styles himself, "Pastor of the Ancient English Church at Amsterdam." From the life of Mr. Jessey, published in 1671, it appears that after Mr. Lathorp's church had been destitute a short time, he was called to succeed him in the office of pastor. This confirms Crosby's representation, and under a conviction of its credibility, we have given a particular account of Mr. Lathorp's church conformably to it, at the commencement of our work.*

Having endeavoured to show that Mr. Jacob's church was a different society to that which assembled in Deadman's-place, it remains to pursue the history of the latter according to the best helps that remain with us.

It appears then from their records, that the church in Deadman's-place was constituted about the year 1621; our English Solomon then sitting upon the throne. The first pastor is said to have been a Mr. HUBBARD, or HERBERT. Of the particular circumstances attending its formation we have no intelligence. It took place about five years after the settlement of Mr. Jacob's church; and it is probable that during that period, the number of Independents in London had considerably increased. Some uncertainty seems to have prevailed as to what denomination this society be-

* See vol. I. p. 36, &c.

longed Fuller, in his Church History, calls it a congregation of *Anabaptists*; but in this he was mistaken. The majority of the people were undoubtedly Independents and Pædo-baptists. It may be observed, however, that this church acted all along upon the principle of mixed communion, and chose their pastors indifferently from amongst the Baptists or Pædo-baptists. With respect to its duration, we have met with no documents that will enable us to determine it with precision. The last pastor upon record is a Mr. Stephen More, who was chosen to that office about twenty years after the formation of the society. If the church weathered through the period of the Commonwealth, which is by no means improbable, it must have been scattered by persecution soon after the restoration. Such other particulars as we are acquainted with relating to the church in Deadman's-place, shall be recorded in some brief memorials of the following persons who served it in a ministerial capacity.

JOHN HUBBARD.

JOHN CANNE.

SAMUEL HOW.

STEPHEN MORE.

JOHN HUBBARD.—It is not quite certain whether this gentleman's name was HUBBARD, or HERBERT; but it is by no means improbable that he occasionally went by both, as some of the Puritans did in order to shelter themselves from discovery by their persecutors. He is described as a learned man, and is said to have received episcopal ordination; but embracing the discipline of the Independents, he left the Church of England, and took upon him the pastoral care of this society, about the year 1621. After some time he went with his church into Ireland, being probably impelled to it by persecution, and

died there.* We do not find Mr. Hubbard's name mentioned in any of the writers of those times, which will sufficiently account for the scantiness of our materials relating to his history. Not long after his death, his church returned into England, and settling about London, chose the celebrated Mr. Canne for his successor.

JOHN CANNE.—When we consider the long continued celebrity, so justly acquired by this eminent person on account of his biblical labours, it is somewhat surprising that we have not a more particular account of his history upon record. Mr. Canne was originally a minister in the Church of England, but whether beneficed or not, is uncertain: Nor are we better informed at what precise period he left that communion to unite himself with the Brownists, of whose doctrine and discipline he afterwards became a zealous defender. The records of the old church in Deadman's-place, as quoted by Crosby,† state that he succeeded Mr. Hubbard in the office of pastor to that society, after its return from Ireland. The year in which this happened is not mentioned; but it may be nearly ascertained by subsequent events. After preaching to his people in private houses for about a year or two, the severity of the times compelled him to leave the country, and he retired to Holland, where the Brownists had long found a secure retreat. There he became pastor of the ancient English church at Amsterdam, which had some years before, the learned Mr. Henry Ainsworth for doctor or teacher. It is said that shortly after his election, he was censured and deposed by a part of the people, who renounced communion with him. The ground of dispute that was the immediate occasion of this breach is not mentioned; but there can be little doubt that it related to some point of ecclesiastical discipline. It seems that Mr. Canne maintained his station; for in some of

* Crosby, vol. i. p. 163.

† *Ibid.*

his publications afterwards, he styles himself "Pastor of the Ancient English Church at Amsterdam."

His exile must have taken place before 1632, in which year he published at Amsterdam, in a duodecimo volume, "The way to peace, or good counsel for it; preached upon the 15th day of the second month, 1632, at the reconciliation of certain brethren, between whom there had been former differences." The particular strife here alluded to is not mentioned, though it probably related to some point of discipline, upon which the Brownist churches very frequently divided. Mr. Canne's next publication was, "A Necessitie of Separation from the Church of England proved by the Nonconformists' Principles: Specially opposed to Dr. Ames, Dr. Layton, Mr. Dayrel, Mr. Bradshaw, &c. Amst. 1634." 4to. It is well known that most of the Puritans considered the Church of England to be a true church, and were against a separation, under a dread of incurring the guilt of schism. Their aim was directed chiefly to an abatement in some of the ceremonies, with permission for the minister to leave out such parts of the service as were obnoxious. Being unable to obtain this, they endeavoured to procure a legal toleration, which was also denied them, upon which they judged it lawful to comply so far as their consciences would permit. Canne was quite of another mind: He thought that the constitution of the church itself was bad; that the fabric was reared according to the original at Rome, the "mother of harlots," and, therefore, could not be a true church; that it was the duty of every Christian to withdraw from her abominations, and to worship in separate societies, formed after the model of the primitive churches. In defence of these principles he wrote the above treatise; and likewise another in 1641, entitled, "Syon's Prerogative Royal: or, A Treatise tending to prove that every particular Congregation hath from Christ absolute and entyre Power to Exercise in, and of herself, every Ordinance of God; and is an independent Body, not standing under any

other ecclesiastical Authorities out of itself: By a Well-wisher to the Truth. Amst. 1641." Although this is an anonymous piece, yet Paget, a contemporary writer, who lived in the same place, and could not easily be mistaken upon that point, ascribes it to Canne.* Another work by Mr. Canne, upon a subject similar to two that we have just mentioned, was published in 1642, under the title of "A Stay against Straying;" in which he undertakes to prove, in opposition to Mr. John Robinson, the unlawfulness of hearing the ministers of the church of England. This and the former piece of Mr. John Canne's were replied to by Mr. John Ball, a celebrated Puritan Divine, in a work entitled, "An Answer to two Treatises of Mr. John Can," &c. Lond. 1642. 4to. Mr. Neal † ascribes the "Stay against Straying" to this Mr. Ball; but it is evident from the title of Mr. Ball's book, which recites the title of both of Mr. Canne's treatises, that he is mistaken. ‡

The vigorous proceedings adopted against the Brownists by the government at home, having deprived them of the means of subsisting upon the fruits of their industry, and separated them from their friends and connexions, many of them were reduced to great poverty during their exile in Holland. This, they have themselves stated in a very affecting manner; § but the consolations of religion supported them in the midst of all their distresses, which produced neither indolence, nor discontent. We have noticed, in an early part of our work, || the menial employment to which the learned Ainsworth was reduced for a subsistence. Our author Canne, being in equally destitute circumstances, was forced likewise to enter into a secular engagement for a livelihood. The occupation to which he applied himself was

* Defence of Presbyt. Government. *Pref.*

† Hist. Puritans, vol. i. p. 640. 4to.

‡ Biog. Brit. Art. BALL (JOHN).

§ Epist. Viror. Præstant. et Eurid.

|| Vol. i. p. 23.

DEADMAN'S-PLACE.—*Puritan, Extinct.*

that of a printer, from which it is probable that he might have derived a decent maintenance. We have seen a quarto tract of his printing, the title of which, on account of its singularity, we shall give at full length. It is as follows: "Man's Mortallitie, or, a Treatise wherein 'tis proved, both Theologically and Philosophically, that whole Man (as a rational creature) is a compound wholly mortall, contrary to that common Distinction of Soul and Body: And that the present going of the Soul into Heaven or Hell is a meer Fiction: And that at the Resurrection is the Beginning of our Immortalitie, and then actuall Condemnation and Salvation, and not before. With all Doubts and Objections answered and resolved by Scripture and Reason; discovering the Multitude of Blasphemies and Absurdities that arise from the Fancie of the Soule. Also divers other Mysteries, as of Heaven, Hell, Christ's humane Residence, the Extent of the Resurrection, the new Creation opened, and presented to the Tryall of better Judgments. By R. O. Eccles. iii. 19. Amsterdam, printed by John Canne, Anno Dom. 1643."

The reputation which Mr. Canne had acquired by his controversial writings, raised him high in the esteem of the Brownists, and he is said to have been much followed in his ministry by persons of that persuasion, and by other strangers, whose business led them to Holland. The sufferings of the Puritans having subsided in his own country, and the hands of their persecutors being tied up by the parliament, many of the English exiles were encouraged to return home. It should seem that about the time of the meeting of the long parliament, Mr. Canne paid a visit to his native country; but his abode here was not long, nor did he relinquish his engagements at Amsterdam. Whilst in England he visited the churches of his persuasion, and was the means of collecting some into church order. The records of the society at Broad-mead in Bristol, which separated from the establishment in 1640, mention Mr. Canne as having first settled

them in the order of a Christian church. His connexion with that place is introduced thus: "The providence of God brought to this city one Mr. Cann, a baptized man. It was that Mr. Cann that made notes and references upon the Bible," &c. Between the years 1640 and 1643, he is said to have been employed in preaching at Bristol and Westerleigh. How this is to be reconciled with the dates of some of his publications, which suppose him to have been in Holland during that period, we are at a loss to determine. Indeed, great ambiguity hangs over not only this, but other parts of Mr. Canne's history.

Some circumstances seem to render it probable that Mr. Canne returned back very soon to Holland, where he engaged in that great work, which contributed most to establish his fame in the recollection of posterity. This was, his collection of marginal references to the Bible. It appears that he was the author of three sets of notes, which accompanied as many different editions of the sacred text. The date of the *first* edition we have not been able to ascertain. Lewis does not appear to have been acquainted with it, nor do we find it mentioned by any subsequent writer. The *second* edition was printed by him at Amsterdam in 1647, and dedicated "To the Right Honourable Lords and Commons assembled in the High Court of Parliament." In the title page he says, "Here are added to the former Notes in the Margin, many Hebraisms, Diversitie of Readings, with Consonancie of parallel Scriptures, taken out of the last Annotations, and all set in due Order and Place." The *third* edition, which is best known, and has been often reprinted, was also published at Amsterdam, in 1664. To the common title is added, "With marginal Notes, shewing Scripture to be the best Interpreter of Scripture." In the preface the author says, "I do not know any way whereby the word of God (as to the majesty, authority, truth, perfection, &c. of it) can be more honoured and held forth, and the adversaries of it, of all sorts, so thoroughly

convinced and silenced, as to have the scripture to be its own interpreter. This I am sure, did men in their expositions on the scriptures speak less themselves, and the scriptures more, the scriptures would have more honour, and themselves less." In order to have a right scripture-interpreter, he says, it will be necessary that the following things should be attended to: "1. That the original text of scripture be rightly translated, and, as much as possible, even word for word, without departing from the letter of scripture in the least. For it is necessary to preserve the letter entire, how inconvenient, yea, how absurd soever and harsh it may seem to men's carnal reason, because *the foolishness of God is wiser than men.*" (M) 2. That scripture metaphors be not omitted, nor mis-translated one for another, but rightly opened. 3. Concerning the various readings: here all care, study and endeavour ought to be used, that nothing be taken but what is breathed by the Spirit of God in the text. 4. That the genuine and proper signification of the original words be truly opened, and explained; for this is of great use and furtherance to the work I mention. 5. The doubts and seeming differences be carefully heeded, and by parallel scriptures reconciled. 6. That some words which are in the original tongues left untranslated, be translated, and their signification opened. For, howsoever such word to some may seem unfruitful, and afford not much matter in the letter, yet according to the manifold wisdom of God, and as the spiritual man judgeth, there is an excellent meaning of the Spirit in them. Lastly, the original particles are to be minded, and special notice taken of them, as a thing of great concernment, to shew the connexion of the text and context. There are other particles besides

(M) Lewis, who cites a part of the preface in his History of the English Translations of the Bible, has the following remark upon the above passage: "Of this absurd scheme, Henry Ainsworth, a man excellently well skilled in the Hebrew language; and one of the same sect with *Caune*, had given some years before a specimen.

these, continues Mr. Canne, but I shall refer them to another time and place more proper." The grounds of his encouragement in this work were, 1. The satisfaction he felt in such kind of studies. 2. The prospect it afforded of spiritual improvement and comfort. 3. And above all, the glory that would redound to God from the success of it. In the conclusion of the preface, Canne intimated his intention to set forth an edition of the Bible in a large and fair character, with large annotations, to comprise all that he had written concerning a Scripture-Interpreter; a work that he says he had been many years engaged upon, and that would still require care and time. He afterwards intimates that it was ready and prepared for the press, so that if the Lord took him away before it was published, what remained of the copy unprinted, he should leave in such hands as would, he doubted not, be both careful and faithful in accomplishing his intentions. By this it should seem as if this larger work was actually in the press, or intended very shortly to go thither; but that it was ever published seems very doubtful. Canne's references are exceedingly apposite and judicious; but the later editions, though printed in his name, have the margin crowded with so many references besides his own, that the reader is perplexed instead of being instructed by them. In these three editions, as well as in some subsequent ones, the Apocrypha is omitted.

After the death of Charles I. and the establishment of a Commonwealth, Mr. Canne appears to have returned again to England, and to have been employed in collecting the weekly news. His principles, however, gave great offence to the government, and he was often in trouble on account of them. Writers are greatly divided with respect to Mr. Canne's religious opinions. Some have supposed him an Independent, whilst others consider him to have been a Baptist. Crosby is in doubt upon the point, although he found his name in a manuscript list of persons who left the

established church, and joined the Baptists.* In Holland he was considered a Brownist, without regard to any other distinction; and the churches he was connected with in England appear to have admitted mixed communion. There is some reason, however, to suppose that he became a Baptist, and the fact seems to be plainly stated in the records of the church at Broad-mead. Bishop Kennett calls him a Quaker,† though upon what ground it seems very difficult to imagine. His lordship is by no means accurate in his designation of persons who did not belong to his own church; and in estimating their conduct, he is too often governed by credulity, or some worse principle. Mr. Canne's antipathy to the tything system is by no means sufficient to constitute him a Quaker. As well might we term his lordship a Jew, or a Mohammedan. (N) There may be greater reason for charging Mr. Canne with the millenary, or fifth monarchy notions,‡ to which many of the Baptists, and some few of the Independents, were at that period addicted. Now that we have mentioned the name of Bishop Kennett, it may be the properest place to introduce another passage of his relating to Mr. Canne, although it savours so much of the ridiculous, that we are by no means disposed to give it implicit credit. The passage is this; "If men will set themselves only to find faults, it is impossible in this state of things they should ever be pleased. And if they separate where they see any thing amiss, they must follow *his* example, who pursued this principle so far, till he withdrew from all society, lest he should communicate with them in their sin; in which condition he continued till his children lay dead in the house, and he became utterly unable to help himself. And because no human inventions

* Crosby, vol. iii. p. 38.

† Historical Register, p. 73.

(N) A Mohammedan believes in the Unity of God: But the bishop believed in the Unity of God: Therefore, his lordship was a Mohammedan!

‡ Hist. Register, p. 363.

were to be allowed about the worship of God, he had cut out of his Bible the contents of the chapters, and titles of the leaves, and so left the bare text without binding or covers."* To say nothing of the bishop's inconclusive reasoning in the former part of this quotation, the sequel describes a species of conduct rather too inconsistent for a person who both wrote and published marginal references and annotations to the Bible. Yet, this absurd part is quoted by Dr. Grey † with full credence, and by way of illustration, as we suppose, of Mr. Neal, whom he professes to examine. By the margin of Kennett's book, it appears that Mr. Ball was his authority for the above story; upon which we shall only observe, that with all deference to that learned and religious person, he might be too ready to give implicit credit to any idle tale that was related concerning an adversary whose opinions he was combating. Mr. Ball, though adverse to the rites and ceremonies of the Church of England, was against separating from her communion.

We have but little information respecting Mr. Canne during the years that he was in England after the death of Charles I. He probably employed himself in composing and publishing various works which have not come to our knowledge. The first piece of his during that period, of which we have any notice, is entitled, "The Time of the End," 12mo. 1657. It is prefaced by Chr. Feake, and John Rogers; two persons of great note amongst the republicans and fifth-monarchy men of that time. Mr. Canne intimates in this book that he was then in a state of banishment from Hull; "after seventeen years banishment before." We know nothing of his connexion with that town, although it seems from this that he preached there after he came over to England in 1640.

Mr. Canne's notions of a fifth-monarchy, or of the per-

* Historical Register, p. 744.

† Examination of Neal's Second Volume, p. 231.

sonal reign of King Jesus, to supersede the governments of this world, having influenced some persons of his party and principles, to take the civil sword, in order to overturn Cromwell's government, it is not surprising that he fell into trouble upon that account. In the year 1658, there was published, in quarto, "A Narrative. Wherein is faithfully set forth the sufferings of *John Cann, Wentworth Day, John Clarke, John Belcher, John Ricard, Robert Boggis, Peter Kidd, Richard Bryeaton, and George Strange*, called (as their News-Book saith) *Fifth Monarchy men*. That is, how eight of them were taken in Coleman-street, month second, called April, first day, 1658, as they were in the solemn worship of God, and by the Lord-mayor sent prisoners to the Counter in the Poultry. Also, of the arrangement of Wentworth Day and John Clarke, at the sessions in the Old Bailey; and how the rest, after three weeks imprisonment and more, were discharged in their court. Published by a Friend to the Prisoners, and the good old cause they suffered for."* In order to estimate justly the nature and value of particular occurrences, it is necessary to take into consideration the various events with which they stand immediately connected. It may be proper to inform the reader, that at the opening of the year 1658, Venner, and some other persons professing the fifth-monarchy principles, entered into a conspiracy to overturn the Protector's government, under the absurd idea that it stood in the way of the spiritual monarchy which they were commissioned to establish.† Surely, these infatuated persons but little considered how incompatible is violence with the pacific character of Messiah's reign! Their plot was discovered in sufficient time to be defeated, and the authors of it spared to create fresh disturbances under a regal government, from which they met with less lenity. It may be mentioned to Cromwell's honour, that,

* Kennett's Register, p. 363.

† Complete History of England, vol. iii. p. 206.

although the fifth-monarchists had dethroned him in principle, yet he never interfered with them until they had committed a direct breach of the peace. How far Mr. Canne was implicated in these civil commotions we have no information to determine; but that he suffered for them is not surprising. It arose out of his connexions.

Another of Mr. Canne's publications, and the last that we are acquainted with, related to tythes. It was published in 1659, in quarto, and entitled, "An Indictment against Tythes: or, Tythes no Wages for Gospel Ministers. Wherein is declared, 1. The time when Tythes were first given in England. 2. By whom, and by whose authority and power Tythes were first given, and after continued in England. 3. Ministers pretending a threefold right to Tythes, 1. By Donation; 2. By the Laws of the Nation; and 3. By the Law of God, examined and confuted, by *John Osborn*, a Lover of the Truth, as it is in Jesus. To which are added, Certain Reasons taken out of *Dr. Burgess* his Case, concerning the buying of Bishop's Lands, which are as full and directly against Tythes, as to what he applied them. Likewise a Query to *William Pryane*. By JOHN CANNE." Bishop Kennett, who gives us the title of this book, likewise cites the concluding part of the Epistle to the Reader, for the purpose of identifying the cause of tythes, with that of kingly government. It says, "Whatsoever encouragement is given to the continuance of tythes, yet this we know, that they who cry out loudest for them are, for the most part, for a single person, or for the interest of Charles Stuart, I say more a great deal for a king, than a free commonwealth."*

After the restoration, Mr. Canne retired to Holland, and returned to his former residence at Amsterdam, where he committed to the press, the third edition of his Bible in

* Kennett's Register, p. 73, 4.

1664. We hear nothing further of him after this, but in all likelihood he died there.

SAMUEL HOW.—Upon Mr. Canne's retiring to Holland the first time, he was succeeded in the care of his society by Mr. Samuel How, vulgarly called "Cobler How," probably from the profession he followed for a livelihood. The date of his settlement is supposed to have been 1633. Mr. Neal calls him a man of learning,* but in this he must be mistaken; as appears by a work of his which we shall notice presently, in which he decries human learning, and abundantly shews that he was himself destitute of it. Mr. How is principally known by a sermon that he published, in 1639, under the title of "The Sufficiency of the Spirit's Teaching without human Learning: or, a Discourse tending to prove that Human Learning is no Help to the spiritual Understanding of the Word of God." The circumstance that occasioned this discourse to be first preached, and afterwards printed was this. In the year 1639, Mr. John Goodwin, minister of Coleman-street parish, had made an observation that was designed to enforce the necessity of human learning for those who undertook the office of preachers. To this it was answered, that to preach the gospel there was no necessity for human learning, of which Samuel How was a sufficient example; and that if Mr. Goodwin would send him a text, he should hear him preach from it. This was accordingly done; and Mr. How preached from 2 Peter, iii. 16. *As one that in all his epistles speaks of these things; in which are some things hard to be understood, &c.* Mr. Goodwin, who heard the sermon, was far from being satisfied with it, as appears by the ludicrous observation he made at its conclusion; "Ye have made a calf, and danced about it." In the fashion of those times, Mr. Goodwin was desired publicly to prove his asser-

* History of the Puritans, vol. i. p. 663.

tion, or, in other words, to shew in what way Mr. How had perverted the scriptures; but this it seems he declined. It was determined by Mr. How's friends, that his sermon should be printed; but if we are to believe one of them, Mr. Goodwin took rather a singular method to prevent it. He says that Mr. Goodwin possessed such an influence over the London press, that Mr. How could get no one to print it for him; so that he was under the necessity of sending it over to Holland to be printed.* The sermon has been often re-printed since then, both in England, and in other parts of the world; and it has a numerous class of admirers in the present day. The author's design throughout is to shew, not only the insufficiency of human learning to the purposes of religion; but likewise that it is dangerous and hurtful. He compares it, absurdly enough, to the smoke out of the bottomless pit. Crosby says,† "It is written with great strength of genius," which may be considered its chief merit; for, not to notice the obscurity of the author's style, it has been the grand apology for ignorance, by a large description of persons, ever since.

In a recommendatory epistle to the above discourse, written by one of the author's friends, and signed C. D. there is the following account of him: "Samuel How was well known, and preached in a meeting-house in Coleman-street, being pastor of a Christian congregation that were called Puritans. He had no school learning, being by trade a shoe-maker, vulgarly called a cobbler, and worked at it to administer to his necessities, as the Apostle Paul did. His manner of studying on a text was, as he sat in his shop mending of shoes, his Bible lay by him, and when he thought fit, he looked therein, and considered thereof." There is a postscript to this sermon, written by Mr. Kiffin, who speaks thus of Mr. How: "Having been acquainted

* Epistle Pref. to Mr. How's Serm.

† Hist. of the Baptists, vol. iii. p. 40.

with this author before his death, and tasted that Spirit of light which God had more than ordinary poured out on him, by which he was enabled to minister seasonable words, to the refreshing of many weary souls; and also to contend against those corruptions and inventions which men have brought into the worship of God, raging like the mighty waters, against all the servants of God which opposed them in the same: I mean the power which ruled in that day, the weight of whose persecutions this author, while he lived, had his share, and when he died, they would not allow him what they called a *Christian burial*; therefore his friends were obliged to lay his body in the highway, of whom I may say, *the world was not worthy.*" Some of the editions of Mr. How's discourse have the following lines in the title-page.

"What How? How now? hath How such learning found,
 "To throw art's curious image to the ground;
 "Cambridge and Oxford may their glory now
 "Veil to a *Cobler*, if they know but How."

Mr. How continued to serve his people in the work of the ministry for about seven years. He is said to have been famous in his day for vindicating the doctrines of separation, upon account of which both he and his people were much harassed by their enemies, being forced to meet together in the fields and woods to avoid them.* He was a person of great zeal and diligence; but not being sufficiently upon his guard in conversation, he laid himself open to the informers, by whose means he was cited into the spiritual courts and excommunicated. Hereupon Mr. How absconded; but being at length taken, he was shut up in close prison, where he died, greatly lamented, about the year 1640. His friends designed to have buried him in Shoreditch church-yard, but as he died under the formidable sentence of excom-

* Crosby, vol. i. p. 165.

munication, it was not lawful to deposit his remains in *holy ground*. He was, therefore, under the hard necessity of passing to the next world, through a part of the earth that had not received episcopal benediction, and his friends buried him in the highway, near St. Agnes-la-Clair, where many persons belonging to his congregation were afterwards buried from choice.* An infamous pamphlet, published in 1641, under the title of "The Brownists' Synagogue," says, "Of these opinions was How, that notorious predicant cobbler, whose body was buried in the highway, and his funeral sermon preached by one of his sect in a Brewer's cart." We shall close this account of Mr. How with the following honourable testimony borne to his character by Mr. Roger Williams, of Providence, in New-England: "Amongst so many instances," says he, "dead and living, to the everlasting praise of Christ Jesus, and of his Holy Spirit, breathing and blessing where he listeth, I cannot but with honourable testimony remember that eminent Christian witness, and prophet of Christ, even that despised, and yet beloved, Samuel How, who being by calling a cobbler, and without human learning, which yet in its sphere and place he honoured, who yet I say, by searching the Holy Scriptures, grew so excellent a textuary, or scripture learned man, that few of those high Rabbies that scorn to mend or make a shoe, could aptly or readily, from the Holy-scriptures out-go him. And, however, (through the oppressions of some men's consciences even in life and death, and after death, in respect of burying, as yet unthought and unremedied,) I say, however, he was forced to seek a grave, or bed, in the highway, yet was his life, and death, and burial, being attended with many hundred of God's people, honourable, and, how much more on his rising again, glorious."† Mr. How is said to have been of the Baptist denomination.

* Crosby, v. i. p. 164.

† The Hireling Ministry none of Christ's, Lond. 1652" p. 11, 12.

STEPHEN MORE.—After Mr. How's death, the church was for some considerable time without a pastor, but at length chose Mr. Stephen More to sustain that office. He was a citizen of London, of good reputation, and of considerable substance in the world. For several years he had been a deacon of the church, and accepted of the pastoral office in the present exigency, to the apparent hazard of his liberty and estate. He appears to have been in sentiment a Pædo-baptist, was possessed of good natural abilities, and is said to have been well gifted for the ministry. The face of public affairs beginning now to change, this persecuted congregation, which had subsisted almost by a miracle, shifting from place to place to avoid the notice of the informers, ventured to open their doors in Deadman's-place, Southwark; but it was not long before they were discovered, and most of them committed to prison. Fuller, in his "Church History," gives this account of them. "Jan. 18, 1640-1. This day happened the first fruits of Anabaptistical insolence; when eighty of that sect meeting at a house in St. Saviour's, in Southwark, preached, that the statute in the 35th of Elizabeth, for the administration of the common-prayer, was no good law, because made by bishops; that the king cannot make a good law, because not perfectly regenerate; that he was only to be obeyed in civil matters. Being brought before the Lords, they confessed the articles, but no penalty was inflicted upon them."* This is a very partial and defective account of the matter, as appears by the church-book, or journal kept by this people. It was not an *Anabaptist* congregation, although there might be some few amongst them holding that opinion; but Mr. More's congregation of Independents, who, being assembled in Deadman's-place for public worship on the Lord's-day as usual, were disturbed by Sir John Lenthal, the marshal of the King's-bench, and most of them committed to the Clink prison.

* Fuller's Church Hist. B. xi. p. 172.

DEADMAN'S-PLACE.—*Puritan*, Extinct.

On the next morning, six or seven of the men were carried before the house of Lords, and charged with denying the King's supremacy in ecclesiastical matters, and with preaching in separate congregations, contrary to the statute of the 35th of Elizabeth. The latter part of the charge they confessed; and as to the former declared to the house, that "they acknowledged no other head of the church but Jesus Christ; that they apprehended no prince on earth had power to make laws to bind the conscience; and that such laws as were contrary to the laws of God, ought not to be obeyed; but that they disowned all foreign power and jurisdiction." Such a declaration, a twelvemonth before, might have cost them their ears; but as things now stood, the Lords could not discountenance such principles: They, therefore, treated them civilly, and instead of remitting them to the ecclesiastical courts, dismissed them with a gentle reprimand. Some of the members inquired where the place of their meeting was situated, and intimated their intention to come and hear them. Accordingly, three or four of the Peers went to their assembly, out of curiosity, on the following Lord's-day, to the surprise of many. The people pursued their usual method of public worship, having two sermons; in both of which their minister treated of those principles for which they had been accused, grounding his discourse on those words of our Saviour, "All power is given unto me in heaven and in earth." Matt. xxviii. 18. After this, they received the Lord's-Supper, and then made a collection for the poor, to which the Lords contributed liberally; and at their departure, signified their satisfaction in what they had heard and seen, as also, their inclination to come again. But this visit created too great an alarm for them to venture upon it a second time. It is probable that this was the first congregation of separatists that was honoured by such distinguished visitors. How long Mr. More continued to exercise his ministry with this

 DEADMAN'S-PLACE.—*Independent, Extinct.*

people we are not informed: The transaction above-mentioned seems to be last upon record relating to their history.

 DEADMAN'S-PLACE.

INDEPENDENT.—EXTINCT.

THE congregation of which we are now to speak was collected soon after the Revolution, and had no connexion with that mentioned by Neal and Fuller, of which we have just given an account. It had its origin in a division from a neighbouring congregation, upon the choice of Mr. Nathaniel Oldfield, to succeed Mr. Lambert at Maid-lane. The year of the separation was 1690, and in the same year this church was constituted; Mr. John Woven, an elderly minister, being the first pastor. The meeting-house in which they assembled was a good building, of a moderate size, with three galleries; and it had a burial ground adjoining, which was long famous for the number of Dissenters buried there. Mr. Woven falling out with his people, left them in 1702, and was succeeded by Mr. Killinghall, at whose death, in 1740, the church became extinct. Of these two persons, and of a young minister who was an assistant, we now proceed to relate such few particulars as have come to our knowledge.

DEADMAN'S-PLACE.—*Independent, Extinct.*

MINISTERS' NAMES.]	As Pastors.		As Assistants.	
	From	To	From	To
John Wowen,	1690	1702	—	—
Philip King,	—	—	169	1699
John Killinghall,	1702	1740	—	—

JOHN WOWEN.—He received his education at Trinity College, Cambridge, and is mentioned by Dr. Calamy amongst the Ministers silenced by the Act of Uniformity in 1662. It does not appear that he was then beneficed, having probably not long entered upon the ministry. After this, he became chaplain to Lord Ward, and was offered a good living if he would conform; but not being able to satisfy himself in that particular, he continued a nonconformist all his days.* We have no account of him during the turbulent reigns of Charles and James II. but he probably suffered in common with the rest of his brethren. About the year 1690, he became the pastor of this people, and formed them into a church state. Here he had a full congregation, and his ministry was attended with considerable success. He was reckoned a good preacher, and a zealous Calvinist; but the natural warmth of his disposition occasioned him to fall out with his people, and in 1702, he left them in confusion. After this, he had a congregation at Pewterers'-hall, in Lime-street; but about the year 1714 he left them also, and his people separated into other societies.† Dr. Calamy mentions him as living when the second edition of his work was printed, in 1718; but in his "Continuation," published in 1727, he says, "Let the expression (he is still living) be thus altered: He died not long since at the age of seventy-eight, or upwards."[‡] The last edi-

* Calamy's Acc. p. 777.

† MS. penes me.

‡ Calamy's Cont. p. 896.

 DEADMAN'S-PLACE.—*Independent, Extinct.*

tion of the "Nonconformists' Memorial" says, he died about the year 1715.*

Some of the leading particulars in the life of Mr. Woven, as above recorded, correspond so nearly with what Crosby has related concerning a person whom he calls JONATHAN OWEN, that we strongly suspect they relate to one and the same individual. "On the 18th of August, 1715," says he, "the Rev. Mr. Jonathan Owen, an Independent minister, renounced the error of infant-sprinkling, and was baptized by Mr. Richard Adams. He was a man of good report, and had been very famous amongst the Independents, for his solid and orthodox preaching. Several years he had been the elder of a large congregational church in Deadman's-place, Southwark, and was very much followed; but upon a difference arising betwixt him and his people, they parted by consent, after which he preached for some time to a much less assembly, at a hall in the city. He was now about threescore years of age, and had a sufficient estate of his own to maintain him. He declared that he had for some years been attended with doubts about the lawfulness of infant-baptism, but declined examining the controversy, or giving way to the convictions of his own mind about it. Immediately after his baptism, he preached a sermon to those that were present, from these words: *Who hold the truth in unrighteousness.*—In the application of this discourse he took occasion to acknowledge, that he had himself for some years been guilty of this sin, stifling those convictions and struggles he had in his own mind concerning the true gospel baptism; and added further, that some circumstances with respect to his ministry of late had occasioned his looking more particularly into this controversy, and that by prayer, and consulting the word of God, he was convinced that baptism belonged only to believers, and was to be performed by immersion; and that next to these means,

* Noncon. Memorial, vol. iii. p. 418.

his convictions were owing to that unanswerable book of Dr. Gale's, entitled, 'Reflections on Mr. Wall's History of Infant Baptism.' Though this gentleman, continues Crosby,* was not so popular and famous as he had been in his younger days, yet the change of his judgment and practice in the point of infant-baptism made a great noise in the town, and several of the Pædo-baptists cast many uncharitable reflections upon him." (o) The same author notices a report, that Mr. Owen had nearly lost his life by his new baptism; and in the most unwarrantable manner endeavours to father it upon Mr. Neal. He also annexes a certificate, signed by some Baptist ministers, in order to refute the calumny.†

In the year after his baptism, Mr. Owen removed to Bristol, to be assistant to Mr. Andrew Gifford, at the Pithay meeting. He carried with him a testimonial to his character, from some of the Baptist ministers in London, a copy of which may be seen in Crosby's History of the English Baptists ‡ It recites that, "He has for many years been a Pædo-baptist minister among those of the congregational persuasion, and for a considerable time had the care of a large and flourishing church of that denomination, and

* Hist. English Baptists, vol. iv. p. 150-2.

(o) In the *Weekly Journal* of Sept. 17, there is the following ludicrous account of this transaction. A great bewailing lately fell among the Independents, who frequent the meeting-house in Deadman's-place, for the loss of Jonathan Owen, who turned Anabaptist, and left the care of their souls to Mr. Killinghall, an excellent artist at joyners's work. However, Mr. Owen dived over head and ears at Horsleydown; but has risen again, and got safe out of the waters, wherein he only purified himself in the tub of salvation. He is now to be seen at Pewterers'-hall, in Lime-street, where any that would be converted, may hear him uttering the following, and such like ejaculations. My eyes begin to be opened, and I declare, that I have stood against the gospel light above thirty years; but into the vineyard, lo! I come, at the eleventh hour, to squeeze some of the fruitful grapes."

† Hist. English Baptists, p. 153-4.

‡ *Ibid.* p. 169.

always behaved himself suitable to his holy profession as a Christian, and his character as a minister.—That he received the Lord's-Supper with the church meeting in Devonshire-square, and preached to divers congregations with approbation." In the year 1721, Mr. Owen preached a lecture at Broad-mead meeting, in the same city. The records of the church in that place have the following memorandum respecting that circumstance. (P) " 1721. On the 2nd of July, the church was acquainted with the request made by Mr. Owen, the minister, that he might have the liberty to preach a lecture in our meeting-place, on a Lord's-day evening, at five o'clock, to which the church agreed; and he began his lecture here the same day, and continued it about one quarter of a year. Note. The church granted only to Mr. Owen, taking no cognizance of any other persons that might have put him upon it, and this also a confirmation only of a grant made to him a year before, which by reason of an avocation on account of the South Sea Stock, he did not then pursue. The brethren were also informed that Mr. Owen would set up a separate meeting, if he could not obtain the use of our place."

We hear nothing of Mr. Owen after this. The length of time that had elapsed since the Act of Uniformity, being fifty-nine years, renders it doubtful whether he could have been silenced at the period when it took place; yet the circumstances of his life, being similar to those that are recorded of Mr. Woven, make it very difficult to conceive that they were any other than one person. After all, a darkness hangs over the subject that we have not light to dispel.

PHILIP KING.—It appears that a young minister of this name settled at Deadman's-place in the capacity of an assistant, and that the pastor of the church at that time was Jo-

(s) Communicated by my worthy friend Mr. Isaac James.

 DEADMAN'S-PLACE.—*Independent, Extinct.*

nathan Owen. Mr. King died of a violent fever on the 8th of November, 1699, in the twenty-fifth year of his age. Mr Owen preached and published a sermon upon occasion of his death, from Job xix. 25; in which he says, concerning the deceased, "He was a burning and shining light considering his standing in the church; of an eminent spirit for powerful godliness, and had a more than ordinary acquaintance with the mysteries of the gospel. In his sickness he was patient, and had a well grounded assurance of faith."

JOHN KILLINGSHALL.—Mr. Woven, or Owen, which ever be the right name, was succeeded by Mr. John Killinghall. This gentleman had been settled at Beccles in Suffolk, where he was set apart to the pastoral office, Oct. 13, 1697. Whilst at that place, he was reckoned a celebrated preacher, and was for some time highly esteemed; but in September, 1699, this pleasing prospect became sadly clouded by an incorrectness of conduct, which occasioned his dismissal. The church proceeded with an awfulness and severity that was very affecting, and he appeared as remarkably penitent. It has been said, that some persons of the establishment considered him to have been too severely treated; but it does not appear that he ever thought so himself. After this, he applied for some time to secular business, and demeaned himself with great modesty and becoming remorse; insomuch, that after some time, he was re-admitted to the ministry, not indeed at Beccles, but in London, and disappointed not the expectations of those who had been disposed to think favourably of him.

About the year 1702, Mr. Killinghall was chosen pastor of the congregation in Deadman's-place, and continued with that society nearly forty years. He was reckoned to be a man of talents, and a good preacher, but not popular; so that during his time the church and congregation greatly declined. He was one of the first six ministers chosen to

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preach the Horsleydown lecture, for the support of the charity-school, instituted in 1715. His name is also in the list of subscribing ministers at the Salters'-hall synod, in 1719. Mr. Killinghall died in the month of January, 1740, and soon afterwards his church dissolved.*

After the dissolution of Mr. Killinghall's church, the meeting-house in Deadman's-place was engaged by the Presbyterian congregation meeting in Zoar-street, Gravel-lane, under the pastoral care of Dr. Zephaniah Marryat. Of this gentleman we shall have occasion to speak under a future article; and shall only observe in this place, that his church continued to meet here under a succession of pastors till 178, when the people built a new meeting-house in Union-street, where they now assemble, under the pastoral care of the Rev. John Humphries. After their removal, the meeting-house was taken down, and the site annexed to Thrale's Brewery; but the burial-ground is still in existence, though of less celebrity now than formerly.

 MAID-LANE.

PRESBYTERIAN.—EXTINCT.

THE meeting-house that now claims our attention, was situated properly in Globe-alley, a passage leading into Maid-lane. In former days there stood here a theatre called the "Globe;" immortalized by having been the place where Shakespear first trod the stage, but in no higher character than the Ghost in his own play of Hamlet. The

* MS. *penes mc.*

MAID-LANE.—*Presbyterian, Extinct.*

building was of an octagonal form, and is said to have been covered with rushes. We are told that the door was very lately standing.* Near to this place stood the meeting-house, which was a good, capacious wooden building, occupying a space of two thousand square feet; and it had three large galleries. It was erected, most probably, about the time of King Charles's Indulgence, in 1672, for Mr. Thomas Wadsworth, the ejected minister of St. Laurence Poultney, London, who appears to have gathered the church soon after the passing of the Bartholomew Act. It subsisted at this place, for nearly the period of a century, under a succession of ministers, many of whom, for talents and respectability, ranked high amongst the churches of their day. In its earlier days, the congregation was large and respectable, and the meeting-house well filled; but under the ministry of Mr. Ward it declined so rapidly, that its dissolution became easy and natural, and took place about the year 1752. With regard to religious sentiment there does not appear to have been any great difference before the settlement of Mr. Ward, who was then an Arian, and afterwards became a Socinian. The former ministers appear to have been zealously attached to the old Protestant doctrines, counting it their honour to set forth Jesus Christ, and him crucified, as the sum and substance of their discourses. Considering the length of time that has elapsed since its extinction, our account of this society will be found much more complete than could have been well expected. The ministers who served it in the different capacities of pastors and assistant, were as follows:

* Pennant's London, p. 6.

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MINISTERS' NAMES.	Pastors.		Assistants.	
	From	To	From	To
Thomas Wadsworth,	16..	1676	—	—
Andrew Parsons,	—	—	16..	1676
Richard Baxter,	1676	1677	—	—
James Lambert,	1677	1689	—	—
Nathaniel Oldfield,	1689	1696	—	—
— Durant,	—	—	16..	16..
Thomas Kentish,	1796	1700	—	—
Joshua Oldfield, D. D.	1700	1729	—	—
Benjamin Grosvenor, D. D.	—	—	1699	1704
Obadiah Hughes, D. D.	1729	1744	17..	1729
William Bushnell,	1744	1744	—	—
John Ward,	1747	1752	—	—

THOMAS WADSWORTH, M. A.—This valuable minister was born December 15, 1630, in the parish of St. Saviour's, Southwark. Before he was a month old, he had a stoppage in his throat, which had nearly proved fatal; but by a fortunate turn of the complaint, he on a sudden recovered. At sixteen years of age, he was sent to Christ's College, Cambridge, under the tuition of Dr. Outram, who had a great esteem for him ever afterwards. His collegiate exercises gained him considerable credit, and he made great proficiency in that learning and spiritual knowledge, which tended to promote his future usefulness in the church of God. At this early period he discovered great zeal for the promotion of religious knowledge, and to that end encouraged frequent associations amongst the students. His serious conversation was the means of bringing one of them to an ardent concern for his eternal salvation; and he died

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thanking Mr. Wadsworth for the pains he had taken with him in that particular.

Mr. Wadsworth having taken his Bachelor of Arts degree, was called away from college by the death of his father, and continued at home a short time to settle some family affairs. There he employed his talents as opportunity offered, and gave eminent proofs of his superior endowments. It was not long, however, before he was called to a stated charge. On the 16th of February, 1652, he was presented to the rectory of Newington Butts, being chosen by the unanimous voice of the parishioners. It was a remarkable circumstance, that the parish was divided into two parties, and when their petitions for a minister were presented at Westminster, it turned out that, without any previous communication, they had both pitched upon Mr. Wadsworth. About the same time, he was chosen fellow of Christ's College, but declined it in favour of Newington. Upon being fixed in this charge, he received Presbyterian ordination in the church of St. Mary Axe, London. He now applied himself to his charge with great diligence; was very industrious in catechising, preached constantly, and taught his people from house to house. To the poor, he distributed Bibles, and laid out his estate in works of charity amongst them. In these useful labours he met with abundant success, till they were interrupted by the return of Charles II. when, encouragement being given to every species of injustice and oppression, he was forced to resign his living in August, 1660, to one James Meggs, who pretended to have a legal claim, but before his death acknowledged the knavery of his conduct. Mr. Wadsworth, however, did not live uselessly; for, besides his lecture on Saturday mornings, and Lord's-day evenings, at St. Antholin's, and on Monday evenings at St. Margaret's, Fish-street, where he had a great concourse of hearers, he was chosen minister of the parish of St. Lawrence Poultney. He was also lecturer of St. John the Baptist; but he was obliged to resign all these places by

the black Bartholomew Act, in 1662. The lamentations of his people upon this occasion would have melted any compassionate heart ; but compassion was as great a stranger to the men of those times as justice. On the Saturday before the Uniformity Act took place, his parishioners desired him to give them a farewell discourse from Mal. iii. 6. with which he readily complied. Upon his ejection, Mr. Wadsworth preached privately to one congregation at Newington, amongst his former parishioners, and to another at Theobald's, but took no salary from either. He afterwards relinquished Newington, and had a congregation in Southwark ; but as his health required him to be much in the country, he continued at Theobald's, and divided his labour between the two places : and this was the state of his ministerial employment till the time of his death.

Mr. Wadsworth laboured for many years under that dreadful disorder the stone, which at length put a period to his life. When in perfect health he was thoughtful of his last change, and often prayed that God would prepare him for sickness and death. About half a year before his last illness, he was visited with severe pain from his disorder ; but when it was over said, " he would not have been without it, to have missed the joys that he had experienced." After preaching his last sermon, he endured a week of extreme pain both night and day, in which he possessed his soul in more than ordinary patience. His pains returning after some interval of ease, he said, " Ah, vile sinner ! God is carrying me back again into the wilderness to afflict me." When his pains were sharpest he said, " I am in an agony, but not a bloody one ; what are all my pains to what Christ underwent for me !" Upon one occasion, after having passed a good night, he said to some friends, that he was like a man that had gone over a precipice, and looking back, trembled to see the danger he had passed. " For," said he, " when I was in pain, God supported me ; and now I stand amazed to consider how I got through." Some relations discoursing

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with him about taking a house nearer to London than Theobald's, he replied, with great calmness of spirit, "Yea, God will provide me a country, viz. a heavenly." To one who inquired after his soul-concerns, he said, "I bless the Lord I have no cloud upon my spirit." Mr. Bragge visiting him the evening before he died, asked him how he did, to which he answered, I have been under a very sharp rod, but it was what my heavenly Father laid upon me; for he has said, *As many as I love I rebuke and chasten.* That, said he, is a paradox to the world; but everlasting arms are underneath me, and I bless God, he hath taken all the terror of death quite away from me." He said to Mr. Parsons, his fellow-labourer, "All my righteousness I disown, and I trust only in Christ, and hope I have a gospel righteousness." When one asked him if he had not the testimony of a good conscience? he replied, "I have served God in sincerity, and can truly say, I have believed, and therefore have I spoken." When those about him pitied his agonies, he repeated the words of Solomon, "The heart knoweth his own bitterness, and a stranger intermeddleth not with his joy."—"You know," says he, "what my pains are, but you know not what my consolations are. O how sweet will my glory and triumph be after these sharp pains!"—"One minute in heaven," says he, "will make amends for all this pain." When his relations wept about him he was displeased, saying, "What! are you troubled that God is calling home his children? If you think I am afraid of death you are mistaken; for I have no fear of death upon me." In this patient and resigned manner did this heavenly saint depart to the world of spirits, October 29th, being the Lord's-day, in the year 1676, being only 46 years of age. Mr. Bragge preached his funeral sermon, on Psa. xxxvii. 37.

Mr. Wadsworth was a man of extraordinary abilities, judgment, and piety; and wholly devoted to God and good-

 MAID-LANE.—*Presbyterian*, Extinct.

ness. He never cared about conversing with the rich unless he could induce them to acts of charity; and was very free in reproving sin in persons of whatever rank, but used much prudence and candour, which he took pains to promote in others. For this end he recommended the following rule: "If a good sense can be put upon what another says or does, never take it in a bad one." Those who were best acquainted with him observed that he was a prudent man, very serious in conversation, and usually cheerful. He was remarkable for the strictness with which he sanctified the Sabbath, not only in the public congregation, but in his family, and amongst his friends. When he heard any persons conversing upon worldly business, he rebuked them with all faithfulness and affection. Such was his humility, that he was willing to sink into insignificance himself, so that he might glorify God in his work. The applause of men he neither sought nor regarded. His charity was very conspicuous, whether towards his distressed brethren, or other poor; and he made many collections for them, having a singular faculty in disposing his hearers to give liberally. As he was called to undergo much suffering, so his patience under it was very exemplary. After his death, the stone which had occasioned him so much torment, was taken out of his bladder, and was found to weigh between three and four ounces, being in the shape of an egg. Mr. Wadsworth was married three times, and left four children behind him by his third wife.*

ANDREW PARSONS, M. A.—Mr. Wadsworth was assisted at Maid-lane by Mr. Andrew Parsons, who, at the restoration lost the valuable living of Wem, in Shropshire. He afterwards experienced much trouble on account of his nonconformity. Upon the death of Mr. Wadsworth, he re-

* Clark's Lives of eminent Persons, p. 177.—Calamy's Acc. p. 26. Contin. p. 22.

MAID-LANE.—*Presbyterian, Extinct.*

moved to a congregation in Bridges-street, Covent-garden, in which connexion he died, in 1684; as already related under that article.

RICHARD BAXTER.—Of this extraordinary man we have had occasion to speak several times in the course of the present work, and have already given as particular an account of his life as our limits would allow. Suffice it, to say now, that after the death of Mr. Wadsworth, his enemies, who had persecuted him from place to place, suffered him to preach in Maid-lane, many months in peace. He was afterwards assistant to Mr. Matthew Sylvester, in Charter-house-yard, and died in connexion with that society. We have heard an anecdote of Mr. Baxter, which we do not recollect to have seen in print; and as it shows him to have possessed great presence of mind, as well as vivacity of judgment, a place shall be given to it in this work. George Villiers, Duke of Buckingham, an accomplished courtier, and companion of Charles II. was distinguished for his open infidelity, and for the ridicule with which he treated the sacred writings. His friend, John Wilmot, Earl of Rochester, another fit companion of the same monarch, was equally remarkable for the dissoluteness of his manners, and for the pains that he took to corrupt others. These two noblemen riding on a journey of pleasure in the country, discovered Mr. Baxter at some distance, riding towards them. The person and character of that holy man were well known to them, and they loved a joke too well to suffer the present occasion to pass without one, even though it should be at the expence of decency and good manners. Upon Mr. Baxter's approach, the peers halted, and taking off their hats, with the common salutation, very gravely inquired, "Pray, Mr. Baxter, which is the nearest road to hell?" The good man must have been somewhat astonished at the abruptness and singularity of the question; but was at

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no loss to return an answer that silenced and confounded them. His reply was,

“ Rochester some say,
But Buckingham's the nearest way.”

JAMES LAMBERT.—Of this gentleman but few particulars have reached us. At the time the Bartholomew Act took place, he was only eighteen years of age; but as he took his lot with the Nonconformists afterwards, he may be said to have been silenced by that act, and to have suffered on that account. He succeeded Mr. Baxter in Mr. Wadsworth's congregation in Maid-lane; and was one of the four ministers chosen in 1678, to preach an evening lecture in a large room belonging to a coffee-house in Exchange-alley, Cornhill. It was supported and attended by some of the most considerable merchants in London; and the other preachers were Mr. Shower, Mr. Goodwin, and Mr. Dorrington.* Mr. Lambert was a valuable and useful minister, and had a large congregation to the time of his death, which happened August the 9th, 1689, when he was only forty-five years of age. He lies interred in Bunhill-fields, where a Latin inscription was placed upon his tomb-stone, which we shall insert, together with an English translation.

Hic sepultus jacet
JACOBUS LAMBERTUS,
 Ille, olim, dum esset in vivis
 Theologus orthodoxus, Pastor fidelissimus,
 Doctrina luminibus, vitæque resplendens,
 Laboribus indefessus,
 Sub cruce in victissimus,
 In morte triumphavit.
 Quo adeo terris emicuit celestis,
 In cælis quam refulgebit gloriosus.
 Obiit Augusti die 9.

Anno. { Salutis 1689.
 { Etatis sue 45.

Here lyeth Anne, his Wife,
 Daughter of Sir Gilbert Cornwall, Baron of Burford,
 Who departed this life the 14th of April,
 1709.

* Calamy's Acc. p. 840. Contin. p. 999.

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Translation.

Here lies interred the body of
JAMES LAMBERT,
 Who, while living, was
 An orthodox Divine,
 A Faithful Pastor,
 Sound in Doctrine,
 And in his life a bright example to others.
 He was indefatigable in labours,
 Bore the cross with invincible courage,
 And triumphed in death.
 With what splendour shall he shine forth in the heavens
 Who, while upon earth, excelled so greatly in heavenly things.
 He died August the 9th,
 In the year of our Salvation 1689,
 And of his age 45.

NATHANIEL OLDFIELD.—This excellent young minister had the happiness to descend from pious and virtuous parents. His father, the Rev. John Oldfield, was ejected by the Act of Uniformity from Carsington, in Derbyshire, and left four sons, who were all brought up to the ministry. John, the eldest, conformed; the other three were Dissenters: Joshua, well known in London as a tutor and minister; Samuel, pastor of a small congregation at Ramsbury in Wiltshire; and Nathaniel, the youngest. We are not acquainted with the names of his tutors, but it is probable that he received a part of his education under his father, who was a man of considerable learning and ministerial endowments. After being regularly called to the work of the ministry, he was invited to succeed Mr. Lambert; in Maid-lane, where his labours were very acceptable and useful. He was a minister of good character and popular talents; but left the world at a very early period, being only thirty-two years of age at the time of his death, which happened December the 31st, 1696. His friend, Mr. Shower, preached his funeral sermon, from Heb. xiii. 7. and gave a large account of his character, of which the following is an abstract.

Mr. Oldfield was a lively instance of real godliness;

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and believed and practised what he preached to others. He lived in a firm persuasion of the invisible world, and in preparing himself and others diligently for it. Humility was his clothing and ornament; and prayer and praise his constant delight. The holy scriptures were his continual study, in comparison of which he counted all other learning but dross; yet he took great delight in the writings of the two Alleines, of Mr. Corbet, and other Puritans. The Lord's-day, and the solemn worship of God were his delight. He considered the life of a minister in some respects scandalous, if it were not exemplary, and managed with greater strictness than that of ordinary Christians. His serious piety was crowned with extensive charity; for which purpose he made conscience to lay aside a fit proportion of whatever the providence of God dispensed to him. He was a sincere lover of all good men, in whom he could discern any thing of real goodness, and did not confine the church of Christ to a party. As a minister, his heart was in his work; his whole aim being the honour of Christ, and the salvation of souls. Although he was well qualified, with very little preparation, to speak pertinently and usefully upon any subject; yet he made conscience not to give to God that which cost him nothing. He would not utter any thing in public which he had not considered, digested and prayed over; nor would he presume, in the name of Christ, to vent raw and indigested notions, or to entertain his hearers with any loose and rambling thoughts as they came into his head. His style was neither loose nor affected. He never meddled with controversies in the pulpit, and in opening and applying the truth of the gospel carefully avoided extremes. Whilst he exhorted men to work out their own salvation with diligence, he cautioned them to rely only on the mediation and righteousness of Christ for salvation. He did not make morality to be the whole duty of man, nor yet deceive the people by saying, that Christ repented and believed for them. Whilst he magnified the special grace of God in the conversion of

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a sinner, 'he preached repentance towards God as necessary to forgiveness, with faith in our Lord Jesus Christ, without curiously determining which is first, when both are needful. The whole stress of our salvation he laid on Jesus Christ, and ascribed all spiritual good entirely to the free grace of God. At the same time, he charged the condemnation of sinners on their own wilfulness and impenitence. His extraordinary application and diligence in his work hastened his death. Of this, some of his friends took notice, and amongst others, that good man Mr. Richard Baxter, by whom he was greatly esteemed. "That Mr. Baxter loved him," says Mr. Shower, "I reckon to his honour, he was one of many who thanked God for the assistance he received as a Christian, and as a minister, from the useful books, preaching, and conversation of that excellent man. And I, adds Mr. Shower, freely concur with him therein, having reason to thank God upon the like account." Mr. Oldfield languished long with pain and weakness, till God was pleased to take him to himself.*

— DURANT.—A manuscript list of Nonconformist ministers in London, in 1695, mentions a Mr. Durant, as an assistant to Mr. Nathaniel Oldfield. He must have been a young minister, but we know nothing further respecting him.

THOMAS KENTISH.—Mr. Oldfield was succeeded by Mr. Thomas Kentish, an excellent young minister, who descended from ancestors eminent for piety and ministerial usefulness, and many of them sufferers for nonconformity. His grandfather, Mr. Thomas Kentish, was ejected from the valuable living of Middleton, in the bishopric of Durham. He brought up three sons to the ministry, who all quitted their stations in the church, on Bartholomew-day,

* Shower's Funeral Discourses, Part. ii. p. 223, &c.

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in 1662. One of these, Mr. Thomas Kentish, was cast out of Overton, in Hampshire, and afterwards became pastor of a congregation in Cannon-street, London, where he died in 1695. He was the father of Mr. Thomas Kentish, of Maid-lane. He is supposed to have studied university learning under Mr. Charles Moreton, of Newington Green; and about the year 1696, succeeded Mr. Oldfield at this place. He was an useful, acceptable preacher, and during his time there was a large congregation. But it pleased God, whose ways are unsearchable, to take him away in the midst of his labours, and in the prime of life. This was in the year 1700. He had a younger brother, Mr. Joseph Kentish, who preached for a few years to a large congregation at Bristol, and died there in the meridian of life, in 1705.

JOSHUA OLDFIELD, D. D.—This eminent Divine, brother to Mr. Nathaniel Oldfield, before-mentioned, was born about the year 1656, at Carsington, in Derbyshire, where his father, Mr. John Oldfield, was at that time minister, and from whence he was afterwards ejected for non-conformity. His mother was the sister of Mr. Porter, another ejected minister, of distinguished worth, in Nottinghamshire: She lived to a great age, and sustained an excellent character as a Christian. Mr. Joshua Oldfield was the second son of his pious parents, and received his school learning under the immediate inspection of his father. The improvement he made at this early period induced an expectation of something very extraordinary; and he did not disappoint the hopes that were entertained of him. It pleased God, also, to bless the instructions and example of his pious parents, so as to affect his mind early with serious religion; and his impressions never wore off, but preserved him from the vanities of youth, and the entanglements of riper life. He studied philosophy under Mr. Reyner, of Lincoln, and afterwards removed to Christ's College, Cambridge, in the

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latter years of those truly learned and excellent persons, Dr. Henry More, and Dr. Ralph Cudworth, at that time the great oracles of the university, and of whom he always spoke with the greatest reverence. There he was much noticed and valued for his exemplary piety, as well as for his public exercises in the college. When the time arrived for taking his degree, he chose to quit the university, being dissatisfied with the subscription then required.

Mr. Oldfield entered upon public life as chaplain to Sir John Gell, in whose family he lived with the highest esteem, and used his influence in supporting the just dignity and authority of religion. He was afterwards tutor to the son of Mr. Paul Foley, who was Speaker to the House of Commons in the reign of King William. Whilst in that family, where he was treated with great respect, a church-living, of the value of two hundred pounds a year, fell in the gift of Mr. Foley, who made an offer of it to Mr. Oldfield, with an earnest invitation to conformity. By the earnest solicitations of a minister in the neighbourhood, he again went over the whole of the controversy, and made up his mind to continue with the Nonconformists. After this, he became chaplain to Lady Lort, sister to Lady Clinton, in Wales. From thence he went over to Ireland, where he was much pressed to continue; and on his return home lost all his juvenile writings, which he had sent by a different vessel.

His first stated employment in the ministry was at Mr. Turner's, in conjunction with Mr. Samuel Doolittle. After this, he was pastor of a congregation at Tooting in Surry; at which period, he preached a sermon at Grocers'-hall, before Sir John Shorter, Lord-mayor of London, with great approbation. He then removed to Oxford, by the advice of the London ministers, and lived there several years in great esteem, by some of the most learned men in the university, particularly Dr. Wallis, and Mr. Henry Dodwell, with whom he held frequent converse. He after-

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wards contracted an intimate acquaintance with the great Mr. Locke, at the time that he was writing upon the Epistles. At Oxford, he was forced, though with great reluctance, to a public disputation upon the subject of infant baptism, which led him to a careful examination of the controversy; and he acquitted himself so much to the satisfaction of a numerous audience, that many persons observed, the Dissenters had not such another man amongst them. From Oxford he removed to Coventry, where he was joint-pastor of a large congregation, with the excellent Mr. Tong. There he first taught academical learning, in which employment Mr. Tong bore a part; but they met with much disturbance from the spiritual courts, and were obliged to remove their cause to Westminster-hall, where they obtained a *Nolè Prosequi*. Upon the death of Mr. Kentish, he accepted an invitation to succeed him at Maid-lane, though his removal from Coventry was greatly opposed by his worthy colleague, and by the eminent Major Beak, a gentleman of great learning and understanding. There, for many years, he preached constantly twice a day; and in this connexion finished his ministerial course.

Upon his removal to London, Mr. Oldfield kept his academy first in Southwark, and afterwards at Hoxton, where he was assisted in that important employment by those very learned and pious persons, Mr. John Spademan, and Mr. William Lorimer; and after Mr. Spademan's death, by Mr. Capel, who, before the persecution in France, had been professor of Hebrew in the university of Saumer. Dr. Harris remarks, "There was no house in England amongst Dissenters which had so great advantages, and where three such learned persons were joined together, so excellently qualified for the several parts allotted them."* At this seminary were educated many persons of great worth, who made

* Dr. Harris's Sermon on the death of Dr. Oldfield, p. 39.

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a considerable figure in the ministry, and in other learned professions, both in and out of the establishment. In 1707, Mr. Oldfield published a large and valuable work on the Improvement of Human Reason, which showed his knowledge of human nature, as well as the extent of his judgment, and his skill at abstract reasoning. In 1709, he received from the university of Edinburgh, at the same time with Dr. Williams, and Dr. Calamy, a diploma creating him Doctor of Divinity. During the disputes at the Salters'-hall synod, in 1719, he divided with the non-subscribing ministers, and presided at all their assemblies. He also published at the same time a pacific discourse upon the subject of the Trinity, with a view to heal the differences between both parties, but without giving up any thing that was important. It was written with great judgment and sobriety, and met with good acceptance in the world.

Dr. Oldfield enjoyed the singular felicity of a sound and healthy constitution, without any bodily infirmities, or the least abatement of his natural good temper, which he preserved to the last. In the latter years of his life, he met with some uncommon trials and exercises, which made a deep impression upon his mind; but they were alleviated by some remarkable instances of kindness and friendship. The providence of God made the last stage of his life easy and honourable, under the disadvantage of his outward circumstances; of which he entertained a high sense of gratitude. In his last sickness, which was but short, and after an interval which seemed to promise recovery, he possessed his usual calmness and composure; his end was peaceful, as had been his life. "The day before he died," says Dr. Harris, "I asked him whether all was easy and comfortable within: He said, he had a judicious satisfaction and peace of mind, though by reason of present weakness and lowness of spirits, he was dull and heavy. He was sensible his life

was drawing to an end, and continued sensible to the last minute, without any violent shock of dissolving nature, and with an undisturbed tranquillity of mind. He said, 'That nature must submit,' and, 'That all was well, and all was easy within.' An honourable testimony to religion, adds Dr. Harris, after so long a trial, and from so wise, sedate, and upright a person.* He died November the 8th, 1729, aged 73 years. Dr. Harris preached and published his funeral sermon, from 2 Tim. iv. 8. as did Dr. Hughes another, from Isaiah lviii, 2.

Dr. Oldfield was a Divine of superior talents and endowments. He possessed great strength and penetration of mind, which fitted him for abstract studies, to which he frequently devoted himself. His skill in mathematical learning enabled him to project several things for the public benefit, which met with the approbation of the great Sir Isaac Newton; but he seldom put the last finishing hand to his studies. His first thoughts were very solid and judicious; but his mode of expression was less happy than that of some persons whose knowledge was not so extensive. "I never knew any man," says Dr. Harris, "more communicative to others of what he knew, or more patient of contradiction. He was ready to hear the utmost which could be objected, without the least emotion, and with an evident pleasure. I can truly say, I have learned more useful hints, both in matters of learning and religion, in conversation with Dr. Oldfield, than from any man now living; and I believe I am not the only person who can say so." He allowed his pupils the greatest freedom of access, and of conversation, whilst he kept up his just authority, and merited their esteem. To free inquiry he always gave encouragement, and was ready to satisfy others, or to receive satisfaction. By his daily example, as well as instruction, he taught them, and reformed what was amiss with calmness and wisdom; and his

* Dr. Harris's Sermon, p. 44.

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reproofs were often effectual, but always taken well. In the vigour of life, his judgment and opinion in affairs of moment was much valued and depended upon. He had great generosity in principle and affection, and a most disinterested regard to the public good, which he served with great application for many years, without any worldly advantage. His judgment in the controversies of religion was temperate, without running into any extremes. There was scarcely any thing in which he showed a greater zeal, than in the important cause of civil and religious liberty, which he reckoned essential to the present happiness of mankind, as well as to the very being of religion and virtue in the world. He was always reckoned excellent in prayer, being remarkable for great gravity and fervour, as well as for the order and connexion of his thoughts, which were often striking. This was a talent in which all the brothers are said to have excelled. In private life, he was a man of strict piety and integrity, of great meekness and humility, and of a calm unassuming temper. His behaviour was very inoffensive and obliging; he discovered great moderation and charity to those who differed from him; and was of no party, says Dr. Harris, "but that of God against the devil, and of all serious Christians." It is observed of him, that he was hardly ever known through the course of a long life, to speak an unkind or unhandsome word of any one, and could easily forgive the unkindness of others. He was much in the exercises of private devotion, and lamented the growing neglect of it amongst professors of religion in his age. His patience in affliction was very exemplary, and he had great occasion to exercise it some years before his death, by the loss of an eye through a fall in an apoplectic fit.* "In the several relations of life wherein he was placed, he conducted himself so as to secure the love and respect of those with whom he conversed; and will always be re-

* Dr. Harris's Sermon, p. 33—44.

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membered with great affection by those who knew him best." * (q)

BENJAMIN GROSVENOR, D. D.—Of this excellent person, who was an ornament to the Dissenters of his day, we have already given a particular account under a former article.† It will be only necessary to observe in this place, that having passed his trials for the ministry in 1699, he was chosen assistant to Dr. Oldfield, at Maid-lane, and continued in that situation till the summer of 1704, when he removed to Crosby-square, where his graceful manner, his excellent preaching, and his superior qualifications, both as a minister, and as a Christian, gained him high, and deserved reputation.

OBADIAH HUGHES, D. D.—After Dr. Grosvenor's removal, Dr. Oldfield undertook the service on both parts of the day, and carried it on for several years; but growing aged, and the congregation sinking under his hands, the Rev. Obadiah Hughes was chosen co-pastor with him soon after his ordination in 1721, and upon the Doctor's death, succeeded to the whole charge. Under his ministry, the congregation greatly revived, and they enjoyed his labours a

* Dr. Hughes's Sermon, p. 34.

(q) **WORKS.**—1. Christ the Head of Civil Government; a Sermon to the Societies for Reformation of Manners, Nov. 13, 1699.—2. Private Grief allayed by public joy: a Thanksgiving Sermon.—3. An Essay towards the Improvement of human Reason in the pursuit of Learning and Conduct of Life. 8vo. 1707.—4. Israel and Judah made one Kingdom: a Thanksgiving Sermon for the Union, May 1, 1707.—5. When excellent Ministers are gone, their God is earnestly to be sought: a Funeral Sermon of the Rev. Robert Fleming. 1716.—6. The Fasting and Prayer which God appoints, accepts and will answer, considered: a Fast Sermon, Dec. 8, 1721.—7. A brief, practical and pacific Discourse of God; and of the Father, Son, and Spirit; and of our Concern with them. Second edition, with an Appendix, 1721.

† See CROSBY-SQUARE.

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considerable number of years. He was a minister of good abilities, an excellent preacher, and instrumental of much good in his day. In the year 1748, he was called to succeed Mr. Samuel Say, at Westminster; where he closed his ministerial labours, as already related.

WILLIAM BUSHNELL.—Dr. Hughes was succeeded in the pastoral office at Maid-lane, by Mr. William Bushnell, whose father was a considerable trader at Wallingford, in Berkshire; where he was born, March 3, 1690. In early life he discovered great seriousness of spirit, and a strong attachment to the concerns of religion; this gave a tincture to the whole of his conduct, and inspired him with a strong attachment to the ministry, to which, with the approbation of his father, he directed his studies. His grammar-learning he received under the tuition of the Rev. Mr. Clark, of Beaconsfield; from whence, at the age of sixteen years, he removed to Bridgwater, for the benefit of academical learning, which he pursued under the instructions of an able tutor, the Rev. John Moore, who had the happiness to furnish the church of Christ, with many useful ministers, who were ornaments to their character and profession, and acted worthily in their day. With this gentleman Mr. Bushnell completed his studies.

He entered early upon the work of the ministry, being about twenty-one years of age; and soon after had an invitation to settle at Potterspury, in Northamptonshire, where he succeeded a Mr. Robinson, about the year 1712. There he raised a large auditory, though they were chiefly of the poorer sort; but at this he was not discouraged: God greatly owned his pious and unwearied labours, gave him many seals to his ministry, and he was no small blessing to that place, and to all the neighbourhood. He continued with them for the space of eighteen years, till he had, in a manner, expended his own patrimony; though during that time he was invited to a more wealthy congregation in the

city of Bristol. Whilst he resided at Potterspurry, the controversy concerning the Trinity, was warmly agitated in various parts of England. Though Mr. Bushnell does not appear to have written any thing on that occasion, he may be said to have borne a part in the controversy, as we find his name in the list of subscribing ministers at the Salters'-hall synod, in 1719. Mr. Bushnell having resided eighteen years at Potterspurry, at length, thought it necessary to remove; and accepted an invitation to a congregation at Andover in Hants, where he continued about two or three years. At the end of that time, apprehending he might be more useful elsewhere, he removed to Nailsworth in Gloucestershire, where he succeeded Dr. John Allen, who had removed to London. At that place he continued about twelve years; but not finding himself so comfortable as he could wish, in January, 1744, he complied with an invitation to London, being recommended by Dr. Obadiah Hughes, as a proper person to succeed him in the congregation at Maid-lane, Southwark. His continuance in this situation, however, was not of long duration; for after about four months, it pleased God to cut short his work, and call him up to his reward.

Though Mr. Bushnell's settlement in London was but of short duration, yet during that time he gave a full specimen of his great talents and ministerial abilities; the pleasing prognostics, as his people fondly imagined, of his eminent usefulness for years to come. In this situation his labours were generally acceptable, and he was growing daily in his people's esteem. "Nothing less, indeed," says Dr. Hughes, "could be expected; for so good and pious, so diligent and worthy a minister, can scarce possibly fail of being esteemed and beloved by all, who have a taste for serious godliness, wherever his lot is cast.—If any could treat so excellent a servant of Christ with neglect and contempt, let their own severe reflections be their punishment, now he is dead and gone. Did I know of any such in this society, I would not

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scruple to tell them, They were not worthy of so valuable a blessing. And truly, I wish this is not, in some measure, the case; he was too good for us, and God in judgment has taken him from us."

It pleased God frequently to afflict him with very sharp pains; but he bore them with great patience and submission, and without murmuring. In his last illness, which came upon him with resistless force, he discovered an entire resignation to the will of God. He had the sentence of death within himself; and as he told Dr. Hughes, "Was very willing to die if God thought fit. I trust, said he, I have served God sincerely and faithfully, and I thank him, I can look forward with good hope through grace, to a better state."—Some of the last words he uttered were these: "I am resigned, I am resigned, Amen, and Amen."—Thus he closed his eyes upon our world, in the month of May, 1744, in the fifty-fifth year of his age. His intimate friend, Dr. Obadiah Hughes, preached his funeral sermon, May 27th, from Daniel xii. 13. "Go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days."

Mr. Bushnell's character was every way excellent. He was a serious Christian, a faithful minister, and an honourable member of society. He was a diligent labourer in the Lord's vineyard; his heart was in his work; his own spirit was deeply affected with the great truths of the gospel; and he endeavoured with great earnestness and zeal, to press them home upon the hearts of his hearers. "You will many of you remember," says Dr. Hughes, "I am sure I shall never forget, with what fervour he administered the Lord's-Supper here the last sacrament day; the only time he ever performed that exercise amongst us! His flowing tears discovered how much, how tenderly his own heart was impressed upon the solemn occasion, and helped to melt ours: And I may ask, as one of the disciples did the other, when

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in the way to Emmaus, they had met with Christ; Did not our heart burn within us, while he talked with us, of the love of Christ, and enlarged upon our unspeakable obligations to our dear Redeemer?—I am sure it afforded me pleasure to see the seriousness, which appeared in every countenance at that time.”—He had a great fluency and copiousness in prayer, and a happy talent of choosing subjects that were striking. His composures were always very correct and judicious, admirably adapted to reach the conscience and affect the heart: And they were delivered with such a pathos, seriousness and gravity, as made full amends for a little tone, which he sometimes had towards the conclusion of a sentence. He possessed a great fund of learning, both divine and human; was well versed in history, and had a large acquaintance with the other parts of literature. By this means his conversation was entertaining and instructive, and he would always aim at making his visits useful, by taking occasion to say something for God and religion. “And I remember very well,” says Dr. Hughes, “when I first opened to him my design of recommending him to your choice, he asked whether you were a people that would allow him to visit you as a minister; for he would never come among any people, who would not admit, or be pleased with visits of that kind.—Upon the whole, (continues the Doctor,) to speak my mind freely, a more able, willing, serious, laborious minister, I do not know; and if I may be allowed to use the words of St. Paul, in reference to his beloved Timothy (I assure you they express the sentiment of my very soul) I have no man like minded, who will naturally care for your state.”

As to his religious principles; after an impartial and careful examination of the controversy, he chose to take his lot with the Protestant Dissenters, and was always a determined advocate for moderate nonconformity, as being, in his opinion, founded upon the two grand pillars of the reforma-

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tion.—The liberty of private judgment, and the perfection of the scriptures. This being his way of thinking, like an honest man he stood firm to it; nor could he be tempted by any offers, in case he would conform. His integrity in this respect was the more remarkable, as he had the most advantageous prospects in being related to an eminent prelate in the established church,* who greatly valued him for his piety, and would have provided well for him. But though he was true to his principles, he was far from a narrow or censorious spirit; nor did he like to distinguish himself by any of the lesser names, which divide the Christian church. He was a person of extensive charity, and kept clear of the extremes of all parties. In his political principles he was firmly attached to the house of Hanover, and it was with great satisfaction that he saw the Protestant succession take place in that illustrious family by the accession of King George the First, at a time, when the vilest attempts were made to set it aside; and such attempts as could not have failed of success, had not God himself, to the surprise of all the world, in the very critical juncture defeated them. He was ever studious, as a faithful subject to his king, and friend to his country, to contribute all he could to the ease and support of the administration; especially by checking in others, and not allowing in himself, that forward humour of arraigning public measures, and that freedom of censuring and vilifying the government, which was the scandalous reproach of his age, and has been too much so of our own. In more private life, Mr. Bushnell was an exemplary pattern of the social and domestic virtues. He was a kind and affectionate husband, a most loving and tender father, and a faithful friend. He took care to give his children the most pious instructions, and inopportune advice in reference to

* Dr. Hugh Boulter, Archbishop of Armagh, and Primate of Ireland.

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their eternal concerns. Though he could not leave his family the great things of this world, he bequeathed them what was of infinitely more consequence, his good example, and his earnest prayers that they might meet him another day at the bar of Christ with joy, and not with sorrow.*

JOHN WARD.—After the death of Mr. Bushnell, there was a vacancy of more than two years in this society, which was then filled up by Mr. John Ward. This gentleman was born at Coleshill, in Warwickshire, on the 20th of March, 1712-13. His father was for many years an eminent mercer and draper in that town, and at that time a member of the established church; but his Whig principles raised a violent opposition, which occasioned his business to decline, (R) and being obliged to remove from the town, he settled at Nuneaton. By some engagements, also, into which he entered with the celebrated Mr. Daniel De Foe, whose scheme proved unsuccessful, he suffered considerably in his fortune. Owing to this, or some other circumstance, his son was, in early life, taken into the house of a pious and worthy aunt, of whom he ever spoke with affection and respect. Being intended for the ministry, he was placed, for classical learning, under the care of Mr. Julius Saunders, a Dissenting minister of great eminence at Bedworth, in Warwickshire; and was removed from thence into the

* Dr. Hughes's Sermon on the death of Mr. Bushnell, p. 36—45.

(R) The Curate of Coleshill was at the head of the opposition, and a warm friend to the Pretender. Because Mr. Ward would not drink the health of the person whom they called James the Third, the friends of that gentleman out of their abundant piety and zeal, caused the following imprecation to be written upon his door :

“ Curse and confusion, hell and damnation,
 “ Be to Ward and his generation.”

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family of Mr. Edward Brodhurst, an excellent minister at Birmingham. His academical studies he pursued under the learned Dr. Latham, at Findern, in Derbyshire; and there, he began to unfold those free sentiments for which he was afterwards distinguished. His first settlement as a minister was at Witney, in Oxfordshire. The rebellion in 1745, breaking out during his residence at that place, Mr. Ward bore arms, and encouraged others to do the same; which brought him into friendly intercourse with Lord Harcourt. In 1746, he was warmly recommended by Dr. Chandler, and Dr. Doddridge, to the congregation in Paul's-street, Taunton; but continued at Witney till 1747, when he removed to Maid-lane, Southwark. With this society he continued till its dissolution in 1752. He then received an invitation to be colleague with Dr. Chandler, at the Old Jewry; but preferred settling at Yeovil, in Somersetshire. Upon Dr. Amery's removal to London, in 1759, he removed to Taunton, to be pastor of the congregation at the new meeting; in which connexion he continued for thirty-three years, when the infirmities of age obliged him to withdraw from all public service. Mr. Ward survived till the 18th of February, 1797, when he died at the advanced age of eighty-four.

To a considerable natural genius, Mr. Ward united a tenacious memory and a sound judgment. His reading was extensive, and his learning classical. "I never knew the man," says Dr. Toulmin, "who possessed equal powers for instructive and entertaining conversation: who with a fund of information, had a like aptness to communicate it with pleasantness, so as to enliven and amuse, as well as improve the social circle." In the pulpit he appeared with peculiar advantage. His sermons were deep, solid and comprehensive; and his prayers distinguished by their variety, fervour, and pathos. It must be admitted, however, that his discourses were too critical, and his delivery heavy and unani-

mating. In reading the scriptures to his people, he accompanied them with explanatory remarks, in order to shew his sense of particular passages, and vindicate them from the interpretations which common custom had assigned them. Having adopted the Socinian creed, he studiously refrained from trinitarian doxologies, and from all addresses and ascriptions of praise to Jesus Christ. So far did he carry his antipathies, that he would not be present in any place of worship, not even on a funeral occasion, where trinitarian worship was used; it being inconsistent, according to his ideas, with that sincerity which God requires in his service. (s) From a fear of adding to the institutions of Christianity, he absolutely refused, towards the end of his ministry, to officiate on Christmas-day, and on the fifth of November; as also at the burial of the dead. He would not permit any religious services at his wife's funeral, and prohibited them at his own. A conscientious integrity appears to have been the prominent feature in his character. This pervaded the whole of his ministerial conduct, and influenced his actions in civil life. He was ardent in the cause of liberty, and possessed the rare praise of pure political virtue. His prudence and caution were also singular, and sometimes carried to an excess, so as to generate reserve; and he was equally conspicuous for humility. In his religious inquiries, he possessed a flexibility of mind that always gave way to conviction; and in different parts of his life he saw occasion several times to alter his sentiments. Latterly he became an ardent admirer of Dr. Priestley, whom he looked upon as a great instrument of Providence in improving the reformation, imperfectly begun by Luther and Calvin. A little before his decease, he left these directions: Should any one after my death think fit to say any thing of me, I wish it

(s) Would not a similar conduct in a Trinitarian be charged to the account of bigotry? Query.

 MAID-LANE.—*Independent, Extinct.*

to be no more than this; that I was sincere in my profession of Nonconformity, and had comfort in it, and in my sentiments of liberty, charity, and free inquiry."* (T)

 MAID-LANE.

INDEPENDENT.—EXTINCT.

AFTER the dissolution of the Presbyterian church, the meeting-house in Globe-alley was occupied by a society of Independents. Their first minister was a Mr. Mackenzie, a Scotchman, of whom we are unable to give any information. He was succeeded by the late Mr. Charles Skelton, who preached here a considerable number of years; but the society declining under his hands, was dissolved a few years before his death. After this, the meeting-house was taken for secular purposes, and is at present used for warehousing goods. A mill was also erected over it for the purpose of grinding bones. A print of this mill, as also of the interior of the meeting-house, has been lately published by Mr. Wilkinson, in his "Londina Illustrata," or, Select Views

* Life of Mr. Ward, *apud* Prot. Diss. Mag. vol. iv. p. 241—250.

(T) WORKS.—1. An humble Attempt for the Instruction of Youth, in the Grounds, Principles and Duties of Religion; by Way of Question and Answer. 1774.—N. B. This was written in conjunction with Dr. Toulmin.—2. The View and Conduct of a Minister of the Gospel: a Sermon at Lewin's-mead, Bristol, May 28, 1776; before an Assembly of Protestant Dissenting Ministers of different Denominations. 1 Cor. x. 33.—3. A Discourse at the Ordination of the Rev. Isaac Smith, at Sidmouth, in Devon, June 24, 1778.

of Buildings in London. Of Mr. Skelton we shall present the reader with the following brief account.

CHARLES SKELTON.—This gentleman was a native of Ireland, and born about the year 1725. It has been said, that in early life he followed the profession of a player, but was arrested in his course by the preaching of the Methodists, and taking upon him a profession of religion, joined their societies. He was one of the earliest preachers in Mr. Wesley's connexion, and travelled for several years in different parts of the kingdom. As early as 1749, he was an itinerant preacher in the city of Bristol. His whole heart seemed to be engaged in the work, and a fervent zeal characterized his labours at that period. A remarkable instance of his usefulness he has himself related, in the conversion of two Roman Catholic malefactors on their way to execution. "When I came to them," says he, "at the upper end of Holborn, on their way to Tyburn, two of the men were praying to the Virgin Mary, and likewise to the other saints. I spoke to them in the presence of God, and told them, that not all the saints in heaven would avail them; but unless Christ saved them they must perish. I told them 'there was none other name given whereby they could be saved, but the name of Jesus Christ.' I then proved to them that Christ was the same yesterday, to-day, and for ever; and that if they would now cry to Jesus for mercy, mercy and salvation were nigh for them. The words came like daggers to their hearts, and the arrows of God stuck fast within them. They let their books drop out of their hands, and their cry was, Jesus, thou Son of David, have mercy upon us! One drop, Lord Jesus, one drop of thy precious blood will soften and break our hearts in pieces. The waters of repentance ran like rivers down their cheeks, their hearts bursting within them. The Lord broke in upon one of them, and filled him with his love. At the same time, he received the gift of prayer, and prayed the most

 MAID-LANE.—*Independent, Extinct.*

evangelically I ever heard. When the other had seen what God had done for his soul, it made him cry out so much the more, 'Jesus, thou Son of David, have mercy upon me! Lord save me, or I perish.' He then arose, and got round the other to get at me?' and cried, 'O dear, dear Sir, is there any mercy for me?' I insisted upon the promise that there was even for him, the chief of sinners. He then flung himself back, and cried out again, in vehemence of spirit, 'Lord save me, or I am damned! O God break my heart that is like a rock! Now, O Lord! Let me feel one drop of the blood of Jesus. While he was thus wrestling, the Lord broke his heart in pieces, and immediately tears of joy ran down his eyes like a fountain; so that both could now rejoice in God their Saviour.'" Mr. Skelton went with them to the gallows, and just as they were turned off, they lifted up their hearts, looking around upon the people assembled, and said, Now, O Lord, into thy hands do we commit our spirits! and afterwards expired.*

Mr. Skelton disliking an itinerant mode of life, resolved to quit Mr. Wesley's connexion, which he did about the year 1753, and settled as an independent minister in Globe-alley, Maid-lane, Southwark. (u) There he preached for a considerable number of years, but the society being greatly reduced, he resigned his charge, and the meeting-house was shortly afterwards shut up. After this, Mr. Skelton preached only occasionally, excepting in a Lord's-day lecture, which he carried on for some years with three other ministers, at Hare-court. He died very peaceably on the 23d of October, 1798, aged seventy-three years, and was interred in the burial ground at Deadman's-place,

* Atmore's Methodists' Memorial, p. 385—388.

(u) Mr. Wesley, it appears, had a great esteem for Mr. Skelton, and upon his departure, rather pettishly inquires, "Did God design that this light should be hid under a bushel, in a little obscure Dissenting meeting-house!"

DUKE-STREET, PARK.—*General Baptist.*

where the following inscription may be seen upon his tomb-stone :

In Memory of
 Mrs. MARY ANN SKELTON,
 Who departed this life Sept. 7, 1791,
 In the 56th year of her age.
 Also
 The Rev. CHARLES SKELTON,
 Died 23d October 1798, aged 73 years.
 Also
 Here lieth the Remains
 Of Five Sons, and One Daughter,
 Of the Rev. CHARLES and MARY ANN SKELTON.

DUKE-STREET, PARK.

GENERAL BAPTIST.

THIS meeting-house belonged to a very ancient society of General Baptists, who formed one of the five churches that were united together in maintenance of the six principles enumerated by the apostle Paul in his epistle to the Hebrews.* These five churches were all handsomely endowed by Captain Pierce Johns, in 1698. (x) The former meet-

* Heb. vi. 42.

(x) Captain PIERCE JOHNS came from Penzance in Cornwall, and resided latterly at Stepney in Middlesex, where he died Sept. 10, 1698. He was by profession a mariner. By his will, bearing date July 30, same year, he bequeathed two estates, the yearly rents of which were to be equally divided between five General Baptist Churches in London, after deducting an annuity of 50*l.* per ann. to his widow, in bar of dower, during her natural life; 5*l.* to the General Baptist Church in Dunning-alley, in Bishopsgate-street; 5*l.* to the General Baptist Church at the White Friars, Norwich. One of the estates, a small farm, is situated near Rumford in Essex, and called Berry Farm; the other, which is the largest, at Southminster, in the same county. There were likewise

DUKE-STREET, PARK.—*General Baptist.*

ing-house, which was an ancient building, is said to have been the place where the celebrated John Bunyan most usually preached when in London. The present building is comparatively of modern date, being erected in the time of Mr. Dobson. This place they were compelled to quit in the spring of 1800, the church having by some mis-management neglected to secure the title deeds, which devolved into private hands. Upon this, the people removed to a small place in Gravel-lane, in the same neighbourhood, after which, the meeting-house in Duke-street, was turned into a hatter's warehouse, which is its present state. There was formerly a burial-ground attached to it, of considerable size, and well filled with tomb-stones; but no appearance of it is now remaining. The old records of the church, which must have been extremely valuable, are unfortunately lost. The reader is not, therefore, to look for as correct an account of it as might otherwise have been obtained; though we have succeeded in recovering many more particulars than might have been expected.

The following is a catalogue of such of the ministers of this church whose names have come to our knowledge, to

some other houses left for the same purpose, but being inconveniently situated, were converted into money. The product, being 120*l.* was spent in a law-suit in which the trustees were engaged in 1721, with John Johns, a kinsman of the deceased, who claimed part of the estate; but it was given against him: In order to retrieve the loss occasioned by the expences of this law-suit, the trustees resolved to lay by 20*l.* per ann. for seven years, which they did accordingly, and so made good the estate. The sum of 15*l.* was also left to defray the expences of travelling ministers, as long as the General Assembly of the Baptists should exist. The churches to which the bequest was made, and the names of the ministers who first enjoyed it, were as follows:

White's-alley,	-	•	Joseph Tayler.
Glass-house-yard,	-	•	Thomas Kirby.
Duke-street, Park,	-	•	William Brown.
Fair-street,	-	•	George White.
Goodman's-fields,	-	•	John Maulden.
Dunning's-alley,	-	•	John Griffith.

which we have added some few particulars of their personal history.

WILLIAM MARNER.—He was pastor, or elder, of this church at the time of the Revolution in 1688, and is the first whose name we have upon record. He died July 16, 1691, in the fifty-fifth year of his age, and was interred in Bunhill-fields.

WILLIAM BROWN.—Mr. Marner was succeeded by Mr. Brown, who was pastor here in 1698, when Captain Pierce Johns endowed the church. He died a few years afterwards.

— **TAYLER.**—The next pastor was a Mr. Tayler, who was here in 1707, but how long before that year is uncertain. He was living in 1714, but must have died soon afterwards, as we find another minister was settled here in 1716.

JOSEPH JENKINS.—Mr. Tayler's successor was Mr. Joseph Jenkins, a minister of some note amongst the General Baptists in his day. He was called into the ministry by the church in White's-alley, Moorfields, where he was a member, and preached his first sermon in August, 1698. His labours being approved, the church requested him to exercise his talents frequently amongst them, which he did occasionally till November, 1699, when he was chosen to preach alternately with Mr. Mulliner, the pastor. In July, 1700, the General Baptist church in Hart-street, Covent-garden, invited him to preach stately amongst them every Lord's-day in the forenoon; but the White's-alley people would not at that time consent to part with him. In July, the following year, the same church invited him to become their elder; but it was not till after some considerable time that he accepted the call, his own church being still un-

willing that he should leave them. However, on December 14, 1702, he removed his communion to the church in Hart-street, and continued to preach there about six or seven years; but in 1709, he accepted an invitation to become pastor of the General Baptist church at High-hall, Cow-lane, and continued there seven years. In 1716, he removed to the Park-meeting, as this place was then called, and whither many of his former hearers followed him. In this situation he spent the remaining years of his ministry. The infirmities of age at length growing upon him, he quitted his pastoral relation, and finally relinquished preaching. He, however, continued his connexion with the Park-meeting as a member, and was living in 1736, though in poor and distressed circumstances. He published a few sermons, which will be noticed below. (Y)

WILLIAM GROVE and **WILLIAM STURCH**, were both assistant preachers at the Park-meeting in 1727, during the eldership of Mr. Jenkins. Mr. Sturch died about Christmas, 1728; of the other person we know nothing.

GEORGE COVENTRY.—Mr. Jenkins was succeeded in his pastoral office by Mr. George Coventry, who was here in February, 1731; but his connexion with the Park-meeting must have been dissolved by death or otherwise, in

(Y) **WORKS.**—1. A Discourse of Brotherly Love. 1706.—2. Two Funeral Sermons: One occasioned by the death of the Rev. John Bocket, preached at Bedmond Pond, Herts, June 4, 1708; the other for Mrs. Elizabeth Bocket, preached at the same place, July 8, 1708.—3. The Riches of Divine Grace manifested in the accepting of great Sinners upon their Return to him: In two Sermons on Isa. i. 16. preached at Winslow, Bucks. 1708.—4. A Funeral Sermon for Mr. Thomas Adcock, Minister of the Gospel; preached at White's-alley, June 28th, 1725.—5. In 1707, Mr. Jenkins revised two Discourses by Dr. John Griffith, entitled, "God's Oracle, and Christ's Doctrine; or, Six Principles of the Christian Religion. With a Treatise touching Falling from Grace."

the same year. He appears to have been in necessitous circumstances, and to have been relieved occasionally by the trustees of Pierce John's estate. There was a large tomb in the ground adjoining the meeting-house, belonging to the Coventry family; but when the congregation lost their place of worship, it was destroyed with other monuments of the dead.

GEORGE MULLINER.—He was son to Mr. Abraham Mulliner, a respectable minister at White's-alley, and was called to the work of the ministry by the church in that place. In 1731, he was called to succeed Mr. Coventry as pastor of the Park congregation; but his connexion with that people was dissolved either by death or removal, before the year 1740, when we find another minister settled here.

SAMUEL HANDS.—He came from Coventry, where he had been a preacher, and succeeded Mr. Mulliner at the Park-meeting, where he was settled several years. From this place he removed about the year 1744, but where he went to we are not informed, nor of any further particulars respecting him.

JOHN TREACHER.—Mr. Hands was succeeded by Mr. John Treacher, from Berkhamstead. This gentleman was born in the year 1680, at Chesham, in Bucks. His father was a strict attendant on the established church, but his mother a member of the Baptist congregation in that place. They had several children, who happened to embrace different sentiments in religious matters. The subject of this article was led early to an impartial inquiry after truth, and at twenty years of age made an open profession of religion, being baptized by Mr. John Russel, then pastor at Chesham. There, his constant attendance upon public worship, and his punctual observance of other religious duties, joined to his naturally good genius, occasioned his being invited to more public usefulness; and at twenty-two years of age, he

 DUKE-STREET, PARK.— *General Baptist.*

was prevailed upon to preach before an assembly of ministers and others, which he did so much to their satisfaction, that he was soon afterwards chosen to assist the same church in the ministry of the gospel. This he did with so much success that many acknowledged him as the instrument of their conversion, and others of their encouragement and comfort in the paths of religion. We find by an old memorandum that Mr. Treacher was representative of the church at Berkhamstead, Herts, at the General Assembly held at White's-alley, in Witsun week, 1703. It is probable that he was then settled there in the pastoral office, in which situation he continued for a considerable number of years. We find him there in 1738, when he was in necessitous circumstances, and a collection was made for his relief, at White's-alley. In 1745 he left Berkhamstead to succeed Mr. Hands at the Park-meeting; and continued there till his death, which happened April the 12th, 1756, in the seventy-sixth year of his age. A funeral sermon was preached for him by Mr. Samuel Fry, and afterwards published.

Mr. Fry observes of him, "It was always his care to be an ornament to the religion he professed, and to inculcate it by an inoffensive and exemplary conduct. The more conspicuous virtues of his life, were his unaffected humility, and patience under the difficulties and afflictions of life, demeaning himself with cheerfulness and resignation. His quiet, peaceable, forbearing disposition shone in a most resplendent light throughout his whole conduct; which, as it in some measure qualified him for it, so it occasioned his being often called to the good office of arbitration, both in the church; and amongst his other friends and acquaintance; in which difficult task, he was generally successful. And as he was a meek and quiet spirit, he enjoyed quietness, composure and serenity of mind, even to his last moments. As a minister of the gospel, he flourished therein, bringing forth acceptable fruit to a good old age, and when confined to his bed near four months, and oftentimes attended with

 DUKE-STREET, PARK.—*General Baptist.*

the most acute pains. His discourse of his supports and comforts was very entertaining to those about him. He was blessed with an humble, but firm and unshaken persuasion of the Divine approbation, through the mercy of God, and the mediation of Jesus Christ, often using the words of the text, that he had a good hope through grace. His affectionate regard for his children and their offspring, led him frequently to put up ejaculatory petitions for them, particularly that they might highly prize the means of grace, and suitably improve them. He was frequently delirious towards the close of his life: in these intervals, the more pleasing and transporting views presented to his imagination, without a mixture of melancholy and dreadful apprehension. He met the final stroke, and took an everlasting farewell of this transitory state." *

BENJAMIN TREACHER.—He was son to the aforementioned Mr. Treacher, and assisted his father for some time at the Park-meeting. He afterwards removed to Glass-house-yard, to succeed Mr. Morris, who died in 1755.

ALEXANDER DOBSON.—Mr. Treacher was succeeded in the pastoral office by Mr. Alexander Dobson, who settled at the Park-meeting in 1757, and preached there about ten years, till his death, which happened in 1767. The present meeting-house in Duke-street, was built in his time.

WILLIAM SUMMERS.—Mr. Dobson was succeeded by Mr. William Summers, who came out from Mr. Brittain's church in Goodman's-fields, of which he was a deacon. He was called into the ministry July 27, 1760, and settled in Duke-street, about May, 1768. A few years after his set-

* Mr. Fry's Sermon, p. 29—32.

 DUKE-STREET, PARK.—*General Baptist.*

tlement here, Mr. Summers embraced Calvinism, in consequence of which a division took place in his church, and he was obliged to leave the place. He then engaged the meeting-house in Zoar-street, whither by far the most considerable part of the people followed him. Upon his quitting Duke-street, those who remained behind drew up some charges against him, relating chiefly to his preaching Calvinistical doctrines, and to his procuring Mr. Langford, a known Calvinistical minister, to ordain his deacons, without applying to the General Baptist Board, and before his connexion with them was dissolved. It seems that prior to his quitting Duke-street, Mr. Summers had made some attempt to new model his church, and for that purpose framed some articles of faith, agreeably to the Calvinistical creed; they are dated Dec. 10, 1772, and by the introduction that precedes them, it seems that Mr. Summers made considerable exertions amongst his brethren of the Particular, as well as of the General persuasion, in order to liquidate the debt that had been contracted for rebuilding the meeting-house. It is as follows: "We, the Church of Christ, meeting in the Park, Southwark, being for many years in a declining state when under the care of our brother Dobson, by which means we were reduced so low in number, that we came indebted to a very great sum by building and alterations, it amounted to upwards of £500; and since we have been under the care of our well beloved brother Summers, within these seven years, have reduced the debt to about £200; as our people have done all in their power, and finding they are not able to redeem the meeting without the assistance of well disposed persons, have sent our well beloved brother Summers where ere the Lord shall be pleased to call him, in hopes he will, through the Divine goodness, be recommended, either in public or private, to such as shall be able, or willing, to relieve our present distress. Every donation will be thankfully received, and

we shall in duty be bound to pray for all such that the Lord will restore sevenfold. This is the true case of our affairs. And the profession of our faith we have joined along with it for those well-disposed Christians to see whether they think we are fit to be relieved as holding the fundamental truths of the gospel." Then follow the articles of their faith, which are signed by the minister and ten other persons, and accord with the Calvinistic scheme. The above separation took place in the year 1773, and Mr. Summers removed to Zoar-street, as already stated. There he continued only three or four years, when his church is supposed to have dissolved. After this, he preached only occasionally, and had two or three lectures; as one at Ratcliffe, and another at Hunt-street, Spital-fields. For some years before his death, he kept a school in Shoreditch, where he finished his earthly course.

EDWARD ROWCLIFFE.—In consequence of the above separation, and the number of persons who went off with Mr. Summers, the church in Duke-street was in great danger of breaking up. The few persons who were left behind remained destitute of a pastor for the space of two years, when they chose Mr. Rowcliffe. He had been a member with Mr. Brittain, and was dismissed to the Park-meeting May 25, 1775. Mr. Rowcliffe continued to serve them in that relation for upwards of twenty years, when he also turned Calvinist, and resigned his charge July 31, 1796. After this, he removed to Southampton, where he was pastor of a Particular Baptist church; but returned again to London, and, we believe, is still living.

JOHN BRITTAIN SHENSTON.—After the church had been destitute for the space of almost three years, Mr. J. B. Shenston, kinsman of the late Rev. John Brittain, and who had pursued some preparatory studies under the Rev. Dan Taylor, was invited to the pastoral office, and ordained

GRAVEL-LANE, SOUTHWARK.—*General Brptist.*

April 23, 1799. About a year after his settlement, his people were deprived of their meeting-house, in consequence of which they removed to Gravel-lane; where we shall take up the thread of our history.*

GRAVEL-LANE, SOUTHWARK.

GENERAL BAPTIST.

THIS place was originally a kind of Assembly, or Club-room, belonging to a public-house. It was fitted up as a place of worship for the use of the General Baptist Society, formerly meeting in the Park, under the care of Mr. John Brittain Shenston; they having been dispossessed of their meeting-house. The present place was opened on the 11th of April, 1800. Messrs. Driver, Jarrow, and George Hampstead, of Haarsen, near Cambridge, engaged in prayer; and Mr. Dan Taylor preached from Amos vii. 2. After Mr. Shenston had been settled here about nine years, he followed the example of his predecessor, and became a Calvinist. In consequence of this, his connexion with the people in Gravel-lane was dissolved at Lady-day, 1809.

* For most of the particulars relating to the above place we are indebted to the late Mr. Stephen Lowdall, of Queen-street in the Park, an ancient and respectable member of the General Baptist connexion, who died Nov. 18, 1809, at the venerable age of 92. See his funeral sermon by the Rev. John Evans, his pastor.

ZOAR-STREET.

PRESBYTERIAN.

THE meeting-house in Zoar-street was erected in the year 1687, at the expense of three hundred and sixty pounds. The original lease bears date January 30, 1687, probably for 1687-8, and was assigned by a Mr. Williamson, the ground landlord, to Messrs. Arthur Shallet, Samuel Warburton, and Ferdinando Holland, three gentlemen whose names are well known as the original projectors of the Gravel-lane Charity-school. The terms of the lease were for forty years, from Christmas, 1687, at the yearly rent of three pounds, clear of all taxes, excepting parliamentary taxes. It describes a piece of ground, and a building erected thereon, and used for a school-house, and a meeting-house, situated in Southwark Park, near Gravel-lane. By a clause in the lease, it was made renewable by any one of the trustees who should survive the expiration of the term, but in case they all died, the buildings were to fall to the ground landlord. Great care has, therefore, been taken to renew the lease from time to time before its expiration. Since the second renewal of the lease, in 1709, the trustees have been seven in number. The minister of the meeting-house for the time being was to superintend the concerns of the charity-school, and to make collections for its support. For this purpose, an annual sermon was preached here by different ministers in rotation; and when the meeting-house was closed, the service was removed to St. Thomas's. This place some times went by the name of Shallet's meeting-house, from the worthy person whose name appears in the first indenture. It was a good building, of a moderate size, with three galleries.

The first minister at this place was Mr. John Chester a worthy Presbyterian Divine, who was ejected on the re-

ZOAR-STREET.—*Presbyterian.*

turn of Charles II. and underwent much persecution on the score of nonconformity. It is probable that Mr. Chester had a congregation prior to 1687, the year of King James's Indulgence. We find him very assiduous in preaching during the time of the great plague, and afterwards as he found opportunity. After his death, the congregation was served by a variety of ministers till the year 1740, when Dr. Marryat, who was then pastor, removed his people to Dead-man's-place. There they continued to assemble under different ministers for nearly half a century, and maintained a respectable station amongst the societies of Protestant Dissenters. Shortly after the settlement of Mr. Humphries, the present pastor, his people built a new meeting-house in Union-street, at no great distance from the former place. Under that article we shall take up the lives of the different ministers who have served the society.

After the departure of Dr. Marryat's congregation, the meeting-house was let out successively to different persons and the profits appropriated to the support of the charity-school. About the year 1755, it was occupied by Mr. SAMUEL LARWOOD, one of Mr. Wesley's preachers, who leaving that connexion, settled in London, in 1753, and died Nov. 1, 1756.* For a considerable time past, the meeting-house has been let to a brewer, and the profits arising therefrom devoted to the support of the charity-school.

Before we dismiss this article, it may not be unacceptable to the reader, if we present him with a brief account of the origin of the charity-school that was attached to the meeting-house. The crafty methods employed by King James II. in order to delude the Protestants, and to accomplish his design of bringing in Popery and arbitrary power are known to most of our readers. Offices of trust and emolument, both in church and state, were disposed of

* Wesley's Journals, vol. 2. p. 30.

reputed Papists; the army was officered after the same manner; and seminaries were artfully established for the avowed purpose of instilling popish principles into the minds of the younger part of the nation. One *Poulter* had opened a school in Southwark with this direct view, and gave public notice that he would teach the children of the poor gratis. In order to counteract his designs, and to afford the poor an easy opportunity of having their children educated in Protestant principles, three worthy gentlemen, Mr. Arthur Shallet, Mr. Samuel Warburton, and Mr. Ferdinando Holland, members of Mr. Nathaniel Vincent's church, embarked in the laudable design of founding the institution, known by the name of "The Gravel-lane Charity-school." It was instituted in 1687, and was the first of the kind in which Protestant Dissenters were especially concerned. From that time to the present it has been gradually increasing both in the objects and in the means of benevolence, and has doubtless been instrumental in rescuing the minds of many from barbarism and vice. The number of scholars at first was forty; it afterwards increased to fifty; from thence to one hundred and forty, and has since been two hundred. The charity has been all along supported by voluntary contributions, by legacies, and by annual subscriptions and collections. Here objects are received without distinction of parties. They are taught to read, write, and cypher, and are instructed in the principles of the Christian religion according to the Assembly's Catechism. The managers have been enabled to give the children Bibles, Testaments, and Catechisms; and to place out some of them as apprentices to useful trades, without any expence to their parents.

EWER-STREET.

PARTICULAR BAPTIST.

EWER-STREET extends from Duke-street to Gravel-lane, in what was formerly called the Park. On the site of the present meeting-house there formerly stood a similar building of ancient date, and occupied for a long series of years by a society of Quakers. When they left it, the Countess of Huntingdon took a lease of the place, and supplied it for some time by students from her own college. One of these, a Mr. Causton, preached here about nine months, but her ladyship wishing him to go over to America, and he complying with her request, Mr. Smith, another of her students, succeeded him, and as nearly as can be ascertained, preached at this place about the same time, and was then removed by death. Mr. William Crawford being requested by the people to preach his funeral sermon, a way was prepared for his settling amongst them. This connexion took place in 1776, and in the following year the present building was erected. Mr. Crawford being of the Particular Baptist denomination, a regular society was formed there upon similar principles; but it was agreed to allow mixed communion. There is a small burial-ground behind the meeting-house.*

* *Private information.*

UNION-STREET.

INDEPENDENT.

THE church of which we are now to give an account ranked formerly with the Presbyterian denomination, and assembled first at Gravel-lane, and afterwards at Deadman's-place; from whence they removed to Union-street. This place was erected about 25 years ago, and is a good substantial brick-building, with three galleries, and fitted up with great neatness. It is not visible from the street, being situated at the back of the houses on the north side, and accessible through a gateway. The first pastor upon record was Mr. John Chester, an ejected minister, who, probably, collected the congregation soon after the Act of Uniformity. The history of those times informs us that he was very industrious in preaching during the time of the great plague; and it is probable that he was often obliged to shift his place, by reason of persecution. The meeting-house in Gravel-lane does not appear to have been erected before King James's Indulgence, in 1687, and after that period the congregation assembled there in peace. This church has always ranked with the orthodox Dissenters, and latterly with the Independents. The interest was never very large; but has always maintained a respectable station amongst the nonconformist churches. For several years past, there has been a lecture here on a Lord's-day evening: It is preached by ministers of different denominations in rotation, and is very well attended. The ministers who have served this society in the character of pastors, have been as follows:

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MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
John Chester,	16 ..	1694	—	—
Henry Read,	1694	1698	—	—
William Harris, D. D.	—	—	16 ..	1698
Samuel Palmer,	1698	1710	—	—
Zephaniah Marryat, D. D. . . .	1710	1754	—	—
Timothy Lamb,	1755	1762	—	—
James Watson, D. D.	1763	1783	—	—
John Humphries,	1784	18 ..	—	—

JOHN CHESTER.—We have no information of Mr. Chester before his settlement at Wetherly, in Leicestershire, which was during the civil wars. It was a sequestered living, and the former incumbent being a man of no religion, had so entirely neglected his duty, that the town of Wetherly was reckoned the most wicked in the whole county, inso-much that several ministers protested they would not have accepted the living had it been offered them upon any terms. Mr. Chester, however, by his great industry in preaching, catechising, and visiting his people from house to house, things which had been unknown to them before, wrought so great reformation as to procure general esteem both in the town and neighbourhood. He was not, indeed, free from opposition. One of his parishioners, upon some disgust, took up a resolution to hear him no more; but, upon the report of a stranger's preaching, went to church. It so happened that Mr. Chester preached that day, and it pleased God so to bless his discourse, that he ever afterwards proved as true a friend as any in the parish.

After the restoration, Mr. Chester was violently dispossessed of his living by a Mr. Bucknall, the former curate,

who presented a dormant title to it. Such was the drunken fury of this man, that he violently broke into the parsonage-house, and turned Mr. Chester's goods into the street. He afterwards proved himself as unworthy of the situation he so unjustly filled, being involved in constant squabbles with his parishioners, till he was suddenly cut off, after three days illness. Mr. Chester's people were much troubled at the usage he met with, and it was with great regret that they parted with so good and useful a man. His enemies took great pains to ruin him; for which purpose two of them made oath before a bench of justices, that about the time of Worcester fight he had prayed against the king. It so happened, however, that Mr. Chester was at that time in London, and another minister supplied his place on the day sworn to. These things being proved he fortunately escaped. After this, he removed to London, where he assisted Mr. Jenkyn, at Christ-Church, once every Lord's-day, till the Act of Uniformity. He afterwards continued in London, and laboured with great zeal and industry during the great plague in 1665, being instrumental to the good of many souls. He often made excursions into several parts of Surry, but his settled abode was in Southwark, and in the latter part of his life he had a meeting-house in Gravel-lane. He was one of the ministers who went up with the Address to King James, upon his indulgence in 1687. During an illness that attacked him some time before his death, he retired to Guildford, to be near his son, who then practised as a physician, but had been bred to the ministry, and preached one sermon, which was published. There Mr. Chester died in May, 1696. Mr. Baxter gives him the character of "a man of a very sober, calm, peaceable spirit, sound in doctrine and life, and a grave and fruitful preacher." And Dr. Calamy says, "he lived desired, and died lamented." It does not appear that he published any thing besides a preface to Mr. Oliver Heywood's treatise, enti-

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tled, "Heart's Treasure."* There is a good painting of Mr. Chester in Dr. Williams's Library, in Red-cross-street.

HENRY READ.—A person of his name was minister here in 1695, so that it is probable Mr. Chester relinquished his charge a considerable time before his death. We know nothing respecting this Mr. Read, excepting that he died about 1698. He must have been a different person from him who afterwards preached at St. Thomas's, and bore both his names.

WILLIAM HARRIS, D. D.—This eminent Divine set out in the ministry as assistant to Mr. Read, in Gravel-lane, from whence, in 1698, being the twenty-third year of his age, he removed to Crutched-friars to succeed Mr. Timothy Cruso, and continued in that situation till his death, in 1740, as already related under that article. Dr. Lardner, who published a sermon upon his death, sums up his character in these striking words: "Dr. Harris may be said to have excelled among good men, on account of the number of virtues possessed by him in a conspicuous degree, and on account of the great uniformity of his temper and conduct in the several occurrences of his life. Among great men, in like manner, he had a distinction, inasmuch as there have been few, in whom so many accomplishments have met together and been united. And what may serve to confirm this part of the character, however exalted it may appear, is his great reputation in the world, which began very early and continued to the last, not sought by him, but attending him, as the shadow and concomitant of his merit."‡

* Calamy's Acc. p. 424.—Contin. p. 587.

‡ Lardner's Sermon on the death of Dr. Harris, p. 32, 5.

SAMUEL PALMER.—Mr. Read was succeeded about 1698, by Mr. Samuel Palmer, well known by his controversy with Mr. Samuel Wesley, respecting Dissenting Academies. Mr. Palmer pursued his academical studies under that ingenious gentleman, and polite scholar, Dr. John Ker, who taught university learning first in Ireland, but being driven thence by the tyranny of the Earl of Tyrconnel, settled at Bethnal-green, near London, where he met with great encouragement, and trained up several ministers who were an ornament to religion and learning.* Mr. Palmer entered upon the ministry at Gravel-lane, Southwark, about the year 1698. His first publication, and that which introduced him to public notice, was “A Defence of the Dissenters’ Education in their Private Academies: In Answer to Mr. Wesley’s disingenuous and unchristian Reflections upon them. In a Letter to a noble Lord. 1703.” Mr. Wesley had himself been educated at two Dissenting academies, under Mr. Morton, and Mr. Veal, to whom he was indebted for all the religion and learning which he carried with him to Oxford. We shall say nothing of the motives that produced his conversion, though if those assigned† be true, he must have been as remarkable for weakness of mind as for high-church bigotry. Suffice it to say, that the reflections he casts upon the seminaries of Dissenters as unfavourable to learning, religion, and morals, are amply confuted by Mr. Palmer, who very handsomely vindicates his own tutor, and the plan of education pursued by his pupils. He also retorts upon Mr. Wesley some of his own charges, and intimates that *he* was no less remarkable for levity whilst at the academy, than for ingratitude after he left it. To this work of Mr. Palmer’s Mr. Wesley thought fit to publish a reply; which produced an answer from our author of greater length, and to which he prefixed his name, his former piece

* Palmer’s Defence, &c. p. 3.

† Whitehead’s Life of Wesley, vol. i. ch. 5.

having been anonymous. It was published in 1705, and is entitled, "A Vindication of the Learning, Loyalty, Morals, and most Christian Behaviour of the Dissenters towards the Church of England. In Answer to Mr. Wesley's Defence of his Letter concerning the Dissenters' Education in their Private Academies: And to Mr. Sacheverell's injurious Reflections upon them." This, as well as the former, was accounted a very able performance, and procured the author considerable reputation. The most unaccountable part of his conduct is now to be related. Within a year or two after the foregoing publication, he thought fit to leave the Dissenters, and to take orders in the Church of England; and it was not long before his new friends conferred upon him the living of Malden, in Essex. A manuscript to which we have often referred, ascribes his conversion to an ill humour generated by his not being preferred, or rewarded, according to his apprehended merit for the above-mentioned publications. The Church of England gained but little reputation by her new convert; for, it is said, that Mr. Palmer grew lax in his morals, until his conduct became scandalous. We are not informed how long he lived afterwards. Before he left the Dissenters, he published two sermons: One on the great Storm in 1703; the other for Reformation of Manners, Oct. 7, 1706. After his conformity, he published "A Sermon preached at St. Clement Danes, to the Protestants of Ireland now in London, at their anniversary Meeting, Oct. 24, 1709, in Commemoration of their Deliverance from the Bloody Massacre began by the Irish Papists, on the 23d of that month, 1641." In 1710, he sent forth an octavo volume, entitled, "Moral Essays, founded upon English, Scotch, and Foreign Proverbs."

We possess no farther information respecting Mr. Palmer subsequent to his conformity. Prior to that event, the celebrated Mr. John Dutton, penned the following particulars concerning him. "Mr. Samuel Palmer had the happiness to be educated under the care of the learned Dr. Ker. He

pursued his studies with wonderful application, and constantly sat to them in his study, or was employed in exercises in the schools, as I'm well informed, at the rate of seventeen hours a day. This uncommon industry falling in with the peculiar strength and capacity of his genius, has produced a man who wants nothing but an opportunity to shew himself in order to be as much admired above others of his standing, as his merits are more shining and sizeable than theirs. His temper lies very open and sincere, and abhors all trick and flattery. He's a man of great generosity, very charitable, and very humble; for he never courts the rich, and is always ready to attend the poorest creature, and is well accomplished for the solemn office of a minister, which he discharges with a great degree of faithfulness, and has been blessed and honoured with great success. His delivery, his voice and style are excellent, and he preaches without notes, which is no small recommendation of a young minister. Were that most ingenious and rational sermon he lately preached upon conjugal duties but universally known and practised, there would not be a bad husband or wife in the world. He takes a great deal of pains with the rising generation, and his catechetical lectures are very instructive, being plain, easy, and full. He discourses with judgment, and at the same time with all imaginable freedom, upon free grace, the Trinity, &c. and such subjects that require a great depth of thought; a talent which is far from being common even among good scholars. His acquaintance with the ancients is very considerable. He reads a Greek or Latin author with a great deal of ease; and to this sort of learning his mind is well turned. He's well beloved by all the clergy and gentlemen of the Church of England who have had an opportunity to know him. He is well skilled in law and politics, and knows our English constitution much better, perhaps, than any man of his own character that can be named. There has a controversy fallen out of late, between him and the dignified Mr. Samuel Wesley,

concerning the private academies here at home, wherein he has fully vindicated these nurseries of piety and good learning, from the scandal and imputation which Mr. Wesley endeavoured to throw upon them. Mr. Wesley's first piece addressed to the parliament then sitting, was a most unkind satire upon himself; the world had not known him, unless he had thought fit to make himself public. I'm afraid Mr. Wesley's vein has almost spent itself; the dregs came the last. Whether his last libel be worthy of an answer, Mr. Palmer is the best judge, and that province belongs to him. His brave and generous soul is mounted above the reach of bigotry on the one hand, or levity in opinion on the other, and it must be great and rational evidence that induces him to change." *

ZEPHANIAH MARRYAT, D. D.—Mr. Palmer was succeeded at Zoar-street by Dr. Zephaniah Marryat. It is probable that he preached there a few years in the capacity of an assistant, as Mr. Hall, who preached his funeral sermon, intimates, that he was minister of the congregation nearly fifty years. The Doctor was born about the year 1684, but at what place we are not informed. Nor are we better acquainted with the place of his education, or the director of his ministerial studies. These, however, he pursued with indefatigable diligence, and acquired betimes a large store of ancient and modern learning. His application to the languages, especially the Greek, was very close and assiduous; insomuch that he was able to say, "There were very few, if any of the books wrote by the ancient Greeks, and handed down to our times, but what he had read in their own language." It should seem that he was originally intended for some secular employment, for Mr. Hall observes, "That after he was somewhat advanced in youth, he saw himself obliged to make a right use of the talents which

* Dunton's *Life and Errors*, p. 463.

God had given him : And being endued with a very strong memory, he thought it his duty to make it a secret repository of the words of divine revelation." The earlier years of his ministry he spent in a retired manner ; but in 1720 he became known to the world by a valuable publication, entitled, " The Exalted Saviour; or, Jesus Christ the Lord and God of True Believers : In several Sermons preached lately in Gravel-lane, Southwark." In a dedication to his church he says, " I have never been shy, or shunned to disclose the counsels of God ; nor do I seek to shelter and cloak my opinions in ambiguous phrases, and unsatisfactory expressions : But, after painful study, and diligent disquisition, what unquestionably to me appears to be the mind and meaning of God, with all frankness I readily represent unto you, in the properest and plainest words I can choose, most clearly to reveal, and most determinately to distinguish my sense." These sermons were composed and published with a view to the controversy then on foot concerning the Trinity. It does not appear what part our author took in the debates at Salters'-hall during the preceding year ; for we do not find his name in the list of either party. It is probable that he withdrew before the division, along with Dr. Calamy, Mr. Neal, and some others. Besides his stated engagements as a preacher in Zowr-street, he had to attend to the concerns of a large charity-school in Gravel-lane, consisting of more than a hundred poor children, whom he catechised once a fortnight. He was also engaged in the Lord's-day evening catechetical exercises, which for some years were carried on in Lime-street, and afterwards in Little St. Helen's. About the year 1740, he removed his congregation to the meeting-house in Deadman's-place, vacant by the dissolution of the church that had been under the care of Mr. Killinghall. Upon the death of Mr. Hubbard, in 1743, Dr. Marryat was chosen to succeed him in the office of divinity tutor at the academy supported by the King's-Head Society, and which was then transferred to

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Plasterers'-hall. In that important and difficult station, he so conducted himself as to gain the affections of his pupils, and was happily successful in sending forth many able and useful ministers of the New Testament. He also succeeded Mr. Hubbard, as one of the Merchants' lecturers at Pinners'-hall. In these different stations of usefulness he was continued to an advanced period of life, which was terminated rather suddenly: For, within a very few hours of his death, he preached to his congregation from these words of Peter, "Casting all your care upon him, for he careth for you." His life was closed with resignation and cheerfulness. Being freed from the fear of death, he often spoke of it in terms of the utmost familiarity; and even when the blow was given which ended in the dissolution of his mortal frame, he still retained the same composure of mind, saying, "That he was going to heaven;" and with a smile upon his countenance, asked a friend who stood near him, "If he would accompany him thither!" Thus suggesting, how largely he partook of the serenity and benevolence of that happy region. He died September the 15th, 1754, in the seventieth year of his age; and was interred in the burial-ground adjoining the meeting-house, in Deadman's-place.

Dr. Marryat was endowed with excellent natural abilities. For a quick apprehension, a fruitful imagination, a solid judgment, a retentive memory, with a peculiarly lively and nervous elocution, he had few equals. Nor was he less remarkable for an uncommon application; so that he has been frequently heard to say, that in the younger part of life it was usual with him to study from twelve to sixteen hours every day. At that period it was also his custom to sit up the whole night generally twice, and sometimes thrice in the week; and thus the whole year round. Part of the night he spent in religious exercises, and the rest of it in theological or philosophical studies. In his account of things, time was a most precious talent. This he improved by great diligence in study, and unwearied attendance upon the public as well

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as private duties of his station. With great pains he read over the works of both the Greek and Latin fathers; and patiently submitted to the drudgery of wading through the principal writers in the church of Rome: particularly Belarmin, and Thomas Aquinas. By these means, he was enabled to set the controversy between the Protestants and Papists in a clear light. His zeal for the doctrines of the Reformation was very conspicuous; and in his preaching he aimed to exalt the riches of free grace against all manner of opponents. The extraordinary proficiency to which he attained in cultivating the art of memory, was of considerable service to him in his professional capacity. We are assured that he committed to memory not a few whole books, both in the Old and New Testaments; and that he might carefully retain their contents, it was his practice to repeat them memoriter once a year. This custom he commenced in early life, when under strong convictions of sin; and he found the utility of it afterwards. In the pulpit he discovered great seriousness, being impressed with a deep sense of the excellency and importance of his work; and his compositions were very judicious. His delivery, indeed, wanted something of agreeableness, which rendered him less popular than he would otherwise have been, considering the excellent nature of his discourses, but an attentive hearer could scarcely fail reaping improvement. The Doctor possessed a robust and healthy constitution, which enabled him to persevere in a close application to study till the close of life. His temper was naturally inclined to cheerfulness, and led him occasionally to indulge in pleasantry. His zeal for the doctrines of the gospel he tempered with Christian forbearance, and was a pattern of real and universal benevolence. In civil life his behaviour was becoming and amiable, so as to gain the approbation of all who took notice of his conduct.*

* Mr. Hall's Sermon on the death of Dr. Marryat, and Mr. Towle's Address at the Grave.

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Dr. Marryat left a son, named Thomas, who pursued his studies for the ministry under his father, and became pastor of a congregation at Barnet; but losing the spirit of his office, he renounced it for the medical profession, and settled as a physician at Bristol, where he died. He was author of "Therapeutics, or, The Art of Healing;" and of a deistical work, called, "The Philosophy of Masonry."

Upon Dr. Marryat's tomb-stone in the burial-ground, Deadman's-place, is the following inscription :

Hoc Memorix Sacrum
Viri Reverendi ZEPHANIE MARRYAT, D. D.

Patris Perhonorati et Dilecti
Filius Josephus Mœrens Posuit
Ob: 15 Sept. 1754, Et. 69.

Etiam

JOSEPHI MARRYAT, Jun,
Infantis Teneris
Ob; 20 Jul. 1748, Et. 20 Dies
Etiam

ANNE MARRYAT,
Matris p̄æ,

Amantissimæ et Optimæ de se Merita
Ob: 11 Oct. 1779, Et. 87.

Etiam

PENELOPE MARRYAT,
Uxoris Teneris et Optimæ,
Dilectæ, et valdè Desendæ,
Ob: 5 Feb. 1784, Etat. 66.

Hic etiam sepultus est
JOSEPHUS MARRYAT,
Prædictus Qui

Christianam Vitam pietate et Moribus
Ornavit,

Ob. 19 Jan: 1792, Et. 70.

On one side of the Tomb.

To the Memory of
THOMAS MARRYAT,
Late of Bristol, M. D.

Who died the 23 May, 1792, aged 62.

On the other side.

HENRY MARRYAT,
3rd Son of Jos. Marryat,
- Merchant,

Died 3d Feb. 1797, aged 7 months.

TIMOTHY LAMB.—Dr. Murryat was succeeded after a short interval by Mr. Timothy Lamb. This gentleman was a native of Winborne in Dorsetshire, and born on the 21st of March, 1732. His parents, who were pious persons, had been residents of Blandford, in the same county; but were driven thence in the preceding year by a dreadful fire that consumed the town, in escaping from which his mother was so much burnt as to carry the marks to her grave. They afterwards removed to Portsmouth, from whence their son, the subject of the present memoir, was sent to Wareham, to be placed under the care of the Rev. Simon Reader, a learned and excellent minister, who had been educated under Dr. Doddridge, and obtained great praise in the churches. Under the tuition of that gentleman, Mr. Lamb's early attainments and piety began to unfold themselves, in so much that Mr. Reader would sometimes observe, "That he could recollect no two of the many pupils he had educated who gave him so much pleasure at the time, or who had been so great an honour to him in after life, as Mr. Lamb, and Mr. Fuller."

The parents of Mr. Lamb had designed him for trade; but his own inclinations being directed towards the ministry, he was, at his own request, permitted to remain some time longer under the care of Mr. Reader. From thence he was removed to the academy in Well-close-square, London, superintended at that time by Dr. David Jennings, with the assistance of Dr. Savage. Upon his leaving that seminary, he received testimonials of a highly creditable nature from his respective tutors, with the additional signature of Dr. Guyse, then blind and infirm. His first labours in the ministry were at Winborne, where he had an invitation to settle, but thought fit to decline. In 1754, he accepted a call from the congregation in Deadman's-place, and had the cordial attachment of the people during the eight years that he continued there. Ill health, however, obliged him to leave London, it being judged by his friends that the coun-

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try air would strengthen his constitution, which, notwithstanding his youth, had been long growing infirm. Dorchester was the place he chose for a residence; and he continued to preach there with great acceptance till his death, August 21, 1771, at the age of thirty-nine years. His remains were interred in the meeting-house, and on a plain stone at the foot of the pulpit, his name is inscribed with the names of his two predecessors, who each of them died under forty years of age. His former tutor, Mr. Reader, delivered a funeral sermon to his church, from Psalm lxxiii. 26.

Mr. Lamb was a minister of great piety and respectability; and his demeanour was such as to gain him the esteem of the people in the different places where he resided. His disposition was particularly benevolent. With a view to serve the best interests of his fellow men, he often visited the county jail, and in dispensing to the poor, his charitable temper often outstripped his circumstances. Great were the lamentations of the poor upon his decease, for their tears bespoke the greatness of their loss. Mr. Lamb was one of the ministers who waited upon his present Majesty with the Address of the Dissenters, upon his accession to the throne. His only publication, we believe, besides some contributions to the poetical department of the *Christian Magazine*, and a poetical effusion composed and published at Portsmouth when he was only fifteen, was a sermon, entitled, "The Words of Knowledge," preached Dec. 25, 1755, and afterwards at Deadman's-place, Jan. 4, 1756, from Prov. xix. 27. It is dedicated to his church. He appears in early life to have had a strong turn for poetry, and left behind him an octavo volume of that species of composition. He also kept a diary of his religious experience, which is still in the possession of his family.* Mr. Lamb left a

* From the information of Mrs. Bellows, one of Mr. Lamb's daughters.

widow, who is still living, and several children. One of his sons is in the ministry amongst the Dissenters at Weymouth.

JAMES WATSON, D. D.—This respectable man was born in the county of Aberdeen, North Britain, A. D. 1713. He received his education in the university of that city, where he became thoroughly initiated in the learned languages, in philosophy, and in polite literature; but being designed for the ministerial profession, he devoted his chief attention to the cultivation of theology. After passing his trials before some senior ministers, he was duly sent forth to preach the gospel; and in a course of time coming into England, he was, in 1743, chosen pastor of a Dissenting congregation at Chishill, in the county of Essex. In the same year, he married Anne, the daughter of John Hanchett, Esq. of Chrishall-Grange, in the same county. This lady brought him a handsome fortune, it is said ten thousand pounds; and she survived him together with eight children.

In the year 1762, Dr. Watson was called to the metropolis to succeed the Rev. Timothy Lamb, as pastor of the Independent congregation in Deadman's-place, where he closed his ministerial labours, after a period of more than twenty years. He was a man of good abilities, and united sound and useful learning to an ardent zeal for what he apprehended to be the truth. He embraced and defended that system of religious doctrines known by the name of Calvinism, but conducted himself with great affability and benevolence to persons of different sentiments in speculative matters. His preaching was methodical, clear, and evangelical; but partook of an extreme dullness, which rendered him unpopular, and it was heightened by a broad native accent which he could never overcome. He was a man of sincere and ardent piety, and entirely devoted himself to the duties

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of his profession. He greatly excelled in an unreserved openness of behaviour, and possessed a gravity of countenance that bespoke wisdom. In the several relations of life he was an ornament to his character, and was happy in the esteem of a numerous circle of acquaintance. To his other accomplishments he added considerable skill in physic. He is said to have had eight children sick at one time with the small-pox, and to have cured them all himself with the exception of one, who being considered dangerous, he called in medical assistance. Dr. Watson departed this life with great composure of mind, July 21, 1783, in the seventieth year of his age. His remains were interred in the burial-ground adjoining to his meeting-house, and Dr. Gibbons delivered the address at his grave; over which is erected a handsome monument, containing a long Latin inscription, with some intermixture of Greek, which we here particularly notice for the sake of severely reprehending the absurd custom of having foreign inscriptions in English burial-grounds, frequented for the most part by persons who understand no other than their native tongue. The inscription shall be subjoined to this article, together with an English translation. Dr. Watson left a son in the ministry amongst the Dissenters, who afterwards quitted that profession, having married a rich wife; and applying himself to the study of the law, received the honour of knighthood, and was made one of the judges of the supreme court of judicature in Bengal, where he died in 1796, leaving behind him an excellent character for affability of manners, and integrity in his public character. * (z)

• *Private information.*

(z) We know only of one sermon published by Dr. Watson. It was preached at Hare-court, on the death of Dr. William King. 1769.

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Subtus Inhumatur

JACOBUS WATSON, SS. T. D.

In agro Aberdeoniensi natus, 1715.

In Academia Aberdeoniensi

Literis humanioribus, scientiâ, philosophiâ,

Nec non precipuè Theologiâ,

Optimè institutus;

Annæ Joannis Hanchett Armigeri,

De Chrishall grange in Essexiæ agro,

Felix nuptus, 1743:

In eodem agro Essexiæ viginti propè per annos,

Plusq, viginti hujus congregationis,

Verè Pastôr.

Vir ita religione excultus, .

Ut evangelizanti et ministranti,

Nunquam ei Deessent,

Erga Deum sincera pietas,

Erga veritatem ~~zeloque~~ ~~zeloque~~

Erga homines, in iis exponendis

Quæ ad salutem animarum æternam spectant

~~zeloque~~ ~~zeloque~~, et sapientiæ gravitas,

Præstitit semper,

Uxori amorem, liberis affectionem,

Universis urbanitatem, caritatem, benevolentiam;

Propè jam impleverat annum 10:

Et nexibus vitæ paulatim resolutis,

E terris,

Æquissimo animo; ac meliora sperans,

Decessit,

Anno salutis humanæ 1785.

Conjux illius mærens, quæ

(Cum 3 ex ii eorum liberis mærentibus)

Ei superstes est,

Hoc amoris ac observantiæ monumentum

Posuit.

 On one side.

Sarah Watson,	Ob. 10 Dec. 1763	. . .	Etat. 9
Susannah Watson, . . .	Ob. 28 Aug. 1778	. . .	Etat. 17
Margaret Blair,	Ob. 2 Aug. 1780	. . .	Etat. 28
Thomas Watson,	Ob. Nov. 1781	. . .	Etat. 1
Rev. James Watson, D. D.	Ob. 21 July 1787	. . .	Etat. 70

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Translation.

Beneath this tomb lies interred all that was mortal
 OF JAMES WATSON, D. D.
 Who was born in the county of Aberdeen, A. D. 1713.
 He was educated in the University of Aberdeen,
 Where he became thoroughly initiated in polite literature, in the languages,
 And in Philosophy,
 But not least of all in Theology.
 He married in 1743, Anne, the daughter of John Hauchett of Chrishall-Grange
 in the County of Essex, Esq.
 He was near 20 years the faithful pastor of a congregation in the same county ;
 And for more than 20 of this congregation.
 He was a man
 So entirely devoted to the practice of religion,
 As to be wanting in nothing that belonged to the duties of his profession.
 He was sincerely pious towards God,
 Wise and zealous in the defence of the truth,
 And in his public preaching exhibited with great clearness and precision
 Those things which relate to the eternal salvation of souls.
 He greatly excelled
 In an unreserved openness of behaviour,
 And a gravity that bespoke wisdom.
 He was a loving husband,
 An affectionate parent,
 And of great affability, charity and benevolence to all.
 Having nearly accomplished 70 years,
 And detached from worldly objects,
 With tranquillity of mind,
 And the hope of a better world,
 He departed this life in the year of human redemption 1783:
 His sorrowful widow, who,
 Together with 8 mourning children, survived him,
 As a testimony of duty and affection,
 Has caused this monument to be erected.

 On the Reverse.

George Brooke Watson,	-	died July 4,	1768	-	aged 4 months
Thomas King Watson,	-	died October 9,	1768	-	aged 11 months
Louisa Watson,	-	born January 19,	1789	-	died 18 July
James Watson,	-	born July 6,	1790	-	died 30 Jan. 1791.

 WINCHESTER-HOUSE — *Particular Baptist, Extinct.*

JOHN HUMPHRIES.—Dr. Watson was succeeded, after an interval of a few months, by the present pastor, Mr. John Humphries. He is a native of Bromsgrove in Worcestershire, and received his education at Homerton academy. For about five years he was settled at West Bromwich, where he succeeded the late Rev. Thomas Robins. Being recommended to the church in Deadman's-place by several ministers in London, he received a call to settle there in October, 1783; and on the 3d of March, 1784, he was set apart to the pastoral office there. Dr. Fisher began the service with prayer, Dr. Addington delivered the introductory discourse, Dr. Gibbons prayed, Mr. Barber preached, and Mr. Towle concluded. A short time after Mr. Humphries' settlement, a new meeting-house was built for him in Union-street, where he now preaches. A few years ago he opened an academy at Newington, where he teaches classical learning.

 WINCHESTER-HOUSE.

PARTICULAR BAPTIST.—EXTINCT.

WINCHESTER-HOUSE, near St. Mary Overies Dock, was originally a palace belonging to the Bishops of Winchester. It was erected about the year 1107, by William Giffard, bishop of that see, who transmitted it to his successors for their town mansion. In process of time they transferred their residence to the court end of the town, when this ancient building was converted into warehouses and dwelling-houses. After the Revolution, a part of it was formed into a place of worship, for the use of a society of Particular Baptists. In 1692, we find this church united with the

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general assembly in London; at which time, Mr. Richard Baxter, and Mr. David Towlers, were the joint elders. Of these persons we know nothing, excepting that they appear to have been fifth monarchy men, and to have been far gone in enthusiasm. The former published a book with a quaint and disgusting title,* which we mention because it has been attributed falsely to the famous Mr. Baxter of Kidderminster, who, notwithstanding the apology made for him,† would never have descended to so much vulgarity.

Some circumstances connected with the people at Winchester-house are noticed in the proceedings of the Association in London, March 25, 1705. "We further signify," say the Association, "that this Assembly being informed that there are several persons who call themselves Baptists, and meet at Winchester-house, near St. Mary Overies Dock in Southwark, who pretend to have formed themselves into a church of Christ different from the baptized churches in London, and are composed chiefly, in not only of persons who were under the censure or dealing of some churches; or after a disorderly manner rent themselves from sundry churches in this association, and from other baptized churches; and that they receive persons into their said society, without due recommendation from, or satisfaction to the respective churches, to which such persons did belong; and do take a liberty to reflect upon and revile the baptized churches, and their ministers, and all these allegations being fully proved to the satisfaction of this assembly; agreed 1. That it is the opinion of this assembly that the said persons meeting at Winchester-house are not, nor ought to be esteemed or owned as a church of Christ. 2. That it is the opinion of this assembly, that it is irregular and disorderly for any members of a baptized church to join themselves to them, or to frequent, or in any way encourage or counte-

* "A Shove for the Heavy . . . d Christian."

† Cooksey's Life of Lord Somers, p. 12.

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nance the said meeting at Winchester-house. 3. And we do recommend it to all the churches of this association to dissuade their members from any such practices, and to mark them that attend such an irregular meeting, as walking disorderly." *

We know nothing further of this people or place, excepting that it appears to have been registered as a meeting-house when Maitland wrote in 1738. An aged member of the Baptist persuasion informed us some time since, that a Mr. Holdridge preached there about fifty years ago, and was counted a Sabellian.

CARTER-LANE, TOOLEY-STREET.

PARTICULAR BAPTIST.

THIS church was formed about ninety-four years ago, in consequence of a division that took place in an ancient society that met for many years in Goat-street, Horsleydown. Mr. Stinton, the pastor of that church, dying in 1719, the late Dr. Gill was invited to preach as a candidate to succeed him in the pastoral office; but a difference of opinion arising in the society as to the propriety of electing him to that situation, a division ensued, when the majority who were against him kept possession of the meeting-house. (A) Upon this, Mr. Gill's friends withdrew, and assembled for a time in

* Crosby's Baptists, vol. iv. p. 11, 12.

(A) A rhapsody lately published under the title of "A Brief Memoir of the Life and Writings of Dr. Gill," says that Mr. Gill "was chosen by a very great majority." If that was the case some of his friends must have fallen off, as the majority certainly remained behind, and kept possession of the meeting-house.

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Crosby's school-room upon Horsleydown. They formed themselves into a church March 22, 1719-20, and on the same day, Mr. Gill was ordained their pastor. In November following, Mr. Arnold was chosen pastor of the people who remained behind at the old place, and a few years after his settlement they built a new place of worship in Unicorn-yard. Upon their removal, Mr. Gill's people returned back to the place in Goat-street, and continued to assemble there till 1757, when they erected the present meeting-house in Carter-lane. It was opened by Dr. Gill on the 9th of October in that year, when he preached from Exod. xx. 24. Upon the Doctor's death, and the choice of the present minister to succeed him, another division took place, and gave rise to the church in Dean-street, in the same neighbourhood. About five and twenty years ago the church had formed a design of building a new meeting-house upon a more extended scale, and were looking out for a piece of ground with that view; but not suiting themselves readily, they were satisfied with enlarging their own place, which they did very considerably. The church and congregation are considered to be the most numerous of the denomination in London. The meeting-house is an oblong building, with galleries entirely around. There is also a large baptistry, with every conveniency for baptizing. In the vestry there is a large three quarter painting of Dr. Gill, from which his best portraits are taken. Of the Doctor we will now present the reader with a brief account.

JOHN GILL, D. D.—This learned and celebrated Divine was born on the 23d of November, 1697, at Kettering in Northamptonshire. His father was a deacon of the Baptist church in that town, and discovering in him very early an uncommon capacity for learning, sent him to a neighbouring grammar-school, where he soon outstripped his companions. By the time that he was eleven years of age, besides having gone through the common school books, he

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had read many of the principal Latin classics, and made considerable proficiency in the Greek language. At this period, a circumstance occurred that occasioned his leaving the school. His master, a rigid churchman, had formed a determination that the children of Dissenting parents should, with the other scholars who belonged to the establishment, accompany him to church on week-days when service was performed. This conduct the Dissenters resented as an arbitrary and bigotted imposition, making conformity a test by which his pupils were to receive the benefit of education. Accordingly, they withdrew their children from his school, and sent them, for the most part, to other seminaries, where they might reap equal advantages without being subject to the same imposition. The parents of our author, however, were not in circumstances sufficiently affluent to enable them to pursue a similar course; and they had no other prospect of providing for him, but by training him to his father's business. In these circumstances, several neighbouring ministers endeavoured to procure for him the assistance of some of the funds in London, appropriated to the benefit of young persons designed for the ministry; and transmitted testimonies of his progress in learning. Their applications, however, did not prove availing; for it was replied, that he was too young to receive the benefit of their exhibitions, and that should he continue, as it might be expected he would, to make such rapid advances in his studies, he would go through the common circle before he could be capable of taking care of himself, or of being employed in any public service.

Discouraging as young Gill's situation now was, yet he possessed an unconquerable love of learning, and diligently improved the hours of leisure from business, not only to preserve, but greatly to extend his acquaintance with classical literature. Before he was nineteen years of age, he had read all the Greek and Latin authors that fell in his way, and had studied logic, rhetoric, moral and natural philosophy.

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He likewise, without any other assistance than Buxtorf's grammar and lexicon, had surmounted the chief difficulties of the Hebrew language, so as to be able to read the Hebrew Bible with great ease and pleasure. In the mean time, he had perused such books on controversial and theological subjects, as confirmed him in the Calvinistic principles, in which he had been educated, as also in the distinguishing tenet of the sect to which his father belonged. At this time, his mind being under strong religious impressions, he was baptized, and received into communion with the Baptist church in his native town, being then in his nineteenth year. He had not been long a member, of this church, before he commenced preaching in private, and gave a favourable specimen of his ministerial abilities. By the advice of some friends in London, he now removed to Higham-Ferrers, about seven miles distance, with the intention of prosecuting his studies under the inspection of Mr. John Davis, a man of learning, who had lately come from Wales, to be pastor of a newly formed Baptist church in that place. Mr. Gill was also to assist him in ministerial duties, and to preach in the adjacent villages. At that place, he contracted an acquaintance with Miss Elizabeth Negus, whom he married in 1718. This lady was continued to him more than forty-six years, dying October 10, 1764, in the sixty-eighth year of her age.

During his continuance at Higham-Ferrers, he preached frequently to the church at Kettering, and the circumstances of Mr. Wallis, the pastor, requiring assistance, he wholly removed thither. His continuance at that place, however, was but short; for, at the beginning of 1719, he received an invitation from London, to preach to the congregation in Goat-street, Horsleydown, then vacant by the death of Mr. Benjamin Stinton. With this request he complied, and preached to that church at various times till the 10th of September, when he was invited to take upon himself the pastoral office. This, he soon afterwards accepted; but an

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opposition arising in the church a division ensued, and Mr. Gill, and his friends, withdrew to a school-room upon Horsleydown, belonging to Mr. Thomas Crosby, author of the "History of English Baptists," and who had been a deacon of the church. Over this society Mr. Gill was ordained March 22, 1720; and upon the removal of the other branch of the church to a new meeting-house in Unicorn-yard, he returned with his people to their former place in Goat-street. Over this church he presided, with great diligence and respectability for upwards of fifty-one years, and during that period, pursued his literary studies with surprising assiduity, as is sufficiently apparent from his voluminous and laborious productions.

Soon after his settlement in London, he became intimately acquainted with Mr. John Skepp, a Dissenting minister of his own denomination, who under the instructions of a Jewish teacher had made considerable proficiency in Rabbinical Hebrew. By his frequent association with this gentleman, he was led to form a strong inclination for the same kind of learning, which he conceived would prove of great use, not only in illustrating the sense of the Old Testament writings, but also the phraseology of the New Testament, and the rites and customs to which it frequently alludes. Upon the death of Mr. Skepp, which took place within a year or two from the commencement of their acquaintance, Mr. Gill purchased most of his Hebrew and Rabbinical books; and having contracted an acquaintance with one of the most learned of the Jewish Rabbies, applied himself, under his instructions, to the diligent study of them. He read the Targum, the Talmuds, the Rabboth, with their ancient commentaries, the book Zohar, with whatever else of the kind he could procure, and in the course of between twenty and thirty years acquaintance with these writings, collected a vast number of remarks and quotations, of which he made great use in his commentaries upon the scriptures. He likewise made himself master of the other oriental

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languages, which by their affinity contribute to illustrate the Hebrew. Nor did he neglect other sources of knowledge, but diligently studied the writings of the fathers, ecclesiastical history, the rites and customs of the eastern nations, and other subjects adapted to enrich his stores of biblical learning.

Mr. Gill's ministry being acceptable not only to his own people, but likewise to many in other churches of different denominations, several gentlemen proposed to establish a weekly lecture, that they might have an opportunity of hearing him. A lecture was accordingly set on foot on Wednesday evenings in Great Eastcheap, and supported by voluntary contributions. It was opened by Mr. Gill in 1729, and continued by him for nearly twenty-seven years, being much admired and followed by Dissenters and Churchmen of Calvinistical principles. Not long afterwards he was appointed one of the ministers to preach a series of discourses at Lime-street, upon the most important doctrines of the gospel. The subject handled by Mr. Gill was the doctrine of the resurrection, and his discourses upon that subject are esteemed the best in the collection.

During the long period of his ministerial course, Mr. Gill was witness to many important controversies that divided the religious world, and in most of them bore a part. The number and variety of his publications are truly astonishing, especially when we consider that they are not the crude and hasty productions of a mere dabbler in religion, but that they bear the marks of a learned and laborious mind, accustomed to research, and fortified by solid reasoning. This praise must be awarded to Gill, even by those who are averse to his religious opinions: The limits of our work will not allow us to enter minutely into the particulars of the various controversies in which for more than half a century he engaged; but we shall briefly notice the subjects of his leading publications, and insert a complete catalogue of his

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publications below. (B) In 1726, he was employed in defending baptism by immersion, against Mr. Matthias Maurice, of Rowell; and in 1728, he published a large commentary upon Solomon's Song, in which he attacked Mr. Whiston, who had endeavoured to discredit the authority of that book. It should seem that Whiston never saw this work of our author; for, in his life he says, "About August this year (1748) I was informed of one Dr. Gill, a Particular and Calvinist Baptist, of whose skill in the Oriental languages I had heard a great character: So I had a mind to hear him preach; but being informed that he had written a folio book on the Canticles, I declined to go to hear him."* This is not the language of a wise man; but Whiston, though possessed of stern integrity, was as whimsical in his conduct, as he was singular in some of his opinions. In the same year, Mr. Gill published an octavo volume in answer to Collins's "Scheme of Literal Prophecy considered." In 1729, he published a curious tract, entitled, "An Essay on the Original of Funeral Sermons, Orations, and Odes." It was occasioned by the recent publication of two funeral sermons for Lady Page, attended by some singular circumstances of opposition. Mr. Gill's tract was anonymous, and contained animadversions upon that published by Mr. Harrison. His next controversy was with Mr. (afterwards Dr.) Abraham Taylor, one of his coadjutors at the Lime-street lecture. The subject in dispute was eternal justification, which Dr. Gill defended, and which the other termed "an immoral conceit." Many angry words proceeded from both combatants, which did not at all assist their cause; but, at length, the dispute subsided. About this time, there ap-

(B) WORKS.—1. Exposition of the Old and New Testament, 9 vols. folio.—2. Exposition of Solomon's Song, 4to.—3. Cause of God and Truth, 4to.—4. Body of Divinity, 3 vols. 4to.—5. Sermons and Tracts, 3 vols. 4to.

* Memoirs of Whiston, vol. ii. p. .

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peared a new edition of Dr. Whitby's celebrated treatise upon the Five Points in dispute between the Calvinists and Arminians, in which the opinions of the latter are strenuously maintained. This book being considered a master-piece in the controversy, Mr. Gill determined upon answering it; and in 1735, and three following years, he published, "The Cause of God and Truth," in four volumes octavo. This is an elaborate work, and may be considered a very able defence of Calvinism. It was a controversy in which the author was quite at home, having devoted much of his time and attention to the consideration of it. In 1737, he appeared again in behalf of his distinguishing sentiments as a Baptist, against Mr. Bourn of Birmingham; and in 1738, he attacked Mr. (afterwards Dr.) Samuel Chandler's Sermon to the Societies for Reformation of Manners, upon the nature and fitness of things.

During the remaining years of his life, Mr. Gill was principally occupied in preparing for the press his great and elaborate work, the Exposition upon the Bible. His labours upon the New Testament made their appearance, in three volumes folio, in 1746, and two subsequent years, and met with good encouragement. The fame of his learning having reached to distant parts of the kingdom, it is not surprising that he received those literary honours that are the reward of merit. The University of Aberdeen, therefore, in 1748, sent him an unsolicited diploma, creating him Doctor in Divinity; accompanied with the highest testimonials to his literary acquirements. In 1749, and some following years, the Doctor published several tracts in vindication of his peculiar sentiments upon baptism; and in 1752, he wrote upon the subjects of predestination, and the saints final perseverance, in answer to Mr. John Wesley. In 1755, he republished Dr. Crisp's works, which had formerly given rise to so much contention. To the first volume he prefixed some memoirs of the Doctor's life, and added explanatory notes, with a view to defend him from the charge of Anti-

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nomianism. In 1757 and 1758, he published his "Exposition of the Prophets," in two volumes folio, with an introduction concerning prophecy, and a dissertation upon the Apocryphal writings. These were followed in 1763, and the three following years, by four other volumes upon the Old Testament, as far as Solomon's Song, which completed the Doctor's plan, forming in the whole nine volumes. That a monument of labour and learning of such a magnitude as this should have been perfected by one man, will always be the admiration of posterity. It is but justice to the indefatigable author to observe, that he executed his work in a manner that did him infinite credit, and it has been prized as an invaluable mine of knowledge by judicious Christians of all denominations. A second edition of the whole was undertaken, in the quarto form, in the year 1774, but in consequence of the death of Mr. Keith, the Doctor's son-in-law, at whose charge it was printing, the work was not completed. The third edition commenced in 1809, in the same size, was more fortunate, and completed in nine volumes. A handsome portrait of the Doctor was prefixed to this edition, as also a life of him written by his successor Dr. Rippon. In 1767, Dr. Gill published his "Dissertation concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points, and Accents." For the authority of the Points he was a strenuous advocate; and discovers in this performance, as well as in other of his writings, a large acquaintance with Jewish learning. In the same year, he extracted for Dr. Kennicott's use, the variations from the modern printed texts in the passages of the Old Testament quoted in the Talmuds, both of Jerusalem and Babylon, and in the Rabboth; for which Dr. Kennicott, in the state of his collation printed during the same year, acknowledged himself highly indebted to our author. Another important work published by the Doctor, was a Body of Divinity, in three volumes quarto, which made its appearance in 1769, and the following year. These volumes unfolded the Doc-

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tor's views of the doctrines of grace, at an advanced period of his life, and they may be considered a laboured defence of Calvinistic theology.

We must now follow this excellent Divine to his dying chamber, where his behaviour was as exemplary as his former life had been useful. His health had been for some time upon the decline, and during the last six months of his life he took but little animal food. During his illness he was not only patient and resigned, but serene and cheerful. To a minister who visited him, upon being asked how he found himself, he answered, "My dependance is on the blood and righteousness of Christ alone, not on any labours of mine. I consider the Father, Son, and Holy Spirit as equally concerned in my salvation; nor have I any doubt of my interest in the everlasting covenant; this is the foundation of my hope." To another he said, "I have nothing to make me uneasy." Some of his last words were, "O my Father, my Father!" Thus sinking under the gradual decays of nature, he gently fell asleep on the 14th of October, 1771, in the seventh-fourth year of his age. His funeral sermon was preached by Dr. Stennett, from 2 Tim. iv. 7, 8.

Such were the life and death of Dr. Gill, who, for the value and extent of his writings will be considered by future generations as one of the Fathers of the Church. His natural and acquired abilities were very considerable. He possessed a clear and solid judgment, and an uncommonly retentive memory. In point of application and industry, he had scarcely his equal. It has been remarked, that great scholars are but seldom formed for social intercourse. This was very much the case with Dr. Gill, whose recluse manner of life made him appear to but little advantage in conversation with his friends. His reputation, however, was very extensive; and he enjoyed the correspondence and esteem of many learned and excellent persons. His religious principles were strictly Calvinistical, and he maintained them

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with firmness and ability. In one point he differed from most of his brethren. It was not his practice to address unconverted sinners, nor to enforce the invitations of the gospel. This arose out of the view he took of the Divine decrees; upon which point he was in opposition to Dr. Crisp. In his method of explaining some doctrines of the gospel, he was usually considered a supra-lapsarian, and was by some termed an Antinomian. It is certain, however, that he constantly denied the unfavourable consequences which some were disposed to draw from his reasonings, and always maintained the necessity of good works to the character of a real Christian. His intimate friend and warm admirer, Mr. Toplady, has left this character of him upon record: "If any man can be supposed to have trod the whole circle of human learning, it was Dr. Gill. His attainments, both in abstruse and polite literature, were (which is very uncommon) equally extensive and profound. Providence had, to this end, endued him with a firmness of constitution, and an unremitting vigour of mind, which rarely fall to the lot of the sedentary and learned. It would, perhaps, try the constitutions of half the literati in England, only to read, with care and attention, the whole of what he wrote. The Doctor considered not any subject superficially, or by halves. As deeply as human sagacity, enlightened by grace, could penetrate, he went to the bottom of every thing he engaged in. With a solidity of judgment, and with an acuteness of discernment, peculiar to few, he exhausted, as it were, the very soul and substance of most arguments he undertook. His style, too, resembles himself; it is manly, nervous, plain: conscious, if I may so speak, of the unutterable dignity, value, and importance of the freight it conveys; it drives directly and perspicuously to the point in view, regardless of affected cadence, and superior to the little niceties of professed refinement. Perhaps, no man, since the days of St. Austin, has written so largely, in defence of the system of grace; and, certainly, no man has treated that

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momentous subject, in all its branches, more closely, judiciously, and successfully. What was said of Edward the Black Prince, That he never fought a battle which he did not win; what has been remarked of the great Duke of Marlborough, That he never undertook a siege which he did not carry; may be justly accommodated to our great philosopher and Divine: who, so far as the distinguishing doctrines of the gospel are concerned, never besieged an error, which he did not force from its strong holds; nor ever encountered an adversary, whom he did not baffle and subdue. His learning and labours, if exceedable, were exceeded only by the invariable sanctity of his life and conversation. From his childhood to his entrance on the ministry; and from his entrance on the ministry, to the moment of his dissolution; not one of his most inveterate opposers was ever able to charge him with the least shadow of immorality. Himself, no less than his writings, demonstrated, that the doctrine of grace does not lead to licentiousness. Those who had the honour and happiness of being admitted into the number of his friends, can go still further in their testimony. They knew that his moral demeanour was more than blameless: It was, from first to last, consistently exemplary. The Doctor has been accused of bigotry, by some who were unacquainted with his real temper and character. If, in any of his controversial writings, he has been warmed into some little neglects of ceremony towards his assailants; it is to be ascribed, not to bigotry (for he possessed a very large share of benevolence and candour) but to that complexional sensibility, inseparable, perhaps, from human nature in its present state; and from which, it is certain, the apostles themselves were not exempt. His doctrinal and practical writings will live, and be admired, and be a standing blessing to posterity, when their opposers are forgotten, or only remembered by the refutations he has given them. While true religion, and sound learning, have a single friend re-

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maining in the British empire, the works and name of Gill will be precious and revered."*

Dr. Gill was interred in Bunhill-fields, where there is a Latin inscription upon his tomb-stone, which we here insert, together with an English translation.

In hoc Cœmetro
 Conduntur Reliquiæ
 JOHANNIS GILL, S. T. P.
 Viri vitæ integri,
 Discipuli Jesu ingenui,
 Præconis Evangelii insignis,
 Defensoris Fidei Christianæ strenui,
 Qui
 Ingento, eruditione, pietate, ornatus,
 Laboribusque per magnis semper inviatus
 Annos supra quinquaginta,
 Domini mandata facessere
 Ecclésiæ res adjuvare,
 Hominum salutem persequi,
 Fervore perpetuo ardenti,
 Centenavit.
 In Christo placide obdormivit,
 Fride, 14. Octobris, A. D. 1771.
 Etatis suæ 74.

Translation.

In this Sepulchre
 Are deposited the Remains
 Of JOHN GILL,
 Professor of Sacred Theology.
 A man of unblemished reputation.
 A sincere disciple of Jesus,
 An excellent preacher of the gospel,
 A courageous defender of the Christian faith.
 Who
 Adorned with piety, learning and skill,
 Was unwearied in works of prodigious labour,
 For more than fifty years.
 To obey the commands of his great master,
 To advance the best interests of the Church,
 To promote the salvation of men,
 Impelled with unabated ardour
 He put forth all his strength.
 He placidly fell asleep in Christ,
 The fourteenth day of October,
 In the year of our Lord 1771,
 In the 74th year of his age.

* Dr. Sennett's Sermon on the death of Dr. Gill.—General Biography—and Life of Dr. Gill prefixed to the last edition of his Exposition.

 FLOWER-DE-LUCE COURT.—*Particular Baptist.*

JOHN RIPPON, D. D.—After a considerable interval, Dr. Gill was succeeded by Mr. John Rippon, a native of Tiverton, in Devonshire, and member of the Baptist society in that town. He pursued his studies for the ministry at the Bristol Academy, under Messrs. Hugh and Caleb Evans, and after preaching about a twelvemonth upon trial, was ordained at Carter-lane, Nov. 11, 1773. It is remarkable that during ninety-four years that this society has existed, there have been but two pastors, and the second is still living.

 FLOWER-DE-LUCE COURT.

PARTICULAR BAPTIST.

FLOWER-DE-LUCE COURT is a narrow passage on the southerly side of Tooley-street. In the reign of King William III. a meeting-house was erected in this place for a society of Particular Baptists, who separated from Mr. Benjamin Keach's church, and had a Mr. Samuel Mee for their pastor. In the time of his successor, Mr. Edward Wallin, a new meeting-house was erected at the Maze Pond, where the church still assembles. This place appears in a list of Baptist churches in 1738; so that it must have been occupied as a meeting-house after the departure of Mr. Wallin, though we possess no particulars respecting it.

THREE CRANES, TOOLEY-STREET.

PARTICULAR BAPTIST.—EXTINCT.

THE meeting-house here intended was situated in Three Cranes Alley, Tooley-street. It was a small wooden building, and occupied by a society of Particular Baptists. The pastor of the church before the Revolution was Mr. THOMAS WILCOX, of whom we shall present the reader with a brief account. It does not appear who was his successor, nor, indeed, what became of the church after his decease. It is probable, however, that his people shifted their place of worship to some other of the numerous meeting-houses in this quarter, hereafter to be noticed.

THOMAS WILCOX was born in the month of August, 1622, at Linden, in the county of Rutland. We have no information respecting the early part of his life, but it is probable that he received a liberal education. He appears to have been a respectable man, of moderate principles, and to have been well beloved by all denominations. It is said that he preached frequently amongst the Presbyterians and Independents, which shews him to have possessed great liberality. Before the time of the plague, his people met at his house in Cannon-street, but afterwards at the Three Cranes, in the Borough of Southwark. He was imprisoned in Newgate two or three times, and suffered much for the sake of Nonconformity. His name is principally known by a popular little tract, entitled, "A Drop of Honey from the Rock Christ," which he wrote before the fire of London. This piece was very well received, has been often re-printed, and is said to have done much good. Mr. Wilcox died May

 DEAN-STREET.—*Particular Baptist.*

17, 1687, in the sixty-fourth year of his age. He left a widow and three children.*

DEAN-STREET.

PARTICULAR BAPTIST,

DEAN-STREET is a modern well-built street, situated on the south side of Tooley-street. The meeting-house was erected in the year 1774, for a branch of the people that separated from Carter-lane, upon the choice of Mr. Rippon to succeed Dr. Gill. The division is said to have been an amicable one, though it consisted of such persons as disapproved of the above choice. For a short period, this people met at Maze-Pond, where they were formed into a church, January 13, 1774. The ministers engaged in that service were Dr. Stennett, Mr. Wallin, and Mr. Rippon. Shortly afterwards, Mr. WILLIAM BUTTON, was chosen pastor. He was born at Peasmarsh in Sussex, March 5, 1754, and studied under Mr. Clarke at Dockhead. On the 6th of July, 1774, he was ordained over this church, and is the present minister. This is a Particular Baptist church, and contributes towards the fund for the relief of poor ministers of the same denomination. The Horsleydown lecture was removed to this place soon after it was built, and was transferred a few years ago to Union-street.

* Crosby's Hist. of the Baptists, vol. iii. p. 101.

UNICORN-YARD.

PRESBYTERIAN.—EXTINCT.

UNICORN-YARD, is situated on the north side of Tooley-street, near Stoney-lane. In the early days of nonconformity, there was a meeting-house here in the occupation of a society of Presbyterians. It was a wooden building, of considerable size, and attended by a numerous congregation. At this distance of time, it is extremely difficult to obtain accurate information of our early churches, and it is peculiarly so with regard to the present place. We have notices of several Presbyterian ministers in the reign of Christian II. who had congregations in Southwark; but whether any of them preached here we cannot be certain. Amongst these we may reckon Mr. Christopher Fowler, who was ejected from Reading, in Berkshire, and died in 1676. Also Mr. John Luff, ejected from Aylesbury, Bucks. The pastor here at the time of the Revolution was Mr. Richard Fincher, in whose time a considerable addition was made to the church, from a division in a neighbouring congregation. On account of some difference which Mr. Nathaniel Vincent had with his people in 1692, about sixty of his members left him, and joined with Mr. Fincher. This gentleman, it is apprehended, was succeeded by a Mr. Slaughter, after whose death in 1706, the church dissolved. The meeting-house was then shut up for some years, and in 1715, was taken by the managers of the Horsleydown charity-school, then newly established, and converted into a dwelling-house for the master, and a school for the boys. Of the first institution of this charity-school, Crosby has preserved a particular account.*

* Hist. of the Baptists, vol. iv. p. 114, &c.

 UNICORN-YARD.—*Presbyterian, Extinct.*

RICHARD FINCHER.—At the Restoration, Mr. Fincher had the living of St. Nicholas, Worcester, but lost it by the Bartholomew Act, in 1662. He afterwards taught school for his support, till he removed to London, and became pastor of this congregation. He died Feb. 10, 1692-3. His funeral sermon was preached by Mr. Slater, from whence we have made the following extract. “He was a very gracious and holy man, an Israelite indeed, greatly set for the interest and honour of God, and much in communion with him. In all my conversation with him, I found him to be of a sweet, affable, and loving temper, by means whereof his grace was the more taking. He had good natural parts, which were cultivated and improved by acquired learning. He had found mercy to be faithful, having been so all along to his great Lord and Master, his cause and interest, standing his ground like a rock unshaken in the days of sorest and most violent temptation; nor would he touch those things which his conscience told him would prove defiling to himself, or snares and stumbling-blocks unto others. Yet was he a man of peace, and would follow it with all men, so far as he could go without forsaking of truth and holiness. He was a very modest person, clothed with humility, as his upper garment. He was an industrious and painful labourer in God’s vineyard; and as he laboured, so he longed for the life, salvation and spiritual progress of his hearers. He was a workman that needed not to be ashamed. His pulpit was a witness to his pains, and his chamber to his prayers; in the former he wrestled with his people, and in the latter with God for them. And as he preached, so he walked, recommending his doctrine by his practice. In his conversation he was a singular ornament to the gospel, and an excellent pattern to those that knew him. Having finished his work he was carried to his everlasting home, where he hath received that crown of righteousness which was laid up for him.” *

* Mr. Slater’s Sermon on the death of Mr. Fincher, p. 26, 27.

 UNICORN-YARD.—*Particular Baptist.*

SAMUEL SLAUGHTER.—Mr. Fincher we suppose to have been succeeded by Mr. Samuel Slaughter, a young minister, who was trained up amongst the Nonconformists, after the passing of the Bartholomew Act. We have not met with any particulars of his life, and only know that he died about the year 1706, and that his funeral sermon was preached by the excellent Mr. Tong, and afterwards published. This discourse we have never seen.

 UNICORN-YARD.

PARTICULAR BAPTIST.

THIS church was a branch of an old congregation that met for many years in Goat-street, Horsleydown, and had the famous Mr. Benjamin Keach for pastor. After the death of Mr. Benjamin Stinton, Mr. Keach's successor, which happened in 1719, the church invited Mr. John Gill, from Higham-Ferrers, to succeed him. However, upon putting the question to the vote, it was found that there was a majority against him; upon which his friends withdrew, as already related under a former article. Those members who remained behind, afterwards chose Mr. William Arnold for their pastor, and in a little time, upon the expiration of their lease, erected a new meeting-house in Unicorn-yard; when the place in Goat-street was engaged by the other branch of the church, which had chosen Mr. Gill. The people in Unicorn-yard have continued in a flourishing state under a succession of pastors till the present time. This is one of the churches that collect for the Baptist fund; and it is one

UNICORN-YARD.—*Particular Baptist.*

of those that were endowed a few years back, by the will of Abraham Atkins, Esq. of Clapham.

The ministers who have served the congregation have been as follows :

MINISTERS' NAMES.	As Pastors.		Assistants	
	From	To	From	To
William Arnold,	1720	1734	—	—
Thomas Flower,	1736	1744	—	—
Josiah Thomson,	1746	1761	—	—
Caleb Evans,	—	—	1757	1759
William Clarke,	1762	1785	—	—
Daniel Williams,	1787	1794	—	—
Thomas Hutchings,	1795	18 . .	—	—

WILLIAM ARNOLD, the first minister of this church, was worthy and serious man, but destitute of the advantages of a liberal education. He was ordained in Goat-street Nov. 15, 1720, and continued his pastoral relation till May 17, 1734, when he died, at the age of forty-three. Mr. Samuel Wilson preached his funeral sermon, and has given, at considerable length, an excellent character of him, from which we shall make some extracts. "It was his great mercy, and I have heard him often mention it with praise and gratitude, that God met with him about the time of his first settling in the world, and wrought a change in his heart and conversation, surprising to himself, and to all about him. After he had for some time made a public profession of religion in the country, he was taken notice of as a man of uncommon seriousness, especially in the duty of prayer. This engaged the church to solicit a taste of his gift in expounding the scriptures, and meeting with encouragement, he was induced to go out and publish the glad tidings of salvation.

He had not been long in this work, before God gave him some remarkable seals to his ministry, which greatly strengthened his faith, and encouraged him to go forwards. And now he began to give himself wholly to reading, study, meditation, and prayer; this profiting appeared to all. I might say much of his natural abilities; and, I believe, every one that knew him will allow, that for a ready discernment of men and things, a lively imagination, a solid judgment, a strong and tenacious memory, he had few equals. And as he has often expressed how thankful he should have been could he have read the sacred oracles in the original languages, so Providence seemed, in a great measure, to make up this defect, by blessing him with an industrious spirit. He thought no pains too much in reading the best English Divines, and consulting the most judicious commentators, to come at the sense of scripture: And in this he was so successful, that men of the greatest capacity, and the most improved literature, often attended his ministry with pleasure and advantage.

His natural disposition was good and his conversation agreeable. An innocent cheerfulness, attended with proper prudence, discovered itself, upon almost every occasion; so that he had as many friends as acquaintance, nor could you be in his company long without improvement and delight. In his family he was a tender husband, and most affectionate father; conscientious and constant in the discharge of relative duties; and courteous to all.

About fourteen years since, he was called by this church to the pastoral office; and though the invitation was very unanimous and hearty, it appeared to him to be an affair which called for thought and deliberation. Accordingly it was some months before he could be brought to accept the charge; nor even then, without calling in the advice of his brethren in the ministry. How he has fulfilled his ministry among you, you are the best judges; and I believe he has a testimony in every one of you, that with the utmost dili-

 UNICORN-YARD.—*Particular Baptist.*

gence, seriousness, affection, and faithfulness, he has declared unto you the whole counsel of God. The more substantial and soul edifying truths of the gospel, were the subjects he wholly insisted on. Nor was he satisfied with pleasing the ear, but laboured in the strength of the Lord, to speak to the heart and conscience; and it was with that spirituality and savour, as abundantly discovered that he tasted of the word of life in his own soul, whilst he held it forth to others. His method was easy, just, and natural, his diction strong and masculine, yet plain and familiar; his gesture and deportment graceful and becoming; and as he was furnished with gifts and graces, which rendered him an able minister, so the work of God prospered in his hands. Many converts were gathered in, who dated their first serious impressions to the blessing of God upon his labours. In his occasional labours, he was always well attended, much beloved, and greatly respected.

“ His work drawing near its close, one indisposition after another seized him, till, at length, the tabernacle began to shake, as threatened with an approaching dissolution. It has been observed by some, that he has hardly ever been well, since the removal of a valuable friend,* who was dearer to him than a brother; and as there was hardly an affair of importance in which he did not consult him, in life, so there was little difference in their death; both had the mercy to die comfortably, and go off triumphantly. The Monday before he died, he asked his physicians with the usual cheerfulness, what they thought of him? When they told him there was danger in his case, they were no sooner withdrawn; but he said to his friends, with his hands lifted up towards heaven, and with an air of pleasure and satisfaction in his countenance, “ Now I am going, I am going home, I am going to glory.” Upon this he sent for his children, took a solemn and affectionate leave of them, and with the autho-

* The Rev. Edward Wallin.

rity of a minister, and the affection of a parent, recommended to them their duty to God, to one another, and how they ought to walk in the world.

“ Tuesday being appointed by the church, as a day of humiliation, fasting, and prayer, on his account, he sent them the following message : ‘ Tell them that I am now going to my God, and their God ; to my Father, and to their Father ; I desire them all to join in praises to God, for the exceeding abundant riches of his grace and mercy to me. I am concerned for that little hill in Mount Sion. They have long been a creditable and reputable church ; they are now so ; and it is my desire that they may continue in credit and reputation after my decease. I now take my farewell of them, and commit them to the care of the Great Shepherd and Bishop of souls. Let them wait on God, that he may give them a pastor after his own heart, to feed them with knowledge and understanding. I desire them to shew their love and value for me, by uniting in love and affection one to another, and by filling up their places in the church. I desire them to walk closely together in holy communion and fellowship with God, and one another ; and then they may expect to meet death with joy and comfort, as I now do ; and so I take my leave of them, expecting to see them in a little time ; and that we shall be companions again together, and be for ever with the Lord.’

“ Wednesday he was in the same frame of spirit, rejoicing in the Lord, and longing for his dissolution. Thursday evening being asked, whether his comfort continued ? he answered, with his hands lifted up, ‘ Yes, without the least cloud ; Satan has not been suffered to interrupt it.’ Friday morning, about an hour before he died, he said to some friends, ‘ You will be asked by the world, how I went off ? you are my witnesses, that I declare with my dying breath, That my firm faith and dependence is on the blood, righteousness, and satisfaction of the Lord Jesus Christ, for my acceptance in the sight of God.’—After this, thanking them

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for all their kindness, he wished, in the most affectionate manner, that his God might be their God, and that they might be eternal companions with him in glory. Some of his last words were, "I am an instance of sovereign and distinguishing grace, a brand plucked out of the burning."—A few minutes after this he fell sweetly asleep in Jesus, and died without sigh, groan, or complaint.*

THOMAS FLOWER.—After the death of Mr. Arnold, Mr. Hugh Evans, of Bristol, was invited to succeed him, and preached a short time upon probation; but he declined fixing here, as the people at Bristol were unwilling to part with him. In 1735, Mr. Dawkes preached for some time upon trial; but the church, at length, centered in Mr. Flower. This gentleman was the son of Mr. Thomas Flower, pastor of the Baptist church at Bourton on the Water, where he died in 1740. Mr. Flower junior, before he settled in London, preached for about four or five years at Horsley, in Gloucestershire. He was ordained at Unicorn-yard, April 29, 1736; and Mr. Samuel Wilson preached upon the occasion. After about eight years he resigned his situation, and afterwards preached only occasionally. He then betook himself to the trade of a corn-factor, which procured him the appellation of "Worldly-minded Flower." He, however, acquired a handsome subsistence, and died Sept. 3, 1767, aged sixty-one years, and was buried in Bunhill-fields. He published a volume of sermons, thirteen in number, in 1740; and a funeral sermon for Mrs. Elizabeth Blackwell, who died April 5, 1754, in the eighty-third year of her age; preached at her interment at Cirencester.

JOSIAH THOMPSON.—Mr. Flower was succeeded by the late Rev. Josiah Thompson, son to a Baptist minister

* Funeral Sermon, p. 23—31.

of the same name, at Kingston-upon-Thames. He was ordained at Unicorn-yard, April 17, 1746, and resigned his charge there at Michaelmas, 1761. During the latter part of this time he was assisted by Mr. (afterwards Dr.) Caleb Evans, and preached in the afternoon to Dr. Savage's congregation in Bury-street. At that time he resided in St. Mary Axe. After he left Unicorn-yard, he retired to Clapham, where he lived handsomely upon a fortune he had left to him, and spent the remainder of his days. He did not officiate very often as a preacher, being considered very unpopular, and though his property gave him weight with his denomination, he does not appear to have given general satisfaction in the disposition of it. He died in the month of June, 1806, at the advanced age of eighty-two. The bulk of his fortune he bequeathed away from his own relations to the younger branches of a family with which he had been upon terms of peculiar intimacy. It is said that he was employed three times to present addresses to the throne, on behalf of the Protestant Dissenting ministers.

CALEB EVANS, D. D.—This worthy minister was born in Bristol, in the year 1738; being the son of the Rev. Hugh Evans, a minister and tutor amongst the Baptists, in that city. Under the care and instruction of his excellent parent, he imbibed the first principles of religion and learning. At a proper age he was sent to London, and placed in the Dissenting academy at Mile-End, under Doctors Walker, Conder, and Gibbons; and at the same time was received a member of Dr. Stennett's church in Little Wild-street. At the close of his studies, he preached for about two years, as assistant, to Mr. Thompson, in Unicorn-yard, and Dr. Furneaux, at Clapham. At the earnest request of the congregation at Broadmead, Bristol, he removed thither in 1759, to become colleague with his father. About eight years afterwards he was ordained co-pastor; and likewise assisted in the academy. In order to assist and extend the

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benefits of this institution, he planned, in 1770, "The Bristol Education Society;" and upon the death of his father in 1781, was appointed to superintend the concerns of the academy; in which the Rev. James Newton, minister of another congregation in the same city, had been some years before appointed classical tutor. His good sense and piety, his acquaintance with men and things, and the knowledge he acquired by diligent study and reading, all happily qualified him for this important office. The improvement of his pupils in useful literature, particularly in those branches of it which with the blessing of God might render them acceptable preachers, was what he earnestly desired; and his incessant labours to that end were crowned with no small success. The perfect harmony which subsisted between the different tutors, reflected no small honour on them all, whilst it contributed greatly to the success of the institution. In 1789, the university of Aberdeen conferred upon him the degree of Doctor in Divinity.

The natural and acquired abilities of Dr. Evans, combined with the amiable qualities of his mind, fitted him in an eminent degree for the stations of public usefulness which he was called to fill. As a pastor, he was faithful, laborious, and affectionate. His preaching was evangelical, experimental, and practical; his manner of address grave, but not formal; animating and commanding, but neither affected nor assuming. Over the affairs of the church he presided with prudence, candour, and steadiness. But his labours were not confined to ministerial duties. He published many occasional sermons and tracts in defence of the leading truths of the Christian religion, particularly the doctrine of the atonement, which he made the grand topic of his ministry. His zeal he tempered with Christian charity, and understood well the right of private judgment. Sensible of the weakness of the human intellect, and of the difficulties felt by many upright minds with regard to certain doctrines, he was disposed to make every allowance for the disagree-

ment of Christians, and cordially embraced all who loved our Lord Jesus Christ in sincerity. He was a warm advocate for civil and religious liberty, and greatly rejoiced at the increase of both. Whilst he adorned his profession as a minister and a Christian, his general character was held amongst all ranks of men in the highest respect for probity, honour, and benevolence. The numerous schemes of public usefulness devised and executed by Dr. Evans, evince both the activity and benevolence of his disposition. At Broadmead, Downend, and Mangotsfield, near Bristol, he caused schools to be erected for the instruction and clothing of destitute children; and he reared places for public worship at Downend, Thornbury, and other neighbouring villages. For the support of all these, he laboured with great zeal and activity, and failed not himself to set an example of liberality. Hospitality flourished in his own house, and his assistance to works of charity was cheerfully afforded. Many long and weary journies he undertook for the purpose, in concurrence with his brethren, of forwarding the cause of truth and godliness.

In the interval between his first paralytic seizure and that which put a period to his life, he had the possession of his reason, although a general languor prevailed over his frame. During this period his mind was calm, and he expressed a patient acquiescence in the will of God. The cordial and tender manner in which he often expressed his forgiveness of the injuries he had received, made a deep impression upon the hearts of those who attended him. After his recovery from the first shock, hopes were entertained of the re-establishment of his health; but a second attack, in the course of about two months, and which left him in a state of insensibility for two days, put a period to his life on the 9th of August, 1791, in the fifty-fourth year of his age. An excellent discourse, preached upon this occasion to his congregation at Broadmead, by Dr. Stennett, was afterwards published, together with an address at his interment,

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by the Rev. John Tommas, minister of the Pithay meeting in the same city. * (c)

WILLIAM NASH CLARKE was born in London, April 21, 1732. From an early age, he was impressed with a deep sense of the importance of religion; but ascribed his effectual conversion to a sermon that he heard from Mr. Whitefield, upon whose ministry he became a frequent attendant, and for whom he ever maintained a strong affection. Upon his making a public profession of religion, he united with the Baptist church in Devonshire-square; but afterwards removed his communion to the church in Wild-street, under the care of Dr. Joseph Stennett. By that church he was called to the work of the ministry, and for the prosecution of preparatory studies, was placed under the tuition of Dr. Thomas Llewellyn, till he declined the academy; and then, for a short time, under the late Dr. Samuel Stennett. In the year 1761, he was invited to preach at Unicorn-yard, with a view to succeed Mr. Josiah Thompson; and on the 14th of October, 1762, was ordained to the pastoral office. The church at this period was in a very low state; but it pleased God by means of his ministry to raise it to a reputable condition. Being judged properly qualified to instruct young men in preparing for the ministry, he was appointed by the Particular Baptist fund to superintend their academy. In this situation, he exerted himself with considerable ability, wisdom, and diligence; and furnished the Baptist churches

• Dr. Stennett's Sermon on the death of Dr. Evans, p. 25—44.

(c) **WORKS.**—1. Sermons on the Scripture Doctrine of the Sou and Holy Spirit. 1766. 12mo.—2. A Collection of Hymns adapted to Public Worship. 1769. 12mo.—3. An Address to the serious and candid Professors of Christianity. 1772. 12mo.—4. Christ Crucified: or, The Scripture Doctrine of the Atonement; in four Discourses upon that Subject. 1789. 12mo.—5. Seventeen occasional Sermons, viz. Funeral Sermons; Sermons at the Ordination of Ministers; on the Fifth of November; and other Public Occasions.—6. Tracts; Association Letters; and other fugitive Pieces.

with several ministers of respectability. After a connexion of twenty-three years with the church in Unicorn-yard, apprehending that his services were less useful than formerly, he resigned the pastoral office in March, 1785. After this, he supplied several destitute churches; till an unexpected providence led him to Exeter, where he laboured with much acceptance and usefulness during the last five or six years of his life. He died in a very happy and resigned manner, on the 29th of July, 1795, in the sixty-fourth year of his age. His remains were interred in the Baptist burial-ground, Parish-street, when Mr. Giles, an Independent minister in the same city, performed the funeral service; and Dr. Ryland, of Bristol, preached his funeral sermon.

Mr. Clarke was a man of great piety and probity. He possessed great sensibility of conscience; a singular prudence; and was of a cheerful disposition. His temper was truly amiable, and rendered him easy of access. As Providence had placed him in easy circumstances, he was enabled to do much good. His literary acquirements were considerable. For a long course of years he had habituated himself to close thinking, and was particularly fond of the study of metaphysics. Well instructed in the art of reasoning, he could easily discover the turn of an argument, and place it in a convincing light in the view of his hearers. He possessed good natural abilities, was a sensible, judicious, and useful preacher, and united great catholicism of mind, to a firm attachment to the truth. Although connected with churches formed upon principles of strict communion, he was himself otherwise minded; and always discovered a dislike to bigotry under every shape. For a short time after his entrance upon public work, he was in the habit of preaching by written notes; but these he afterwards threw aside, and without such assistance, was enabled to enlarge upon a subject with great accuracy and judgment. His preaching was practical and searching, under a conviction of the danger and spread of Antinomianism: And his deport-

 GOAT-YARD PASSAGE.—*Particular Baptist.*

ment uniformly exemplified the truth and powerful influence of the doctrines he taught.* (D)

DANIEL WILLIAMS.—After the removal of Mr. Clarke, the church in Unicorn-yard was destitute about two years, and served during that time by occasional supplies. Mr. Williams was ordained there February 22, 1787, and continued till March, 1794, when he resigned his charge, and removed to Fairford, in Gloucestershire, where he is now pastor of a church.

THOMAS HUTCHINS.—Mr. Williams was succeeded by the Rev. Thomas Hutchins, who had been pastor of a Pædo-baptist church in Essex, but left it on account of a change in his sentiments. He was set apart in Unicorn-yard July 23, 1795, and is the present pastor.

 GOAT-YARD PASSAGE.

PARTICULAR BAPTIST.

GOAT-YARD PASSAGE was a thoroughfare in Goat-street, near the Maze, upon Horsleydown. The meeting situated there was a wooden building, erected about the time of King Charles's Indulgence, in 1672, for the congregation

• Bap. Reg. vol. i p. 276—280. Evang. Mag. for June 1796.

(D) WORKS.—1. A Funeral Oration at the interment of the Rev. Samuel Burford. 1768.—2. An Introductory Service at the Ordination of Mr. Booth. 1769.—3. A Sermon at Maze Pond, at the Ordination of Mr. Dore. 1784.—4. Address to the Church at Broadmead, Bristol, at the Settlement of Dr. Ryland.

under the pastoral care of the famous Benjamin Keach. Before that time, they assembled in private houses. The church was first formed in 1652, having originated in a separation from another society. Crosby gives the following account of this affair: "This people had formerly belonged to one of the most ancient congregations of the Baptists in London, but separated from them in the year 1652, for some practices which they judged disorderly, and kept together from that time as a distinct body, meeting weekly for public worship from house to house; the evil of those times obliging them so to do. They had for their elder Mr. William Rider, who published a small tract, in vindication of the practice of laying on of hands on baptized believers; which practice has continued in the church to the present day. Though they were but few in number, yet they had the reputation of being a people of solid judgment, and substantial religion, and some of them in very good circumstances, as to the possessions of this world. Their pastor having been dead for some time, they unanimously chose Mr. Keach to be their elder, and he was solemnly ordained, with prayer, and laying on of hands, in the year 1668. When he first settled with them, they usually met together at a private house in Tooley-street, the better to conceal themselves from those that persecuted them; but in a few years after King Charles II. granting an indulgence to Protestant Dissenters, they erected a meeting-house upon Horsleydown, and God was pleased to give such success to his ministry, that he (they) quickly increased to a credible (incredible) number; and they had frequent occasion to enlarge the place of their assembling, so that, at length, it became a place large enough for the accommodation of near a thousand people."*

This is said to have been the first church amongst the Baptists that practised singing in public worship. Mr. Keach met with great opposition at its introduction, and a division

* Crosby's English Baptists, vol. iv. p. 272, 3.

 GOAT-YARD PASSAGE.—*Particular Baptist.*

in his church was the consequence. In process of time, however, the custom became general, even in those churches that had discovered the most inveterate opposition. After the death of Mr. Stinton, Mr. Keach's successor, another division took place in the society, which gave rise to the churches in Carter-lane and Unicorn-yard, as related under those articles. In 1757, that part of the church which was under the care of Dr. Gill, and then occupied the place, removed from thence to a new meeting-house in Carter-lane, after which this place was shut up, and it was afterwards taken down. The ministers who served the church in the capacity of pastors, were as follows :

MINISTERS' NAMES.	From	To
William Rider,	1652	1667
Benjamin Keach,	1668	1704
Benjamin Stinton,	1704	1719

WILLIAM RIDER.—We know nothing further respecting this person than what we have already quoted from Crosby.

BENJAMIN KEACH.—This celebrated Divine was born on the 29th of February, 1640, at Stokehaman, in Buckinghamshire. His parents were persons of integrity and piety, but not sufficiently affluent to provide him with a learned education. He was, therefore, designed for trade, to which he applied for a short time ; but relinquished it at an early period for the ministerial profession. By studying the scriptures in younger life, he attained to an early acquaintance with religious things, and beginning to suspect the validity of infant baptism, which he had himself received, he was baptized by immersion in the fifteenth year of his age, by Mr. John Russel, and joined himself to a congre-

gation of the same persuasion in the country. At eighteen years of age he was called to the work of the ministry, and from that time continued to preach publicly. At his setting out in life, he followed the doctrines of the Remonstrants, his earlier connexions having been chiefly with the General Baptists; but it was not long before he left that party, and attached himself to the Calvinist or Particular Baptists. This change in his sentiments appears to have taken place after his settlement in London, where he had an opportunity of consulting men and books, and became fixed in his judgment ever afterwards.

Mr. Keach entered upon the ministry in quiet times, being about two years before the restoration; but after that event he was called to undergo grievous sufferings on the score of his profession. In 1664, the troopers being sent into Buckinghamshire, surprised the meeting at Winslow, where he was preaching, and threatened his life. Having seized his person, and bound him, they laid him on the ground for the purpose of trampling him to death with their horses; but just as they were going to effect their purpose, an officer more humane than themselves interposed and prevented it. He was then taken up, tied upon one of the horses, and carried to jail; whence, after enduring great hardships, he was released. In the same year, however, he fell into a fresh trouble, on account of a work he published, called, "The Child's Instructor; or, a new and easie Primmer." In this piece he asserted that infants ought not to be baptized; that laymen, having abilities, might preach the gospel; that Christ would reign personally upon the earth in the latter day; and other opinions contrary to those received by the Church of England. For this book Mr. Keach was indicted at the assizes at Aylesbury, Oct. 8, 1664, before Lord Chief Justice Hyde, who descended to the meanness of browbeating the prisoner, and incensing the jury. Being found guilty, the judge passed the following sentence upon him. "Benjamin Keach, you are here con-

victed, for writing, printing, and publishing, a seditious and schismatical book, for which the court's judgment is this, and the court doth award: That you shall go to goal for a fortnight without bail or mainprize; and the next Saturday, to stand upon the pillory at Ailesbury, in the open market, for the space of two hours, from eleven of the clock to one, with a paper upon your head with this inscription: 'For writing, printing, and publishing a schismatical book, entitled, *The Child's Instructor, or, a new and easie Primer.*' And the next Thursday, to stand in the same manner, and for the same time, in the market of Winslow; and there your book shall be openly burnt before your face, by the common hangman, in disgrace of you and your doctrine: And you shall forfeit to the king's majesty the sum of twenty pounds; and shall remain in goal until you find sureties for your good behaviour, and appearance at the next assizes, there to renounce your doctrines, and make such public submission as shall be enjoined you." This sentence was performed with great rigour. He was kept close prisoner till the Saturday, when he was brought to the pillory at Ailesbury, accompanied by several of his religious friends, who expressing their sense of his hard case, and the injustice of his sufferings, he said, with a cheerful countenance, "The cross is the way to the crown." His head and hands were no sooner fixed in the pillory, but he began to address himself to the spectators to this effect. "Good people, I am not ashamed to stand here this day, with this paper on my head: My Lord Jesus was not ashamed to suffer on the cross for me; and it is for his cause that I am made a gazing stock. Take notice, it is not for any wickedness that I stand here; but for writing and publishing his truths, which the Spirit of the Lord hath revealed in the Holy Scriptures.—It is no new thing, continues he, for the servants of the Lord to suffer, and be made a gazing-stock; and you that are acquainted with the scriptures know, that the way to the crown is by the cross. The apostle saith, 'That through

many tribulations we must enter into the kingdom of heaven ; and Christ saith, ‘ He that is ashamed of me and my words, in an adulterous and sinful generation, of him shall the Son of man be ashamed before the Father, and before his holy angels.’ He was frequently interrupted by the jailer, who told him that he must not speak. After a pause, he took a bible out of his pocket, and held it up to the people, saying, “ Take notice, that the things which I have written and published, and for which I stand here this day, a spectacle to men and angels, are all contained in this book, as I could prove out of the same, if I had an opportunity.” The jailer again interrupting him, took the bible away, and fastened his hands ; but it was impossible to keep him from speaking. He said, he hoped the Lord’s people would not be discouraged at his sufferings ; and he accounted it the greatest honour that ever the Lord was pleased to confer upon him. The sheriff in a great rage threatened to gag him ; but he continued to speak at intervals, saying, “ Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven.” After the expiration of two hours, he was released from the pillory, when he blessed God with a loud voice for his great goodness unto him. On the Saturday following, he stood in the same manner, and for a like time, at Winslow, where he resided ; and his book was burnt in his presence. *

After his release from prison, Mr. Keach continued about four years in the country, preaching from place to place, as opportunity offered ; but he was greatly harassed by his persecutors. In 1668, he removed to London, but on his journey, the coach in which he travelled was beset by highwaymen, who took from him all his money. In this destitute situation, he was relieved by his Baptist brethren ; and the passengers having sued the county for the amount of their loss, Mr. Keach recovered his property. In the same

* Crosby’s Eng. Baptists, vol. ii. p. 185—208.

year he was chosen pastor of this congregation; and here also he was greatly harassed by persecution. Notwithstanding his people took great care to conceal themselves, they were twice disturbed. After this, Mr. Keach was again taken up for printing another little book, called, "The Child's Instructor;" and fined twenty pounds.*

In 1674, and some following years, Mr. Keach was employed in defending his distinguishing tenet of baptism, against Mr. Baxter, Mr. Burkitt, Mr. Flavel, and others. In these writings, it appears, says Crosby, "that he had made himself master of this controversy, and kept close to the rules of disputation, avoiding all indecent expressions, and personal calumnies, and generally got the better of his antagonists." Mr. Keach was, also, engaged in some controversies with his own brethren; particularly with Mr. Danvers, on the practice of laying on of hands upon baptized persons; and with others upon various points of doctrine and discipline. In 1688, he published a treatise to enforce the duty of every congregation to maintain its own minister, according to the ability of the members. It was written at the request of some of his brethren, who were desirous of rescuing their denomination from the imputation that their ministers were mostly mechanics. In 1691, he was engaged in a dispute with some of his own members upon the subject of singing in public worship, and which occasioned a breach in his church. His next trouble was in the same quarter, occasioned by some persons having embraced the seventh day, or Jewish sabbath. In order to give them right views upon the subject, he published his "Jewish Sabbath abrogated;" and it had the effect of putting a stop to that opinion in his congregation. But his most valuable publications, and those by which he has been most known to posterity, are "A Key to open Scripture Metaphors," first published in 1682, and "An Exposition

* Crosby, vol. iii. p. 143-7.

of the Parables," printed in 1704; both in folio. These works are of great utility to the theological student, as containing many original observations upon various passages of scripture that are obscure and intricate. He, also, published many other works of inferior importance, some of which are adapted to the young, and contain matter both of instruction and entertainment. (ε)

(ε) WORKS.—1. *The Child's Instructor*; or, a new and easy Primer. 1664.—2. *Sion in Distress*; or, the Groans of the Protestant Church. 1666.—3. *A Pillar set up, to keep in Remembrance his first dear and beloved Wife*. 1670.—4. *War with the Devil*.—5. *The Glorious Lover*; a poem.—6. *Mr. Baxter's Arguments for Believers Baptism*. 1674.—7. *The Graud Imposter discovered*; or, the Quakers' Doctrine weighed in the Balance, and found wanting. 1674.—8. *Darkness vanquished: Being an Answer to Danvers on laying on of Hands*. 1675.—9. *A Summons to the Grave: Being Mr. John Norcot's Funeral Sermon*. 1676.—10. *A Key to open Scripture Metaphors*, 2 vols. folio. 1682.—11. *The Travels of True Godliness*.—12. *The Progress of Sin*; or, the Travels of Ungodliness.—13. *The Victorious Christian*, or, the Triumph of Faith. *Being Prison Meditations*. 1685.—14. *Distressed Sion relieved*. 1688.—15. *Gold refined*; or, *Baptism in its primitive Purity*. 1689.—16. *The Gospel Minister's Maintenance vindicated*. 1689.—17. *Anti-christ stormed*; or, the Popish Church proved to be Mystery Babylon. 1689.—18. *The Counterfeit Christian*; or, the Danger of Hypocrisy. 1691.—19. *Pædo-baptism*; being an Answer to the Athenian Society. 1691.—20. *Breach repaired in God's Worship*; or, *Singing of Psalms proved to be an Ordinance of Jesus Christ*. 1691.—21. *A sober Reply to Mr. Steed's Epistle concerning Singing*. 1691.—22. *The Rector rectified*; or, *Infant's Baptism unlawful: Being an Answer to Mr. Burkitt*. 1692.—23. *The Marrow of Justification*. 1692.—24. *The everlasting Covenant: a Funeral Sermon for Mr. Henry Forty*. 1693.—25. *The Axe laid to the Root*; or, *one Blow more at the Foundation of Infant's Baptism, and Church-membership*. Part 1. 1693.—26. *The Axe laid to the Root*; wherein Mr. Flavel's, Mr. Rothwell's, and Mr. Exell's Arguments are answered. Part 2. 1693.—27. *A counter Antidote*; or, *an Answer to Shute's Antidote, to prevent the Prevalency of Anabaptism*. 1694.—28. *A Trumpet blown in Zion*. 1694.—29. *A Golden Mine opened*; or, *the Glory of God's rich Grace displayed*. 1694.—30. *God acknowledged*; a Fast Sermon. 1696.—31. *Spiritual Melody*; containing near 300 Hymns. 1696.—32. *A Feast of Fat Things*; containing several Scripture Songs and Hymns. 1696.—33. *Light broke forth in Wales*. 1696.—34. *The Early Seeker, and Love of a dying Saviour*.

Mr. Keach was a person of great integrity, and very serious in his conversation, without being sullen or morose. As he began to be religious early, so he continued faithful to the last. The fury of his persecutors never shocked him, though he suffered much for the cause of Christ. Preaching the gospel was his delight, and so entirely was his heart engaged in the work, that from the time of his first appearing in public to the end of his days, his life was one continued scene of toil and labour. His close study and constant preaching greatly exhausted his animal spirits, and enfeebled his strength; yet he discovered the same unwearied zeal to the last, preaching in season and out of season, visiting those under his charge, encouraging the serious, reproving the perverse, and defending the great truths of the gospel against gainsayers. He was of a prudent as well as peaceable disposition; would forgive and forget injuries; being not addicted to utter hard censures of such as differed from him, but having a love for all the saints. He was charitable as well as courteous. As to his preaching, his style was strong and masculine, and he affected no unusual tones, or indecent gestures. He generally used notes, especially in the latter part of his life; and if his sermons had not the embellishments of language, they were full of solid divinity. In the exercise of discipline, he demeaned himself with great prudence and meekness, impartiality and faithfulness. He shewed an unwearied endeavour to recover the decayed power of religion, and it pleased God to crown his labours with

1697.—35. The Articles of Faith of the Church at Horsleydown. 1697.—36. The Display of glorious Grace; or, the Covenant of Grace opened. 1698.—37. A Medium between two Extremes. 1698.—38. Jacob's Ladder improved. 1698.—39. A Call to Weeping; or, a Warning touching approaching Miseries. 1699.—40. Instructions for Children.—41. The Jewish Sabbath abrogated. 1700.—42. The French Imposter detected; or, an Answer to Zachery Housel, and Dr. Coward, who denied the Soul's Immortality. 1702.—43. Gospel Mysteries unveiled; or, an Exposition of all the Parables. 1704.

 GOAT-YARD PASSAGE.—*Particular Baptist.*

success. In his family he was very exemplary, encouraging the first appearances of piety in his children, and instructing them in the fear of God. He was naturally of a good disposition, and his conversation pleasant and cheerful. The vivacity of his temper sometimes exposed him to sudden fits of anger, but they were of short continuance, and gave way to the tenderness of his nature. He was of a weak constitution, being often afflicted with illness, and was once given over by the physicians, but wonderfully recovered. His last illness was but short, and the violence of his disorder extinguished any hopes which his friends might entertain of his recovery. Under his affliction he behaved with extraordinary patience and resignation; spoke affectionately to his family, and exhorted his children to unity, and to a steadfast adherence to the ways of Christ. He died July 18, 1704, in the sixty-fourth year of his age, and was interred in the burial-ground belonging to the Baptists in the Park, Southwark.*

BENJAMIN STINTON.—Mr. Keach was succeeded by his son-in-law, Mr. Benjamin Stinton. This gentleman was born on the 2d of February, 1676. We have no account of him prior to his joining Mr. Keach's church, of which he became a deacon, and married one of his pastor's daughters. He was a man of unassuming modesty, and it was with great difficulty that the church prevailed upon him to undertake the pastoral charge. Mr. Keach knowing his abilities, and believing that the church would fix upon him for his successor, charged him on his death-bed not to reject their call, in case they should think fit to make choice of him; telling him with earnestness, that in so doing, he would reject the call of God, and could not expect his blessing to attend him. This solemn charge, together with the pressing call of the church, at length procured his consent. In this

* Crosby's English Baptists, vol. iv. p. 268—313.

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situation he was a very faithful and laborious minister. Though he had not the advantage of an academical education, yet by his own industry, with the assistance of the famous Mr. Ainsworth, after he had entered upon the ministry, he acquired a good degree of knowledge in the languages, and other parts of useful literature, which added a lustre to his natural endowments. He was a man of great judgment and moderation, and was one of the first promoters of the Baptist fund, which he wished to have extended to his brethren of the General persuasion; but in this particular was outvoted. He was the first framer of the charity-school upon Horsleydown, in the establishment of which he consulted with Mr. Sladen, and other ministers of different denominations, in his neighbourhood. Mr. Stinton's regard to the public good did not interfere with his usefulness in a private capacity, when put in his way. A family of his congregation being burnt out, he drew up their case, and so effectually recommended it, as to procure nearly fifty pounds for their relief. His prudent conduct and affable behaviour procured him the esteem of many persons who were no friends to the Dissenters. Being a man of a liberal mind, he often frequented the company of Pædo-baptist ministers, and endeavoured to cultivate a good harmony amongst Christians of different sentiments. His own views were Calvinistical; but he was far from making the differences of Christians an occasion to discord or contempt.

Mr. Stinton's death was very sudden and surprising. On the day before it happened, being with several of his friends in London, he complained of a great pain in his stomach, which was so sharp and severe, that he was forced to put into three houses by the way, as he returned home, and had little or no rest all night. He took some medicine in the morning which somewhat relieved him; but to the sudden surprise of his wife, he laid himself down upon the bed, and died immediately, uttering only these words, "I am going."

This was on the 11th of February, 1718, when he was only in the forty-third year of his age. He was buried from Mr. Killinghall's meeting-house, at the Baptist burial-ground in the Park; and Mr. Thomas Harrison preached a funeral sermon at his interment, Mr. David Rees, who had been appointed to that service, being taken ill; but he delivered it afterwards at Mr. Stinton's meeting-house, from these words: "Be ye also ready," which were the last Mr. Stinton uttered from the pulpit, on the Lord's-day preceding his decease, at the conclusion of a funeral discourse. Mr. Stinton published but two sermons: One in commemoration of the Storm; preached Nov. 27, 1713: the other on the death of Queen Anne, and accession of George the First. He left in manuscript, "A Short Catechism," which was printed after his death. He had been some years collecting materials for a History of the English Baptists, from the beginning of Christianity, down to his own times, but did not live to digest them in order, with the exception of the Introduction, containing an account of the different opinions concerning the first rise of the Baptists, which Crosby has printed in the Preface to his first volume. He also designed to have added an Abridgment of the Controversy between the Baptists and Pædo-baptists, by way of Appendix.*

* Crosby's Hist. of the Baptists, vol. iv. p. 348—365.

DIPPING-ALLEY, HORSLEYDOWN.—*Particular Baptist, Extinct.*

DIPPING-ALLEY, HORSLEYDOWN.

PARTICULAR BAPTIST.—EXTINCT.

THIS is one of those places of which but little knowledge is to be obtained. In early times, the Baptists had a meeting-house in Dipping-alley, Fair-street, Horsleydown. It went by the name of the "Dipping Place," on account of a baptistry there, which was used by several congregations, in whom was invested a joint right. In 1717, the baptizing place was repaired, and a new meeting-house erected. It was a small boarded place, with galleries, and beams across, in the old style of building. Adjoining to the meeting-house, dressing-rooms were built for the more convenient administration of the ordinance of baptism. There was a burial-ground behind the meeting, where was situated the baptistry, which is said to have been in the shape and form of a horse-pond. Crosby has preserved some documents relating to the building of the place, which it may not be improper to transcribe in this place. The first is a preparatory letter, addressed to the Baptist churches by several ministers. It is as follows: "Beloved Brethren. It being earnestly desired by several persons, that the ancient baptizing place at Horsleydown should be repaired, believing it will be for the interest of the Baptists, and a better accommodation to several of their churches, that there should be two places kept for that use, as has been for some years past. And whereas it is designed that the propriety of this place shall not be lodged in any single person, or in any one community only, but that every congregation that shall advance ten pounds towards the charge of its reparation shall have a propriety therein equal with others, secured to them by a trustee of their own choosing; and that every

DIPPING-ALLEY, HORSLEYDOWN.—*Particular Baptist, Extinct.*

congregation who shall advance any less sum, shall be entitled to the free use thereof, without paying more for any persons to be there baptized, than any other the more favoured whatsoever. We have, therefore, thought it fit to communicate this design to all the churches, that so every one that approves of it may have, if they please, the same privilege with ourselves, and an opportunity of joining with us in this good and public undertaking, and take leave to subscribe ourselves, &c. Nath. Foxwell, John Noble, and others.

P. S. The charge of erecting a place to preach in, of 30 foot by 20, and 3 rooms 11 foot square, between that and the baptistery, and repairing the bason and seats round it, is computed at £100. The charge of the pulpit and seats, and several new suits of apparel, &c. at £30 more."

The registry of the meeting-house in the Bishop of Winchester's Court is as follows :

" E. Reg. Dom. Epi. Winton, &c.

These are to certify whom it may concern, that on Monday the third day of June, one thousand seven hundred and seventeen, the certificate following, viz. Whereas a place is erected for religious worship in Horsleydown, Fair-street, in Southwark, in the county of Surry, now in the possession of Thomas Roats, for the use of those Protestant Dissenters that scruple the baptizing of infants, we whose names are here under written do testify the same, and desire it may be recorded, according to the Act of Parliament in that case made and provided. Dated May 20, 1717.

Benj. Stinton.

John Noble, and others.

was brought into the registry of the lord bishop of Winton, and is there registered accordingly.

W. Chapman, Reg. Dep."

DIPPING-ALLEY, HORSLEYDOWN.—*Particular Baptist, Extinct.*

The churches that contributed towards defraying the expence and charge of this baptistery, and thereby became proprietors thereof, were,

Fair-street,	Mr. Nath. Foxwell's	paid £ 20
Goat-street,	Benj. Stinton's	20
Flower-de-luce Court,	Edw. Wallin's	20
Devonshire-square,	Mark Key's	10
Great Eastcheap,	John Noble's	10
Turners'-hall,	Tho. Dewhurst's	10
Virginia-street,	Lewis Douglas's	10
Hart-street,	Benj. Ingram's	5
Deptford,	—————	10

Mr. Abraham Mulliner's church in White's-alley, Moorfields, generously contributed £8 10, but did not become proprietors.

After the whole concern was finished, Mr. Foxwell, Mr. Stinton, and Mr. Wallin, who had built the place, and taken the lease in their own names, made over an equal right to it, to the trustees chosen by the above churches, in order to secure the place for the intended use, and obliged themselves severally to perform the covenants of the lease and to bear an equal proportion of all charges, &c. *

We have no further account of the meeting-house as a preaching-place, nor of any distinct society meeting there. It is probable that the place was used principally for occasions of public baptisms; although we have heard some ancient members of this denomination express their recollection of its being occupied by some preachers, whose names they could not remember.

* Crosby's Hist. vol. iv. p. 189—193.

FAIR-STREET.

GENERAL BAPTIST.

THIS was one of the five ancient General Baptist churches associated together for the maintenance of the six principles enumerated by the apostle Paul,* the principal of which related to the laying on of hands upon the baptized believers. It was also one of those that were endowed by Captain Pierce Johns, in 1698. The earliest account that we have of this church is in the reign of Charles II. when a Mr. John Clayton was the elder. At that period, they met at Dockhead, or Shad-Thames, for the place was called indifferently by both names. In 1692, the church set about collecting money for building a new meeting-house, and they must have accomplished their wishes soon afterwards; for we find them in Fair-street before 1698. At this place they continued to assemble under a variety of pastors for nearly eighty years, when their lease expiring, they removed June 9, 1771, to Pinners'-hall. From that place they were obliged to remove also, in consequence of the expiration of the lease, in January, 1779, when they were accommodated with the use of Dr. Savage's meeting-house, in Bury-street, in the afternoon only. Soon after that period, four churches of the General Baptist persuasion, which had been greatly reduced in numbers, agreed to erect a new meeting-house for their joint accommodation. These churches were Dr. Jeffrey's, Mr. Noble's, Mr. Bulkley's, and Mr. Brown's, formerly assembling in Artillery-lane, Glass-house-yard, White's-alley, and Fair-street. A building, with suitable

* Heb. vi. 1, 2.

FAIR-STREET.—*General Baptist.*

accommodations, was soon raised in Worship-street, to which place they all removed June 24, 1781. At that place, the Horsleydown church, under the care of Mr. Brown, continued to assemble till Lady-day, 1801, when they removed to Deptford, in the vicinity of which place most of the surviving members resided. At Deptford, there had existed a church of the General Baptist persuasion ever since the days of Charles the Second. Both churches were now in a low state, and after the death of Mr. Brown, in 1803, the pastor of the other church undertook the charge of both societies. The ministers who have served this church, as far as we can ascertain, were as follows :

MINISTERS' NAMES.	As Pastors.		Assistants	
	From	To	From	To
John Clayton,	16 ..	1688	—	—
Richard Adams,	1688	1689	—	—
George White,	1690	1702	—	—
Nathaniel Foxwell,	1703	1721	—	—
Ralph Gould,	1721	1722	—	—
Benjamin Ingram,	1723	1736	—	—
James Richardson,	—	—	17 ..	17 ..
Samuel Fry,	1738	1769	—	—
Joseph Brown,	1766	1803	—	—

JOHN CLAYTON.—We know nothing further of this person than that he was pastor, or elder, of this church in 1681, when it met at Dockhead, and that he just survived the Revolution, dying in the same year.

RICHARD ADAMS.—The minister of this church in 1689, when it is said to have met at Shad-Thames, was Mr.

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Richard Adams. He joined the general association of Particular Baptist churches in that year, and signed their confession of faith. The church of which he was elder, however, appears to have been of the General Baptist persuasion. It was no uncommon thing in those days for ministers of Calvinistical sentiments to take the oversight of churches belonging to that denomination, as we find in the cases of Mr. Stennett, Mr. Piggott, and others. Their differences were not so wide as they were in after times. Mr. Adams left this church in the year above-mentioned, and removed to Devonshire-square, under which article the reader will find a more particular account of him.

GEORGE WHITE.—We have no particulars respecting this gentleman, excepting that he became elder of this church in 1690, and continued to exercise that office till his death, at the latter end of 1702.

NATHANIEL FOXWELL.—He was many years a respectable minister amongst the General Baptists. Before his settlement in the metropolis, he was minister of the White Friars' church in Norwich, which he left in 1697, and came to London. He immediately joined in communion with the General Baptist society in Fair-street, Horsleydown, under the care of Mr. George White; and he occasionally assisted that church in the work of the ministry. Not long afterwards, he was chosen morning-preacher to the society in Hart-street, Covent-garden; but was dismissed from that service December 29, 1700, because he would not remove his communion from Horsleydown. Previously to this, the same church had invited him to the pastoral office, which he declined. Soon after this, he was chosen occasional preacher to the church in Paul's-alley, Barbican, which he continued to serve till Michaelmas, 1718, when he was discontinued, to make room for Dr. Gale. The resolution of the

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church upon this occasion, was communicated to Mr. Foxwell in a very handsome manner, and they returned him their kind thanks for his past services. Long before this, however, he had been chosen to the office of elder in his own church, upon Horsleydown, in the room of Mr. White, who died in 1702. In this situation he continued with good reputation, till the time of his death, which happened about the summer of 1721.* He was succeeded by Mr. Ralph Gould, who had probably preached to this church for some time in the capacity of an assistant.

RALPH GOULD.—Our information respecting this gentleman is derived from a sermon preached upon occasion of his death by Mr. Joseph Morris, whose account we cannot do better than give in his own words: “He laid a good foundation by an early conversion to God. According to the advice of the wise man, he remembered his Creator in the days of his youth; and devoted himself to his service by holy baptism about the fourteenth year of his age. Though he well knew that the external ablution avails nothing, unless our minds are renewed by the Spirit of God; yet he thought it his duty to imitate his blessed Saviour in fulfilling all righteousness, and that he ought neither to neglect nor think meanly of an institution, which is an apt sign of our regeneration, and a proper pledge of our resolution to live in conformity to his precepts. Having thus wisely dedicated himself to his Saviour betimes, he procured to himself the pleasures of a holy life, and prevented those mischievous consequences, which men bring upon themselves, those hazards which they run, in a bad course. For he behaved well in his holy profession, and always preserved a serious sense of religion upon his mind. He kept himself from the vanities of youth; and as he advanced in years, he made a

* MS. *pene me.*

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becoming progress in the christian life. His proficiency in useful knowledge was so great, that he was called to the ministry sooner than ordinary. Nor did he content himself with persuading others to live well, but was a fair example of all christian virtues; which gained him much respect, and a good reputation with all who were acquainted with him. He was very compassionate, and was always ready to do good according to his ability. His friendship was sincere and hearty, for he would not only pity his distressed friends, but relieve them too, as far as he could. In other relations he demeaned himself, as became a Christian and a minister. In his own family he did not only keep up daily prayer, which every private Christian ought to do; but he also explained to his children and servants some part of the scriptures, which were read, instructed them in the principles of religion, and urged the practice of it upon them, with great seriousness: which things I doubt are much neglected in most families. He was a sincere lover of truth, and very impartial in his inquiries after it. For though he would not rashly take up a new opinion, yet he was not ashamed to alter his mind upon full conviction, if he perceived any notion to be dissonant from the word of God, upon which he formed his judgment upon matters of religion. Though he thought himself bound to live in communion with those churches, which in his apprehension came nearest to primitive Christianity, yet he did not rashly judge Christians of other denominations. He respected them for their good qualifications, and would hold a friendly correspondence with them; which indeed gives a man the fairest opportunities of promoting the truth. There seemed to be in his temper a happy mixture of gravity and good humour, which made his conversation profitable as well as pleasant. For he loved to talk of religious matters, and did not a little lament that religious discourse is grown so much out of fashion. His humility was very great, so that he was ready to learn of

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others, and to prefer them before himself. And this disposition, so amiable in the sight of God and men, so becoming this frail condition, could not but much tend to his advancement in knowledge. For as too fond a conceit of their own parts and attainments tempts men to neglect the means of improvement; so humility continually stirs them up to greater application and diligence. And indeed by constant study of the scriptures, and by reading other useful books, he had laid in a good stock of divine knowledge, and was able to discourse upon the several points of religion with great judgment. I confess I have not often heard him speak in public, but when I did hear him, his discourses were judiciously composed; the matter of them was sound and well digested; the language proper and correct. His mind, enriched with these and other excellent endowments, was lodged in a body subject to frequent infirmities; which was so far from obscuring his virtues, that it set them in a fairer light, and gave him an opportunity of exercising great patience and resignation to the will of God. Having lived in the practice of these and other christian duties, he was prepared for death, and bore his last sickness with a sweet composure of mind. He was quickly sensible of his approaching end, and very willing to die, having lived many years above the fear of death. When he was asked how it was with him, he manifested strong and comfortable hopes in the mercy of God through a Redeemer; knowing that to him, to live was Christ, but to die was gain: and he shewed some concern that he was not able to say so much as he would to those who attended him in his sickness."

Mr. Gould died in the month of November, 1722, in the fortieth year of his age.

BENJAMIN INGRAM.—He had been some time minister of the General Baptist church in Hart-street, Covent-garden; from whence, at the latter end of 1723, he re-

 FAIR-STREET.—*General Baptist.*

moved to become elder of this church. In this situation he continued till his death, which happened in the month of September, 1736. There was a Mr. Ingram who preached for about a twelvemonth along with a Mr. Jope, to the Baptist congregation at Exeter, in 1717. It is probable that this was the same person. These are all the particulars that we know concerning him.

JAMES RICHARDSON.—A person of this name was a minister at Fair-street, in 1727, probably as an assistant to Mr. Ingram.

SAMUEL FRY.—Mr. Ingram was succeeded in the office of elder, by Mr. Samuel Fry, who came last from Milbourn-Port, where he had preached a few years in conjunction with a Mr. Thomas Boshier. He settled at Fair-street at the end of 1737, or beginning of 1738; and continued pastor of that church till his death, which happened December the 9th, 1769. He was a man of respectable character, and published a few single sermons, preached upon public occasions. (F)

JOSEPH BROWN.—He was born at Coventry, in June, 1730, and pursued his academical studies under Dr. Doddridge, at Northampton. So much was he esteemed by his tutor, that even at that early age, the philosophical apparatus was consigned to his care, and he assisted considerably in the lectures on experimental philosophy. For every thing belonging to that department he possessed an excel-

(F) **WORKS.**—1. The Christian's Desire to be with Christ: a Funeral Sermon for Mrs. Hannah Brittain, who died Nov. 21, 1754. Phil. i. 23. —2. The Christian's Consolation and Hope considered: a Sermon on the Death of the Rev. John Treacher; preached at Duke-street Park, April 25, 1756. 2 Thess. ii. 16.—3. The Righteous saved with Difficulty: a Funeral Sermon for Mr. Robert Mugeridge, who died Jan. 13, 1759, in the 85th year of his age. 1 Peter, iv. 18.

FAIR-STREET.—*General Baptist.*

lent genius, and his love of the mechanic arts he cherished throughout life. Having finished the usual course of education at Northampton, seldom less than five years, he embraced the doctrines of general redemption, and of baptism by immersion; and to these he stedfastly adhered to the latest period of his life. His first settlement was at Downton, Wilts, from whence he was called to succeed Mr. Fry, at Fair street, Horsleydown. There, he and his church continued but a short period, and after several removals, finally fixed at Deptford. Mr. Brown was many years secretary to the General Assembly of the Baptists. His last discourse at Deptford was from Luke xxii. 15. "With desire I have desired to eat this passover," &c. and he seemed to have a pre-sentiment of his speedy dissolution. Some of his friends then present thought it his farewell sermon; and so it proved. His illness arose from a gradual decay of nature; but no sort of pain either preceded, or accompanied his dissolution. A near relation, who lived with him for some years, said, he scarcely knew what pain was. He died May 21, 1803, in the seventy-third year of his age. On Monday May the 30th, his remains were, agreeably to his desire, interred in the burial-ground adjoining the General Baptist meeting-house in Church-street, Deptford, where his funeral sermon was preached by Mr. Moone, from Rev. xiv. 13.

BACK-STREET.

INDEPENDENT.

THIS church was gathered about the year 1711; and for some time met in a large room only. Some of the persons that first joined together, had been members of the church of which Mr. Joseph Jacobs was pastor; but left him upon his removal into the city. In a short space of time, a place of worship at Dock-head, in which the Church of England service had been used, became vacant, and this society removed into it. The congregation now increased very fast, and though the place was of a very considerable size, it became well filled. The building used to go by the name of a tabernacle, and is supposed to have been a chapel of ease to the parish of Bermondsey. There was a person living a few years ago, who remembered when very young, to have seen the ten commandments fixed at the upper end of the building. The present meeting-house in Back-street, Horsleydown, was erected for Mr. Sladen, in 1729. It is a good brick building, of a moderate size, with three large galleries; and was formerly well filled. Of late years, in consequence of the frequent change of pastors, and disputes amongst the people, the congregation greatly diminished; but the church is now in a more settled state, and hopes are entertained of its revival. In the time of Mr. Sladen, it was supposed to be the largest congregation in Southwark, with the exception of Mr. Read's. The meeting-house has lately undergone a thorough repair. There is a burial-ground belonging to this place in Long-lane, Bermondsey, adjoining to another devoted to the same purpose by the Quakers. There is a vault in the midst of this ground which has been appropriated as a place of interment for the pastors of this church.

BACK-STREET.—*Independent.*

The pastors of this church have been as follows :

MINISTERS' NAMES.	From	To
John Sladen,	1711	1733
John Halford,	1734	1763
Joseph Pitts,	1759	17 ..
William Dunn,	17 ..	1785
John Batten,	1786	17 ..
— Holmes,	17 ..	1797
— Randall,	1798	1799
Henry Hunt,	1800	18 ..
John Bodington,	1813	18 ..

JOHN SLADEN.—This excellent minister was born in London, about the year 1687. His first serious impressions he received under the ministry of that pious and judicious Divine, Mr. Richard Taylor; by whose direction and advice he was placed under the tuition of the eminent Mr. Timothy Jollie, of Sheffield, who used those methods that were necessary to restrain his pupils from vicious practices, as well as to furnish their minds with useful literature. At the academy of that excellent person, Mr. Sladen began to discover that vivacity and gaiety of temper which procured him frequent reproofs from his tutor, who also complained of him upon that account to his friend Mr. Taylor; but as neither of them could charge him with any indiscretion, it was placed to the account of his natural constitution.

About the year 1711, when he was twenty-four years of age, he was ordained to the pastoral office in this church, then newly constituted. In this situation, he approved himself a skilful and laborious minister, earnestly desirous of

the salvation of those committed to his care. His discourses were adapted not only to inform the judgment, but to raise the affections of his hearers. He fed them with sound doctrine, his great design being to advance the grace of God, the person and offices of the Mediator, and to promote practical godliness; and he discovered that his heart was in his work. For some months before his death, he was more than ordinarily pathetic, both in lamenting the declining state of religion, and in pressing his people to adhere steadfastly to the doctrines of the gospel, in a day when many turned aside from them. In one of his last discourses, he made a solemn appeal to them, that he had not shunned to declare the whole counsel of God; that he had coveted no man's silver, nor gold, nor apparel, not seeking their's, but them, affectionately warning them against impenitency and unbelief, as they would not have him to appear a swift witness against them at the great day. Many who heard him observed, that he preached like one who was taking his farewell of the world; but it was, latterly, his usual method of preaching.

It was but a few days before his last illness, at which time his health seemed not in the least impaired, that he intimated in conversation with a friend, that he neither expected, nor desired to continue long in this world, at the same time lamenting the degeneracy of the age. When cast upon his dying bed, being asked whether he had any expectation of being restored to health, he replied, "That though he knew not the secret purpose of God, yet if it was referred to his own choice, he would rather desire to leave the world." After this, when he had the sentence of death within himself, and was strongly persuaded that he should not live long, he called his family, and several of his friends together, and gave a solemn testimony to the doctrine of justification by Christ's imputed righteousness, as that which was the foundation of his hope and comfort in death. He advised them to continue steadfast in that doctrine, and to seek salvation only

by Christ, as they valued the welfare of their immortal souls : This, he observed, was what he found a comfortable doctrine in a dying hour. Mr. Sladen departed this life on the 19th of October, 1733, in the forty-seventh year of his age. His funeral sermon was preached by Dr. Ridgley, from 1 Tim. i. 15. and afterwards published.

Mr. Sladen was a minister of great reputation in his day, and in his private conversation, as well as in his public ministry, remarkable for the exemplariness of his character. He discovered an ardent zeal in opposing the growing errors of the day ; and if he gave occasion to any to think it was not sufficiently tempered with charity, he was ready on all occasions to let them know, that he could distinguish between charity for doctrines subversive of the gospel, and that which is to be extended to the persons of all men. It was a zeal for truth, says Dr. Ridgley, in opposition to those who endeavour to sap the very foundation of our faith and hope ; and he has sometimes expressed an earnest desire that God would enable him to give a testimony thereunto with his dying breath, which was granted. Mr. Sladen was a man of very lively wit, which rendered him an agreeable companion, and his conversation was much cultivated. Some, indeed, were disposed to censure him, as if he carried this faculty to an excess. Considerable allowance, however, must be made for his natural disposition, which certainly was the very reverse of sullenness or reserve. And it may be observed, that this talent of wit was never employed at the expence of sacred things, upon which subjects he always expressed the utmost decorum and gravity.* We have heard some smart specimens of Mr. Sladen's wit which was sometimes innocently employed upon his friend Dr. Ridgley. The Doctor was a very careless man, and as heedless in his manner of walking, as he was negligent in his person. Upon one occasion, as he was walking with Mr. Sladen in

* Dr. Ridgley's Sermon on the death of Mr. Sladen, p. 41—47. .

the vicinity of town, his foot slipped, and he tumbled into a ditch. Mr. Sladen immediately tendered his assistance to help him out, observing at the same time, "What a pity it was to see so orthodox a body of divinity in a ditch."

Mr. Sladen took an active part in the debates at Salters'-hall, during the Trinitarian controversy; and his name appears in the list of subscribing ministers. He was one of the ministers selected to preach the lectures in Lime-street, upon the most important doctrines of the gospel. The subject handled by him was the doctrine of Particular Election, grounded on 2 Thess. ii. 13. and may be found in the first volume of those discourses. Mr. Sladen was interred in the burial-ground in Long-lane, where the following inscription may be seen upon his tomb-stone:

Here lieth the body
Of the Rev. Mr. JOHN SLADEN.
Who departed this mortal life
The nineteenth day of October, 1733,
In the 46th year of his age. (G)
In hopes of a joyful resurrection
At the last day,
Founded on the declaration
Of the Apostle Paul, 1 Tim. i. 15.
This is a faithful saying, &c.

JOHN HALFORD.—This worthy and respectable minister was a native of Northampton, and received a religious education, but did not pass through any preparatory studies for the ministry. His first stated employment as a preacher, appears to have been at Bishops-Stortford, in Hertfordshire; where he settled in 1730; but removed in a short time to Market Harborough in Leicestershire. From thence he was called to succeed Mr. Sladen. He was set apart over the church in Back-street, Horsleydown, October 24, 1734; when Dr. Guise preached upon the occasion. Here he continued his ministerial labours till the time of his death,

(e) His funeral sermon says he was in his 47th year.

 ACK-STREET.—*Independent.*

which happened May 22, 1763. Besides his stated labours as a pastor, he was one of the four ministers who preached a lecture on a Lord's-day evening first in Artillery-lane, and afterwards at White-row. Although Mr. Halford, did not enjoy the benefit of a learned education, he possessed good natural talents, and acquired a respectable share of learning. As a preacher he was not popular, having an impediment in his speech, and distorting his features in a manner that was unpleasant to beholders. The matter of his discourses, however, was far above contempt, and he was a worthy, good-tempered man. He had much to bear with in the latter part of his life; his congregation having fallen off gradually by deaths, and no others arising to take their places. His income, consequently, became much reduced; and he could not have subsisted had it not been for a small patrimony of his own. It was situated in Northamptonshire, to which place his widow retired after his death. He left two sons and three daughters: one of the former was a banker in the city, in partnership with Mr. Fuller.

JOSEPH PITTS.—This gentleman was born in 1702, at Exeter, in Devonshire, in which county it is probable that the family had been seated for some time, and produced several persons of public reputation amongst the nonconformists. Dr. Calamy mentions a Mr. Pitts, ejected from Plympton, in this county, who was most likely of this family; as were, in all likelihood, the two Aaron Pitts, father and son, the one settled at Chard, the other at Great Torrington, both in this county, the former of whom published a treatise in defence of the proper Divinity of Christ. Mr. Joseph Pitts, the father of our preacher, was a member of the Dissenting congregation in Exeter, and suffered a captivity of twelve years amongst the Moors in Africa; after his return from whence, he published a book which is still in considerable repute, detailing the Manners and Customs of the Mohammedans. It is said that he entered the meeting-

BACK-STREET.—Independent.

house at Exeter, just as the minister was praying for him, whether dead or alive. Mr. Pitts, with a view of training his son to the ministry, placed him at a private academy amongst the Dissenters, probably that in London, which then flourished under the superintendance of Dr. Ridgley. It was most probably whilst a student that he became a member of Mr. Bradbury's church, first at Fetter-lane, and afterwards at New-court. From the latter place he was dismissed in April, 1729, to the Independent church at Hitchin, in Hertfordshire, where he was pastor nearly ten years. In 1738, he left that place in consequence of some difference with the people, and was dismissed July 2, to Braintree in Essex, to succeed Mr. Timothy Shepherd; but left that connection in March, 1742, on account of some uneasiness that prevailed in the church. It appears that Mr. Pitts's call to Braintree was unanimous, and that he had been recommended to the congregation by their late pastor Mr. Shepherd, as well as by several London ministers. His preaching, however, did not suit the people there, and some time after his settlement he received frequent intimations of that kind. The dissention was at first promoted by a few persons, who took pains to make it more general. Their charge against Mr. Pitts was, "That he was not so spiritual in his conversation, and did not go so deep into Zion's experience as Mr. Shepherd, and that they did not profit under his ministry." In a farewell sermon preached to the people at Braintree, and in some notes subjoined, Mr. Pitts has vindicated himself from the charges brought against him; and retorts upon them a fickleness of disposition. From Braintree, Mr. Pitts removed to London, and was chosen to assist Mr. Bradbury at New-court. In this connection he continued till 1758, when he was elected as co-pastor with Mr. Halford, at Back-street, Horsleydown; and upon the death of that gentleman, in 1764, succeeded to the whole charge. He continued in this situation several years; but some time before his death, he retired to

Taunton, in Somersétshire, where he finished his course December 5, 1788, aged eighty-six years. Mr. Pitts possessed but slender abilities, and as a preacher he was not popular. (H) He is said to have been of a penurious disposition, and by his habits of economy amassed together a considerable sum of money. One of his daughters was married to the late Rev. Joseph Barber. In the

(H) That his preaching was sometimes attended with success may be inferred from the following anecdote, communicated by my worthy friend Mr. Isaac James, of Bristol, who met with it at Mr. Lavington's, at Biddeford. "No. 1. March 14, 1743-4. This number was put up by the clerk at the usual time, immediately after Mr. Pitts had been preaching on Providence, and in the sermon mentioned that remarkable story of Mr. Dod.—Prayers are earnestly desired for one who is afraid his own prayers are an abomination to the Lord. He thinks there are some circumstances in his sins may be unpardonable, which the more he repents, and all sorts of humiliation he uses, he thinks the more his affairs are distressed, and in confusion; so thinks to leave off all prayer quite, which want of communion with God grieves him more, though he thinks prayers of others may be of service. He cannot see why he might not shorten a miserable life, which every day he thinks of doing. So he begs he may have a more clear way of thinking, and above all that he may be kept in his senses, to be enabled to bear with patience his adverse affairs; that Providence would over-rule his affairs, and that if it please God, he may meet his numerous family in better circumstances than his melancholy suggests.—No. 2. March 14, 1743-4, was put up, when about two verses of the psalm after sermon had been sung.—Is it not a surprising providence, that I, who am an utter stranger, should be directed into this meeting-house, and hear such a story and such a discourse, so suitable to the note I brought in, which I believe will save my soul, for I was tempted to destroy it through melancholy apprehensions. So Mr. Dod has visited me now.—No. 3. May 5, 1745. A gentleman that lives in a remote part of the kingdom, that happened to drop into this meeting, a year ago, in an extreme fit of melancholy and despair, thinking his estate would be stripped from him, and begging God's blessing here, heard a surprising story of Mr. Dod, which he took as and fortified him much, and desires thanks may be given to God for it, and trusts in him for the future; for that very thing which he thought overwhelmed him, established him."—The foregoing story relates to a gentlewoman of considerable estate, who was tempted to make away with herself, but was comforted by Mr. Dod's conversation and prayers. See the story at length in Clark's Lives, p. 170.

time of Mr. Pitts's ministry, Mrs. Priscilla Sharp, whose maiden name was Tichbourn, was a member of this church. She was a descendant of the famous Sir Robert Tichbourn, one of the judges of Charles I. and whom she used to call her grandfather. The celebrated John Wilkes, whom she called her cousin, was descended from the same family.

WILLIAM DUNN.—Mr. Pitts was succeeded by Mr. William Dunn, who was educated under the Countess of Huntingdon's patronage, and preached some time in her connexion. On one occasion, being at Oakham, and having preached at the Baptist meeting, a family that came from Hambleton invited him to that place, to preach in the street. He went over, attended by many from Oakham. The people behaved well, and he was invited to go again. He preached again without molestation, but after the sermon was closed, a company of rude fellows began to attack the people; Mr. Dunn, however, who came on horseback, soon escaped out of their way. He afterwards joined the Dissenters, and settled at Back-street. He was not settled here long; but in 1785, retired to Bradford in Wilts, where he died in May 1805, at the age of forty-five. He was an acceptable preacher, and in his life and conversation exemplified those sublime truths which he enforced from the pulpit with so much energy.

JOHN BATTEN.—He succeeded Mr. Dunn, and settled here in 1786. He was a young man of good abilities, and a sensible preacher, and was the pastor of this church several years. Mr. Batten married the sister of Mr. Ellis, son-in-law to Fuller the banker.

— **HOLMS.**—Mr. Batten was succeeded by a Mr. Holms, as he was by

— **RANDALS,** who was ordained here May 17, 1798, and continued about two years.

 LITTLE GUILDFORD-STREET.—*Independent.*

HENRY HUNT.—The present venerable pastor settled here in 1800, and came last from Stourbridge, in Worcestershire. He has been above sixty years in the ministry, and is now we believe in his ninetyeth year.

JOHN BODINGTON, from Hoxton academy, was ordained co-pastor with Mr. Hunt, Oct. 20, 1813. Mr. Thornton, of Billericay, under whom he received preparatory instruction, delivered the charge; and Dr. Winter preached to the church. Since his ordination, we understand there has been a considerable revival in the church, which at the time of Mr. Hunt's settlement was in a very reduced state.

 LITTLE GUILDFORD-STREET.

INDEPENDENT.

LONDON, the metropolis of the British empire, may be called an epitome of the world; for in it are to be found people of almost all nations, languages, and religions. It is only of late years, however; that the Cambro-Britons, although previously very numerous, have thought fit to associate into separate communities for religious worship. This is the more remarkable, as the Welch are not backward in their attention to religious duties in their own country; and by neglecting it in the British metropolis, the lower classes have not been distinguished from the general mass of irreligious people. About the year 1800, a few well-disposed persons of the Welch nation, taking into consideration the lamentable state of their countrymen, began to form them into societies, and their labours were attended with success.

 PARISH-STREET.—*Presbyterian, Extinct.*

Congregations were formed at Deptford, and at Woolwich, in Kent; at Wilderness-row in London; and at Little Guildford-street, near the Park, in Southwark. The meeting-house at the latter place was opened for public worship January 5, 1807. Three sermons were preached in the Welch language by Mr. Jones, of Cugybar, and Mr. Davis, of Swansea; and also three sermons in English. These Welch societies have been supplied for the most part by a change of ministers from their own country, who continue for about three months.

PARISH-STREET.

PRESBYTERIAN.—EXTINCT.

THIS place was situated in the parish of St. John, Horsleydown. It was a good size building, with three galleries of four seats, and was erected for Mr. Joseph Jacob, who quitted it in 1702, and sold the place to a small congregation, that met in the same neighbourhood, under the care of Mr. Galloway. This church had been collected in the latter time of the Stuarts, and had for some time that excellent Puritan Divine, Mr. Richard Adams, for pastor, and before him Mr. William Carslake, who probably gathered the society. The congregation existed under a succession of ministers till towards the close of the reign of George II. when it dissolved. After this event, the meeting-house was taken down, and houses erected on the site. This interest it is apprehended was never large; and still less so in its latter days. The earlier ministers were zealously attached to the old Protestant doctrines, nor are we aware that there was any material deviation in their successors. The names of the ministers were as follows :

PARISH-STREET.—*Presbyterian, Extinct.*

MINISTERS' NAMES.	From	To
William Carslake,	16 ..	1689
Richard Adams,	16 ..	1698
James Galloway,	1698	1727
John Panton,	1727	1730
Samuel Baker,	1730	1748
John Henry,	1748	175 .

WILLIAM CARSLAKE.—This gentleman received his education at Exeter College, Oxford, and was for some time possessed of the living of Werrington, in Devonshire, from whence he was ejected in 1662. After this he removed to London, where he preached all the time of the plague. He was afterwards for some years pastor of a congregation near Horsleydown, in Southwark. Dr. Calamy gives him the character of a good and pious man, but says, he was inclined to melancholy. He died soon after the Revolution.* Mr. Carslake is respectfully mentioned in Mr. Rosewell's Life, as associating with other ministers in the neighbourhood for monthly fasts.†

RICHARD ADAMS descended from religious ancestors, six of his line and name having been devoted to the ministry. His grandfather was rector of Woodchurch, in Cheshire, of which he purchased the perpetual advowson; and his father was settled some time at Worrall, in the same county, where, it is apprehended, Mr. Adams was born. He pursued his studies for the ministry, first at Cambridge, where he proceeded M. A. March 26, 1644; and afterwards at Oxford, where he was admitted a student of Brazen Nose College, March 24, 1646, and soon became a fellow.

* Calamy's Acc. p. 248.—Contin. p. 338.

† page 36.

There he was at once an example and ornament to his college, respected and beloved by all, especially by those who were best acquainted with him. That constant serenity and equality of mind, that seriousness and humility wherein he excelled, rendered him amiable in the sight of observers; and the diligence with which he applied to his studies in these his younger days, enabled him to lay up a large stock of valuable and useful knowledge that fitted him to become a well-instructed scribe, when he appeared in the public character of a minister. In 1655, he was presented to the living of St. Mildreds, Bread-street, in the city of London, from whence he was ejected for nonconformity in 1662. Although he was then obliged to quit his station, he did not desert his Master's work, but continued his ministry as opportunity offered, and at length settled with a congregation in Southwark. There he continued his useful labours, till weakness and age undermined his natural strength, and compelled him to desist from constant preaching. This was to him a great affliction, for he loved his work, and notwithstanding the temporal discouragements he met with in the course of his ministry, he resolved to train both his sons to the same employment. During the short period of his last illness, his head became frequently delirious through intense pain, but at lucid intervals he would discourse very sensibly upon the things of religion. His brother, Colonel Adams, discoursing with him upon the discharge of his ministry, he said, "he hoped he had endeavoured to serve God faithfully and sincerely, though he had been an unprofitable servant." About five hours before his death, he said, "God is my portion," and desired those about him to join with him in prayer; in which he expressed himself very suitably to his case as a dying man, concluding thus: "Grant that when this earthly house is dissolved, I may be taken to the mansions not made with hands, eternal in the heavens." As the life of this good man was calm and se-

 PARISH-STREET.—*Presbyterian, Extinct.*

rene, so was his death, of the approach of which he was apprehensive throughout his sickness. Nothing was then allowed to ruffle his spirit, but he expressed his faith in the language of the apostle, "I know in whom I have believed." His peaceful spirit departed on the 7th of February, 1698, and his funeral sermon was preached by his old and intimate friend, Mr. John Howe, who gives him an excellent character for piety, peaceableness, and sincerity. "About fifty years," says he, "I remember his course, and our conversation was not casual, or at a distance, but as friends inward and chosen by ourselves. Many a day we have prayed, conferred, and taken sweet counsel together. In the great city he shone a bright and burning light, till many such lights were in one day put under a bushel. His humility and self-denial were eminently conspicuous in his taking upon him the care and charge of so small and poor a people, and continuing with them to the damage of his own estate, though he had considerable offers elsewhere. His meekness was very visible in all his conversation, especially in bearing affronts. Of his candour he made every one sensible who offered to detract from persons behind their backs. Such a course as his was, that even peaceful course, wherein was so eminent devotedness to God, and benignity towards man, shewed his spirit was touched by one for the other. Hereby he appeared so much the more attuned to the heavenly state, and that world where divine love governs, making a man by how much the more strongly he was attracted himself by it, so much the more desirous to attract others." * (c)

* Mr. Howe's Sermon on the death of Mr. Adams.—Wood's Athenee, vol. ii. p. 1023.

(c) WORKS.—1. The Duties of Parents and Children: a Sermon in the Supplement to Morn. Ex. 1674.—2. Of Hell: a Sermon in Morn. Ex. methodized. 1676.—3. On the Means of Grace: a Sermon in the 4th Vol. of Casuistical Morn. Ex.—4. The earthly and heavenly Build-

JAMES GALLOWAY.—Mr. Adams was succeeded about 1698, by Mr. James Galloway, who was the pastor of this church nearly thirty years. A few years after his settlement his congregation removed into the above place in Parish-street. Mr. Galloway having the misfortune to become wholly deaf, quitted his pastoral charge in or about 1727. Notwithstanding his affliction, we are informed that he still continued his attendance upon public worship at this place, and after the dissolution of the society, at Mr. Halford's, in the same neighbourhood. This he probably did for the benefit of example, the same motive that influenced Dr. Lardner. Mr. Galloway lived to a very advanced age, and for several of the latter years of his life was afflicted with the palsy. His name is found in the list of subscribing ministers at the Salters'-hall synod, in 1719. *

JOHN PANTON.—Mr. Galloway was succeeded by a Mr. Panton, a young minister, who had lately finished his studies. He was settled here in 1727, and continued only two or three years, when it is probable he removed into the country.

SAMUEL BAKER.—This gentleman was educated for the ministry amongst the Protestant Dissenters, and preached for several years to a congregation in the country. Whilst in that situation, he united with the non-subscribing ministers at the Salters'-hall synod, in 1719. In 1727, he was chosen to preach the Lord's-day evening lecture at Salters'-hall, in the room of Mr. Bradbury, who had resigned. Soon after this, in 1730, he was invited to settle in Parish-

ing: a Funeral Sermon for Henry Hurst, M. A. 1690. Mr. Adams, in Conjunction with Mr. Veel, wrote a Preface to the Works of the learned Stephen Charnock. He also wrote the Exposition of the Epistles to the Philippians and the Colossians, in the Supplement to Poole's Annotations.

* MS. *pencs mc.*

 SNOW'S-FIELDS.—*Baptist*, Extinct.

street, Southwark, where he continued his stated ministerial course till the time of his death. Mr. Baker was a respectable minister, of Baxterian sentiments, and a good preacher; but his congregation was both small and poor. He died in March, 1748, leaving a daughter, who married Dr. Amory, of the Old Jewry.*

JOHN HENRY.—Mr. Baker was succeeded by Mr. John Henry, who preached in Parish-street only a few years, when his congregation dissolved. He is said to have been afflicted with a mental malady, which compelled him to desist from preaching, and accounted for some singularities that were observable in his conduct. The latter part of his life he spent at Fulham, where he died, May 16, 1773.†

 SNOW'S-FIELDS.

BAPTIST.—EXTINCT.

THIS place is situated in what is called Meeting-house Walk, Snow's-fields. It was erected in 1736, chiefly through the influence of a Mrs. Ginn, of whose character a particular account may be seen in a sermon preached upon her death by Mr. Sayer Rudd. (H) The circumstance that

* *Private information.*† *Ibid.*

(H) In the Daily Advertiser for Thursday, June 15, 1738, there is the following notice of Mrs. Ginn. "Last Sunday departed this life, in the 60th year of her age, Mrs. Elizabeth Ginn, of Newington Butts, widow, a gentlewoman very remarkable for her strict attachment to the Christian revelation, as contained in the Scriptures, and for her pious zeal in the Baptist profession; for the sake of which, through the severity of relations in her younger years, and the blind zeal of a certain

occasioned the building was this. Mr. Sayer Rudd, a minister amongst the Particular Baptists, had been invited to preach at Maze-pond, after the death of Mr. Edward Wallin, with a view to his settlement there. This, however, was prevented by a discovery which the people made that his sentiments upon some points of faith were different to what they had apprehended, and that with regard to the Trinity in particular, he was with those who were then called Unitarians. Being dismissed by that society, Mr. Rudd still found friends who were willing to patronize both him and his cause. These, however, do not appear to have been very numerous; for in a dedication to his congregation, prefixed to the above discourse, he speaks of them as "but few in number." In the circle of his friends, Mrs. Ginn appears to have been one of the most considerable, both for reputation and substance, and it was principally at her expence that the meeting-house in Snow's-fields was erected for Mr. Rudd and his adherents. The building, however, had not been raised more than six years before Mr. Rudd thought fit to conform to the established church, when his congregation dissolved, and the meeting-house fell into other hands. Before we relate its subsequent changes, it may be proper to lay before the reader such particulars as we have been able to collect relating to Mr. Rudd.

SAYER RUDD, M. D.—This gentleman was originally

continuity in the latter part of her life, she met with much unreasonable and cruel treatment: Her exemplary virtue and good behaviour as a serious upright Christian, could not screen her from the censure of those who lay more stress upon mysteries, upon speculative notions, and needless distinctions, than on the duties of rational piety: But her ill treatment served to increase and quicken her inclination to attempt promoting the liberty of private judgment and Christian civility in a better way. To that end a place of worship was erected at her own expence, and encouragement given, that truth in its native purity and plainness, might again be preached, and the religion of Jesus freed from obscurity and imposition."

SNOW'S-FIELDS.—*Baptist, Extinct.*

a member of the Baptist society at Maze-pond, and appears to have been settled as a minister first at Glass-house-street, Westminster. From that place he removed in 1725, to take charge of another congregation of the Baptist persuasion, at Turner's-hall, in Philpot-lane. He had not been settled long in that situation before he was invited to take the pastoral charge of the society in Devonshire-square, and to facilitate his compliance, it was proposed that both churches should unite, and meet henceforward at that place. After some negotiation the affair was agreed to, and publicly recognized June 27, 1727. In the year 1733, Mr. Rudd resolved upon making a tour to France, which being disapproved by his church, he went without their consent. In consequence of this, his relation to them as pastor was dissolved. After his return from France, the congregation at Maze-pond being then destitute of a pastor, in consequence of the death of Mr. Edward Wallin, invited Mr. Rudd to preach as a probationer. He, however, did not settle there on account of his Unitarian opinions as already related. His next meeting-house was in Snow's-fields, where he had not been settled above two years before he lost his principal friend and patroness, Mrs. Ginn. The opinions he had adopted, with regard to the Trinity, which, in his writings, bear the semblance of Sabellianism, had involved him in frequent squabbles with his brethren, and on account of them he had been in a manner disowned by his denomination. It was this, probably, together with the discouraging state of his congregation, that put him out of humour with the Dissenters, and inclined his thoughts to conformity. This last step he took in 1742, and was presented by his new friends with the living of Walmer, in Kent. He resided in the neighbouring town of Deal, where he kept an academy, for which occupation his talents appear to have qualified him. Mr. Rudd survived his conformity a considerable number of years, and died at Deal, May 6, 1757. From the signature M. D. affixed to his name in some of

his publications, it should seem that he took his degrees in medicine; and it is probable practised it occasionally after his retirement in the country. A catalogue of his publications, as far as they can be ascertained, shall be inserted below. (1)

After the dissolution of Mr. Rudd's society, the meeting-house was engaged by Mr. John Wesley. In his journal for the year 1743, he has the following paragraph: "August 6. A convenient chapel was offered me in Snow's-fields, on the other side the water. It was built on purpose,

(1) **WORKS.**—1. A Funeral Sermon for Mrs. Martha Clarke, who died June 14, 1729-30, preached at Devonshire-square.—2. An Elegy on the Death of the Rev. John Noble. 1730.—3. A Sermon on the Death of Mr. Matthew Madden, preached in Devonshire-square, January 16, 1731.—4. An Essay towards a new Explication of the Doctrines of the Resurrection, Millennium and Judgment; being the Substance of several Discourses on the 20th Chapter of the Revelation by St. John. vol. 1. 1756.—5. Three Letters to the Calvinistical Board; the first remonstrating on the Difference subsisting between that Body and the Author, with Proposals for an Accommodation. The Second, containing important Reflections on the Minute received from those Ministers, as an Answer to his first Letter. And the last, occasioned by their uncharitable and false Insinuations, concerning the Author's Application to the Quakers, and his Attempts of Conformity to the National Church. 1737.—6. Two anniversary Sermons for the first of August, 1736 and 1737.—7. A Funeral Sermon for Mrs. Elizabeth Ginn, who deceased June 11, 1738, in the 60th year of her age.—8. The Mediator; an anniversary Sermon at Snow's-fields. 1738.—9. A Defence of the plain Account of the Sacrament of the Lord's-Supper. Anon. 1741.—10. A Negative to that Question, Whether is the Archangel Michael our Saviour? explained and defended. An Argument designed to prove the real Humanity of Christ. To which are annexed, Observations for illustrating the Doctrine of those Appearances under the Old Testament which are generally termed Angelical: Together with a full Interpretation of such of those Narratives as are particularly referred to by the Author of the "Essay on Spirit." In a Letter to the Right Rev. the Lord Bishop of Clogher. 8vo. 1753.—11. ΠΡΟΔΡΟΜΟΣ: or, Observations on the English Letters. Being an Attempt to Reform our Alphabet, and regulate our Manner of Spelling, particularly in such words as admit the Aspiration. Written originally for the Use of Messrs. Norris and Randolph. 1753.

SNOW'S-FIELDS.—*Baptist, Extinct.*

it seems, by a poor Arian misbeliever, for the defence and propagation of her bad faith. But the wisdom of God brought that device to nought, and ordered by his overruling providence, that it should be employed, not for crucifying the Son of God afresh, but for calling all to believe on his name." The society in this place, having embraced many extravagant sentiments concerning perfection, chiefly through the agency of George Bell, one of their preachers, proceeded in a manner rather unbecoming persons who had attained to perfection.—They excluded their spiritual father, John Wesley, from their society, and engaged THOMAS MAXFIELD, who had espoused Bell's notions, to be their stated preacher. This was in 1763, and in the following year, Mr. Wesley opened another place in the same neighbourhood, where he is said to have had a numerous congregation. The above division, however, was a great blow to him, as it occasioned him a loss of no less than six hundred of his members. Mr. Maxfield, after preaching about two or three years in Snow's-fields, removed to Rope-maker-alley, Moorfields, and from thence to Princes-street, where he closed his labours.

Mr. Maxfield was succeeded about the year 1767, by Mr. THOMAS CHARLTON, who had been a Methodist preacher, and was very popular. During the former part of his ministry here, he used a surplice, and read the church prayers; but these, after a time, he dropt, and embracing the sentiments of the Baptists, was baptized by Mr. Hughes, about 1772. After this, he still continued his ministry at Snow's-fields till removed by death, Dec. 19, 1774, in the thirty-fourth year of his age. His funeral sermon was preached by Mr. Towers, and afterwards published together with an oration at his interment, and contains a particular account of his dying experience, and religious character. Mr. Charlton is said to have been a very valuable and useful minister in his station, and is respectfully noticed by Mr. Toplady, as the means of awaken-

 NEW-WAY IN THE MAZE.—*Particular Baptist, Extinct.*

ing his aged father.* Mr. Charlton published a sermon on the death of the Rev. John Hughes, preached at Jewin-street, June, 1773.

Mr. Charlton's successor was Mr. JOSEPH CARTWRIGHT, who preached here for several years. At this period he was a Baptist, but afterwards attempted to get into the national church, which not being able to effect, he took a place in Lant-street, where he read the common-prayer, and preached till his death.

After the departure of Mr. Cartwright, the people chose Mr. MARTIN READY, of the Baptist denomination, for their pastor. After a time, he declined preaching, and opened a school at Peckham in Surry, where he died suddenly on Monday, Feb. 11, 1805, aged fifty-one years.

Mr. Ready was succeeded by a Mr. MANSIL, who preached here several years. He was of the Arian persuasion, and wrote two or three pieces against the doctrine of the Trinity. Since his time, the meeting-house in Snow's-fields has been occupied by the Welch Calvinistic Methodists.†

 NEW-WAY IN THE MAZE.

PARTICULAR BAPTIST.—EXTINCT.

THIS is one of those places, occupied by the Baptists in the early times of their history, of which but little information can be now obtained. It is not improbable that it may have belonged to some congregation already noticed in this work, perhaps to Mr. Wilcox's, mentioned under the article

* Toplady's posthumous Works, p. 119.

† *Private information.*

 MAZE-POND.—*Particular Baptist.*

THREE CRANES. In an old manuscript we find mention made of a Mr. Warburton, who preached near Tooley-street in 1695. He was a Baptist, and was living in September, 1708; but must have been dead before 1711, as in the same manuscript, the church is there said to be under the care of a Mr. Warren. We know nothing of either of these persons, nor are certain that they preached at this place; but it is not improbable. Maitland notices it in his list of licensed meeting-houses in 1738.

 MAZE-POND.

PARTICULAR BAPTIST.

MAZE-POND, and the surrounding neighbourhood were in former times occupied by a palace belonging to the Abbots of Battle. It was their city mansion, to which they used to resort when they attended their duty in Parliament. These Abbots maintained a bridge called "Battle Bridge," lying over a water-course, that passed through their grounds over the river Thames. The name is still preserved in Battle-stairs. The several streets raised upon this estate, which bear the name of the *Mazes*, or *Maeses*, were so called from the luxuriant windings and intricacies in the magnificent gardens of those mitred priests.

The church now meeting in Maze-Pond assembled originally in an old wooden building, in Flower-de-luce Court, Tooley-street. It originated in a separation from Benjamin Keach's church in Goat-street, Horsleydown, occasioned by a difference of opinion amongst his people upon the subject of singing in public worship, which Mr. Keach had in-

MAZE-POND.—*Particular Baptist.*

troduced. Those who disapproved of that religious service withdrew in 1691, and formed themselves into a separate church. In a short time they chose for their pastor a Mr. Samuel Mee, and were admitted into the body of Particular Baptist churches. They continued to adhere stedfastly to the principle of their original constitution till after the death of Mr. Edward Wallin, when Mr. West, who was chosen to succeed him, in 1736, made it a condition of his accepting the pastoral office, that singing should form a part of the public worship. The present meeting-house was built for the elder Mr. Wallin, and opened a few years before his death. It is a neat, substantial brick-building, with three galleries, and has a burial-ground adjoining, where are interred the former pastors, together with a considerable number of persons of the Baptist denomination. The church has long been in a flourishing state, and may vie with the most respectable congregations of the same persuasion. The ministers who have served the society as pastors have been as follows:

MINISTERS' NAMES.	From	To
Samuel Mee,	1691	1702
Edward Wallin,	1703	1733
Abraham West,	1736	1739
Benjamin Wallin,	1740	1782
James Dore,	1784	18..

SAMUEL MEE.—Of this person we possess but slender information. He was the first pastor of this society, and most probably had been a member of Mr. Keach's church. His name occurs in the list of Baptist churches that joined the general assembly in London, in 1691. His worldly circumstances appear to have been in a low state, for we find

MAZE-POND.—*Particular Baptist.*

several churches making a collection for him in 1698. He is supposed to have died about 1702, and was succeeded in the following year by Mr. Edward Wallin.

EDWARD WALLIN.—This worthy minister descended from religious parents, who suffered much for the cause of Christ and the maintenance of a good conscience. Being greatly injured in their circumstances, through the severity of the times, they were unable to afford their son an education suitable to his genius, and their own wishes. They, however devoted him early to the service of God, and at a proper age he submitted to the rite of baptism. Notwithstanding his engagement in trade, he applied himself with indefatigable diligence to the study of the scriptures, and of the oriental languages, as well as other branches of useful knowledge, which fitted him to appear with advantage in the ministerial profession, as well as in the more private circle of his acquaintance. He entered upon the ministry young, first in the capacity of an assistant; but his abilities soon attracted notice, and when he was twenty-five years of age, he received a call from two churches to take upon him the pastoral office. As he had not assumed the ministerial profession from interested motives, he decided for the poorer church from an apprehension that his work laid there. This was the more generous, as he had then a growing family, and was under pressing circumstances, which obliged him at first to keep a school for his maintenance; but by the blessing of God upon his ministry, he raised his church into a flourishing condition, and received from them a sufficient provision to relieve him from the trouble of business.

His ministerial endowments were of a respectable nature. "Besides a large experience of the grace of God, he had a considerable share of light and knowledge in the great truths of the gospel; he had an heavenly skill to lay open the wretched and miserable state and condition of sinners by nature, and to set forth the glory of Christ in his person,

blood, righteousness and sacrifice. His language was plain and easy, though strong and masculine, far above contempt, and yet free from the swelling words of vain rhetoricians. His reasoning was clear and nervous, his mien and deportment were grave, his address was with majesty, which at once had a tendency to command awe, engage the attention, and strike the affection. And, let me not forget, says Dr. Gill, to take notice of his excellent talent in prayer, and of that near communion he often enjoyed with God in the discharge of that work in private. His large knowledge of, and acquaintance with men and things, together with great sagacity and penetration, joined with labour and pleasure in it, fitted and gave him an uncommon turn for business.—Notwithstanding all his attainments, gifts and usefulness, he was humble, and entertained low thoughts of himself.—His conversation with men was free and pleasant, affable and courteous, instructive and diverting, which made him universally esteemed and beloved. He was calm and quiet under afflictive providences, and much resigned to the divine will, particularly throughout his last illness. When he was first seized he had the sentence of death in himself, he was very comfortable and satisfied about his eternal state. In my last visit to him, says Dr. Gill, I asked whether his faith in Christ was now steady? He replied, ‘Steady, steady on the person of Christ, and those glorious truths of the gospel, which have been the support of my soul, and the delight of my ministry.’* Thus he fell asleep, June 12, 1733, in the fifty-fifth year of his age. He published but two discourses: One on the death of the Rev. John Noble; the other on the death of Mrs. Mary Weare. Mr. Wallin was interred in the ground behind his meeting-house, where, upon a stone against the wall may be seen the following inscription:

* Gill's Sermon on the death of Mr. Wallin, p. 41—47.

MAZE POND.—*Particular Baptist.*

In this vault are deposited
 The remains of
 The Reverend Mr. EDWARD WALLIN,
 Who departed this life
 June the 12th, 1733, aged 55.
 His singular natural accomplishments
 Joined to a personal acquaintance with mankind
 Were greatly improved,
 By his experience as a Christian,
 And his abilities as a divine,
 So that
 When we consider the vivacity of his wit,
 The penetration of his judgment,
 The compass of his knowledge,
 The force of his reasoning,
 And the felicity of his address,
 It is doubtful whether he were more to be admired
 In civil or religious life.
 His conversation was pleasant and instructive,
 His advice generous and faithful,
 His sermons judicious and affectionate,
 He was a great blessing to the Church
 Of which he was pastor,
 A father to several in the ministry,
 Who grew up under his influence,
 And an happy instrument of the glory of God,
 Both in the city and in the country.

In this vault are also interred
 The remains of
 Mrs. SARAH WALLIN,
 Wife of Mr. Benjamin Wallin,
 Who departed this life February 29th, 1752.
 In the 42d year of her age.

And likewise five of their children.

During the period of Mr. Wallin's ministry the church enjoyed the occasional assistance of the three following ministers—SAMUEL RING, JOHN TOWNSEND, and AARON SPURRIER. Mr. Townsend was the father of Mr. Meredith Townsend, a respectable Independent minister at Stoke-Newington, and died June 3, 1766, aged 81. Mr. Spurrier died about Christmas, 1728, and was the father of a minister of the same name amongst the Baptists at Limehouse.

 MAZE-POND.—*Particular Baptist.*

ABRAHAM WEST.—After the death of Mr. Wallin, the church invited Mr. Sayer Rudd to preach as a probationer, which he did for a considerable time, and was on the point of being chosen pastor; but suspicions arising relative to his religious opinions, a church meeting was called to take the matter into consideration. Mr. Rudd very frankly discovered to them his sentiments in a discourse from 1 Tim. ii. 5. "There is one God;" in which he was observed to express different sentiments respecting the doctrine of the Trinity, to those which he had hitherto maintained. The church being now convinced that he was in the Unitarian scheme, set him aside from their communion, and he withdrew with a few followers to a new place built for him in Snow's-fields. The church at Maze-Pond next invited Mr. Abraham West, who was ordained there in 1736, and made it a condition of his accepting the pastoral office, that singing should be introduced into public worship. He was a promising young minister, but cut off in the prime of life after a short service of three years, on the 27th of March, 1739, aged but twenty-seven years. He was interred in the ground behind his meeting-house, where, upon a flat stone, is the following short inscription:

In Memory
Of Mr. ABRAHAM WEST,
Pastor of this Church,
Who departed this life
March the 27th, 1739,
Aged 27 years.

BENJAMIN WALLIN.—Mr. West was succeeded after a short interval by Mr. Benjamin Wallin, a son of the former pastor. This gentleman was born in London, in the year 1711. An accident that befel him whilst at nurse, and which was improperly concealed through fear, left him under an incurable lameness. When he was fourteen years of age, his case attracted the notice of Mr. Jonas Thorowgood, a

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Baptist minister in Hertfordshire, who in the course of a few months treated his complaint with so much skill, that he was enabled ever afterwards to walk in a more comfortable manner.* He received the early part of his education under the Rev. John Needham, of Hitchin; and was under considerable obligation to Dr. Rudd, and Dr. Joseph Stennett, for the assistance they afforded him in the acquisition of useful knowledge, previous to his engaging in the work of the ministry. In the year 1740, he took upon him the pastoral office, after an interval of about seven years from his father's death. It was with no small reluctance, the effect of self-diffidence, and a deep sense of the importance of the work, that he entered upon the charge;—a modesty of temper, the concomitant of true worth. Mr. Wallin maintained his station with great respectability for upwards of forty years, during which time he was rarely interrupted by ill health: His last illness was not protracted to a very great length. Under the benign influence of those truths which he had been accustomed to preach, he patiently bore the acutest pains, and was calm, composed, and cheerful in the near prospect of dissolution. It was his mercy to have many comforts mingled with his pains. He was surrounded with friends who tenderly felt with him; but above all, he enjoyed the pleasing satisfaction that he had built on the right foundation. The faithfulness of God, in particular, he frequently spoke of as a source whence he drew substantial consolation. His reason was continued to him very nearly till the close of life, which he finished on the 19th of February, 1782, at the age of seventy-one years. Dr. Stennett preached his funeral sermon from Matt. xxv. 23. "Enter thou into the joy of thy Lord."

From his first setting out in the ministry, Mr. Wallin pursued the great objects of it with faithfulness, diligence, and success. He preserved an habitual reverence for God,

* Funeral Sermon for Mr. Thorowgood, p. 47, *note.*

which was particularly discoverable in his prayers, and he was an attentive observer of the conduct of Providence in the various incidents of his life. He adhered stedfastly to the gospel of Christ, as a scheme adapted to magnify the grace of God, and to restore man to his likeness as well as to his favour. In explaining the doctrines, and recommending the institutions of primitive Christianity, he paid a very particular regard to the scriptures, observing how much it was the duty of ministers, like the apostles, to reason out of the word of God. His preaching was methodical, scriptural and practical. He was happy in accommodating his subjects to public occasions, having the great object of doing good ever in view. He laboured to get at the consciences of his hearers, to rouse the impenitent, to direct the inquiring, to comfort the distressed, to animate the slothful, and to edify the faithful. And it pleased God to succeed his labours in not a few instances, to the great joy of his heart. Nor were his labours for the glory of God, and the good of men, confined to his own church and denomination, but freely embraced all good men wherever he found them; and he gave a proof of his cordial regards to the interests of religious liberty, by using his endeavours in concert with his brethren, to promote and enlarge it.* He was one of the ministers, who, in 1772, petitioned the legislature for relief in the matter of subscription. As an author, the aggregate quantity of his publications is very considerable; and some of them are not destitute of merit. They consist chiefly of sermons, most of which are upon public occasions. He was also the author of a volume of hymns, and of several treatises, written with a view to promote practical religion. (κ) In the burial-

* Dr. Stennett's Sermon on the Death of Mr. Wallin, p. 35—39.

(κ) WORKS.—1. The Compassion of the dying Saviour; a Sermon on Luke xxiii. 34. 1746.—2. A Sermon on the Death of Mr. Edward Tomkins. 1753.—3. A Sermon on the Death of the Rev. Jonas Thurrowgood, 1753.—4. A Sermon on the Death of Mr. Thomas Wildman, 1754.—5.

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ground behind his meeting-house may be seen the following inscription to his memory.

Sacred to the Memory
Of the
Rev. BENJAMIN WALLIN, A. M.
A Man
(Human frailty abated)
Exempt from all the faults,
And endowed with all the virtues
Of a Christian minister.
By the unanimous desire of a few people
He succeeded his father
EDWARD WALLIN,
As pastor of this Church,
And
By a diligent discharge of his office,
By a constant course of manly and social actions,
By a wise application of means to incidents,
For more than forty years
Rendered a large congregation happy.
In the year 1788,
On February the 19th,
In the seventy-first year of his age,
His tranquil soul departed,
Happy in itself,
At peace with God,
And all mankind.

A Sermon at the Ordination of the Rev. Samuel Burford, Sept. 4, 1755.—6. Exhortations to Prayer and the Lord's-Supper.—7. An humble Address to the Churches of Christ; or, an earnest Exhortation to Christian Professors not to forsake the assembling of themselves together.—8. Discourses occasioned by the late dreadful Earthquakes, and the Apprehensions of a French War. 1756.—9. The Folly of neglecting Divine Institutions. 1758.—10. A Sermon at the Ordination of Mr. Walter Richards, at Devonshire-square. 1762.—11. A Sermon occasioned by the Death of the Duke of Cumberland 1765.—12. The Christian Salutation; a Sermon at Maze-pond, Oct. 12, 1766.—13 A Sermon at the Ordination of Mr. John Reynolds, at Cripplegate. 1766.—14. A Sermon on the Death of Mrs. Mary Keene. 1767.—15. A Sermon on the Death of Mr. Thomas Cox. 1769.—16. A Sermon on the Death of Mrs. Rebecca Cox, 1769.—17. Lectures on primitive Christianity.—1769.—18. The eternal Existence of Jesus Christ.—19. Gospel Requisites to acceptable Prayer: a Sermon. 1770.—20. The Importance of Family Religion: a Sermon. 1770.—21. A Volume of Hymns.—22. An

 ST. THOMAS'S, SOUTHWARK.—*English Presbyterian.*

JAMES DORE, the present minister, studied under the patronage of the Bristol Education Society, and was sent into the ministry by the Baptist church at Cirencester, of which his brother was pastor. He received his first invitation to preach at Maze-Pond, in December, 1782, and in the November of the following year, was elected to the pastoral office by the general suffrage of the church. His public ordination took place March 25, 1784: Mr. Robinson, of Cambridge, delivered the introductory discourse; his brother, Mr. William Dore, gave the charge; and Mr. W. Clarke, preached to the people.

 ST. THOMAS'S, SOUTHWARK.

ENGLISH PRESBYTERIAN.

THIS place usually goes by the name of St. Thomas's-meeting, not from its being christened after any particular saint, but because it is situated in a street that goes by that name, on the east side of the Borough of Southwark. It was built in the year 1703, for Mr. John Sheffield, and is a large square structure, with three galleries, substantially built, and capable of seating a numerous congregation. Before this place was erected the congregation met in a large meeting-house, near the Maese. The society was col-

Address at the Interment of Dr. Gill. 1771.—23. A Sermon on the Death of Mr. Job Heath. 1773.—24. A Sermon on the Death of the Rev. Samuel James, preached at Mitchin, Herts, Aug. 27, 1773.—25. The Church an Habitation of God through the Spirit: a Sermon at Maze-pond, Jan. 13, 1774.—26. A Sermon on the Death of the Rev. John Maggowan, preached at Devonshire-square, Nov. 1780.

ST THOMAS'S, SOUTHWARK.—*English Presbyterian.*

lected in the reign of Charles II. by Mr. Nathaniel Vincent, an ejected minister of considerable eminence, and brother to Mr. Thomas Vincent, who wrote an account of the plague. Mr. Vincent left a large congregation at the time of his death; and it continued in a respectable state for more than half a century under his successors. Since that time it has gradually declined; and for some years past, the number of people has been so few, that the purposes of public worship seem scarcely answered by keeping the doors open. One of the services on the Lord's-day has consequently been dropped. There has been a considerable variation at different periods in the religious sentiments of this society. The earlier ministers were zealously attached to the old Protestant doctrines, and God remarkably owned their labours for the enlargement of the church: But for the last half century and upwards, both ministers and people have been gradually receding from their doctrines, and the effect has been, that one of the largest places of worship amongst the Dissenters in the metropolis, has become nearly deserted. Modern refinement has introduced amongst a certain class of Dissenters a thorough contempt, not only for the opinions, but also, for the customs and manners of their forefathers. An approximation to the world, by a gradual disuse of those terms that were formerly the badges of non-conformity, is the prevailing mania, and bids fair to throw an additional weight into the hands of the establishment. When religion degenerates into mere forms, as it will always do when Christianity is reduced to a mere system of ethics, the forms of religion will themselves become indifferent; till the one practised by the state appears, on many accounts, the most eligible. Since the passing of what is called the Trinity Bill, designed to relieve persons denying the Trinity from certain pains and penalties, the oppugners of that doctrine have openly shown that they are as little attached to the discipline as they are to the doctrines of the old Dissenters. The remnant of the congregation at St. Thomas's, has

ST. THOMAS'S, SOUTHWARK — *English Presbyterian.*

thrown off the antiquated term *meeting-house*, and substituted that of "Unitarian Chapel," as a more correct designation of the place of worship. With a view to revive the cause, a lecture has been opened on a Sunday evening, and conducted by different ministers of the same faith, whose sermons are usually an attack upon some of those doctrines of Christianity, which they call popular. The following is a correct list, as far as we can discover, of the names of those ministers who have served the Presbyterian congregation at St. Thomas's, in the character both of pastors and assistants.

MINISTERS' NAMES.	Pastors.		Assistants.	
	From	To	From	To
Nathaniel Vincent,	16..	1697	—	—
John Sheffield,	1697	1726	—	—
Edmund Batson,	—	—	1697	1706
Joshua Bayes,	—	—	1707	1723
Henry Read,	1726	1774	1723	1726
James Read,	—	—	1724	1730
Thomas Newman,	—	—	1724	1746
Philip Furneaux, D. D.	—	—	1747	1753
Benjamin Dawson,	—	—	1754	1759
Benjamin Corbyn,	—	—	1760	17..
Abraham Rees, D. D.	1774	1784	—	—
Thomas Jervis,	1785	1796	—	—
James Tayler,	1796	17..	—	—
John Coates,	18..	18.	—	—
Thomas Kentish,	—	—	17..	1802

NATHANIEL VINCENT, M. A.—This pious and laborious Divine was son to Mr. John Vincent, a pious minister,

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and brother to Mr. Thomas Vincent, mentioned in a former article. * He was born in 1639, in the county of Hertford. Such was the strength of his memory, that when but seven years of age, he would repeat the sermon in the family for the ease of his father. In the beginning of 1651, he was sent to Christ Church, Oxford, where, says Wood, "he gave himself up to all manner of dissoluteness and extravagancies." The same author, however, observes that afterwards "some appearance of sobriety and religion was seen in him, and he became exemplary in his conversation." He proceeded B. A. March 13, 1655, and M. A. June 11, 1657. Soon afterwards, he was nominated by Oliver Cromwell, for one of the first fellows of the College founded by him at Durham, but that foundation being set aside, he returned to his college. It seems that before he was twenty years he preached publicly as a lecturer at Pulborow; and at twenty-one was ordained, and presented to the rectory of Langley-March, in the county of Bucks. Upon his ejection in 1662, he became chaplain to Sir Henry Blount, of Tittenhanger, Herts. His lady, says Wood, "being then fanatically inclined." After three years, he left that situation, and removed to London, where he preached for some time in private, till 1666, when the above meeting-house was built for him. There he continued to exercise his ministry, with frequent interruptions from the government, of which a particular account may be seen in Calamy's Continuation. In January, 1682, he was taken up upon some pretence, and committed to prison. In the following year, when a sham plot was trumped up by those in power, he was marked out for persecution, and concealed himself for some time, but was at length taken, and again imprisoned. In 1685, he was again apprehended upon a sham pretence of being concerned in Monmouth's unfortunate expedition, and committed to Newgate. Being afterwards released, he

* See NEW BROAD-STREET.

returned to his ministry at St. Thomas's, and after the revolution continued to exercise it in peace. Some years before his death, an unhappy division took place in his congregation, when sixty of his communicants broke off from him, and joined with Mr. Fincher, in the same neighbourhood. This circumstance made a deeper impression upon his spirit than any of the troubles he met with for nonconformity. He died suddenly June 22, 1697, in the fifty-ninth year of his age. Mr. Nathaniel Tayler preached his funeral sermon, and gives him an excellent character, which we forbear inserting, as an extract was given some time since in the Nonconformist's Memorial. We will, however, for the entertainment of the reader, insert Wood's short description of him, which to those who are acquainted with the writer's spirit will require no comment. "He is a person," says Wood, "of smarter, more brisk and florid parts than most of his dull and sluggish fraternity can reasonably pretend to, of a facetious and jolly humour, and is a considerable scholar." (L) Mr. Vincent was interred in

(L) **WORKS.**—1. The Conversion of a Sinner explained and applied, from Ezek. xxxiii. 11. 1669. 8vo.—2. The Day of Grace, on Luke xix. 41, 2. Printed with the former.—3. The Spirit of Prayer: or, a Discourse wherein the Nature of Prayer is opened, &c. on Ephes. vi. 18. 1674. 8vo.—4. The Saint's Triumph over the last Enemy; preached at the Funeral of Mr. James Janeway. 1674.—5. A Sermon on 1 Cor. xiv. 15. being the Ninth in the Morn. Exer. against Popery. 1675. N. B. The Sermons in this volume were preached at the author's meeting-house, and he wrote the Epistle prefixed to it.—6. Of Growth in the Knowledge, &c. of Christ; in the Contin. of Morn. Exer.—7. Of the Imitation of Christ; in the fourth Volume of Morn. Exer.—8. Direction for the attaining the Gift of Prayer: printed with the former.—9. A Hell and Heaven upon Earth: or, a Discourse concerning Conscience. 1676. 8vo.—10. A Funeral Sermon for the Rev. Thomas Cawton. 1677.—11. The Little Child's Catechism; with several short Histories to please and profit Children. 1681. 12mo.—12. The true Touchstone which shows both Grace and Nature: or, a Discourse concerning Self-examination; with Meditations relating to the Lord's-Supper. 1681. 8vo.—13. The most excellent Way to edify the Church of Christ: or, a Discourse concerning Love, 1684. 12mo.—14. The Principles of the Doctrines of

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Bunhill-fields, with the following inscription upon his tombstone.

Here lyeth the body of
Mr. NATHANIEL VINCENT,
 Minister of the Gospel,
 Who departed this life June 22d, 1697,
 In the 59th year of his age,
 In hopes of a blessed and glorious Resurrection
 Unto eternal life.
 Though dead I lye, I speak to you that live,
 Your heart, your all, be sure to God you give:
 At death the day of grace will fully end;
 In grief for bad, in good works your time spend.
 Earth is vanity; Christ's worth, and of his cross,
 The virtue know, and greatness of soul's loss.
 Immortal souls to benefit and save,
 I have thus made a pulpit of my grave.

JOHN SHEFFIELD.—He was son to Mr. William Sheffield, minister of Ibstock in Leicestershire, which living he lost by the Act of Uniformity, in 1662. Of this excellent man an account is preserved by Dr. Calamy, drawn up by this his son, who inherited much of his spirit. It appears that Mr. Sheffield was originally designed for trade, and with that view was sent from home for some time upon trial; but so strong was the bent of his mind for learning, that he was not easy till his parents removed him. God, who had all along designed him to be an useful agent in spreading the gospel of his Son, provided suitable assistance for the prosecution of his preparatory studies. He was accordingly placed under the tuition of Mr. John Shuttlewood, who was ejected from Raunston in Leicestershire, but afterwards taught academical learning in Northamptonshire.

Christ. 1691. 8vo.—15. A Catechism for Conscience.—16. A Covert from a Storm: or, the Fearful encouraged in a Day of Trouble.—17. Worthy Walking pressed upon all that have heard the Call of the Gospel.—18. A Present for such as have been sick and are recovered: or, a Discourse of the good that comes out of the Evil of Affliction. 1693. 8vo.—19. A Funeral Sermon for the Rev. Edward Lawrence. 1695.

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This good man being driven about to various places by persecution, Mr. Sheffield followed him in his different removals, persuing his studies with great diligence and application, till in due time he made his appearance in the world well qualified for ministerial service.

Mr. Sheffield was ordained to the ministry in the year 1682, when the aspect of the times, for persons of his character, was peculiarly discouraging, the severities then exercised towards the nonconformists being thought by many persons to portend the ruin of their cause. Mr. Sheffield, however, lived to see that cause to flourish under the protection of a beneficent monarch, to the utter shame and confusion of its enemies. The certificate of his ordination being highly honourable to his character, as well as a specimen of the care and caution then exercised in introducing young persons to the ministry, may not be unacceptable to the reader. It runs thus: "Forasmuch as Mr. John Sheffield, aged about twenty-seven years, hath addressed himself to us, desiring to be ordained a preaching Presbyter, and hath exhibited to us sufficient testimonials of his unblameable life and conversation, and of his good progress in learning, and finding him to be duly qualified and gifted for that holy employment; we have approved him, and upon the day and year hereafter-mentioned, we have proceeded solemnly to set him apart to the office of a preaching Presbyter, and work of the ministry, with fasting and prayer, and imposition of hands. In witness whereof, we have hereto subscribed our names, the 27th day of September, in the year of our Lord, according to the computation of the Church of England, 1782.

John Shuttlewood, of Sulby.

Richard Swynfen, of Barton.

Matthew Clark, of Bouden.

Richard Southall, of Dadlington.

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Mr. Sheffield spent the first years of his ministry at Temple-hall, in Leicestershire, where he was chaplain to Mrs. Palmer. There he married, and set up a meeting for stated religious worship, which he took care to keep up as long as he continued in that part of the country. At this time he also preached at Atherstone in Warwickshire, where he at length fixed his stated abode. His labours, however, were widely diffused into neighbouring parts of the country, where he made frequent excursions preaching week-day lectures, in which he took abundance of pains, and his services were generally very acceptable and useful. On the death of that pious and laborious minister, Mr. Nathaniel Vincent, in 1697, Mr. Sheffield was invited to succeed him, and removed to St. Thomas's in the borough of Southwark. In this station he finished his ministerial course.

During many of the latter years of his life, Mr. Sheffield laboured under great bodily disorders, attended by acute wasting pains, which baffled the skill of physicians. The reader will imagine what he must have suffered when he is informed, that on opening his body after his death, two stones were discovered, one in his bladder, the other in the left kidney. The former was smooth, and not so large as is sometimes the case; and, probably, if well lodged and kept unshaken, so as not to come to the neck of the bladder, might not ordinarily create pain: But the latter was rough and craggy, as well as very large, considering the part from which it was taken. It filled up the whole *pelvis* of the kidney, and stopped a passage that nature requires should be kept open. It had several protuberances, and a rough spike of considerable length, which ran into the *ureter*, and which must have occasioned exquisite pain. Under all his sufferings, however, he was remarkable for the patience and even the composure of his spirit. "Often when I have been in his company, (says Dr. Calamy,) and asked about his welfare, he has told me he was very bad, and in abundance of pain and uneasiness; and he has many times declared this with a

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sort of smile which was an argument of the great serenity of his mind." His greatest uneasiness was to be laid aside from his beloved work ; but upon recollecting himself he would recover his resignation. As his end drew near, he sunk under the pressure of his affliction, and his natural spirits seemed quite to fail him. At length he was taken to his reward, on the 24th of January, 1725-6, in the seventy-third year of his age. Dr. Calamy preached his funeral sermon from Job v. 26.

Mr. Sheffield was a sound and substantial scholar, having studied exceedingly hard in his younger years. By this means he acquired a large stock of useful knowledge, which united with the natural warmth of his affections, gave him great advantage in his ministerial services. He preached as one that himself believed what he delivered to others ; and exemplified the same in his own practice. His bible he studied much, and was reckoned by Mr. Locke, with whom he frequently conversed when on a visit in his neighbourhood, to excel in explaining difficult texts. He was a great lover of plain practical preaching, and zealous for the gospel doctrine of the grace of God, which he vindicated from a licentious tendency. Always an enemy to dissimulation, he was distinguished for his integrity and plain-heartedness. No man could be more remote from a party spirit ; for which reason he did not relish the uniformity set up by the national church : He was, therefore, a conscientious, though a moderate, nonconformist, and could allow others the same latitude which he used himself. The animosities and divisions that prevailed amongst the Dissenters in the latter part of his time, gave him great concern ; as having a tendency to destroy the remains of piety and charity, which it was their interest, as well as duty, to preserve and improve. Mr. Sheffield was a man of undaunted courage, and not to be dismayed when the honour of God, or the interest of souls was concerned. At the same time he possessed great prudence, and managed his affairs with discretion. To his

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colleagues in the ministry he was in all respects an agreeable fellow-labourer, and by the body of his brethren in general he was greatly respected. * His name is in the list of non-subscribing ministers at the Salters'-hall synod, in 1719. (M) Mr. Sheffield left a son in the ministry amongst the Dissenters, first at Windsor, and afterwards at Haveringwell, in Essex.

EDMUND BATSON.—This gentleman received his academical learning at Taunton, under the tuition of Mr. Matthew Warren, who was silenced by the Act of Uniformity at Downhead, in the same county of Somerset. Mr. Batson began to preach in 1693, and in the following year settled at Ilminster, where he continued till 1697, when he removed to Clapham in Surry. Whilst there, he published a funeral sermon for Mrs. Mary Price, who died April 8, 1700. As Mr. Batson was engaged at Clapham only in the afternoon of the Lord's-day, he assisted Mr. Sheffield, at St. Thomas's, in the morning, till 1706. On the 11th of September in that year, he received a call from the Presbyterian congregation in Paul's-alley, Taunton, to succeed their late ministers, Mr. Warren and Mr. Hertford, who died within a short time of each other. This call he accepted, and shortly afterwards removed thither. At Taunton he continued sole pastor of the congregation till about 1731, or 1732, when, in consequence of his declining health, Mr. Stodden was, with his consent, chosen co-pastor. A little before this, in 1730, an attempt was made to introduce Mr. (afterwards Dr.) Amory to the congregation, in quality of assistant, and he preached for a short time with that view, but was opposed both by the pastor and the

* Dr. Calamy's Sermon on the death of Mr. Sheffield, p. 33—40.

(M) Mr. Sheffield's only publications were—A Tract entitled, "Salvation by Grace," on Ephes. ii. 8.—and a Sermon to the Societies for Reformation of Manners.

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majority of the people, on account of the supposed heterodoxy of his sentiments. This occasioned a division in the church, when Mr. Amory's friends withdrew, and built another place. It was necessary to notice this circumstance in order to correct a mistake in our account of Dr. Amory,* which we fell into on the authority of the *Biographia Britannica*. The division is there represented as taking place in consequence of Mr. Batson's wishing to retain the whole salary to himself; but it appears from the records of the society, that the above is a true account of the affair.

Mr. Batson was a very popular preacher, and always had a crowded auditory, insomuch that it was oftentimes difficult for a stranger to procure a seat. His congregation is said to have consisted of fifteen hundred persons. He died at Taunton in the year 1735.

JOSHUA BAYES.—Mr. Batson was succeeded at St. Thomas's by Mr. Joshua Bayes, who continued to assist Mr. Sheffield till 1723, when he removed to Leather-lane, to succeed Mr. Christopher Taylor. He was a worthy respectable man, of the old Protestant principles, and afterwards became a Tuesday lecturer at Salters'-hall.

HENRY READ.—This venerable Divine was born at Kidderminster, in Worcestershire, in the year 1686. His parents were amongst the pious inhabitants of that town, so long favoured with the valuable labours of the excellent Mr. Richard Baxter; and they took pains to form the minds of their children to virtue and religion. In his early years, Mr. Read had the advantage of sitting under the faithful preaching of the worthy Mr. John Spilsbury, father of Mr. Francis Spilsbury, of Salters'-hall. As he discovered a serious disposition, and habits of reading from his earliest youth, his parents were led to consecrate him, together with another

* Vol. ii. p. 387.

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son, Mr. James Read, to the work of the ministry. After suitable preparations in grammar-learning, he was placed for academical studies at an academy at Highgate, kept by Dr. Ker, who had the satisfaction of educating several persons who afterwards made a distinguished figure in the ministry, and in other professions. After a course of diligent and unremitting application to his studies, Mr. Read passed his trials for the ministry before some London ministers, and soon afterwards was chosen assistant to Mr. John Mottershed, at Ratcliffe-cross. Whilst in this situation, he was ordained to the ministerial office in the Old Jewry, Dec. 19, 1716, at the same time with Mr. Samuel Chandler, Mr. George Smyth, Mr. Richard Biscoe, and his brother Mr. James Read. Mr. Simon Browne began the service with prayer, and reading a portion of the scriptures suited to the occasion; Dr. Calamy gave the charge; Mr. Benjamin Robinson preached; and Dr. Harris closed with prayer. Not long after his ordination, the unhappy disputes relating to the Trinity arose amongst the Dissenters, and occasioned the synod at Salters'-hall, in 1719. Upon that occasion Mr. Read divided with the non-subscribing ministers, not from any doubts in his mind as to the generally received opinion upon that subject, but from a principle of opposition to the exacting a subscription to human articles of faith. Mr. Read survived all his brethren who appeared at that assembly, and lived to be the father of the Dissenting ministers in London. About the year 1721, he left Ratcliffe-cross, and became assistant to Mr. Daniel Wilcox, in Monkwell-street. This connexion, however, was but of short duration; for Mr. Wilcox being a zealous Calvinist, and judging Mr. Read's discourses to be too much in the Arminian strain, he dismissed him from his situation by his own authority, without consulting his church, which occasioned some of his hearers to leave him. This was in 1723. In the following year, he was elected co-pastor with Mr.

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Steffield, at St. Thomas's, and upon the death of that gentleman in 1726, succeeded to the pastoral charge.

In connexion with this society Mr. Read's labours were prolonged to the amazing length of half a century; during which space, a life of irreproachable piety, and extensive usefulness, rendered him truly venerable. He died at Peckham, where he resided, in the month of May, 1774, at the advanced age of eighty-eight. His talents, as a Divine, were truly respectable. To solid and useful learning, he united a warm spirit of devotion, and a heart penetrated with active, universal benevolence. He set out early in life a strenuous advocate for religious liberty, and remained firm in his principles to the last. Accordingly, he entirely approved, and did his utmost to promote the several applications to parliament for the repeal of the Test Act, and rejoiced in the extension of those principles of religious freedom which are the peculiar glory of Protestant Dissent. As a preacher, his discourses were serious, affectionate and awakening; his style plain and easy, though far from vulgar meanness; and his manner so universally acceptable, that he had for many years one of the largest congregations in Southwark. He was a man of strict integrity, amiable and condescending in his manners, and through a life protracted to an unusual length, he maintained an uniform consistency of conduct. In the year 1746, he was chosen into the Merchants' lecture at Salters'-hall, in the room of Mr. George Smyth; but he resigned that service some time before his death. His publications consist of a few single sermons, which will be specified below. (N)

(N) WORKS.—1. A Funeral Discourse for Mr. Moses Adams, who died August 11, 1725. Eccles. xii. 1.—2. A Funeral Discourse for Mr. Thomas Adams, who died in his twenty-third year, preached July 19, 1737. Matt. xxiv. 44.—3. Britain saved by Jehovah; a Sermon at St. Thomas's, Dec. 7, and at Salters'-hall, Dec. 9, 1746. Dent. xxxiii. 29.—4. A Sermon on the Death of his Daughter Margaret Read, preached Oct. 14, 1753. Psa. xxxi. 14, 15.—5. A Sermon to young Persons; preached at St. Thomas's, Dec. 25, 1754.—A small Catechism for Children.

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JAMES READ was colleague with Dr. Evans, at Hand-alley, and assisted his brother once a month at St. Thomas's, till Dr. Evans's death, in 1730, when being chosen to succeed him in the pastoral office, he relinquished the other service.

THOMAS NEWMAN.—This gentleman also assisted Mr. Read once a month for several years, being at the same time assistant to Dr. Wright, at Carter-lane. Upon the Doctor's death, in 1746, he succeeded him in the pastoral office, and resigned his services at St. Thomas's.

PHILIP FURNEAUX, D. D.—This learned and eminent Divine received his education under Dr. Jennings, and commenced public preacher as assistant to Mr. Henry Read, at St. Thomas's, about the year 1747. He afterwards became one of the Sunday evening lecturers at Salters'-hall, and became greatly admired for his pulpit talents. In 1753 he left St. Thomas's, being chosen to succeed Mr. Lowman, as pastor of the congregation at Clapham, where he laboured for more than twenty-three years; being greatly respected for his extensive erudition, and eminent talents. In 1777, he was attacked by a malady which terminated in a derangement of his mental powers, from which he never recovered. In this melancholy state he died November 27, 1788, in his fifty-seventh year. His "Essay on Toleration," and "Letters to Judge Blackstone," will be read and admired as long as just sentiments shall prevail in the world.

BENJAMIN DAWSON, LL. D.—Upon Dr. Furneaux's removal to Clapham, Mr. Benjamin Dawson was chosen to assist Mr. Read. This gentleman, who we believe is still living, descends from a numerous family of Nonconformists, most of whom deserted that profession, and conformed to the established church. The ancestor of the family was Mr.

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Joseph Dawson, who was ejected in 1662, from Thornton Chapel in Yorkshire, and was afterwards minister of Morley, near Leeds, where he died in 1709. He brought up four sons to the ministry, Abraham, Joseph, Samuel, and Eli. The last had seven sons, of whom six were Dissenting ministers, but they all left that profession. Five of them, Abraham, Samuel, Eli, Joseph, and Benjamin conformed. Thomas practised as a physician at Hackney, and Obadiah became a merchant at Leeds. Of Benjamin, just mentioned, we are now to speak. He pursued his studies for the ministry under Dr. Rotherham, at Kendal, and removed from thence to Glasgow, where he proceeded M. A. His first settlement was at Congleton in Cheshire, where he was only a short time; and removed from thence to St. Thomas's, Southwark, about 1754. In 1759, he left the Dissenters, and conforming to the Church of England, became rector of Burgh of Suffolk, and took the degree of LL. D. In 1761, he published a sermon on the Religious Education of Children, which he dedicated to his mother; and soon after was a "Family Prayer," in the preface to which he offers a very free explanation of the phrase *through Christ*. In 1764, he preached Lady Moyer's Lectures in Defence of the Trinity, and afterwards published them under the title of "An Illustration of the Logos;" in the preface to which he says the Trinity is indeed defended "in a manner perfectly new." The book, however, is rather an attack on the Ariau hypothesis, than a defence of any scheme of the Trinity, upon which point the author's views inclined him to Sabellianism. He afterwards took an active part in the Confessional controversy, against Rotherham, Rutherford, and others, so as to obtain from Archdeacon Blackburne the character of "an incomparable writer. About 1780, he published a Dialogue on the Question of Liberty and Necessity, under the title of "The Necessitarian." In the preface, he almost goes out of his way to censure the church for her restrictive articles on free will. He also published two Tracts relating

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to the doctrine of the Intermediate State, in answer to Mr. Steffe, in which he combatted the common opinion. A few years ago, he published a specimen of an English Dictionary upon a new plan.*

BENJAMIN CORBYN.—Mr. Read's next assistant was Mr. Corbyn, who was born at Eye in Suffolk, and pursued his academical studies under Dr. Jennings and Dr. Savage. His first settlement was at St. Thomas's; but in a few years he gave up the ministry, and procured a place in the Bank of England, in which situation he died many years ago. He published a sermon occasioned by the death of the Duke of Cumberland, preached at St. Thomas's, and at the evening lecture in Hanover-street, Long-acre, Nov. 10; 1765, on 2 Sam. iii. 38.

ABRAHAM REES, D. D.—Of this learned and respectable minister we have already spoken under a former article. He succeeded Mr. Corbyn as assistant to Mr. Read, and upon the death of that gentleman, succeeded to the pastoral office. In 1784, he removed to the Old Jewry, to which place the reader is referred for further particulars.

THOMAS JERVIS.—Dr. Rees was succeeded in the pastoral office at St. Thomas's, by Mr. Thomas Jervis. This gentleman is the son of a minister of the same name who was settled over the Presbyterian congregation at Ipswich, in Suffolk, where he died after a short illness, March 21, 1797, at the age of seventy-two. Mr. Jervis commenced his academical studies under Dr. Jennings, and finished them under Dr. Savage. His first settlement was at Lymington, near Exeter. About the year 1770, he succeeded Mr. Turner as a tutor, in the newly-formed academy in Exeter. Whilst in this situation, he was recommended by Dr. Price

* Non. Mem. vol. iii. p. 453.—Monthly Repos. vol. v. p. 524-5.

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to Lord Shelburne, as a proper person to superintend the education of his lordship's two sons. After a mutual agreement upon terms, he entered upon this honourable employment, and continued it till Lord Wickham, the late Marquis of Lansdown, went to the university of Oxford. During the time that Mr. Jervis resided in this noble family, the late Dr. Priestley occupied the post of librarian to the same noble lord. About the year 1785, Mr. Jervis settled at St. Thomas's, and continued pastor there till 1796, when he removed to Princes-street, Westminster, to succeed Dr. Kippis. There he continued twelve years; but in 1808 accepted a call from the congregation at Mill-hill, Leeds, to succeed their late pastor Mr. Wood. Mr. Jervis has published several single sermons, as one on the death of Mrs. Elizabeth Kippis, 1796; and another on the acceptance of the pastoral office at Leeds, October 20, 1808; a sermon for the benefit of the General Infirmary at Leeds, Nov. 19, 1809; and a volume of sermons, 1811.

JAMES TAYLER.—Mr. Jervis was succeeded by Mr. James Tayler, who had been a member of Dr. Kippis's church, from whom he received some assistance in his education, which was of a private nature. He settled at St. Thomas's in 1796, and published "Dominion over the Faith of Christians discountenanced," in a sermon preached on Sunday July 3, 1796, being the first sermon after the acceptance of the pastoral office. He afterwards removed to the High Pavement meeting, Nottingham, and since his residence there has published a funeral sermon for the late Mr. George Walker.

JOHN COATES.—Mr. Tayler was succeeded by Mr. Coates, who is a native of Bristol. He commenced his studies at Warrington, and in 1781 removed to Mr. Coward's seminary at Hoxton, under the direction of Doctors Savage, Rees, and Kippis. He first settled as assistant, and after-

 CHAPEL-COURT.—*Methodist.*

wards as co-pastor, with Mr. Scholfield at Birmingham, from whence he removed to St. Thomas's, and is the present pastor.

THOMAS KENTISH.—He is a native of St. Alban's, and received his education partly at Daventry, and partly at the New College, Hackney. His first settlement was at Plymouth. He afterwards removed to London, and became afternoon preacher at St. Thomas's, till the end of 1802, when he removed to Birmingham, to be co-pastor with Dr. Toulmin.

 CHAPEL-COURT.

METHODIST.

THIS place was erected about the year 1775, by Mr. JAMES THWAITES, who built the whole court, where it is situated. It is a good brick-building of a moderate size, with three galleries, and has a burial-ground adjoining. Mr. Thwaites was originally a glazier, but marrying a lady of considerable property, he engaged in the shipping business, and resided at Enfield. He commenced his career as a preacher in Mr. Wesley's connexion, but becoming congregational in his sentiments, he left it and built the present place. After preaching here about twenty years, he relinquished the ministry, and attended Mr. Wesley's chapel in Snow's-fields, till his death, which happened in 1801. He was buried in the ground adjoining the meeting-house. His successor was Mr. JAMES DOWNES, a potter by trade, and

 LANT-STREET.—*Calvinistic Methodist.*

by religious profession a Baptist. He was at this place about three years. Mr. THOMAS DAVIES, a Welchman, followed him for a short time, and is now at the Three Cranes, Thames-street. The next settled preacher here was Mr. JOSEPH HARTLEY, who, after a short time, removed to Dundee, and is now a preacher in the New Methodist connexion. After the removal of Mr. Hartley, which was in 1800, a lease of the place for seven years, was taken by the managers of the New Methodist connexion, who occupied it for about six years, when they removed to Church-street, Bethnal-green, and let the meeting-house in Chapel-court, to a Mr. JOHN HURST, a young man who travelled a short time as an itinerant preacher in their connexion, and afterwards settled in London as teacher at a school.

 LANT-STREET.

CALVINISTIC METHODIST.

THIS was originally an Assembly-room, and was converted into a place of worship more than thirty years ago, for the use of Mr. JOSEPH CARTWRIGHT, who had preached for some time in Snow's-fields. He had been formerly a Baptist, but made an attempt to get into the established church, and failing, fitted up this place in the manner of the Church of England, using the liturgy, &c. In order to raise a congregation, he encouraged a variety of preachers to supply his pulpit, and met with tolerable success. He preached here till his death, which happened November 5,

COLLIER'S-RENTS.—*Independent.*

1800, at the age of fifty-two. (o) He was succeeded by JEREMIAH LEANHOLT GARRATT, who came from Leicestershire, where he itinerated in different parts of the county. He has since left this place, and has let it to the present occupier, it is said, on condition that it should not be used again as a preaching place.

COLLIER'S-RENTS.

INDEPENDENT.

THIS was formerly called Bridewell-alley, and afterwards Angel-alley, and now usually goes by the name of Collier's-Rents. The church assembling here was first embodied December 16, 1726, and consisted both of Baptists and Pædo-baptists, on which account they retained the practice

(o) Mr. Cartwright was interred in Bunhill-fields, where a stone may be seen with the following inscription :

In memory of
The Rev. JOSEPH CARTWRIGHT,
Late of Lant Street Chapel,
Southwark ;
Died Nov. 5, 1800, aged 62 years.

What if death my sleep invade
Should I be of death afraid
What if beams of opening day
Shine around my breathless clay
Tender friends awhile may mourn
Me from their embraces torn
Dearer, better friends I have
In the realms beyond the grave
See the golden gates display'd
See the crown to grace my head.

The above lines were written by himself in his illness in July, 1799.

of mixed communion. The three first pastors were of the former denomination; those that succeeded, Independents. Some few of the first members were such as left Miles's-lane to follow Mr. Guyse, but afterwards left him. The first pastor was Mr. Clendon Dawkes, who had a full congregation; but it declined under his successors, till the time of Mr. Rogers, who revived the interest, which is now in a respectable state. It appears from a memorandum in the church book, that in 1730, a proposal was under consideration for an union with the church at Turners'-hall, and it seems to have been agreed to; for on June 21, it was determined that the trustees of each church should have an equal vote in the choice of a pastor; and they agreed to invite Mr. Thorowgood. We do not know what church this could refer to, for Turners'-hall was then, and long afterwards, occupied by a society of Independents under Mr. Bentley. Perhaps it might have been a separation from that society. The old meeting-house in Collier's-Rents, which was a wooden building, was raised about 1726. The lease expiring in 1766, the congregation was in great danger of losing the place, the ground upon which it stood being city land, was advertised to be sold, together with other parcels of ground adjoining; but by the interest of a friend, the Bridge-House-Committee granted a renewal of the lease for 61 years. It was at first designed to repair the old place, but considering the expence with which it would be attended, it was judged most advisable to build a new meeting-house. The present handsome place was accordingly erected at an expence of eleven hundred pounds, of which only one hundred pounds remained uncollected at the time it was finished. It is a remarkable circumstance that the first stone, both of the old and the new meeting-house, was laid by the same person—Mrs. Mary Haddow, who was one of the first members of the society, and died in 1784. The present building was raised upon the same spot as the old one, only is somewhat larger. It is a good square brick-building

COLLIER'S-RENTS.—*Independent.*

with three large galleries, and has a burial-ground adjoining, of a considerable size. This is one of the nine churches endowed by Mr. Dorset, in 1762. The following is a list of the pastors.

MINISTERS' NAMES.	From	To
Clendon Dawkes,	1726	1730
John Phillips,	1731	1732
Daniel Stevens,	1733	1743
John Rogers,	1745	1790
James Knight,	1791	18..

CLENDON DAWKES.—Of this gentleman we have already given an account under a former article.* He was received into communion with the church at Collier's-Rents December 26, 1726, and unanimously called to the pastoral office. At this time there were thirty-four members, who agreed to draw up the articles of their faith, which were signed by the church in the form of a covenant. Mr. Dawkes left this church in 1730, and after three or four years settled with a Baptist society that met in the afternoon at Devonshire-square. The cause of his leaving Collier's-Rents is not mentioned, but it was probably his objection to mixed communion.

JOHN PHILLIPS.—After the removal of Mr. Dawkes, Mr. Harper of Cambridge, and other ministers, were invited to preach at Collier's-Rents, with a view to succeed him; but the church at length fixed upon Mr. John Phillips, a Welchman. He was received a member of this society, upon giving in his experience, on the 25th of February,

* Joiners'-hall, vol. i. p. 531.

1731, producing at the same time a letter of recommendation from the church at Wrexham, which he had last served. On the 4th of March following he was chosen to the office of teaching elder, and it was agreed that he was the next Lord's-day to administer the Lord's-Supper. On the 12th of May, 1732, the church dismissed him their service for the reason stated in the following resolution: "Agreed that Brother Phillips who was chosen teaching-elder March 4, 1730, do no longer continue in this office, for this reason, because last Lord's-day, which was May 7, he declared before the church he could not break bread to us, because we were for mixt communion, and it was now contrary to his conscience." The author of a manuscript history of London Churches, speaks of him thus: "He appears to be an honest man, but neither understands good English, (whatever he may Welsh,) nor appears to know much in theology. He is not so much followed as his predecessor; and as the people are of the lower sort they will find it very difficult to support themselves." The same writer speaks of his people as "given to change, and ready to cry up every new light as the best." Another writer says, "he proved an intemperate character, and after being discarded here, and many attempts to settle at various places in the country, where he was acceptable until his sottishness exposed him, he was universally neglected by the denomination to which he professed to belong, and died in great poverty and contempt."*

DANIEL STEVENS.—Upon Mr. Phillips's dismissal, the church invited a Mr. Amond to preach to them, and on the 16th of July, 1732, gave a similar invitation to Mr. Daniel Stevens, who agreed to supply them for six months. On the 11th of February, 1733, the church invited him to the pastoral office, and on the 22d of April following, re-

* Prot. Diss. Mag. vol. vi. p. 54.

ceived his dismissal from Weedon and Floor. It is not certain how long Mr. Stevens continued the pastor of this church, nor whether his connexion with it was dissolved by death, or any other circumstance. There is a chasm in the records of the society from July 29, 1739, to August 12, 1741, during which period Mr. Stevens's ministry terminated. We have ascertained from other documents, that he was living at the latter end of May, 1741. He was succeeded by the late Mr. John Rogers.

JOHN ROGERS, was a native of Poole in Dorsetshire, and born Oct. 11, 1716. His father was master of a coasting vessel. His mother, who was a truly pious woman, endeavoured to impress him in early years with a sense of the importance of religion. The blessing of God attended her instruction; and he discovered in his childhood a love to divine things, and a strong propensity to inculcate them on others. We are told that he used, when a child, on his return from school, frequently to call his young play-fellows together, speak to them on the worth of their souls, and their need of a Saviour, read some chapters of the Bible, and according to his ability pray with them. From these beginnings it is no wonder that he discovered an early inclination to the ministry. His father, who had not that serious sense of religion which the son possessed, was greatly averse to it, and bound him apprentice to a Mr. Norman, a Quaker, in the same town. When the term of his service was expired, he pursued his inclinations for the ministry; and by the recommendation of the Rev. Mr. Madgwick, of whose church he was a member, and of whom he always spoke with the greatest respect, he was admitted a student in the academy, then at Deptford, under the care of Dr. Abraham Taylor, and became a member of Mr. Hall's church in Moorfields. The death of his pious mother, and his father's second marriage, occasioned him many difficulties: but God raised him up friends, through whose assistance he prosecuted and fi-

nished his studies with reputation. Mr. Hubbard, his divinity tutor, being pastor of a large church at Stepney, and incapable of paying all his people such frequent visits as pastoral duty seemed to require, consistent with his other relation as tutor to the academy, often deputed Mr. Rogers to visit in his stead, hear their various spiritual cases, and pray with them. This circumstance under the divine blessing, greatly contributed to increase his acquaintance with practical and experimental religion, and served also to commence a friendly connexion with that church, which subsisted till his death.

Having finished his studies at the usual period, he was regularly examined, and sent forth into the ministry. It was not long before he received an invitation from the church at Collier's-Rents, which he ventured upon, though under very discouraging circumstances; the congregation being small, and the income very low, about forty pounds per annum. He was ordained to the pastoral office there January 30, 1745. The following ministers were appointed to engage in the service. Dr. Guyse to open the work, and hear the confession; Dr. Marryat to preach, Mr. Hall to give the charge; Mr. Richardson, Mr. Hill, and Mr. Andrews to pray. Mr. Rogers applied himself with great diligence to the duties of his function, both in the study and the pulpit: and being sensible how necessary is the Divine blessing to ministerial work, he instituted alternate weekly meetings for prayer, at the place of worship and in his own house. The face of the congregation soon put on a pleasing appearance, and their numbers gradually increased. In the discharge of his ministerial duty, he was faithful, acting under the habitual remembrance of the solemn account he was to give. The support and adorning of the christian character, as it is manifested by a separation from the world, he frequently inculcated on the professors of religion. The conformity which some of them discovered, in language, dress, and behaviour, awakened his zeal; and that zeal oftentimes ex-

COLLIER'S-RENTS.—*Independent.*

posed him to the censure of singularity, and unnecessary preciseness. (P) In his deportment before the world, he was scrupulously honest and just, as well as exemplary, generous and humane. His liberality in some instances seemed to border on imprudence. He abhorred strife and discord, and, as he used to say, "He would sacrifice any thing but truth for peace." One man took advantage of his peaceable temper, and actually divested him of part of his lawful possession, well knowing that he would never attempt to recover even his right by law. In his religious character before God, he was upright and sincere. He had a deep sense of the importance of personal religion, and set apart four days in the year for solemn fasting and prayer.

Mr. Rogers was favoured by Providence with a remarkably healthful constitution of body, insomuch that he scarcely knew what sickness or indisposition meant; and was never once, or, almost but once, confined by sickness from the pulpit, during a ministry of forty-six years. He appeared to be in a declining state for some months previous to his dissolution. On the Saturday preceding that event he was taken ill, and as the event proved, struck with death. He sent for one of the deacons of the church, desiring him to provide a minister for the next day, and said to a friend, "I have been the Lord's working servant, now I am his waiting servant." His charity to the poor shone even in death. Not long before he died, he recollected that the following was the sacramental sabbath; and desired that the church might be called together, and the usual collection made, "In order," he said, "that the poor might not suffer through his illness;" and at the same time sent his own contribution. He retained his faculties to the last, and on Thursday Sept. 2, 1790, he quietly breathed out his soul to God, in the

(P) His being connected so long with a Quaker family, easily accounts for that peculiarity of expression in common converse, and that mode of thinking on the subject of dress, which distinguished his later years.

seventy-fourth year of his age. He was interred in the burying-ground adjoining the meeting; the Rev. Thomas Towle delivered the address at the grave; and the Rev. Samuel Brewer, preached the funeral sermon; but they were not published. (Q)

The following inscription is placed upon his tomb-stone :

The Rev. JOHN ROGERS,
 Died September 2d, 1790, Æt. 74.
 He was for 40 years minister of this place,
 In the discharge of that important office,
 He was faithful, zealous, and with the divine blessing useful.
 In his private life and moral character
 He was pious before God, and blameless before the world.
 In liberality to the poor,
 And in support of religious Institutions
 Exemplary.
 "Justissimus Unus
 Qui fuit in terris et servantissimus æqui."

Mary his first wife died April 9, 1755, Æt. 32.

Sarah his second wife died Jan. 20, 1761, Æt. 30.

Hannah his third wife died Aug. 21, 1788, Æt. 70.

JAMES KNIGHT.—Very soon after the death of Mr. Rogers, the Rev. James Knight, student at the academy at Homerton, was invited to preach to this people, Dec. 12, 1790; on the 25th of April following he was unanimously called to the pastoral office; and having received his dismissal from the church at the Weigh-house, under the care of Mr. Clayton, was ordained June 29, 1791. Mr. Towle delivered the introductory address from 1 Cor. xiv. 40. Dr. Davies preached the sermon from Phil. ii. 1, 2. and Mr. Clayton gave the charge from Acts xx. 27. In 1800, Mr. Knight was appointed Divinity Tutor in the Independent

(Q) Mr. Rogers published a Sermon on the Death of the Rev. William Bentley, 1751; and a Tract in 1772, entitled, "Antifop," on the prevailing Dress and Taste of the Times; besides which we do not recollect to have seen any thing of his in print.

 WHITE-STREET.—*Particular Baptist.*

Academy at Homerton, in the room of Dr. Fisher; but he retained that situation only a few months, when he resigned. He has printed a few single sermons.

 WHITE-STREET.

PARTICULAR BAPTIST.—EXTINCT.

THIS place, of which the memory scarcely exists, was situated in Sheer's-alley, White-street, at the back of St. George's Church. It seems to have been built through the influence of Benjamin Keach; and, probably, was raised after the Revolution. It was occupied for about sixty or seventy years, by a society of Particular Baptists, of whose history very little is known. The first pastor of the church was a Mr. RICHARD PARKES, who is incidentally mentioned by Crosby,* his church being one of the thirteen that formed an assembly at Loriners'-hall, in 1704. Mr. Parkes was one of the non-subscribing ministers at the Salters'-hall synod, in 1719. He appears to have been a learned and respectable man, and was one of the first promoters of the Horsleydown Charity-School. He was living in 1721, but died before 1728, when a Mr. JOSEPH HARRINGTON was the pastor of this church. We know nothing of this person, excepting that he was living in 1741. His successor was a Mr. RUSSEL, who had been a clerk in the counting-house of Mr. Brent, at his Lime Wharf, Pickle-herring Stairs, Tooley-street. He was pastor of this church in 1758, but died soon afterwards, and was suc-

* Vol. iv. p. 9.

 KING JOHN'S-COURT.—*Presbyterian, Extinct.*

ceeded by a Mr. DAVIES, who had been a member of Mr. Russel's church, and after his death was called to the office of pastor. It is apprehended that he was not settled here for any length of time. The church being in a declining state, dissolved about 1765. The meeting-house was then shut up for some time, and afterwards occupied as a brewer's warehouse. It has been long since pulled down, and some houses built upon the site, that go by the name of WILMOT'S BUILDINGS. We understand there was a burial-ground belonging to the meeting-house.

 KING JOHN'S-COURT.

PRESBYTERIAN—EXTINCT.

KING JOHN'S-COURT is situated in the parish of St. Mary Magdalen, Bermondsey, adjoining to the spot where stood formerly a priory, or religious house. This was the abbey of St. Saviour, founded by Alwin Child, a citizen of London, A. D. 1082. William Rufus confirmed it by charter, and conferred upon the Monks the manor of Bermondsey. He also erected a beautiful and spacious conventual church for their accommodation. This priory being alien, and a cell to one in France, it was amongst other foreign foundations sequestered by Edward the Third, who in 1371, constituted Richard Denton, an Englishman, prior. In 1399, the priory was converted into an abbey, and Pope Boniface appointed John Atleborough the first abbot. It was surrendered to Henry VIIIth. at the general suppression of monasteries, A. D. 1589, when the revenues amounted to £474 14s. 4½d. The king gave the lands to Sir John Pope, who demolished the abbey and built a magnificent house on the scite. This became

KING JOHN'S COURT.—*Presbyterian*. Extinct.

afterwards the habitation of the Ratcliff's earls of Sussex. The ancient gate of the abbey, with a large arch and a postern on one side, were standing till very lately. Adjoining stood a very old building; and on passing beneath the arch, and turning to the left stands St. John's Court, where there is a house of very great antiquity; supposed to be the remains of a palace belonging to King John, on which account it is frequently called King John's Court, and sometimes Court Yard, as is thought from that monarch having occasionally kept his court there. The surrounding spot is now entirely built upon, and presents a very different spectacle to what it did formerly.

During the reigns of Charles II. and his royal brother; when the nonconformists were every where the objects of persecution, they naturally sought concealment, and chose the obscurest places whereon to erect their meeting-houses, that they might assemble for the public work of God with as little danger as possible. Even when the penal laws were suspended, the memory of past sufferings led them to prefer privacy and retirement. The meeting-house in St. John's Court, which is still in existence, though used for an inferior purpose, was erected in the reign of William III. Previously to this, the congregation assembled for a considerable number of years in a smaller place, situated in Long Walk, in this neighbourhood. It was collected in the reign of Charles II. by the Rev. William Whitaker, son to an eminent Puritan Divine, the Rev. Jeremiah Whitaker, both successively ministers of Bermondsey parish, and the latter ejected for nonconformity by the Bartholomew Act in 1662; upon which occasion, many of his hearers still adhering to him, he formed them into a separate church, which existed under various ministers for nearly a century. In Mr. Mauduit's time they removed to the meeting-house in St. John's Court, which was erected about the year 1699. It was a moderate size wooden building with only one gallery. This society was for many years in a very flourishing state; but in

 KING JOHN'S COURT.—*Presbyterian, Extinct.*

proportion as the old Protestant doctrines were departed from, and another gospel introduced, different from that which their earlier ministers gloried in, the congregation declined. The five first ministers were decided Calvinists; those that succeeded were far gone in Arianism. The following is a list of their names, with the time of their settlement and continuance here.

MINISTER'S NAMES.	From	To
William Whitaker,	16 ..	1672
William Maddocks,	1672	16 ..
——— Miles,	16 ..	1698
Isaac Mauduit,	1698	1717
James Matthews,	1717	1728
George Benson,	1728	1740
Edward Pickard,	1740	1746
John Blackburn,	1746	1760

WILLIAM WHITAKER was a native of Oakham in Rutlandshire, and born, most probably about the year 1628 or 1629. His father, the Rev. Jeremiah Whitaker, was then minister of that town, but afterwards called to London, where he was chosen one of the Westminster Assembly, and presented to the living of St. Mary Magdalen, Bermondsey, in which he continued till his death. This eminent Divine was careful to train up his son in the paths of virtue and knowledge; and he became early distinguished by his pious disposition. Dr. Annesley says, "there is none can name the time of his unregeneracy." In the fifteenth year of his age, he was admitted of Emanuel College, Cambridge, where his first tutor gave him this direction, which he constantly observed; "To note every day what, and how much he studied, that in after times reflecting on his life past, he might repent of the time he had lost." Dr. Holdsworth, who was

KING JOHN'S-COURT.—*Presbyterian, Extinct.*

then master of the college, took such notice of him while a *freshman*, that he gave him the keys of the college-library, and appointed him a task in translating Eustatius upon Homer, which he performed much to his tutor's satisfaction. Here he became particularly noted for his great skill in the Hebrew, Greek, and oriental languages; which occasioned his being appointed to direct the studies of the junior fellows of his college. So eminent also was he for piety, learning, and ingenuity, as well as for candour and sweetness of disposition, that he was beloved and honored of all who knew him; and was reckoned one of the greatest ornaments of the university.

He entered upon the ministry in the twenty-fourth year of his age, and from what has been already said, it will be presumed he was well qualified for his work. He not only preached peace, but was a peace-maker wherever he came. At Horn-church, where he was some time minister, he terminated a controversy of many years standing, which had cost the parties above a thousand pounds. In 1654, he was called to the metropolis to succeed his father in the living of St. Mary Magdalen, Bermondsey, where his labours proved very acceptable. And there he continued till the Act of Uniformity^e ejected him in 1662. When he preached his farewell sermon, there was not only a flood of tears, but the lamentations of many were so loud, that his own voice could scarcely be heard. After his public ministry was at an end, he gathered a private congregation, which was composed of some of his former hearers, and assembled in a small meeting-house in Long Walk, Bermondsey, where he preached to them as the times would allow till his death.*

Besides the duties incumbent on the ministerial office, Mr. Whitaker was engaged in the laborious work of private tuition. His house was for many years full of candidates in divinity, and he had many foreign Divines under his care, who

* Dr. Annealey's Sermon on the death of Mr. Whitaker. Calamy's Acc. p. 28.

KING JOHN'S-COURT.—*Presbyterian*, Extinct.

returned to their own country fully accomplished for the ministerial work. This excellent man was snatched away suddenly by death, in the midst of his days, A. D. 1672. Dr. Annesley preached his funeral sermon from Zech. i. 5, 6. "Your fathers, where are they? and the prophets, do they live for ever?" &c.

Dr. Jacomb, who was one of his oldest and most intimate friends, has given him an excellent character, of which the following is the substance. He was a man of a most sweet and obliging disposition, of an ingenuous temper, and of a courteous and affable deportment. As a scholar, he was richly accomplished in the several parts of useful literature. He possessed great skill in the learned languages, and was well versed in philosophy, philology, and other sciences; but his favourite study was divinity, and to this he directed his principal attention. His natural abilities were very good; and he greatly improved them by study and industry. But he was not one who loved to make a noise or parade of his learning. All his endowments were consecrated to the service of religion, and his character as a Christian. He was a truly pious, sincere and upright person. He possessed a remarkable tenderness of conscience, and made it his daily exercise to keep a conscience void of offence towards God and man. His life was holy and blameless, becoming one who lived constantly in the fear of God. Humility was a grace that shone in him with distinguished lustre. He always thought and spoke meanly of himself, but highly of others; even of many who were much his inferiors. In the character of a minister few excelled him. He was a sound, solid profitable preacher; and faithful in discharging all the duties of the pastoral office. He was no loiterer in the vineyard; but a diligent and faithful labourer in the work of his great Lord and Master. He sought not his own comfort and ease, so much as the good of others; and few persons were more above the temptations of vain glory and filthy lucre, than he was. In his preaching he was no trifler; he aimed not so

 KING JOHN'S-COURT.—*Presbyterian, Extinct.*

much at politeness of language, as solidity of matter, such as might reach the conscience, rather than please the fancy. As he was sound and stedfast in the faith, so his conversation was without stain or blemish. There was an excellent harmony between his doctrine and his practice; as he taught others, so he lived himself. His tenderness towards weak and dejected Christians, his prudence in advising and ordering his ministerial concerns, his admirable union of the wisdom of the serpent with the innocency of the dove, his meekness and patience in bearing wrongs and unkindnesses, together with many other excellent properties of his character, justly entitled him to the veneration and esteem of all true Christians. In a relative capacity he was an eminent example of filial piety, of conjugal affection, and of faithful friendship. As he succeeded his father in the place of his ministry, so he did also in the possession of his graces; and he preserved to the last that pious tincture which he had at first received in his education. One cannot but lament that so excellent a person should have been taken away in the midst of his days; and must regard it in the light of a judgment upon an ungodly world.*

Mr. Whitaker's only publications were two sermons in the Morning Exercises. One at St. Giles's describing the Mediator of the Covenant of Grace; the other at Cripplegate, on being complete in Christ. After his death, eighteen sermons taken after him in short-hand, were published by his widow, who prefixed a dedication to Elizabeth Countess of Exeter. Dr. Jacomb added some account of the author's character, in an epistle to the reader; and Dr. Annesley's sermon is subjoined to the volume, 8vo. 1674.

WILLIAM MADDOCKS.—He had been minister of Kenelworth parish in Warwickshire, and was ejected from thence by the Act of Uniformity in 1662. He was young

* Dr. Jacomb's Preface to Whitaker's *Pesth. Serms.*

KING JOHN'S-COURT.—*Presbyterian, Extinct.*

when he came to that living, and also when he left it; but when he was older, he never repented of his choice to suffer affliction with so many of the servants of Christ. When the persecution in the country was too hot for him, he hid himself in a wood, and afterwards came to London, where he was soon noticed for his useful preaching, and chosen pastor to a congregation in Southwark, composed of such persons as had attended the ministry of the two Whitakers, father and son, in Bermondsey parish. He continued with them in very good esteem, till the great silencer death put an end to his labours. A small piece of his in answer to Penn, is annexed to Vincent's Defence of the Trinity.*

———— MILES. We are not acquainted with this gentleman's baptismal name, nor indeed with any particulars of his history, excepting that he succeeded Mr. Maddocks in the pastoral care of this congregation, though in what year is uncertain. He is incidentally mentioned in Mr. Rosewell's life, as associating with other ministers for monthly fasts before the sacrament, besides other extraordinary occasions. It is there said, that these fasts were wont to be attended with great solemnity. The several places which were generally large, were usually crowded; and there seemed to be an eminent effusion of the Spirit of God upon ministers and people.† Dr. Calamy mentions two ministers of this name; Mr. Thomas Miles,‡ who was ejected from St. Chads, Litchfield; and Mr. John Miles,|| a Baptist, who was ejected from Illston, in Glamorganshire, South Wales, and afterwards retired to New England. This latter person is mentioned in Cotton Mather's history of New England,¶ but it is not probable that either of them was the same person with the above. During Mr. Miles's time, as well as that of his predecessor, the congregation assembled in Long Walk. We

* Calamy's Acc. p. 746. Contin. p. 860. † Life of Mr. Rosewell, p. 36.
‡ Account, p. 627. || Cont. 847. ¶ Book iii. p. 7.

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suppose him to have died about the year 1698, when he was succeeded by Mr. Mauduit.

ISAAC MAUDUIT.—This respectable minister was a branch of a family which shone with conspicuous lustre amongst the Protestant Dissenters during the two last centuries. His grandfather, Isaac Mauduit, was a respectable merchant in the city of Exeter; and his father the Rev. John Mauduit, (κ) was ejected in 1662, from Anstey in Devonshire, by the ungrateful Charles, notwithstanding he had been formerly a sufferer in the royal cause. Isaac Mauduit, in his younger years, felt the weight of persecution in common with his father, who was forced to remove his family from place to place, as the severity of the times obliged him. Although things then wore a very unfavourable appearance, his father devoted him to the ministry amongst the Dissenters, whose cause he afterwards espoused from principles of conscience, and supported the ministerial character amongst them with no less reputation to himself, than to the satisfaction and advantage to others. After a suitable education for the ministry, he was called to succeed Dr. Oldfield at Tooting, in Surry, and whilst at that place, published his Discourse on the Trinity, which met with good acceptance. Upon Mr. Miles's death about 1668, he was chosen to succeed him in the pastoral office at Long Walk, Bermondsey, and soon afterwards removed his congregation to St. John's Court, which place was built for him about 1699. He was also chosen into the Friday lecture at the Weigh-house. At this time he seems to have practised occasional conformity; for we have met with a sermon of his which is said to have

(κ) Dr. Calamy relates an extraordinary circumstance attending his death. On Saturday, March 4, 1674, he told his family that he should die on the Monday following; which according he did, with full assurance of faith, triumphantly entering on another and happier life, after he had with holy longings expressed his joyful waiting for the Lord Jesus to receive his spirit. Contin. p. 282.

been preached at St. Mary Magdalen's, Bermondsey. (s) Queen Anne's government, however, soon put a stop to this practice. Mr. Mauduit was a man of considerable talent, an excellent preacher, and in his religious sentiments a Calvinist. He was honoured as an instrument of great usefulness in his day, and had a full congregation to the time of his death, which happened in 1717. He was one of the first promoters of the Horsleydown charity-school, which was set up in 1715, and supported by a lecture carried on at Mr. Stinton's meeting-house by six ministers, (t) three of whom were Independents, and three Baptists. The celebrated Mr. John Dunton gives him this character: "He was my customer and author for many years; and I take modesty and learning to have the ascendant of all his virtues. He is never dry nor pumping, but always full and flowing. His discourse on the Trinity is a matchless piece. He is a solid Divine, and a good disputant. His returns and repartees are quick, apposite, and genteel; and it is a pleasure to observe how handsomely he acquits himself. In fine, he is a pious man, as well as a great scholar, and wherever he comes, there is so much good humour in his whole conduct, he is the very life and spirit of the company."* He was father to the

(s) The following is a list of such of Mr. Mauduit's publications as we have met with. 1. *Tri-unity; or, the Doctrine of the Holy Trinity asserted, in a Discourse preached at Tooting, on 2 Cor. xiii. 14.* 1694.—2. *A Sermon to the Societies for Reformation of Manners, May 13, 1700, on Mark x. 21.*—3. *A Sermon on the Death of King William III. who was translated to glory from his Palace at Kensington, the 8th of March 1701-2, preached at St. Mary Magdalen's, Bermondsey, March 22, on Micah iv. 9. dedicated to Baron Ward, Lady Ward, and Philip Papillon, Esq.*—4. *A Sermon on the Coronation of Queen Anne, preached at the Friday Lecture, at the Weigh-house, April 24, 1702, dedicated to Lady Hamby at Courtlodge, Lady Thompson at Clapham, and Madam Crisp in Lincoln's-in-fields.*

(t) Isaac Mauduit, John Killinghall, John Sladen; Benjamin Stinton, Richard Parkes, and Edward Wallin.

* Dunton's *Life and Errors*, p. 461.

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late Jasper Mauduit, Esq. of Hackney, chairman of the committee of deputies for managing the affairs of the Dissenters; a zealous friend, and a distinguished ornament to the dissenting interest. Israel Mauduit, a writer of some celebrity, was a branch of the same family.(v)

JAMES MATTHEWS.—After Mr. Mauduit's death, Mr. Matthews was chosen to succeed him in the pastoral office. Upon his settlement an unhappy division took place, and part of the people left him, in consequence of one Mr. Langdon, from the West of England, having preached to them as a candidate. But he soon appearing to be an Arian, was rejected by the majority, and Mr. Matthews elected in his room. Although the separation that followed operated unfavourably at first, yet it proved but short-lived; for Mr. Langdon in a little time quitted the ministry, and became a custom-house officer, and a member with Mr. Henry Read, at St. Thomas's: upon which his people dispersed. Mr. Matthews was a plain and zealous preacher of Jesus Christ, and salvation by him alone; a hearty Calvinist, and a serious Christian. His name appears amongst the subscribing mi-

(v) He was born in the West of England in 1703, and educated as a Dissenting minister, which profession he afterwards quitted for that of a merchant, and became a partner with his brother Jasper Mauduit; after whose death, he continued the business on his own account. In 1760, he made his first appearance as an author, in a pamphlet entitled, "Considerations on the present German War." He was afterwards appointed agent for the province of Massachusetts, and from that time took an active part in the disputes between the American colonies and the mother country. In 1774, he voluntarily took up the cause of the Dissenters, in a pamphlet entitled, "The case of the Dissenting Ministers; addressed to the Lords spiritual and temporal." In 1778 and 1779, he wrote several severe tracts against the conduct of Sir William and Lord Howe, during their command in America. In May 1787, he was appointed governor of the society among the Dissenters; for propagating the gospel in foreign parts, but died on the 14th of the ensuing month, at the age of 79. —*Biog. Dict. Art. Mauduit.*

KING JOHN'S-COURT.—*Presbyterian, Extinct.*

nisters at *Salter's-Hall*, in 1719. This worthy minister died in 1728, and was succeeded by the celebrated *Dr. Benson*.(v)

GEORGE BENSON, D. D.—Of this learned and eminent Divine, we have spoken at length under a former article. In the present place it will be sufficient to observe, that his first charge was at *Abingdon* in *Berkshire*, where he set out a Calvinist, but during his residence there altered his sentiments. In 1729, he was invited to succeed *Mr. Matthews* in *St. John's Court*, and continued the pastor of that church for the space of eleven years, during which time he published some of his most valuable works. Upon the death of *Dr. Harris* in 1740, he was chosen colleague with the learned *Dr. Lardner*, at *Crutched Friars*; where the reader will find a more ample account of him.

EDWARD PICKARD,—We have already given an account of *Mr. Pickard* elsewhere. He was invited from *Stratford* in 1740, to succeed *Dr. Benson* as pastor of the congregation in *St. John's Court*; in which connection he continued till the latter end of the year 1746, when he was chosen to assist *Mr. Newman* at *Carter-Lane*, and upon that gentleman's death, succeeded to the whole pastoral charge.

JOHN BLACKBURN.—*Mr. Pickard* was succeeded by *Mr. John Blackburn*, a North of England man, who pursued his studies for the ministry under *Dr. Rotherham*, at *Kendal*. He was settled some time at *Ravenstonedale*, in *Westmorland*, from whence he removed to *St. John's Court*. He was settled here a few years, but the congregation being in a very reduced state, dissolved before the year 1760, and the

(v) *Mr. Matthews* published, "Good Kings and Queens nursing Fathers and Mothers to the Church: A Sermon at Court Yard, Oct. 15, 1727, on their Majesties Coronation." *Isa. xlix. 23.*

 KING-JOHN'S-COURT.—*Presbyterian, Extinct.*

surviving members joined with Mr. Henry Read. After this, Mr. Blackburn settled at Newbury, where he preached at the Presbyterian meeting till the time of his death. He published "Reflections on Government and Loyalty," a Thanksgiving Sermon for the Peace, preached at King John's Court, April 25, 1749, on Psa. xxxiii. 10, 11. "The Character of Nathanael considered and improved;" a Sermon on the Death of Mrs. Eliz. Mauduit, who died Sept. 1. 1752, aged 44 years, on John i. 48. He was the editor of Mr. Hopton Haynes's, "Scripture Account of the Attributes and Worship of God, and of the Character and Offices of Jesus Christ," 1750.*

After the old congregation broke up, the meeting-house was sold to the Wesleyan Methodists, and it was used by their societies for a considerable time, Mr. Wesley himself occasionally preaching there. Mr. Hart afterwards of Jewin-Street is said to have preached his first sermon in this place about 1760. In 1768 it was occupied by Mr. CHARLES BRADBURY, who published a collection of hymns. He was succeeded by Mr. CHARLES DELASLEY, a Calvinistic Methodist, who preached here till the place was shut up about 1778. Since that time it has been occupied as a wool warehouse, for which purpose we believe it is still used.

LONG WALK.

THIS was a small place built soon after the Act of Uniformity, for Mr. WILLIAM WHITAKER, who was ejected from the parish church. In Mr. Mauduit's time, about the year 1699, the congregation removed to a new meeting-house in St. John's Court, in the same neighbourhood, as related in the preceding article.

* *Monthly Repos.* vol. v. p. 325, 478.

 SHAD THAMES.—*General Baptist.*

There was a congregation of Muggletonians that met in Barnaby-Street, in the year 1738, but we do not know the exact spot.

 GRANGE ROAD.

THIS place was erected about thirty years ago, at the joint expence of Mr. John Duncan, a deacon of the church at Gainsford-Street, and Mr. Stephen Mesnard, a deacon of Dr. Rippon's church in Carter-Lane, who had each left their respective churches. The meeting-house was opened by the late Mr. Huntington, and Mr. Duncan, the latter of whom had just commenced preacher. The two proprietors did not live long in amity; and after they quarrelled, the place is said to have been chiefly managed by Mr. Huntington. This is one of the numerous places where Mr. Davis, now of the Three Cranes, is said to have preached. It is at present occupied, as it has been for some time past, by Mr. John Helmsworth, and it goes by the name of the "Paragon Chapel."

 SHAD THAMES.

GENERAL BAPTIST.

IN the reign of Charles II. there was a meeting-house at Shad Thames, occupied by a society of Baptists, we believe of the general persuasion, although one of their ministers at

 BLACKSFIELDS.—*Particular Baptist*

least was a Calvinist. The pastor of this church in 1681, was Mr. JOHN CLAYTON, who died about the time of the revolution. He was succeeded by Mr. RICHARD ADAMS, who about 1690 was called to succeed Mr. Daniel Dyke, at Devonshire-Square. He was succeeded at Shad Thames by Mr. GEORGE WHITE, in whose time a new meeting-house was erected in Fair-Street, Horsleydown. To that place we refer for a further account of the society.

 BLACKSFIELDS.

PARTICULAR BAPTIST.

THIS place is situated in Gainsford-Street, and was built about sixty years ago for a society, of which Mr. JOHN DOLMAN was pastor. He had been bred to the trade of a basket-maker, but commencing preacher, became pastor of a congregation in Bristol. He there published "Contemplations amongst St. Vincent's Rocks, near Bristol." Afterwards removing to London, he became pastor of the congregation in the above place. It was constituted upon the Independent plan, but afterwards adopted that of mixed communion, and admitted Calvinistic Baptists. In 1766, there was a lecture supported in this place, and preached by Mr. Eades, and Mr. Richardson. As for Mr. Dolman, he continued to preach here about six or seven years, when he judged fit to conform to the Church of England, the patrons of which rewarded the basket-maker with three livings—the vicarage of Chalk, near Gravesend; the rectory of St. James's Isle of Grains, Kent; and the vicarage of Little Brihill, Bucks; all of small value. He is said to have been a very ignorant man, and went by the name of "Parson Twig." His conformity took place in 1765.

Mr. Dolman was succeeded at Blacksfelds, by Mr. JOHN LANGFORD. He had been a member of Dr. Gifford's church in Eagle-street, and preached his first sermon in this place Sept. 18, 1765. After a trial of some months he was invited to take upon himself the pastoral office, to which he was ordained Sept. 18, 1766. The confession of faith that he delivered upon the occasion was published. Mr. Langford continued at Blacksfelds about twelve years, when he removed to another meeting-house in Rose-lane, Ratcliff. There he continued but a few years. He afterwards preached for a few months at a small place in Bunhill-row; but his imprudent conduct compelled him, at length, to give up preaching. He was nephew to Mr. Thomas Watson, an eminent callico-printer at Morrice's Causeway, near Lambeth, who bequeathed him considerable property. His prosperity, however, proved his ruin; for he launched forth into so many extravagancies, that he quickly dissipated all his property. As a consequence of his imprudence he became reduced to the greatest poverty and distress, insomuch that we have been told, he actually asked alms in the streets. He died in great wretchedness about the year 1790. There are a few sermons of his in print; as one on the death of Mrs. Mary Bailey, who died June 17, 1768; and another on the death of the Rev. George Whitefield, 1770.

Mr. Langford was succeeded at Blacksfelds by Mr. MICHAEL BROWN, who was originally in the Tabernacle connexion, and settled here about 1778. He is the present minister.

DOCKHEAD — *Independent.*

DOCKHEAD.

INDEPENDENT.

THIS was originally a chapel of ease of the Church of England, belonging to Bermondsey parish, and was fitted up with the ten commandments over the communion-table, in the manner usual in places of that description. In that state it passed into the hands of a society of Independents, who formed themselves into church-order about 1711, and invited Mr. Sladen to become their pastor. In 1729, they removed into a new meeting-house in Back-street, Horsley-down, as related under that article.

 CHERRY-GARDEN-STREET.

PARTICULAR BAPTIST.

CHERRY-GARDEN-STREET is situated near Rotherhithe Wall. In the former part of the last century, there was a meeting-house there occupied by a society of Particular Baptists; but we know very little respecting the place. In 1731, a Mr. JOSEPH MATTHEWS was the pastor. His name occurs in the list of licensed preachers amongst the subscribing ministers at the Sakers'-hall synod, in 1719. Maitland mentions this place in 1738.

 JAMAICA-ROW, ROTHERHITHE.—*Presbyterian, Extinct.*

JAMAICA-ROW, ROTHERHITHE.

PRESBYTERIAN.—EXTINCT.

THIS church was collected in the reign of Charles II. by Mr. James Janeway, a nonconformist minister of eminence. When the severity of the times abated, a meeting-house was built for him, but it was soon pulled down by the soldiers, which obliged his people to build another. This they did upon a larger scale. The present place was built about seventy or eighty years ago for Mr. Mole, and stands upon the same spot as the former meeting-house. It is a good substantial brick-building, with three galleries; and stands in Bermondsey parish. The congregation was for many years large and respectable, but for the last forty years of its existence gradually declined, till there were scarcely any hearers left. This induced the last pastor, Dr. Flexman, to resign, which he did in 1783, and the congregation dissolved. There was a considerable variation in religious sentiment between the former and latter ministers. Mr. Ratcliffe was supposed to be in the middle way, that is a Baxterian. Those that preceded him were Calvinists, and his successors Arians. The congregation of Independents that now occupies the place, was raised after the dissolution of Dr. Flexman's church, and invited Mr. JOHN TOWNSEND to the pastoral office. He is the present minister, and has a flourishing congregation. The pastors of the old church were the following :

JAMAICA-ROW, ROTHERHITHE.—*Presbyterian*, Extinct.

MINISTERS' NAMES.	From	To
James Janeway,	16	1674
Richard Kentish,	16 ..	16 ..
Thomas Rosewell,	1674	1692
Marmaduke Roberts,	16 ..	16 ..
Samuel Stancliffe,	1692	1705
John Ratcliffe,	1705	1728
Thomas Mole,	1728	1746
Roger Flexman, D. D.	1747	1783

JAMES JANEWAY, son to Mr. William Janeway, minister of Kershall in Hertfordshire, was born at Lilly, or Lulley, in that county. He became a student of Christ Church in 1655, and took his degree in Arts. Upon leaving the university, he exercised the office of a tutor privately, in his mother's house, at Windsor. It does not appear that he ever had any benefice, but he was silenced by the Act of Uniformity with the other nonconformist ministers. He was very industrious in preaching during the plague, and when the times allowed, set up a meeting at Rotherhithe, where he had a numerous auditory, and wrought a great reformation. But this so enraged the high party, that they made several attempts to shoot him. Upon one occasion, as he was walking along Rotherhithe Wall, a fellow shot at him, and the bullet went through his hat, but did him no further damage. At another time, the soldiers broke into his meeting-house, and would have pulled him down from the pulpit, but the bench on which they stood gave way, and in the confusion he escaped. The troopers made another attempt to seize him when he was preaching at a gardener's house; but he threw himself on the ground, and his friends covered him with cabbage leaves, by which means he escaped. Mr. Janeway died in the prime of life, March 16,

JAMAICA-ROW, ROTHERHITHE.—*Presbyterian, Extinct.*

1674, in the thirty-eighth year of his age. In his last illness, he had some clouds of melancholy, but it pleased God to dissipate them, and not long before his death he said, "he could now as easily die as shut his eyes;" adding, "Here am I, longing to be silent in the dust, and to enjoy Christ in glory." He was buried in St. Mary's church, Aldermanbury, near his father, and Mr. Nathaniel Vincent preached his funeral sermon. Mr. Janeway was a man of eminent piety, an affectionate preacher, and very useful in his station.* This good man has not escaped the slanderous pen of Anthony Wood, who says, "he was much respected by those of his persuasion, and admired for a forward and precious young man, especially by those of the female sex." Mr. Janeway's character stands upon too high an eminence to be injured by the calumnies of so foul-mouthed a writer as Wood. It is remarkable, that of five brothers of this family, none arrived at the age of forty. (x)

RICHARD KENTISH.—He was of Pembroke College, Oxford, and was ejected by the Act of Uniformity from St. Katherine's in the Tower. After this he assisted Mr. Janeway, and his successor, Mr. Rosewell, at Rotherhithe, for many years. He also preached a weekly lecture in the above

* Rosewell's Life, p. 30.

(x) **WORKS.**—1. Heaven upon Earth: or, the Best Friend in the worst of Times. 1670.—2. A Token for Children, Part 1.—3. Second Part to ditto. 1672.—4. Death Unstung: a Funeral Sermon for Thomas Mousley, an Apothecary.—5. Invisible Realities, demonstrated in the Holy Life and Death of Mr. John Janeway. 1673.—6. The Saint's Encouragement to Diligence in Christ's Service. 1673.—7. Legacy to his Friends; containing 27 famous Instances of God's Providences in and about Sea-Dangers and Deliverances. 1674.—8. Saint's Memorials. 1674.—9. The Duties of Masters and Servants; a Sermon in Supplement to Morn. Exer. 1674.—10. Man's Last End; a Funeral Sermon on *Psa. lxxxix* 48. 1674.—11. The Murderer punished and pardoned; with the Life and Death of T. Savage.

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place, where his labours were both acceptable and useful. Upon one occasion he was seized by the troopers in the room of Mr. Janeway, and committed to the Marshalsea, where he was confined a prisoner for some time.* Dr. Calamy gives him the character of a very worthy man. He published a sermon preached before the Long Parliament, Nov. 24, 1647. on Rev. ii. 5.

THOMAS ROSEWELL, M. A.—This eminent confessor, who for the noble testimony that he bore to the cause of nonconformity, had nearly lost his life, was born at Dunkerton, near Bath, May 3, 1630. Losing his father when he was only ten years of age, he passed under the guardianship of an uncle, his mother having died some years before; and a plentiful fortune, bequeathed to him and his sister, was dissipated during their minority. His guardian placed him at a school in Bath, and at fifteen years of age, sent him to London with a view to business, and he was a short time with a silkman in Cheapside. But a weakness in his sight, occasioned partly by a cold, and partly by a blow that he had received from a stick when a boy, obliged him to relinquish that employment. At this period Providence cast him under the ministry of Mr. Matthew Haviland, to whose preaching he ascribed his conversion, when he was sixteen years of age. His uncle was now advised to put him forward in learning, in order to the ministry, and committed him to the care of that learned and religious person, Mr. Thomas Singleton, who kept an academy in St. Mary Axe. Under his instruction he made great proficiency; and in March, 1647, removed to Pembroke College, Oxford, under the tuition of Dr. Henry Langley. In 1652, he left the university, being invited by Chancellor Douthridge to undertake the tuition of his nephew Lovering, at Ware, near Biddeford, in Devon. There he continued till the following

* Rosewell's Life, p. 31, 37.

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spring, when he was presented to the rectory of Rhode, in Somersetshire. There he met with great encouragement; and on the 20th of July, 1664, he was ordained at New Sarum, by Mr. John Strickland, and Mr. Peter Ince. In 1657, he resigned Rhode, and was presented to the living of Sutton Mandeville, in Wilts, where he was minister about five years, till his ejection by the Act of Uniformity. Mr. Rosewell was accustomed to observe, that he never met with that comfort here as he had done at the former place. Many of his parishioners ill-treated him, particularly on account of his loyalty to the Stuarts, which he seems upon some occasions to have carried to an excess. This, however, stood him in no stead after the restoration; for he was treated in the most scandalous manner by those in power, of which a full account may be seen in the printed narrative of his life and trial.

After his ejection, he was kindly invited into the family of old Lady Hungerford, his first patroness, who had introduced him to Rhode; and he became tutor to her son. In 1672, he removed into the family of Mr. Grove, at Fern, in Wilts, where Mr. Ince resided. Being at this time afflicted with a deep melancholy, he removed to London, to be under the care of Dr. Luke Rugeley, who was famous for his skill in curing that distemper. Being restored in a few months to perfect health and soundness, he was invited by Lord Wharton, in March, 1673, to reside in his family; and he continued there till the following year, when he was chosen to succeed Mr. Janeway, at Rotherhithe. Here he had very great encouragement and comfort, by the people's diligent and cheerful attendance upon his ministry, and by the mutual labours of his ministerial brethren in that neighbourhood. He used to preach twice on a Lord's-day to a full assembly. His discourses were on the most weighty subjects concerning faith and repentance, and the great duties of religion, in which he preached Christ, and the doctrines taught by him. Notwithstanding the persecuting laws then

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in force against nonconformity; he still continued his ministry, either in public or in private, and often met with interruptions. At one time his goods were seized and sold at his door, and a justice of the peace robbed him of what money he had in the house. In this manner was property respected by those who administered the laws in the days of the Stuarts! In expectation of such a visit being repeated Mr. Rosewell removed the best of his books to the house of a relation in the city, where they were unfortunately consumed by fire.

The grand trial of Mr. Rosewell's faith was now approaching. On the 14th of September, 1684, he expounded the 20th chapter of Genesis. Some malicious informers, who had artfully introduced themselves into his congregation, by shamefully misrepresenting what he had said, laid an information against him of high-treason; upon which he was taken up and committed to the Gatehouse. There he was treated with great inhumanity, and denied any intercourse with his friends and relations. In this season of distress he preserved his cheerfulness, having the testimony of a good conscience. He would often bless God for his prison comforts, and frequently said, that "he had more delightful communion with God during that confinement, than he had had in all his life before; and that he would rather choose his imprisonment troubles, than be without that refreshing intercourse he had with heaven there." On the 25th of October, 1684, Mr. Rosewell was arraigned at the bar of the King's-Bench. The seat of justice was then degraded by one of the greatest monsters that have appeared in a human form. Jeffries treated him with great indignity, both before and during his trial, and in a fulsome harangue to the jury, persuaded them to find him guilty upon the evidence of some perjured informers, suborned for the purpose of taking away his life. After his conviction, Sir John Talbot, who was present during the trial, was so struck with what he had observed and knew of the principal witness, that he went to

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the king, and told him plainly, “that he had seen the life of a person, who appeared to be a gentleman and a scholar, in danger upon such evidence as he would not hang his dog on;” and added, “Sir, if your Majesty suffers this man to die, we are none of us safe in our houses.” Whilst the King was listening to Sir John’s narrative, Jeffries came in, and in a transport of joy related the signal service which he and the jury had done to his Majesty, in convicting Mr. Rosewell; but the King cooled his ardour by telling him, that Mr. Rosewell should not die, but that he must contrive some way to bring him off. After this, counsel was assigned to Mr. Rosewell to plead the insufficiency of the indictment in arrest of judgment, the consideration of which being adjourned till the following term, the King in the mean time granted him a pardon, and he was discharged. Mr. Rosewell outlived his trial about seven years, and died Feb. 14, 1692, in the sixty-second year of his age.* His funeral sermon was preached by Mr. Matthew Mead; and a large account of his life and trial was published by his son, Mr. Samuel Rosewell, an excellent minister, and noticed in a former part of this work.

MARMADUKE ROBERTS.—We know nothing of this gentleman, excepting that he assisted Mr. Rosewell several years, chiefly on those days when the Lord’s-Supper was administered. He appears to have been living in 1705.

SAMUEL STANCLIFFE, M. A.—He was a native of Halifax in Yorkshire, and received the early part of his education at the free-school in that town; to improve and adorn which, he gave an hundred pounds, which act of generosity is recorded on a column erected in the school-house, with an appropriated inscription. (Y) At a proper age he was

* Life and Trial of Mr. Thomas Rosewell.

(Y) It is as follows: “In memory of the Reverend Samuel Stancliff;

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sent to St. John's College, Cambridge, and after leaving the university was presented to the living of Stanmore Magna, in Middlesex, from whence he was ejected in 1662. Upon the death of Mr. Rosewell, he was chosen to succeed him in his congregation at Rotherhithe, which, through weakness and indisposition, he was obliged to resign a short time previous to his death. He died at Hoxton, whither he had retired, on the 12th of December, 1705, aged seventy-five years. He was an eminent Divine, a man of great sagacity and knowledge, a serious, judicious preacher, and possessed an admirable gift in prayer. He left a good estate to his family.*

JOHN RATCLIFFE, was born about the year 1670. His parents belonged to the Church of England, and educated him in the same way; but he afterwards saw reason to alter his sentiments. Falling providentially into acquaintance with some serious people amongst the Dissenters, and being led to read some of their practical writings, particularly Mr. Baxter's "Saints' Rest," strong impressions of piety were made upon his mind; and farther inquiries satisfied him, that they had just reasons for their dissent. Upon this he determined to embark in the cause of non-conformity, though without any uncharitable censures upon those that differed from him. Being resolved for the ministry, at about eighteen years of age, he went to a private academy, then of considerable repute, at Sheriff-Hale's; where he agreed with a fellow-student to engage in such private exercises of devotion, as were afterwards recommended to the world by his associate, the learned and excellent Mr. Benjamin Bennet

descended from the ancient family of Stancliff, in the parish of Halifax, in the West Riding of this county of York. Some time of St. John's College in Cambridge, and minister of Stanmore Magna, in the county of Middlesex; who departed this life the 12th day of December, Anno Dom. 1705, aged 75 years."

* Rosewell's Life, p. 80.

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of Newcastle, in his "Christian Oratory." He afterwards proceeded in his studies under Mr. Lorimer, Mr. Spademan, and Mr. Oldfield, who were joint-tutors at a very respectable academy in Hoxton-square. There he behaved with great diligence, and his pious and regular conduct were very conspicuous.

When he had completed his course of academical studies, he resided for some time in Essex; when it pleased God to suffer him to be afflicted with some temptations and troubles of mind; a discipline, by which God has frequently formed his ministers in their early days for greater usefulness afterwards. This concern of mind induced him to consult by letter some eminent ministers upon the state of his case, especially Mr. Sylvester; and though he received considerable satisfaction from their answers, yet he thought personal converse the most proper way fully to open his heart to his friends, and to receive their assistance. This induced him to remove to London; where, by God's blessing upon his upright inquiries, and on the conversation of the aged and experienced minister last mentioned, and of the great Mr. Howe, whose advices a few days before his death, as well as at other times, were of great service to him, and of Mr. Spademan and Mr. Shower, he arrived at a happy settlement in his mind.

Mr. Ratcliffe employed himself for some time in London in the work of tuition, with good acceptance and success; but having his heart strongly set upon the work of the ministry, he could not satisfy himself without relinquishing the other, as what he apprehended, was some impediment to him in the pursuit of his principal design. And it was not long before a way was opened for his employment in that profession. When Mr. Stancliff was called to rest from his labours, and another worthy person chosen to succeed him, who thought fit to decline, an occasional sermon from Mr. Ratcliffe turned the thoughts of the society at Rotherhithe towards him; and issued unexpectedly in a choice so har-

JAMAICA-RON, ROTHERHITHE.—*Presbyterian, Extinct.*

monious, that there was but one dissatisfied person, and he afterwards declared himself as fully pleased as any other. In the year 1705, he was ordained to the work of the ministry, and gave a happy presage of the zeal and fervour, with which he afterwards applied to his Master's work. He was constant and indefatigable in his pastoral office, which he sustained amongst his people for almost twenty-three years. His preaching was copious, earnest and serious, he dwelt especially on the most necessary and practical subjects of religion. But the most distinguishing part of his service, and that wherein God eminently owned and honoured him, was his catechetical exercise, began in 1707, and carried on to the year 1715.

From an ardent desire to serve the rising generation, and in pursuit of a solemn resolution he made in the time of his mental trouble, to do his utmost in opposition to Satan's kingdom, if God should give him opportunity for public usefulness; he entered upon this service at first in a more private way to a small number in his own house. But many appearing disposed to submit to this method of instruction, and several public-spirited people being desirous to encourage and spread farther so useful a design, he removed the exercise to his place of public worship, and entirely devoted every Monday, from five in the morning till eight at night, for the several parts of the work. His catechumens were young persons of all parties, without any distinction of denominations, if they were but willing to receive the benefit of his assistance. Certain hours in the morning were taken up in hearing the younger children recite the answers of the Assembly's catechism; those of some farther standing being employed to hear them, and others to take care of preserving order; and an exact account returned of every one's proficiency and behaviour. Mr. Ratcliffe afterwards spent two hours in examining those that were more grown, upon the parts and sense of an answer, or more frequently upon a text of scripture; which he closed with some practical inferences

JAMAICA-ROW, ROTHERHITHE.—*Presbyterian, Extinct.*

from the subject then before them, a pathetic exhortation suited to the capacities and temptations of children, and an earnest prayer for them. After dinner the time was filled up till five, with some profitable and free conversation; and the evening was spent in like endeavours for the good of the other sex. The numbers thus instructed were not less than ten thousand within the eight years he was employed in it; sometimes there have been no less than two thousand present on a day. Rewards were given according to their several proficiencies, to induce the children to attend with pleasure, and to emulate one another in their endeavours to improve. A small gratuity upon the perfect recital of a number of answers; upon farther advances, Mr. Alleine's *Sure Guide*, and Mr. Baxter's *Call*; and a Bible upon their exact recital of the whole catechism. This, when spread amongst so large a number, occasioned a great expence, no less than from three to five hundred pounds a year; which, beside the stated subscription of some, was defrayed by considerable sums sent in from time to time by unknown friends. So far was he from receiving any remuneration for the incredible pains he took in this work, that he subscribed no less than ten pounds a year out of his own property towards it. This, considering the circumstances of his family, was a noble instance of his generosity. His success was very great; many acknowledged their first serious impressions to be derived from that exercise; a considerable part of the congregation he left behind him was the fruit of those labours; besides others who adhered to the established church, or attended other places of worship.

These endeavours to fulfil his ministry, by doing good both to elder and younger, were accompanied with a blameless and exemplary conversation; which added weight to all the rest. "You are witnesses," says Dr. Evans, "of the regularity of his conduct, the sobriety and gravity of his life, and the pious seriousness of his spirit, not only in the pulpit, but in his free conversation; and his family are witnesses

JAMAICA ROW, ROTHERHITHE.—*Presbyterian, Extinct.*

how he walked before his house as a religious head of it; as a tender husband, a wise and indulgent, and yet a circumspect, father; what endeavours he used for the improvement of the minds of his children in all that might fit them for usefulness in this world, and for happiness in the next." He possessed naturally a considerable warmth of temper; but it very rarely carried him into any indiscretions, and never into any ill will to his neighbour. He was remarkable for an universal benevolence, which was founded upon truly generous and catholic principles. As much as he valued the catechism that is principally in use amongst the Dissenters, as in the main a very useful summary of christian principles; yet the Bible alone was his standard. This he inculcated upon children, when he made use of the catechism, as one means of their instruction, as well as upon all other occasions. And as he always expected to be allowed his own liberty of judging about the sense of his Bible in the best manner he could; so he was far from censuring others, when their apprehensions differed from his. Mr. Ratcliffe's name appears in the list of non-subscribers at Salters'-hall, in 1719.

By his age, and the vigour of his constitution, he promised a long period of his services to the church of Christ; but it pleased that God who giveth no account of any of his matters, to disappoint the expectations of his people. During his illness, which lasted for several months, he maintained a happy, calm, and composed state of mind, and was enabled to express to those who visited him, a cheerful resignation to the divine will, whether for life or death, and a good hope of a state of blessedness in another world. He resigned his spirit February 16, 1727-8, in the fifty-first year of his age. Dr. John Evans preached his funeral sermon, from 2 Cor. iv. 7.

THOMAS MOLE.—This learned Divine is supposed to have received his academical learning under Mr. Samuel Jones, of Tewkesbury. His first settlement, as far as we

can discover, was at Uxbridge, where he succeeded Mr. James Waters, in 1725. His residence there was of short duration; for in 1728, he removed to Rotherhithe, to succeed Mr. Ratcliffe. In the years 1732 and 1733, Mr. Mole distinguished himself as an able advocate for the scheme maintained by Dr. Samuel Clarke, in the discussion of the question concerning the foundation of virtue. In the preface to his first publication upon that subject, he made some strictures upon what had been advanced in the controversy by Dr. Samuel Wright, who had asserted the will of God to be the foundation of virtue. Dr. Clarke, on the contrary, had made it to consist in the eternal differences, relations, and fitness of things; which scheme was afterwards supported by Dr. Price in his Review of the Principal Questions concerning Morals. Mr. Mole's preface called forth some remarks from Dr. Wright, to which Mr. Mole replied, in a tract containing a re-consideration and further defence of the principle he had before supported. Dr. Kippis remarks, in the notes subjoined to the Life of Dr. Clarke, in the second edition of the "Biographia Britannica," that our author has supported his views on the question in this little piece, "with a strength of reasoning far superior to that of his antagonist." Another controversy in which Mr. Mole appeared, was that produced by Mr. Dodwell's attack upon revealed religion, in his pamphlet entitled, "Christianity not founded on Argument;" to which he replied, in a piece that reflected honour on his ability, candour, and liberality, entitled, "The Grounds of the Christian Religion rational," 1743. About three years after this publication, he left Rotherhithe, and removed to succeed Mr. George Smyth, at the Gravel-pit meeting, Hackney. There he resided some years; but being severely afflicted with the gout, he retired to the neighbourhood of Uxbridge, where he chiefly resided during the remainder of his life. In his retirement he employed himself in composing many learned works, of which those that are published afford spe-

JAMAICA-ROW, ROTHERHITHE.—*Presbyterian, Extinct.*

cimens of industry and talent. There came from his pen in 1776, "A Discourse on Repentance," being an enlargement of a sermon he had published some years before, and which was well calculated to answer the views of the societies formed for the promotion of Christian knowledge, and the practice of piety and virtue, by the distribution of useful and practical books. The latter part of his days he spent in writing, in the Latin language, a life of the celebrated Laurentius Valla, including the religious and literary history of his time. Owing either to the ignorance, or very blameable inattention of his executors, the manuscript of this work was permitted to be sold with his books at a common auction, and has, probably, been consumed as waste paper. Some other fruits of his retirement, however, were happily preserved. Mr. Mole died near Uxbridge, about the year 1780, at a very advanced age. After his decease, in 1782, an anonymous author published two pieces as his compositions; one entitled, "Piety, or the happy Mean between Profaneness and Superstition;" and the other, "The Case of a Dissent and Separation from a Civil Establishment of the Christian Religion, fairly stated." The piece last mentioned affords pleasing specimens of the manner in which the author could make advantageous use of the funds of learning which he possessed, and in common with all his tracts and sermons, (z) shews that he was distinguished by a sound judgment, accuracy and precision of thought, and a truly liberal spirit. Dr. Kippis ranks him in point of learning, with

(z) The following is a list of his printed SERMONS: 1. A Farewell Discourse, preached at Uxbridge, Sept. 29, 1728, on 2 Cor. xiii. 11.—2. The Character and Office of St. Peter; preached at Rotherhithe, Nov. 5, 1728, on Matt. xvi. 18, 19.—3. The Hope of Christians a Means of moderating their Sorrows for the Dead; delivered at Rotherhithe, July 27, 1729, on the Death of John Wall, Esq. in his forty-seventh year. 1 Thess. iv. 13, 14.—4. The Foundation of Moral Virtue; on Psa. xi. 7. 1732.—5. A Sermon on Jonah iii. 8, 9. preached at Court-yard, Dec. 4, 1745.—6. Repentance and Remission of Sins; with a Prayer adapted to the Subject. 1768.

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Lardner, Benson, and Chandler. He was the intimate friend of Lardner, and they freely communicated to each other their opinions and remarks on subjects of religion and literature. In his remarks on Dr. Ward's "Dissertations," Dr. Lardner calls him his "much esteemed friend," and has shown his respect for Mr. Mole's critical skill, by adopting and incorporating with his own, some very correct and ingenious observations which he received from him, on the case of the demoniac who resided amongst the tombs in the coast of Gadara. Mr. Mole is said to have been very conversant with the Polish Unitarian writers, and speaks of them as "men of eminent learning and piety, though their distinguishing tenets, whatever be their merit, have undergone the severest censure." As a preacher he is said to have been unpopular, though he possessed agreeable talents, and had a good address in the pulpit. It is probable that his sentiments upon some doctrines of Christianity led him into a strain of preaching that was ill adapted for popularity. In his first printed sermon there is a very important thought, with which we shall shut up this account. "It is much to be wished," says he, "that in all our inquiries about the Christian religion, that only should be considered as such, and come into question, which lies originally in the sacred writings of the New Testament; for Christianity as it is there laid down, and as it has been since established in the various writings and laws of men, are different things, and very wide of one another. To interest Christianity, not in what Christ, but in what men have made it, and to direct our inquiries, and determine our sentiments, about it from those latter glosses, is much the same thing, as if we were to judge of the nature and meaning of the law of Moses, from the false interpretations of, and spurious additions with which the Pharisees had corrupted it; which, however, they went under the name of the Jewish religion, very widely differed from it; as what the systems and formulas of many

JAMAICA-ROW, ROTHERHITHE—*Presbyterian, Extinct.*

modern churches set forth for the Christian religion, does differ from what is truly such." *

ROGER FLEXMAN, D. D. was born Feb. 22, 1707-8, at Great Torrington in Devonshire, where his father was a manufacturer of considerable reputation. He manifested an early inclination to the Christian ministry; and such was his proficiency in classical learning, that at fifteen years of age, he was admitted into the Dissenting academy at Tiverton, under the care of the Rev. John Moor. His literary improvement, and general conduct during five years which he spent at the academy, gave such satisfaction to his tutor, that he solicited his assistance in the conduct of the institution. His views, however, were directed to the public exercise of his profession, for which he was well qualified, and to which he was ardently devoted. In 1730, he was ordained at Modbury, but did not continue long in that situation. Having officiated at Crediton for five years, and at Chard for four years, probably without any view to a permanent connexion, he settled at Bradford, Wilts, about the latter end of 1739. In 1747, he removed to Rotherhithe, and in the same year married the daughter of Mr. Yerbury, a respectable member of the society at Bradford. In this new situation, his ministerial labours were acceptable and useful, and they were prosecuted with unremitting attention and assiduity. But in a course of years, the congregation suffered very much by the death of some members, and the consequent extinction of families by the removal of others. The precarious state of Dr. Flexman's health, rendered it necessary for him to withdraw from stated service, and to reside in a part of the town where he could enjoy the benefit of the medical advice and assistance of a friend to whom he had been accustomed to apply in the paroxysms of

* General Biography.—Kippis's Life of Lardner.—Monthly Magazine, April, 1804.

JAMAICA-ROW, ROTHERHITHE—*Presbyterian, Extinct.*

a disorder under which he laboured. These concurring circumstances induced him in 1783, to surrender his pastoral relation to the congregation at Rotherhithe, and in consequence of that event the society dissolved. He continued, however, to officiate stately at the morning lecture in St. Helen's, to which he was chosen in 1754, whenever his turn occurred; and he preached occasionally at other places as long as his health and spirits would allow.

Dr. Flexman's constitution was naturally strong, and his health for many years was seldom interrupted. But towards the close of his life, he was subject to frequent attacks of a painful disorder, which was perilous and alarming, which discomposed a mind that was naturally calm and gentle, and which rendered him incapable of those public duties, in the performance of which he took great delight. Having at length arrived to a patriarchal age, he finished his course June 14, 1795, in his eighty-eighth year. His funeral sermon was preached by Dr. Abraham Rees, on Heb. ii. 15.

Of Dr. Flexman's mental abilities and literary acquirements, those who knew him before the access of that debility, which was occasioned partly by his advanced age, but principally by the disorder that afflicted him, entertained a high opinion. There have been few persons who possessed a more extensive and accurate acquaintance with the history of England. His memory was retentive to a degree that is seldom paralleled. It superceded the necessity of recurring to any written authorities, and it served him for the recital of dates and facts, and very minute circumstances, which the most laborious research found a difficulty in ascertaining. This rendered him capable of communicating important and useful information upon a variety of occasions; and he was often consulted by men of the first rank and character in the kingdom. In discussions of a political nature, as well as in researches of a literary kind, his knowledge has been of considerable service. It gave him access to many members of both houses of Parliament, who availed themselves of hints

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and references with which he supplied them ; and it introduced him into an acquaintance with several persons of eminence both as scholars and as writers. The only pecuniary advantage of any moment, which he derived from connexions of this kind, was that which arose from his appointment to be one of the compilers of the General Index to the Journals of the House of Commons. The 8th, 9th, 10th, and 11th vols. comprehending an interesting period of parliamentary proceedings, from 1660 to 1697, were assigned to him. This elaborate work was begun in 1776, and completed in 1780. The plan upon which he conducted it was submitted to the consideration of a committee of the house soon after his appointment in 1770 ; and the execution of it was much approved and liberally rewarded. It ought, however, to be observed, that Dr. Flexman's knowledge in this way, and his attention in acquiring it, did not supersede his sedulous application to those subjects that were immediately connected with his profession as a Christian minister. The study of the scriptures, and particularly of the New Testament, in the original languages, was an employment to which he devoted much time, and in which he took peculiar pleasure. From this source he deduced his sentiments on theological subjects. They were the result of impartial and diligent inquiry. He mentioned them with firmness and zeal, but at the same time with a liberal and candid temper towards those who differed from him. Dr. Flexman's sentiments coincided very much with those of Dr. Amory ; " and his sentiments," says his biographer, " with regard to both natural and revealed religion, nearly agreed with those of Dr. Samuel Clarke, and of the eminent Divines who were co-adjutors with that great man. He did not, therefore, fall in with the Socinian principles, which of late have been so warmly defended : neither did he reject the natural evidences of the life to come, or the notion of a separate state, as several ingenious moderns have done." Dr. Flexman was a strenuous advocate for the pre-existent dignity of

JAMAICA-ROW, ROTHERHITHE.—*Presbyterian*, Extinct.

Christ, and the personality of the Holy Spirit. He maintained the essential distinction between the soul and the body, and the liberty of the human will, in opposition to materialists and necessitarians. If in the latter period of his life he expressed himself with more than common ardour on the subjects of religious controversy, it was when he took occasion to avow his opposition to opinions which he conceived to be no less prejudicial in their practical influence, than inconsistent with the dictates of sound reason and the doctrines of divine revelation. But his ardour was united to the most comprehensive charity and good will. Of many persons who held the tenets which he disapproved, he entertained a high opinion; and he was in habits of acquaintance and intimacy with them.

Dr. Flexman's integrity was no less laudable than his zeal for what he apprehended to be important truth, and his candour towards persons of different sentiments. He was intimately acquainted with several clergymen of distinguished character, such as Dr. Sykes, Dr. Gregory Sharpe, Mr. Taylor, Dr. Majendie, and many others of considerable rank in the church: and we have already observed that he had frequent opportunities of free intercourse with persons of exalted station and extensive influence. It is not unreasonable to imagine that he might have obtained independence, if not affluence, by means of the recommendation or patronage of such friends, if he had been disposed to seek or to accept it. We are assured, upon the best authority, that a considerable preferment in the church was actually offered him. But he continued to exercise his ministry among Protestant Dissenters, notwithstanding many difficulties and discouragements. Whilst he highly esteemed many members of the establishment, and was equally respected by them, he maintained his own profession without wavering. Whilst he avowed on all occasions a firm attachment to the fundamental principles of the British constitution, and few persons better understood them, he approved himself an en-

JAMAICA ROW, ROTHERHITHE—*Presbyterian*, Extinct.

lightened and strenuous advocate for civil and religious liberty. The satisfaction of conscious integrity alleviated the trials of his closing scene, and animated his hopes in the prospect of a future world. The piety and devotional spirit of Dr. Flexman were distinguished traits in his character. In his compositions, and public performances, these qualities were conspicuous; and they were exemplified in his personal attendance on the social institutions of religion, when he became incapable of conducting the worship of his fellow Christians. Not to add, that they were sources of relief and comfort to him amidst those trials which exercised his faith and patience in the concluding period of his life. Of Dr. Flexman's compositions for the pulpit, it will be sufficient to say that they were judicious and instructive; and his mode of delivery was grave and solemn. Besides several publications of his own, (A) he was employed on various oc-

(A) **WORKS.**—A General Index to the 8th, 9th, 10th, and 11th Vols. of the Journals of the House of Commons, folio from 1660 to 1697. Printed by Order of the House of Commons, 1780.—**SERMONS.** 1. The Connexion and Harmony of Religion and Virtue delineated, in the Character of Abraham, on Gen. xviii. 1. Jan. 1, 1752.—2. The Nature and Advantage of a Religious Education, on Eph. vi. 4. May 19, 1770.—3. A Funeral Sermon for Dr. Amory. 1774.—**TRACTS.** 1. The Plan of Divine Worship in the Churches of Protestant Dissenters, justified in Defence of the Rev. Dr. John Taylor's Letter on Forms of Prayer; with Remarks upon a Piece entitled, "The Plan of the Universal Liturgy. 1754.—2. An Account of the Writings of the Right Rev. Gilbert Burnet, D. D. Lord Bishop of Salisbury; annexed to the History of his own Times, Vol. 4. 1754. 8vo.—3. An Account of the Life and Writings of the Rev. Samuel Bourn, of Birmingham and Coseley, prefixed to a Volume of his Posthumous Sermons. 1755.—4. An Account of the Writings of the Rev. Samuel Chandler, D. D. annexed to the Sermon preached on his Death by Dr. Amory. 1766.—5. An Account of the Writings of the Rev. Thomas Amory, D. D. annexed to his Funeral Sermon. 1774.—6. Critical, Historical, and Political Miscellanies; containing Remarks on various Authors; and also impartial Observations on the Writings of the most Rev. Archbishops Potter and Secker; and of the Right Rev. Bishops Sherlock, Clayton, Warburton. Law, and Lowth; of the Rev. Dr. Thomas Randolph, and the Rev. Dr. Nicholas Carter. 8vo. 1752.

 ROTHERHITHE.—*Baptist.*

casions as an editor of the works of others. He was also an occasional writer in several periodical publications, some of which have been long ago discontinued; but others of them retain their reputation to the present day. His abilities and various attainments justly entitled him to the honour of a degree of D. D. which was conferred upon him in 1770, by the Marischal College of Aberdeen.*

 ROTHERHITHE.

BAPTIST.

THIS place was situated in Jamaica-row, opposite to the Presbyterian meeting-house now occupied by Mr. Townsend's congregation. It was erected about half a century ago, for a society of Baptists lately formed in the neighbourhood, and who were served successively by the following ministers. RICHARD HUTCHINS, who had preached about twelve months upon trial at Devonshire-square, after Mr. Stevens left that place in 1760. He then fixed at Rotherhithe, where he preached several years, but spent the latter part of his life at Greenwich, and died there in 1804.—The next minister at Rotherhithe was a Mr. WILLIAM TRUVELOVE, who before his settlement here had preached in Mitchell-street, behind Old-street church. He was an illiterate man, and did not continue here long.—SAMUEL ROWLES preached here for a short time after Mr. Truelove. He removed first to Chard in Somersetshire, and afterwards to Canterbury.—JOHN HENRY LANGLEY was designed for the medical profession, but being brought under religious

* Dr. Rees's Sermon on the Death of Dr. Flexman.

 LOWER ROTHERHITHE.—*Independent, Extinct.*

impressions, turned his attention to the ministry, and was ordained in his twenty-second year pastor of a congregation in Hertfordshire. He afterwards settled at Rotherhithe, and appears to have been a zealous, laborious young minister; but he was cut off in his thirty-ninth year, June 1, 1792. There is a funeral sermon for him extant by Mr. Cartwright, where may be seen much of his religious character.—The next preacher here was Mr. JOHN DUNCAN, who had been a deacon of Mr. Brown's church in Blacksfields, and afterwards built a small place in the Grange Road, but left it in consequence of some difference. He was here but a short time, and was succeeded by Mr. GEORGE PHILLIPS, who preached here a few years; but left his people abruptly in 1804, and removed to Birmingham. He was succeeded by a person who, after a short time, left the ministry; as he was by Mr. NORRIS, the present pastor.

 LOWER ROTHERHITHE.

INDEPENDENT.—EXTINCT.

THIS place was situated in Meeting-house-alley, Queen-street, Lower Rotherhithe, near what is called the Cuckold's Point. It was a small building, without galleries, and supposed to have been built soon after the Revolution. Mr. JEREMIAH WHITE, chaplain to Oliver Cromwell, and other ministers, preached here occasionally; but the first settled minister was Mr. WILLIAM CHAPMAN. The interest at this place was always small; but latterly it declined very fast, and at length broke up in 1762. The pastors of this church were as follows:

 LOWER ROTHERLÛTHE.—*Independent, Extinct.*

MINISTERS' NAMES.	From	To
William Chapman,	1699	1708
Thomas Masters,	1704	1730
Thomas Tingey,	1730	1737
Edward Sandercock,	1738	1762

WILLIAM CHAPMAN.—He was son to Mr. Samuel Chapman, who was ejected from Yoxford in Suffolk, and was afterwards engaged in teaching grammar-learning, in which he was very successful. Under his excellent parent, Mr. Chapman received the early part of his education, and at his house commenced an intimate acquaintance with Mr. John Newman, who was afterwards for five and forty years a celebrated preacher at Salters'-hall. His academical learning he received under Mr. Richard Frankland, and entered the academy at Rathmell August 23, 1689. After going through the usual course of study, he entered upon the ministerial office, and about 1699 was chosen pastor of a congregation at Lower RotherlÛthe. There he continued till about 1703, when he accepted an invitation to become pastor of a congregation at Bethnal-green, where he continued till his death, in 1738. He was a gentleman of great learning and piety, and an excellent experimental preacher.* The pious and amiable Mr. John Reynolds, of Shrewsbury, upon his removal to London in 1718, took up his abode at the house of Mr. Chapman, with whom he commenced an intimate acquaintance. He describes it as a most agreeable family, and says, that in Mr. Chapman he found a most suitable friendly companion, whose kind and courteous treatment of him he always mentioned with a great deal of respect.

* MS. *penes me.*

 LOWER ROTHERHITHE.—*Independent.*, Extinct.

THOMAS MASTERS.—Mr. Chapman was succeeded at Rotherhithe by Mr. Thomas Masters, of whom our information is very slender. He is described as an honest, serious preacher, but having in a great measure lost his hearing, became unfit for conversation. It is no wonder, therefore, that he should not have been popular, or acceptable in his ministry; on which account he left his people in 1730. He joined the subscribing ministers at the Salters'-hall synod, in 1719. There is a thin octavo volume of his in print, entitled, "Instruction and Diligence the true Way to the Knowledge of the Holy Scriptures;" being the substance of some sermons preached at Rotherhithe. 1724.

THOMAS TINGEY.—He was son to Mr. Thomas Tingey, first of Northampton, and afterwards of Fetter-lane, London. His academical studies he pursued in the Independent academy in London, under Dr. Ridgley, and about 1730, settled with the congregation at Lower Rotherhithe, as successor to Mr. Masters. In 1737, he removed to Beccles, in Suffolk, where he preached a few years, and died early in life about the year 1748. He is described as "a young man of good pulpit talents, but of too good an opinion of himself, and of a very unsociable disposition." Another account says, "Mr. Tingey was generally reckoned a good preacher; but latterly he unhappily involved himself in secular business of various kinds, and this with some improprieties of conduct which naturally followed, sunk him very much in the esteem of the professing world." It appears that the congregation at Beccles declined under his hands, and some of the people, who had adopted different sentiments from the rest upon the point of baptism, withdrew and formed a separate congregation.*

EDWARD SANDERCOCK.—He was born about the year

* MS. *peneq me.*

LOWER ROTHERHITHE.—*Independent, Extract.*

1703, most probably in the West of England. Mr. Jacob Sandercock, a dissenting minister first at Tiverton, and afterwards at Tavistock, in Devonshire, was, it is apprehended, his kinsman. It is not known where he received his education; but he settled early in London as pastor of an Independent congregation in Spital-square, where he preached in 1727. This is the only mention that we can find made of that place. About 1730, he left his congregation to become colleague with Mr. Munkley, at Bartholomew Close. There he continued till Mr. Munkley's death in 1738, when he removed to succeed Mr. Tingey at Rotherhithe. A few years previously to this, about 1734, he was invited, in conjunction with Mr. Isaac Kimber, a respectable minister amongst the General Baptists, by Dr. John Ward, to carry on his grammar-school near Moorfields, which he resigned in their favour. This seminary had always borne a high reputation, on account of the great character of the master; and the prices paid by the scholars were very considerable. They carried it on for some time with success; but it beginning by some means to decrease in the number of pupils, Mr. Sandercock quitted it to Mr. Kimber, who also relinquished it in about half a year afterwards. Some time subsequently to his resigning this undertaking, Mr. Sandercock became assistant to Dr. Milner in his school at Peckham; an employment for which he was peculiarly well qualified, on account of his affable and engaging manners, as well as his singular excellence as a classical scholar. In 1749, we find him residing at Clapham. About 1756, he was concerned with Dr. Lardner, Dr. Chandler, and Dr. Ward, in revising and publishing a work of the Rev. Moses Lowman, which he had himself intended for the press, entitled, "Three Tracts: 1. Remarks upon this Question; Whether the Appearances under the Old Testament, were the Appearances of the True God himself, or some other spiritual Being, representing the True God, and acting in his Name. 2. An

LOWER ROTHERHITHE.—*Independent*. Extinct.

Essay on the Schechina: or, Considerations on the Divine Appearances mentioned in the Scriptures. 3. Texts of Scripture relating to the Logos considered." The object of this work was to overthrow the generally received opinions respecting the doctrine of the Trinity, and the Divinity of Jesus Christ; and it has been appealed to with great confidence by some writers in behalf of Socinian principles.

When Mr. Sandercock settled at Rotherhithe, his congregation was but small, nor did his preaching or religious opinions tend in any degree to increase it. On the contrary, it continued to decline under his hands for several years, till their numbers were so far reduced that they broke up their church state about 1762. After this, Mr. Sandercock retired to York, where he occasionally assisted Mr. Newcome Cappe, at the meeting in St. Saviour's Gate. This proved a comfortable retreat in his declining years; being highly esteemed by his colleague, who paid him every friendly attention, and was with him when he died. Mr. Cappe has related a particular account of his last moments, but it is not sufficiently interesting to be inserted in this work. Mr. Sandercock died on the 2d of January, 1770, in the sixty-seventh year of his age. His funeral sermon was preached by Mr. Cappe, and afterwards published, but it contains nothing remarkable concerning the deceased.

Mr. Sandercock published, at least, two single sermons; One on the Parables of our Saviour, on Matt. xiii. 10. 1733, occasioned by an objection of Mr. Tindal, in his "Christianity as old as the Creation;" the other for the benefit of the Gravel-Lane Charity-School, January 2, 1749, on Acts xi. 23. After his death Mr. Cappe published two volumes of his sermons, which, it is said, met with good acceptance in the world. Mr. Orton, speaking of them, says, "They are judicious

LOWER ROTHERHITHE.—*Independent, Extinct.*

and serious, and some of them are remarkably lively and pathetic."*

Mr. Sandercock was buried in the meeting-house-yard, St. Saviour's Gate, where there is the following inscription to his memory.

To the Memory
 Of the Reverend EDWARD SANDERCOCK,
 An able and faithful minister of Jesus Christ.
 Devoted to his Master's service,
 He pursued it, and delighted in it,
 Till he dy'd.

Let this Monumental Marble remind those who heard him,
 How his private virtues illustrated and enforced his public teachings,
 And engage them to be followers of him,
 As he was of Christ.

* Kippis's Life of Lardner.—and MS, *penes me.*

END OF SOUTHWARK.

TO

T H E R E A D E R .

HAVING finished the three divisions of this Work, comprising the cities of London and Westminster, and the Borough of Southwark, it was the Author's intention to have pursued his inquiries relative to those places that are situated in the out-parishes; and they are very numerous. The eastern parts of London, from Goodman's-fields to Limehouse, was particularly prolific in meeting-houses. In the northern circuit, from Spitalfields to Moorfields, they were also numerous; and the whole course from Holborn to Mary-le-bone, furnishes a variety of places that could not be included in the preceding divisions. These, together with the villages that surround London, would furnish ample materials for another volume; but it is expedient that the Author's labours upon this subject should close here. As there are three portraits engraved of persons whose lives have not yet been given, it may be advisable to subjoin an account of the places with which they stood connected, in order that they may not appear as outcasts from the work. The places are,

ST. GILES'S,
LEATHER-LANE,
PETTICOAT-LANE.

 ST. GILES'S.—*Presbyterium*, Extinct.

ST. GILES'S.

PRESBYTERIAN.—EXTINCT.

THIS place was situated in Dyot-street, leading from St. Giles's into Great Russel-street. It was built in the reign of Charles II. for Mr. Joseph Read, an ejected minister, who preached here a considerable number of years. In the time of his successor, Mr. Cotton, the church broke up, about the year 1727. During the riots occasioned by the mob of Sacheverel and high-church, those friends to social order marked out this, amongst other places, for destruction. Besides doing considerable damage to the meeting, they broke into Mr. Cotton's dwelling-house adjoining, and destroyed his property to the amount of a hundred pounds. After the dissolution of the Presbyterian church, the meeting-house was occupied by a society of Nonjurors, which was its condition in 1738. The Scotch Presbyterian Seceder church, under the care of Mr. Archibald Hall, assembled at this place prior to their settlement in Wells-street. The following ministers preached to the old church.

MINISTERS' NAMES.	Pastors.		Assistants.	
	From	To	From	To
Joseph Read,	16..	17..	—	—
John Newman,	—	—	16..	1696
Thomas Cotton,	1699	1727	—	—

JOSEPH READ.—This gentleman was born at Kidderminster, and received his education in the university of Cam-

ST. GILES'S.—*Presbyterian, Extinct.*

bridge. He was entered of that place through the interest of Mr. Baxter, who, when he had finished his studies, received him into his house, and took him for an assistant. After he had been about a year at Kidderminster, he was presented to the living of Whitley, in Worcestershire, from whence he was ejected in 1662. He afterwards continued preaching about the country for some time, but at length settled in London, where he again assisted Mr. Baxter. It was his custom when that excellent man preached, to read the scripture sentences, and the psalms and lessons for the day; to sing the psalms appointed for hymns; and to recite the Lord's-prayer, the creed, and the ten commandments. He, at length, fixed in the parish of St. Giles's, where there were thought to be thirty thousand souls more than the church could contain, and who had no public worship, or instruction. There, he was enabled by the help of friends to build a meeting-house, and he was much followed by the poor inhabitants, amongst whom God owned his labours for the promotion of knowledge and piety. As he was preaching there on the 30th of April, 1676, he was taken out of the pulpit and sent to prison. He also met with much trouble upon account of his nonconformity afterwards. This is the more surprising, as the advances he made towards conformity were such as gave offence to his brethren, and occasioned him to be reflected upon in some of their writings. In 1682, he published his "Case," which satisfied some, but displeased others. Upon King James's liberty, he continued his ministry amongst his people; as he did after the Revolution. At length, age growing upon him, he retired to Hampstead, where he died in 1713. His funeral sermon was preached by Dr. Williams. He was a very serious and affectionate preacher, and many had cause to bless God for him.*

* Calamy's Acc. p. 775.

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JOHN NEWMAN.—Mr. Read was assisted for a short time by Mr. John Newman, who had just then finished his studies. In 1696, he was chosen to assist Mr. Nathaniel Taylor, at Salters'-hall, and appeared in that pulpit with great reputation for more than forty years. To that article we refer for a more particular account of him. Mr. Read was succeeded in the pastoral office by Mr. Thomas Cotton, who had for some time been his assistant.

THOMAS COTTON, M. A. was born in the year 1653, at or near Workley, a village in the neighbourhood of Rotherham, in Yorkshire. His father, Mr. Robert Cotton, was one of the iron-masters of that county, and was a person of considerable substance. Both his parents were eminent for serious religion, and they brought up a numerous family with great credit; but the subject of the present memoir was the only one whom they devoted to the work of the ministry. Before he was seven years of age he was sent to the free-school at Rotherham; but he was afterwards more carefully instructed at home by the Rev. Mr. Spawford, who was ejected from Silkestone in Yorkshire, and was afterwards taken into Mr. Cotton's house, where he was supported as long as he lived. Upon that gentleman's death in 1668, Mr. Cotton was placed under the care of the celebrated Mr. Wickers, of Manchester, under whom he enjoyed his principal advantages for classical learning. From thence he was sent to a private academy, kept by Mr. Hickman, who being soon disabled by age, he was placed under the tuition of Mr. Frankland, who presided over a flourishing institution at Natland in Westmorland. He entered that seminary June 3, 1674, and after continuing there some time, was sent to the university of Edinburgh, where he finished his studies, and passed his trials for the ministry about the year 1677. From the same college he afterwards received the degree of Master of Arts.

From the time of the general ejection Mr. Cotton's fa-

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mily was noted for great kindness and hospitality to the ejected ministers. By the conversation, prayers, and serious preaching of some of those worthies, young Mr. Cotton was very early and deeply affected; and he always entertained a high veneration for their memory. Amongst these Mr. Christopher Richardson, ejected from Kirk-Heaton, in the West Riding of Yorkshire, was particularly distinguished. He expounded the scriptures morning and evening in Mr. Cotton's family, and preached in the house to a numerous auditory twice every Lord's-day, excepting once in the month, when the family attended on Mr. Swift, a serious and noted preacher in the parish church. During the course of his education, Mr. Cotton experienced many remarkable deliverances from death, which he carefully recorded, and often mentioned with admiration of the care of Providence over young persons in their unguarded moments. His conversation abounded with anecdotes of such remarkable events, which he introduced in a most agreeable and useful manner.

After spending some time at home, Mr. Cotton was engaged as chaplain to Lady Sarah Houghton, daughter of the Earl of Chesterfield. This situation he retained about a year, when he was forced to relinquish it on account of a severe fit of sickness. When, upon the indulgence being granted by government, Mr. Richardson removed to settle with a congregation at Liverpool, our young Divine was persuaded to supply his place, and he preached in his father's house every other Lord's-day till the persecution was renewed; when the worship was privately conducted, and many ministers frequented the house for conversation and prayer, which proved of singular use to him at his entrance on the ministry. Mr. Cotton's house was in such high repute at that time, that several persons resorted thither from the universities of Oxford and Cambridge, much to their comfort and edification. Amongst these was Mr. James Wright, the father of Dr. Wright, who by these interviews was fixed

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in the principles of nonconformity, and afterwards married a daughter of the family.

Mr. Cotton having no prospect of exercising his ministry with safety, was advised to accept the office of private tutor to a young gentleman, with whom he spent three years in making the tour of Europe. Some remarkable circumstances that occurred at his leaving this country, as well as during the course of his travels, are worthy of being particularly recorded.

Whilst they were at Dover, happening to meet with a young nobleman and his company, who were waiting for a conveyance to Calais, they proposed to join parties and cross over together. Before they embarked, a violent quarrel took place between this young lord and one of his attendants, which promised an uncomfortable journey; upon which the following expedient was contrived to subdue his resentment. The young nobleman was applied to in a very pressing manner to make his *will* before he quitted England, upon a representation of the great uncertainty of life, and the unavoidable dangers to which he would be exposed in the course of his journey. To this proposal he readily acceded; when it was suggested to him how highly proper it was, when he was engaged in so solemn an act, in the view of death, that he should cultivate a temper of forgiveness towards all mankind. This had the desired effect, and a happy reconciliation taking place, both companies sailed together. By this means the loss of one of them was prevented; for the next packet-boat, in which Mr. Cotton and his party would probably have sailed, was cast away, and most of the passengers perished. On their arrival at Calais a warm debate took place concerning the observation of the Sabbath. A person who pretended to be a minister, pleaded for all manner of recreations on that day, and cast much contempt on such as scrupled them. This roused our young Divine, who was very warm on the occasion, but he managed the debate in such a manner as to procure him the

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thanks of the company, and to prevent amongst them those abuses of the Lord's-day to which by the custom of the country they were exposed. Some inconveniencies, however, attended this debate, which served to put them upon their guard against any future disputes about religion, which might have been of unpleasant consequences in a foreign country. Our travellers took their journey direct to Paris, and on the evening of their arrival they heard the sound of a bell, which they apprehended to be the very same that gave the signal for the dreadful massacre in that city some years before; and it excited in their minds some serious and useful reflections. During their stay at Paris they frequented the English Ambassador's chapel, where they attended with pleasure on the serious and useful preaching of Dr. Wake, who was afterwards Archbishop of Canterbury. But their situation was rendered very uncomfortable by the revocation of the edict of Nantes, and the melancholy account which they frequently heard of the state of the Protestants in distant parts of that country. This made their travelling to other cities, sometimes very dangerous, and often very distressing. In the course of their travels they witnessed many dreadful scenes of persecution; as the breaking up of large congregations, the demolishing of churches, the silencing of ministers, the banishment of some, the imprisonment of others, of whom some were made galley-slaves, and others put to cruel deaths. They also saw numberless families utterly ruined, and the nearest relations cruelly rent from each other. On this account they stayed the longest at those places where liberty of worship was still allowed; though they were sometimes detained by mere compassion, to sympathize with and assist the distressed Protestants, when they were expecting every Sabbath and every lecture to be their last. "What serious preaching and hearing (as Mr. Cottons remarks) was then there! What solemn days of fasting and prayer were then kept!"

Their first remove from Paris was to Orleans, where

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their stay was but short. But at Blois and Tours, where they had the peaceable enjoyment of Protestant worship, they spent a whole summer. At Samur, which was the next city they visited, their situation was for some time particularly agreeable on account of the pleasing acquaintance they met with; but afterwards it became a scene of great affliction and danger. They were for some time under the painful apprehension of a process, and at last the church was condemned, and orders were sent to the governor of the castle to see it demolished. It was observable that one zealous Catholic was ambitious to have his daughter take down the first stone, and that in a few days after he had her taken from him by death. The persecuted Protestants looked upon this as a just judgment of God, while the father, and others of his religion, interpreted it a speedy call to happiness in reward of so meritorious an act. The tearing down this temple was attended with the most dreadful outrages, and even the graves of Protestants were opened, and their bodies treated with indignity. On this occasion our travellers could not forbear interesting themselves so far as to see if any redress could be obtained from the governor; but instead of their request being granted, an order was sent for all strangers to assist the Papists in their violent proceedings. The English were in a particular manner, made obnoxious to this order, being told that they must all shortly turn Roman Catholics, as King Charles II. was at the point of death, and his successor was known to be of that communion. Mr. Cotton says they actually mentioned the death of that monarch with great confidence and insults at Samur, five days before it happened.

The last act of public worship at this place, on a lecture-day, made such impressions on his mind, that he could not recollect it without sensible emotions. The congregation all in tears—the singing the last psalm—the pronouncing the blessing—the people passing before their ministers to receive their benediction—were attended with a solemnity which he wanted words to describe. The ministers and professors being banished, Mr. Cotton accompanied them to

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the bark, and took leave of them in circumstances of great danger. On these accounts Samur was ever afterwards to him a most memorable place.

Many particulars of a similar nature he witnessed at Lunden, and other places through which he passed, especially at Poitiers, where he was exceedingly moved at the vast numbers that appeared at their last public exercise, and the great difficulty with which the ministers pronounced the blessing, when they all burst forth into a flood of tears. Upon going to his inn he was much struck with the following circumstance. An old gentleman, whom he found to be of a very considerable family and large estate, coming into the house, stood leaning upon his staff, and whilst weeping and shaking his head, he cried out, "Unhappy France! If I and mine were but now entering into some country of refuge and safety, where we might have liberty to worship God according to our consciences, I should think myself the happiest man in the world, though I had only this staff in my hand!" On his leaving Poitiers, Mr. Cotton was very much affected with the judicious, affectionate piety of a very young man, who proved to be a candidate for the ministry. Overtaking several poor Protestants, who were mourning and lamenting their hard fate, this excellent youth addressed himself to them, condoled with, and comforted them with so much seriousness, prudence and affection, as to occasion at once the greatest satisfaction and surprise. Mr. Cotton was present also at the breaking-up of the church at Charenton. The vast assembly which he saw convened there was a most transporting sight. The thought of such numbers being devoted to banishment, slavery, and the most barbarous deaths, to which, in some instances, he was the actual witness, was more than he could bear. Many things were extremely affecting to him in the faith, courage and devotion of the sufferers, particularly of some of little note, from whom not much was expected, who stood firmly and suffered the loss of all; whilst others reckoned eminent for religion, lost their

courage and integrity, and fell in the day of trial. He had also the pleasure to witness some extraordinary deliverances wrought out for several of these good men, when they were actually appointed to execution. He recorded it with pleasure, and justice requires it to be here mentioned, that there were several of the Roman Catholics themselves, who shewed great humanity and tenderness towards the Protestants in their sufferings. Some did not scruple to say, that when the Protestants were gone they should be undone, and were inclined to take their lot with them wherever they went. Mr. Cotton was well acquainted with a Catholic priest in London, who had been very useful in assisting several Protestants to make their escape from France; which being known to his government, he did not dare to return home, but was obliged to remain in this country on very narrow circumstances.

When our travellers came to Lyons, they heard such afflictive accounts of the persecution prevailing through the whole kingdom, that they began to be alarmed for their own safety, and resolved to turn their course to a Protestant country. This resolution was strengthened by the news of Monmouth's defeat in England, which when it reached Lyons, excited such bitter reflections against the Protestants, and produced so many new insults and threatenings, that they were glad to leave France as expeditiously as possible. The next country they visited was Geneva, where they resided for some time with much comfort. But their uneasiness on account of the poor Protestants was renewed at that place, by the melancholy tidings which they frequently received of the deplorable situation of the Vaudois, and the barbarous usage they met with. Mr. Cotton was particularly acquainted with Mons. Arnaud, who was deputed from Geneva to the army of the Vandois with some special instructions, which were curiously concealed in a large button of an old great coat, in which he was disguised, with a crate of some light wares at his back. It was hoped from the

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number of these people, and the situation they were in, that they might, as on former occasions, make some effectual defence. But the enemy had surprised them, and cut off their retreat, so that the whole army were made prisoners. Hereupon such scenes of misery followed, that the intelligence occasioned continual dejection and sorrow at Geneva, and all the Protestant Cantons.

In the course of his travels, Mr. Cotton met with several remarkable deliverances, which he recorded with pious gratitude. Besides his recovery from dangerous fits of illness, and his preservation from the general calamities of the Protestants in so perilous a period, particular designs were formed against his life, and he has been actually attacked in the streets, which made it expedient for him to learn the art of fencing. Amongst others, the following providential escape is worthy of being particularly noticed. A young gentleman of his company having been at a ball, was presented by a young lady, his partner, with a little crucifix finely carved. The next morning, shewing it whilst at breakfast, Mr. Cotton, by way of joke, snatched it out of his hand and put it into his pocket. When they were abroad the same evening, a croud gathered round them in a tumultuous manner, and some pulled out their crucifixes as a signal to fall upon Mr. Cotton and his party. He immediately recollecting that he had the above-mentioned crucifix in his pocket, took it out and held it in his hand, which occasioning a consternation amongst those who were about falling upon him, he by that means escaped unhurt. At another time he was wonderfully preserved from the fury of one of his own company, who ran after him with his drawn sword, but was prevented doing the mischief he intended, by Mr. Cotton's shutting a door against him so hastily as to catch the sword, and to get it into his own hands.

He returned to England in a very infirm state of health, but his faith and piety were greatly improved and established, by the things he had witnessed abroad; and what he had

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seen of the afflictions and miseries of the French Protestants, fixed in his mind such a tender concern for them, as occasioned him to exert all his influence in their behalf. His love to the Protestants of that nation procured some reports to his prejudice, as if he gave too much countenance to those who pretended to a spirit of prophecy; but herein his conduct was greatly misrepresented, and it was his desire that the following account of this matter should be taken from his dying lips: "That he never shewed any further regard to the French Prophets, as they were called, than what the scripture directs, 1 John iv. 1. "Believe not every spirit, &c." His first concern for those who came to him in distress, was no more than charity dictated. That he heard the extraordinary pretences of those who were sober with candour; but when he perceived the extravagancies; enthusiasms and immoralities of others, he refused all further converse with them." To this it may be added, that a hope of some deliverance being near at hand, was prevalent among some of the most learned and pious Protestants of that age.

For some time after his return to his own country, he continued his work of private tuition, for which he received a hundred pounds a year; and if he would have turned his thoughts to a civil employment, he had very advantageous prospects. Sir J. C. and others, solicited him to accept of a very lucrative post, which it was in their power to procure; but he was resolved for the Christian ministry. When his friends saw this, they procured for him the offer of a very good living, in the Church of England. He had the promise of a patron, and the recommendation of the former minister, as also the choice of the whole parish, with the exception of only one person, with the promise of maintaining a reader to assist him; but upon the maturest consideration, he chose to take his lot with the Protestant Dissenters.

Soon after the Revolution he married a lady of good family, who had lately come from New-England, and who

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was spared as a blessing to him above forty years. The first place, where he fixed as a minister, was at Hoxton, where he continued with a small congregation, and with little encouragement, five or six years. He afterwards spent two or three years at Ware in Hertfordshire. From thence he was invited to St. Giles's in the Fields, near Great Russel-street, Bloomsbury. Here he was very laborious and useful. Besides constant preaching when his health allowed, he expounded the scriptures in the morning, and the catechism in the afternoon. He also set up a Lord's-day evening lecture, which he sometimes preached himself, and at other times exchanged with different ministers. By the advice and encouragement of Lady Clinton, and one of the Lady Russels, he established a week-day lecture, which was kept up for some time with good repute. He likewise officiated as chaplain in the families of the two Lady Russels, the widows of Lord Robert and Lord James Russel, which required much of his time and attendance.

On his first settlement at St. Giles's, he had an unhappy difference with the former minister: but he conducted himself with so much prudence and good temper, as to raise himself in the esteem, not only of his own people, but likewise of the city ministers, to whom the matter was referred: Nevertheless the affair proved a standing trial of his wisdom and goodness. When the insurrection took place, upon Dr. Sacheverel's trial, in the year 1709, Mr. Cotton was one of those who suffered considerable loss. His meeting-house, indeed, was not burnt or torn to pieces, as those of Dr. Wright and others were. But the mob threatened him by name, so that his friends advised him and his family to leave his house, which, as it opened into the meeting, would, if that was demolished most probably share the same fate. The damage he sustained by the injury done to his household goods, in being hastily removed, and the loss of several articles, was not less than one hundred pounds; for which he could obtain no redress. The tumultuous proceedings

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of that day, revived the apprehension of renewed persecutions, and he began to fear that the scenes he had witnessed in France would be realized in this country. The temper of the times taught him to expect that the discouragements which were given to Dissenters would receive a legislative sanction, and he actually looked forward to those disqualifying laws which afterwards took place. But under these, as well as some other troubles that he met with, he avoided fretful complaints, and whilst he conducted himself with great meekness towards his persecutors, he exercised a becoming confidence towards God, to whom he committed himself with patience, in humble believing prayer; and in the course of his trials he experienced some great providential supports and encouragements. Upon the revival of the disputes in the West of England relating to the doctrine of the Trinity, in the year 1718, and the subsequent transaction which led to the famous synod at Salters'-hall, at the commencement of the following year, Mr. Cotton conducted himself with great moderation; notwithstanding which he experienced, from some individuals, very unkind and censorious treatment; chiefly on account of his liberality and catholicism. Though a firm believer of the doctrine in question, he thought it his duty to decide with his non-subscribing brethren. He strongly maintained that great Protestant principle, the right of private judgment, and was an enemy to all needless subscriptions to human forms in matters of religion. When some amongst the Dissenters used him ill on this account, and discovered an intolerant disposition towards one another, he used to say, "They had not seen the draughtings and persecutions he had done, to make all of one way;" intimating that if they had, they would be more candid towards each other. But he preserved his usual temper so well, as to be respected and esteemed by some that continued to differ from him.

He was much loved and valued by those to whom he stately ministered, and was frequently called to engage in

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occasional services elsewhere. And it deserves to be mentioned as a mark of the benevolence of his disposition, that he was always ready to give his assistance, not only where he had met with a kind reception, but even in those places where he had been treated in a less friendly manner. Though his spirit was kind and grateful, it was much depressed by the neglect and disrespectful treatment he met with, especially in his latter years. But he seldom made known his troubles, even to his most intimate friends. Upon the expiration of the lease of his meeting-house about the year 1727, his congregation, which was then in a low state, did not think it desirable to renew it, but dissolved into other societies. From this time a period was, in a great measure, put to Mr. Cotton's public labours, which he esteemed one of the greatest afflictions of his life; and he retired to Hampstead, where after about three years he finished his course. He continued in the enjoyment of all his reasoning faculties till the last, and closed life in a most thankful, orderly, composed manner. After settling his worldly affairs, he resigned his soul to God in solemn prayer, and committed his family to the protection of him who had been his God all his life long. He declared to them who prayed with him, that his hope of mercy and salvation, now he was going to appear before God, was only upon the foot of the gospel-covenant, and in a covenant way. This he spoke of to various persons in different forms of expression; but to Dr. Wright, and another minister who prayed with him, he expressed himself thus: "We keep covenant like poor imperfect creatures, but he keeps covenant like a God." This was the matter of his hope and rejoicing, when early in the morning of the Lord's-day he entered into his eternal rest. This event took place sometime in the year 1730, when he was seventy-seven years of age. His relation, Dr. Wright, delivered the address at his interment in Bunhill-fields, and preached his funeral sermon at Hampstead,

from Job xiv. 10. "But man dieth and wasteth away, &c." This interesting discourse was afterwards published.

Mr. Cotton was a man of good useful learning; of a cheerful pious disposition; and very regular in the whole of his behaviour. He was a solid preacher, and had a very happy talent of suiting his discourses to particular persons and occasions. It was a maxim with him, that application is the very life of preaching. In his younger years he had taken great notice of some of the best preachers in foreign countries; from whom he learned to speak with great eloquence and pathos. His voice was naturally low, and grew more so as he advanced in life; but it was soft, and free from every disagreeable tone or accent. Having been greatly affected with the manner in which psalmody was performed in the foreign reformed churches, he became much attached to that agreeable part of divine worship. His heart was in the whole of his work, and the seriousness of spirit he discovered in the pulpit, ever tended to leave a solemn impression upon the minds of his audience. He seldom troubled his hearers with points of controversy; but when his subject led him to it, he advanced his own opinions with becoming deference, and a charitable regard to those who differed from him. He was remarkable for an eminent gift in prayer, and was so much valued in this respect as to be stated chaplain in one family after another till the conclusion of his life. There is a large handsome painting of Mr. Cotton, in Dr. Williams's library; Red-Cross-street, from which we have made the present engraving. Mr. Cotton could never be persuaded to publish any thing but a single sermon, preached to the societies for reformation of manners in the cities of London and Westminster, Oct. 5, 1702.

LEATHER-LANE.—*Presbyterian, Extinct.*

LEATHER-LANE.

PRESBYTERIAN.—EXTINCT.

THE frequent recurrence to our notice, of churches once flourishing and respectable, of which we are obliged to record the exit, has a strong tendency to impress the mind with the uncertainty of temporal things, and to engage it in a diligent preparation for that more perfect state, which shall admit of no termination. The Presbyterian society in Leather-lane was collected in the reign of Charles II. by Mr. John Turner, the ejected minister of Sunbury, in Middlesex. His first meeting-house appears to have been in Retter-lane, where Mr. Baxter preached a morning lecture, as may be seen in his life. Being deprived of that place through the severity of the times, his people built him another meeting-house in Leather-lane, which was conveniently situated at the back of the other buildings, and shut in from the street by means of a large gate. This privacy was rendered very necessary in those days of trouble, when with the utmost precaution the worshippers of God were often dragged from their public assemblies to a loathsome prison. Mr. Turner had various ministers to assist him, and left at his death a flourishing congregation. His meeting-house was a moderate size building, with three galleries; and in former times it was frequented by many people of substance. During the latter time of Mr. Pope's ministry the congregation very much declined; and after Mr. Hughes left them, about 1801, they had one settled pastor. The doors, however, were kept open till 1812, when the meeting-house was disposed of to a more thriving congregation of Methodists, that met in Cross-street, Hatton-garden, under the ministry of a Mr. Thomas Smith. Since then the place has been christened

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“Trinity Chapel.” With regard to the old Presbyterian church, by far the majority of ministers upon our list were decidedly attached to the old Protestant doctrines; nor does there appear to have been any essential deviation till after the death of Mr. Pope. The two last pastors were Arians. We will now lay before the reader a list of those ministers who served the society, and subjoin some brief hints relating to their lives and characters.

MINISTERS' NAMES.	As Pastors.		Assistants.	
	From	To	From	To
John Turner,	16 ..	1692	—	—
Henry Stubbes,	—	—	16 ..	1678
Samuel Doolittle,	—	—	16 ..	16 ..
Joshua Oldfield,	—	—	16 ..	16 ..
Richard Bures,	1692	1697	—	—
John Horseman,	—	—	16 ..	16 ..
Christopher Taylor,	1697	1723	—	—
Joshua Bayes,	1723	1746	—	—
John Cornish,	—	—	17 ..	1727
Thomas Bayes,	—	—	1728	1742
Michael Pope,	1746	1788	—	—
Edmund Butcher,	1789	1797	—	—
William Hughes,	1797	1801	—	—

JOHN TURNER.—Our account of this gentleman is very circumscribed. At the Restoration he was beneficed at Sunbury in Middlesex, from whence he was ejected by the Act of Uniformity, in 1662. He then removed to London, and preached in the parish churches during all the time of the plague. Upon the indulgence in 1672, he opened a meeting-house in Fetter-lane, and preached to a numerous auditory.

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He afterwards had another meeting-house in Leather-lane, near Hatton-garden, where he laboured till his death, which happened about the year 1692. Dr. Calamy says, he was a man of great sincerity, extraordinary humility, and profitable labours; and was beloved by all who knew him.* He was succeeded by Mr. Richard Bures.

HENRY STUBBES.—Mr. Turner was assisted at Fetter-lane by Mr. Henry Stubbes. He was born about the year 1605, at Upton in Gloucestershire, and pursued his studies at Wadham College, Oxford. His first settlement as a minister was at St. Philip's, in Bristol; from whence he removed to Chew-Magna. In 1654, he preached in the city of Wells, and was assistant to the commissioners appointed by the parliament, for the ejection of ignorant and scandalous ministers. He was afterwards settled at Dursley, in Gloucestershire, where the Act of Uniformity silenced him. After spending some little time in London, he removed to Horsley, in the last mentioned county, and preached for some time in the parish church, with the connivance of the bishop of the diocese. The latter part of his life he spent in London, where he died July 7, 1678, aged seventy-three; and was interred in Bunhill-fields. Mr. Stubbes was a man of peaceable principles; a plain, fervent preacher; and eminently successful in the conversion of sinners. Mr. Baxter preached his funeral sermon, and gave his character at length, the substance of which may be seen in the last edition of the Nonconformists' Memorial; as also a list of his writings.†

SAMUEL DOOLITTLE, son to the well-known Mr. Thomas Doolittle, assisted Mr. Turner for some time in Leather-lane, as he did his father in Monkwell-street. He

* Calamy's Acc. p. 470.—

† Non. Mem. vol. ii. p. 399.

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afterwards removed to Reading, where he died, as related under the article last mentioned.

JOSHUA OLDFIELD.—This learned Divine at his first setting out in the ministry, assisted Mr. Turner, in conjunction with Mr. Doolittle. He afterwards removed to Tooting, and other places; but finished his course in Southwark, as related under the article MAID-LANE.

RICHARD BURES.—He was born in November, 1629, at Northall in Middlesex, where his grandfather had been minister. The earlier part of his education he received in St. Paul's school, under Dr. Tong; but pursued his theological studies at Christ Church, Oxford. When the Act of Uniformity took place he was beneficed at Stourmouth, in Kent. After his ejection he preached as opportunity offered, at Guildford, Farnborough and Trimley. Whilst officiating at those places, he was several times taken up and imprisoned. About 1677, he removed to London, but did not undertake any pastoral charge till 1692, when he succeeded Mr. Turner, at Leather-lane. He died May 7, 1697, and was succeeded by Mr. Christopher Taylor. Dr. Calamy speaks of him as a very valuable man, of the old Puritan stamp; of great gravity, and an excellent preacher.*

JOHN HORSEMAN.—At the time the Uniformity Act took place, Mr. Horseman was minister at Scilly island, which was the place of his ejection. He was also well known in Plymouth. It does not appear how he was disposed of during the troublesome reign of Charles II. In 1695, we find him mentioned as assistant to Mr. Bures, at Leather-lane; but can hear of nothing further respecting him.

* Calamy's Acc. p. 384.

LEATHER-LANE.—*Presbyterian, Extinct.*

CHRISTOPHER TAYLOR.—This gentleman was a native of Taunton, and pursued his academical studies under the Rev. Matthew Warren, who presided with great reputation over a private seminary in that town, and was very successful in the education of many persons of note, both in the ministry and in other stations. His students received an additional advantage in the free conversation of the learned Mr. George Hammond, who then resided in the same town, and often mixed with them. Under these advantages, Mr. Taylor pursued his studies with great diligence and industry, and made a considerable progress in polite literature, which he further cultivated and improved. Notwithstanding the discouraging state of the times, he entered early upon the work of the ministry, not from any forwardness of his natural temper, but at the desire of those who were the most competent judges of his qualifications. At first he only preached occasionally; but at that early period, was generally esteemed as a person of distinguished worth, and who promised great usefulness. He was solemnly ordained to the work of the ministry, at Lime in Dorsetshire, August 25, 1687. There were ordained at the same time, Mr. Bernard Starr, of Topsham; Mr. Richard Tooe, of Dulverton; Mr. Isaac Gilling, at that time curate of Barrington and Seavington Mary, in Somerset, and afterwards pastor of a dissenting congregation at Newton Abbot's, in Devon; Mr. Josiah Woodcock, of Oxford; Mr. Hoar, of Beminster; Mr. John Goswell, and Mr. John Edwards. The ministers who conducted the service were, Mr. Samuel Tapper, of Lympton; Mr. Thomas Crane, of Beminster; Mr. Matthew Warren, of Taunton; and Mr. Ames Short, of Lyme.

Not long after this solemnity, Mr. Taylor was recommended by some senior ministers as a proper person to fill a very public station at Bath. At his first settlement in that place, he met with much opposition; but by his solid preaching, and prudent conduct, he obtained respect, and

LEATHER-LANE.—*Presbyterian, Extinct.*

was afterwards held in great esteem, not only by those who attended upon his ministry, but by many others in the public establishment. From Bath he was invited to London, to take charge of the congregation in Leather-lane, and removed thither about 1699. There he continued to discharge the pastoral office for about 24 years, to the great satisfaction, as well as profit, of his hearers. During a considerable part of that time, he laboured under some disadvantages as to voice, which rendered his speaking in public somewhat difficult; yet few were more regular in ministerial labours, or more constantly attended upon, and valued by their people. He continued in his work as long as he had strength and capacity for it; but it pleased God that for a considerable time he outlived his usefulness. This circumstance was his greatest affliction during the season of his confinement. The last act of his ministry was the administration of the Lord's-Supper; "and I hope," says Mr. Bayes, "we shall not easily forget with what affection and concern of mind he performed that service." He at length finished his course, Oct. 26, 1723. His funeral sermon was preached by his colleague, Mr. Joshua Bayes, from 2 Cor. v. 1. and was afterwards published. From this we have extracted the following character.

His natural capacities were great and extensive; such as would have rendered him eminent in any of the *learned professions*; but he chose the ministry at a difficult time, and how well he was qualified for it appeared in all his public performances. In his preaching he insisted upon the most practical and important truths of the gospel; and his discourses were wisely adapted both to inform the judgment, and to improve the heart. He delivered his sermons with great gravity and seriousness, and as far as his voice would admit, with vigour and affection. In prayer he was very copious and pertinent. A constant part of his public work for a considerable time was expounding the scriptures; in which his chief aim was to render them plain and practical.

LEATHER-LANE.—*Presbyterian*, Extinct.

He affected not to be critical; but when any difficulties occurred, he failed not to explain them in his progress. When any applied to him under trouble of mind, he knew how to suggest what was proper both for their edification and comfort. He was deeply sensible of the weight of his work, in which he discovered a great concern for the honour of God and good of souls. In concerns of a more public nature, his usefulness was very extensive. He had a hearty concern for the common welfare of Protestant Dissenters, amongst whom, upon mature deliberation, and full satisfaction in his own mind, he had taken his lot. Being well aware how much the strength of any cause depends upon the union of those who are engaged in it, he made it his care and study to promote harmony and agreement amongst them. He was generally consulted in their affairs, and was never wanting in his best services for their interests. Mr. Taylor possessed a quick apprehension, and a sound judgment, with a considerable insight into the affairs of the world. He had a large share of natural firmness and courage, a steady integrity, and a true greatness and generosity of mind. Throughout his life he was very zealous for the civil and religious liberties of mankind; was a hearty lover of his country; and well understood her true interests. His known character for judgment and prudence, as well as knowledge of the world, occasioned him to be employed in an affair of great consequence at the time of the union with Scotland: And though he affected not to appear in such public transactions, yet urged by a prospect of usefulness he consented to undertake it. In conversation, he was pleasant and instructive; and upon proper occasions wisely serious, without vanity or affectation. "In a word," says Mr. Bayes, "he was a desirable friend, and a valuable relative; an affectionate husband, and a kind and tender father; and in every capacity behaved in such a manner as to render his death a common loss." *

* Mr. Bayes's Sermon for Mr. Taylor, p. 31—39.

Mr. Taylor published but two sermons: One upon the thanksgiving for the union with Scotland, May 1, 1707; the other on the death of Mr. John Hind, who died Nov. 6, 1704. He also drew up a Latin epitaph for his tutor, Mr. Warren. Mr. Bayes remarks, "that many other of his discourses would have very well deserved to see the light, but though he published little, yet what he did was judicious and correct."

JOSHUA BAYES.—He was a minister of long standing and great respectability amongst the Presbyterians in the last century; but as we have met with no account of him in print, the particulars we have been able to collect are necessarily very circumscribed. His father, the Rev. Samuel Bayes, was a native of Yorkshire, and received his education at Trinity College, Cambridge. He enjoyed, for some years, the living of Grendon in Northamptonshire, which he lost at the Restoration; and he seems afterwards to have had another living in Derbyshire, but was obliged to quit that also upon the passing of the Bartholomew Act, in 1662. Upon his being silenced, he retired to Manchester, where he lived privately till his death.* His son Joshua was born, we believe, at Manchester, in the year 1671. Having the advantage to descend from religious parents, he was inured to early habits of piety, and received those serious impressions in his youth, which were cultivated and matured as he advanced in life. The early part of his education, he most probably received in his native town; and being designed for the ministry amongst the Nonconformists, he was placed for academical learning under the tuition of the reverend and learned Mr. Richard Frankland, at Attercliffe in Yorkshire. He entered that seminary Nov. 13, 1686, and pursued his studies there with singular advantage. At the close of his academical course, he went to London, and passed his trials

* Calamy's Acc, p. 496.—Contin. p. 643.

LEATHER-LANE.—*Presbyterian*, Extinct.

for the ministry before some senior ministers, according to the practice of those times. He was ordained June 22, 1694, with six other candidates, at Dr. Annersley's meeting-house, in Little St. Helen's. This was the first public ordination amongst the Dissenters in the city; after the Act of Uniformity took place. A particular account of the service may be seen in the life of Dr. Calamy, who was one of the candidates.

It does not appear where Mr. Bayes spent the first years of his ministry, but it was, most probably, in the neighbourhood of London. About 1706, he settled at St. Thomas's-meeting, Southwark, as assistant to Mr. John Sheffield; but, being engaged at that place only in the morning, he accepted an invitation to assist Mr. Christopher Taylor, on the other part of the day, at Leather-lane. Whilst engaged in these services, he was chosen to assist in finishing a design which has proved of standing benefit to the church of Christ, and will continue to do so till the latest posterity. The excellent Matthew Henry, it is well known, left his exposition incomplete. He had proceeded no further than the Acts of the Apostles when death interrupted his labours, leaving his notes on the remainder of the New-Testament in a very imperfect state. The care of completing this excellent and useful work, was assigned to some of the most able and respectable dissenting ministers about London; (B) and the part allotted to Mr. Bayes was the

(B) The following is a list of the names of those gentlemen, and the parts they executed.

The Rev. John Evans, Romans.

Simon Browne, 1 Corinthians.

Daniel Mayo, 2 Corinthians; 1 and 2 Thessalonians.

Joshua Bayes, Galatians.

Samuel Rosewell, Ephesians.

William Harris, Philippians and Colossians.

Benjamin Andrew Atkinson, 1 and 2 Timothy.

Jeremiah Smith, Titus and Philemon.

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Epistle to the Galatians. Although the last volume, which comprised the labour of these gentlemen, was deemed, upon the whole, to be not equal to the rest; yet it could not be owing, in general, to any deficiency of judgment or learning in those who executed it. Being tied down to the style and method of the author, their own powers were cramped; and they had no room for that expansion of genius which many of them discovered as original writers. It must be recollected, that here Mr. Henry was the original; and those who filled up the plan, only imitators.*

Mr. Taylor dying in 1723, Mr. Bayes was called to succeed him in the pastoral office at Leather-lane, and resigned the morning service at St. Thomas's. As he was now advancing in life, he confined his public labours chiefly to one part of the day, and was assisted on the other part, first by Mr. John Cornish, and afterwards by his own son, Mr. Thomas Bayes. The death of Dr. Calamy, in 1732, occasioning a vacancy in the Merchants lecture at Salters'-hall, Mr. Bayes was chosen to fill up that honourable station, and supported it with great respectability for several years. In 1735, he joined several other ministers in carrying on a course of sermons against Popery, at the same place. The subject discussed by him was, "The Church of Rome's doctrine and practice with relation to the worship of God in an unknown tongue." At length, after a series of laborious and useful services, he was called home to his reward on the 24th of April, 1746, in the seventy-sixth year of his age, (c) and

The Rev. William Tong, Hebrews and Revelations.

Samuel Wright, James.

Zachariah Merrill, 1 Peter.

Joseph Hill, 2 Peter.

John Reynolds, 1, 2, and 3 John.

John Billingsley, Jude.

* Prot. Diss. Mag. vol. v. p. 163.

(c) The inscription upon his tomb-stone says, in his 52d year; but it is evidently a mistake.

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the fifty-third of his ministry. His remains were interred beneath a handsome monument in Bunhill-fields; and we believe there is no funeral sermon for him in print.

Mr. Bayes was a man of good learning and abilities; a judicious, serious and exact preacher; and his composures for the pulpit exhibited marks of great labour. In his religious sentiments he was a moderate Calvinist; but possessed an enlarged charity towards those who differed from him. His temper was mild and amiable; his carriage free and unassuming; and he was much esteemed by his brethren of different denominations. Though his congregation was not large, it consisted chiefly of persons of substance, who contributed largely to his support, and collected a considerable sum annually for the Presbyterian fund. We do not find Mr. Bayes's name mentioned in either list of the ministers engaged at Salters'-hall in 1719; from whence it is concluded, that he either withdrew on the third day of the meeting, or else took no part in the proceedings of that assembly. There is a fine painting of Mr. Bayes in Dr. Williams's library, Red-Cross-street, from which our engraving is taken.

Besides the part that Mr. Bayes took in the Continuation of Matthew Henry, he published four single sermons. 1. To the Society for Reformation of Manners, preached at Salters'-hall July 1, 1723. 2. On the death of his predecessor, Mr. Christopher Taylor, on 2 Cor. v. 1. 1723. 3. A funeral sermon for his colleague, Mr. John Cornish, on 1 Pet. i. 24, 25. 1727. 4. A discourse on "The Church of Rome's Doctrine and Practice with Relation to the Worship of God in an unknown Tongue;" in the Salters'-hall collection against Popery, on 1 Cor. xiv. 9. 1735.

JOHN CORNISH.—He was for a few years assistant to Mr. Bayes, and preached at Leather-lane with great acceptance and success, till his death, which happened Nov. 28, 1727, when he was nearly forty years of age. Mr. Bayes

preached his funeral sermon, from 1 Pet. i. 24, 25. and gives him the following character. He had the happiness to possess an excellent natural temper, which was not easily discomposed. His conversation was pleasant, agreeable and instructive; and he aimed to inform his own mind as well as that of others. He was very sincere and hearty in his friendships, always ready to do kind offices, and faithful to the trust reposed in him. That love and charity recommended by our Saviour and his apostles, seemed to be wrought in his very soul. With a sincere good will for all, he manifested a peculiar regard for all who love our Lord Jesus Christ in sincerity; and though he was thoroughly satisfied with his own sentiments, he knew how to exercise a becoming charity towards those who were otherwise minded. He was a person of great wisdom and prudence; and whilst he was very capable of advising and instructing others, he knew how to order his own affairs with discretion. In the whole of his conduct he was remarkably inoffensive. He possessed a good natural genius and capacity, and as he was placed in those circumstances of life which gave him leisure for study, so he took care to improve it by diligent application, and made great advances in most branches of useful learning. He was a person of a very serious spirit, and had real religion much at heart. His public performances discovered great solidity of judgment, and seriousness of spirit; and were adapted to promote both knowledge and holiness. His whole life was exemplary and instructive, but the close of it peculiarly so. He enjoyed a good measure of health till he was seized with his last long affliction, during which he was called to undergo several painful operations, through which he maintained not only an easy, but a cheerful temper. He was never heard to murmur or repine at the hand of God, but desirous that he might behave in such a manner under his affliction, as would be to the honour of religion, and the advantage and instruction of others. And as he behaved in so exemplary a manner, God was very gracious in furnishing

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him with needful support, which enabled him to maintain the same composure of mind in the prospect of death. The use of his reason and understanding was continued to him till the last, and he was raised above the fear of death. On the day before he died, when in conversation with him, Mr. Bayes was expressing his hope that he found all well between God and his own soul, he readily replied, "I thank God, all is well;" and further expressed himself in words to this effect: "I have given up myself to God in covenant, and through grace have made it my principal care and endeavour to live answerably to my covenant engagements; and, therefore, though I have many defects and failings to lament, yet I hope for acceptance through the merits of my Redeemer." He would not, he said, pretend to enlarged joys, but he blessed God he was under no doubts or fears. "And when I added," says Mr. Bayes, "that I hoped he would then, from his own experience, recommend the truth and goodness of the way of religion to others, he answered with a peculiar pathos, "That he could do with all freedom; that he was firmly persuaded of them, and fully believed what he had preached to others." Thus, as his life was exemplary, so his end was peace.* Mr. Cornish was one of the society of ministers that met at Chew's Coffee-house, on a Thursday, and to which Dr. Lardner belonged.

THOMAS BAYES, F. R. S.—He was born in London about the year 1702, and received a liberal education for the ministry. His first settlement was in Leather-lane, as assistant to his father. He afterwards removed to Tunbridge in Kent, where he was pastor of a dissenting congregation for many years. In 1731, he published a tract, entitled, "Divine Benevolence," which attracted notice, and was held in high estimation. It was occasioned by a treatise pub-

* Mr. Bayes's Sermon on the death of Mr. Cornish

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lished in 1790, entitled, “*Divine Rectitude; or, a brief Inquiry concerning the Divine Perfections of the Deity, particularly in Respect of Creation and Providence.*” A question then much agitated was, concerning the first spring of action in the Deity. This was asserted by Balguy to be Rectitude, whilst Mr. Grove contended that it was Wisdom; and Mr. Bayes that it was Benevolence. “The difference between Mr. Grove and Mr. Balguy (says Dr. Kippis) was chiefly verbal; and it is generally understood that the latter had the advantage in respect of perspicuity and propriety, both of sentiment and expression. Mr. Balguy and Mr. Grove differed materially from Mr. Bayes, as they supposed that God might have ends in view, distinct from, and sometimes interfering with the happiness of his creatures. How far they were right in their opinion, is not the business of this place to determine; but it must be acknowledged, that Mr. Bayes’s scheme was more simple and intelligible.” * Mr. Bayes was a man of considerable learning and judgment; of excellent natural abilities; and a good mathematician. His knowledge in the latter science is respectfully spoken of by Mr. Whiston,† and procured his being elected a Fellow of the Royal Society. This highly respectable man died at Tunbridge Wells, April 17, 1761, aged fifty-nine years. His remains were brought to London, and buried in Bunhill-fields, in the same grave with his father.

MICHAEL POPE.—This respectable minister was born in the year 1709, in the city of Bristol. Several of his family were persons of consideration and property in that city, and in the corporation. His father, the Rev. Michael Pope, eminent for his talents and usefulness, was many years pastor of a large and opulent congregation of Protestant Dissenters, at Lewin’s-mead, and died in 1718, in the forty-

* *Biog. Brit.* vol. i. p. 551. Art. *Balguy*.

† *Whiston’s Life*, p. 326.

LEATHER-LANE.—*Presbyterian, Extinct.*

fourth year of his age. The son received his education for the ministry at Taunton, under the tuition of Mr. Henry Grove, of whom he always spoke in terms of uncommon respect. Having passed through a course of preparatory studies, he went to reside in London, and preached occasionally for some time in different places, till he accepted an invitation to Leather-lane, steadily to assist Mr. Bayes. With that gentleman he continued to labour for four years, with great harmony and friendship; and at his death, in 1746, was unanimously chosen to succeed him in the pastoral charge. He was ordained at Leather-lane, in conjunction with Mr. John Whittel, on the 30th of October, 1746. Dr. Milner preached, and Mr. Denham gave the charge. In connexion with this society, Mr. Pope laboured with great cordiality and esteem to the day of his death.

Having united himself to Protestant Dissenters upon the clearest conviction, and the most liberal grounds, he maintained his principles with a degree of firmness and integrity, that did him the highest honour. This was in perfect consistency with a proper respect to the established institutions of his country, with many of whose clergy he lived in habits of the greatest friendship and esteem. Amongst the Dissenters at large, and particularly amongst his brethren in the ministry, he was held in high estimation, and bore a large share of influence and usefulness; and by the experience of many years, he became well acquainted with the state of the Dissenting interest in London, and throughout the kingdom,

It was his frequent prayer, that he might not outlive his usefulness; and God was not inattentive to his request: For, he was continued in a capacity for public service till the Lord's-day preceding that on which he entered upon his eternal rest. His disorder was sudden in its attack, and rapid in its progress; but for the issue of it he was not unprepared. For a long succession of years, he had been an example of those virtues which he recommended to others;

and the circumstances of his death were consistent with the general tenor of his life. In his last moments, his piety and patience, his devotion of spirit, and the happy composure of his mind were very distinguished. Death was to him not a formidable or unwelcome messenger; but he submitted to the stroke with the fortitude, magnanimity, and resignation of a Christian. He was removed to a better world on the fourth day of his illness, February 10, 1788, in the seventy-ninth year of his age. His funeral sermon was preached by Mr. Jervis, from 2 Tim. iv. 6, 7, 8. and afterwards printed.

Mr. Pope was held in great esteem for his many excellent qualities. An unaffected benevolence was the prevailing habit of his mind, and he delighted in being useful to others. He possessed a rational zeal for the truth, as tending to promote the virtue and happiness of mankind; but discountenanced narrow prejudices, and an intolerant spirit. Mr. Jervis says, "He was an enemy only to vice, and did not estimate the worth of other men by the peculiar complexion of their religious and speculative opinions: But purity of heart, and rectitude of conduct, he considered as the proper test of the true Christian character." With all due difference to so respectable an authority, it may be observed, that the same test of character was observable in many virtuous pagans who never heard of the Christian name; from whence it may be concluded, that Christianity teaches some principles that were either unknown, or else but imperfectly known before, otherwise its utility seems very problematical. We have been informed by one who knew him well, that Mr. Pope was not so indifferent to the doctrines of Christianity; but that he was very zealous for the doctrines of the atonement, and of divine influence. As became a minister of the gospel of peace, he was ever solicitous to promote a spirit of liberality and kindness amongst its professors; to heal all disputes and animosities; and to establish the Christian law of liberty and forbearance. His mind was open,

 LEATHER-LANE.—*Presbyterian, Extinct.*

candid, and sincere; superior to dissimulation and disguise. In the intercourse of society, he was generally and justly beloved. The cheerfulness of his temper, and the mildness of his deportment, rendered his conversation, even to the latest period of his life, amiable and acceptable to all. His vivacity was always tempered with a becoming seriousness; and his advanced age, long acquaintance with the world, and observation of human life, together with his general knowledge, and uniformly exemplary character, every where commanded respect. In his daily walk he was an ornament to his profession. A strong and prevailing sense of religion dwelt in his heart, regulated his conversation, and animated his public ministry. He was never more happy than when leading the devotions of social worship. His discourses were practical and useful; distinguished by their simplicity and energy; and enriched with a pertinent variety of scriptural expressions. His devotional exercises were peculiarly suitable, serious, and pathetic; and he concluded his long ministerial services with the administration of the Lord's-Supper.*

EDMUND BUTCHER.—Mr. Pope was succeeded in 1789, by Mr. Edmund Butcher, who received his education at Daventry. He continued at Leather-lane, till 1797, when, on account of the bad state of his health, he resigned the pastoral charge in that place, and went into the country. In the following year, he accepted an invitation to settle at Sidmouth; but left that place also, and is now at Bridgwater.

WILLIAM HUGHES.—This gentleman pursued his studies at Hoxton, under Doctors Savage, Kippis, and Rees. In June, 1784, he settled with a congregation at Sidmouth; but in 1797, removed to London, to succeed Mr. Butcher,

* Mr. Jervis's Sermon on the death of Mr. Pope, p. 26—35.

 PETTICOAT-LANE.—Extinct.

At Leather-lane. After continuing there about three or four years, he removed in 1801, to the Isle of Wight. He was the last pastor at Leather-lane. After his removal, the congregation was supplied in the morning by Mr. Nathaniel Phillips, of Hanover-street; and after he left London, by Mr. Joseph Barrett, of Carter-lane; Mr. John Evans, a General Baptist, supplying in the afternoon. This was its state till 1812, when the congregation dissolved, and the place was disposed of to Mr. Smith.

 PETTICOAT-LANE.

EXTINCT.

PETTICOAT-LANE, formerly called Hog-lane, stands near Whitechapel Bars, and runs northwards towards Spitalfields. On both sides of this lane, in ancient times, were edge rows, and elm trees, with pleasant fields; and gentlemen used to have their houses there for the benefit of the air. In the reign of James I. Count Gondamar, the Spanish Ambassador, had his house there; also Hans Jacobson, jeweller to the same king, in whose house Mr. Strype, the celebrated historian, was born. When the French Protestants fled to this country from the persecution of the *grand monarque*, they resided principally in this neighbourhood, and Petticoat-lane soon rose into a regular row of buildings on both sides of the way. In later times it has been more disreputably inhabited, being a common receptacle for thieves, and other notorious characters.*

* Maitland's London, vol. ii. p. 1009,

PETTICOAT-LANE.—*Baptists, Extinct.*

BOARS'-HEAD-YARD is situated on the eastern side of Petticoat-lane, at a short distance from the end leading into Whitechapel. In this place was situated the meeting-house now under consideration. Tradition says, that it was occupied originally by the Papists, and had been used as a place of worship for about two hundred and fifty years. How far this is correct we cannot take upon us to say. In the reign of Charles II. if not earlier, it was used by nonconformists, of the Particular Baptist persuasion. From them it passed to the Independents; and in a course of time reverted back again to the Baptists, who were its final occupiers. Of these different people we will proceed to give some account in separate order.

BAPTISTS.

Of the Baptist society that first occupied the meeting-house in Petticoat-lane, but few memorials remain. It seems to have been of the Particular persuasion. The earliest pastor that we find upon record, was a **MR. HILTON**, to whose name we can add no particulars. He preached here at the time of the Revolution. In 1691, and the following year, the church was destitute. The next elder in succession was **MR. RICHARD ROBINS**, for whom there is a funeral sermon in print, by **Mr. John Noble**; but it is barren of information respecting him. It was preached on the day of his interment, January 11, 1701-2. It appears from a memorandum, that **Mr. Robins** was instrumental in gathering a church at Chichester, in 1699. **Mr. Noble** speaks of him as a very useful minister, and one who bore a dying testimony to the doctrines he preached. He appears to have been of the Crispian school. We can discover no account of this church after the death of **Mr. Robins**; but as the place was soon afterwards occupied by another society, it is probable that his congregation removed to some other meeting-house.

INDEPENDENTS.

The next society in succession that met at Petticoat-lane, was of the Independent persuasion, and collected by Mr. JOHN HUMPHREY, an ejected minister. In the year 1700, his people met in Duke's-place, from whence they removed to a new meeting-house in Rosemary-lane. They afterwards went back again to Duke's-place, but at length fixed in Petticoat-lane. This congregation appears to have been of the high-flown cast. A manuscript says, "Mr. Humphrey was inclined to Antinomianism, and his people more so." It is certain that he was of the Crispian school, and wrote on that side of the controversy. He was succeeded by the famous Mr. JOSEPH HUSSEY. After the death of the latter gentleman, the principal part of his people removed to Turners'-hall, where, after a time, they chose Mr. WILLIAM BENTLEY, for their pastor. In 1741, he removed his people to Crispin-street, Spitalfields, where they assembled for a considerable number of years, but some time since dissolved. The remainder of Mr. Hussey's people who remained behind in Petticoat-lane soon scattered; and in 1728, the meeting-house was disposed of to another society. Of Mr. Humphrey, and Mr. Hussey we will proceed to lay before the reader a brief account.

JOHN HUMPHREY, M. A.—He was born in 1622, at St. Alban's, in Hertfordshire. At sixteen years of age, he was entered a student of Pembroke College, Oxford; and in 1641, took the degree of B. A. He left the university about the time that Oxford was garrisoned by the Parliament, and settled in Devonshire; being then of the episcopal persuasion. He afterwards took the degree of M. A. and receiving orders from the Presbyterians, became vicar of Frome-Selwood, in Somersetshire. There were some peculiarities in the principles and conduct of Mr. Humphrey,

 PETTICOAT-LANE.—*Independents, Extinct.*

which rendered him obnoxious to the ruling powers; and he was engaged in some controversies with his Presbyterian brethren. It does not appear that he was ever opposed to Charles I. or to kingly government. When the parliament quarters were at Oxford, he went over to the king; and after his death, preached publicly for bringing in his son. Upon one occasion, alluding to that text of the prophet, "I will overturn, overturn, overturn, until he come whose right it is, and I will give it him," he gave such offence, that a warrant was sent from Okey, to apprehend him as a seditious person; but the king returning, and episcopacy with him, his danger from that quarter blew over. As he never took the covenant, so he never joined in association with the Presbyterians. He also wrote for free admission to the Lord's-Supper which being repugnant to the stricter sentiments then generally entertained, he was looked upon as a Divine of the former stamp. After the restoration, he wrote a piece to show how persons ordained by presbyterians, might be re-ordained by a bishop. In conformity with his sentiments upon this subject, he was himself re-ordained; but quickly repented of that step. As he could not recall what was past, he took the most public method of expressing his dissatisfaction with his own conduct. He, therefore, drew up a solemn renunciation, of which Calamy has preserved a copy, and going to the bishop's register, read it over to him. He then took out his deacon's orders and tore them, in confirmation of what he had read, putting the pieces in the fire. After this, he published his more mature thoughts upon the subject of re-ordination. The Act of Uniformity coming out soon afterwards, he quitted his living, and continued the remainder of his life a nonconformist. Wood says, he became a congregational man in London, and that he was the most moderate of all the brethren. After the Revolution, he printed several papers upon the Convention, and put them into the hands of members of the House of Commons. He seldom missed a session of par-

liament without producing something, but one of these papers, upon the Sacramental Test, giving offence, he was committed to the Gate-house, and examined before a committee of parliament, who ordered the work to be burnt, but dismissed the author. After this, he wrote several pieces upon doctrinal matters, relating to the Arminian controversy, and what was called the middle way. When Dr. Calamy was drawing up his account of the Ejected Ministers, he sent to Mr. Humphrey for a list of his writings: "The old gentleman," says he, "sent me word for answer, that he desired no more than to go to his grave with a sprig of rosemary." He, however, complied with the Doctor's request, and sent him a particular account of his publications, interspersed with a few anecdotes of his own life; but it is too long to be inserted in this work. The Doctor has the following short character of him: "This good man has never been able to be of the rising side. He hath followed his own genius, and fallen in with no party. And hereupon some of all sides have slighted him, and at the same time some of all parties have respected him. Liberty, and peace, and union, and moderation, have been the things he has all along been pursuing; and the subjects on which he has been writing, from one period to another. And how little soever the success has been, this yields him comfort in his advanced age." In the margin of Dr. Calamy's book, Mr. Stancliff writes as follows: "Might that good man but be prevailed with to write his own life, he is a man of such parts, learning, piety, charity, industry, and integrity, that it would make an useful volume itself." Mr. Humphrey lived to a patriarchal age, dying in 1719, when he was nearly a hundred years old. It is apprehended that he survived all the ministers throughout the kingdom, who were ejected by the Act of Uniformity in 1662.*

* Calamy's Acc. p. 615—623.

 PETTICOAT-LANE.—*Independents, Extinct.*

JOSEPH HUSSEY.—This celebrated Divine was born on the 31st of March, 1660, at Fordingbridge, in Hampshire. The first elements of learning, he received under the tuition of the Rev. Robert Whitaker, who had been ejected from his fellowship in Magdalen College, Cambridge, in 1662, and then lived at Fordingbridge. At a proper age, he was sent to an academy of considerable repute at Newington-green, under the direction of another ejected minister, the Rev. Charles Moreton. When he had finished his studies, he preached his first sermon at Mr. Jenkyn's meeting-house, in Jewin-street, London, on the 14th of August, 1681. Shortly afterwards he became domestic chaplain to Mrs. Powell, afterwards Lady Thompson, at Clapham. There he continued preaching occasionally till 1688, when he became chaplain to Sir Jonathan Keate, at the Hoo, Hertfordshire; where he preached constantly till May the 20th, 1688. In the summer of that year, he removed to Sissafernes, in Coddicote parish, Herts, at which place, and at Maiden Croft, near Hitchin, he continued to preach till his removal to Cambridge, in 1691. Mr. Hussey appears to have obtained considerable reputation as a preacher during his residence in that part of the country; and was often consulted by ministers and others, upon subjects connected with religion. Some of his letters, written during this period, have appeared in different publications. In Mr. Rogers's Discourse upon Trouble of Mind, there is a pretty long letter from him to that author, dated Sissafernes, Nov. 4, 1690.

Mr. Hussey was ordained at Dr. Annesley's meeting-house, Little St. Helen's, Oct. 26, 1688, in the presence of six Presbyterian ministers. The thesis he defended was, *papa esse illum antichristum*; and his testimonial was signed by Dr. Annesley, Samuel Slatér, John Quick, John Turner, Robert Franklin.

When the cruel Act of Uniformity took place, the fruits of nonconformity in the county of Cambridge were very

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abundant. Most of the Dissenting churches in that county were planted by Mr. Francis Holcroft, who was ejected from Bassingbourn; and he was for many years considered their common pastor and parent. The prodigious labours of that extraordinary man, together with the injury he received when barbarously imprisoned for preaching, greatly undermined his health, and at length laid him aside from his labours. This circumstance, combined with the liberty granted to nonconformists by the Act of Toleration, occasioned the Dissenters of Cambridgeshire to separate into distinct societies. One of these congregations settled on Hoghill, near Cambridge, and consisted chiefly of Presbyterians. Mr. Hussey was their first pastor, and settled there on Thursday Nov. 19, 1691. The ministers engaged in his settlement were Mr. Scandaret, of Haverhill, who preached, and Mr. Billio, of St. Ives, and Mr. King, of Wellingborough, who prayed. The church then consisted of seventy-six members. Mr. Hussey exercised his ministry at Cambridge with great success, till October, 1696, at which time his church had increased to 122 communicants. The constitution of the church was then altered by the vote of a considerable majority. Seventy-six members, with the pastor, were for a congregational discipline, and twenty-four were against it. Upon this, the latter withdrew, and formed the Presbyterian society in Green-street. Those who remained behind, signed a rigid covenant, drawn up by Mr. Hussey. The senior deacon of his church was the Rev. Robert Wilson, who had been ejected from the curacy of Over, in 1662, and afterwards taught music in Cambridge till 1710, when he died full of days, and of the fruits of the Spirit. It is observable, that in the time of Mr. Robinson, Dr. Randal, the professor of music in the university, worshipped with the Dissenters at Cambridge.

Mr. Hussey continued pastor of this new modelled church, and great success attended his ministry, till 1718, when

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some disputes about church discipline chiefly, and partly about his doctrine, rendered him very uneasy; and at the close of the year 1719, he accepted an invitation from the late Mr. Humphrey's church, in Petticoat-lane, London, and removed from Cambridge in January, 1720, N. S. leaving a congregation of 1100 persons, and a church of more than 150 members. Mr. Hussey continued with his church in Petticoat-lane till his death, which happened at his house in Hoxton-square, on the 16th of November, 1726, in the sixty-seventh year of his age.

Some of the expressions that fell from him during the five days of his illness, when he was in extreme pain, were published to the world by Mr. Bentley, who succeeded him in a part of his congregation, and may be found at the end of his tract, entitled, "The Lord the Helper of his People." As that pamphlet may not be in the possession of all our readers, Mr. Hussey's dying sayings shall be here sub-joined.

Thursday, Nov. 10, 1726. One of his church asking him how his faith was exercised, with regard to those doctrines he used to preach? He answered, "I am in the firm and full persuasion of all those truths I have preached, and die in the firm belief of them all."

Friday, 11. The same person visiting him, asked him how he did, being in great pain? He answered, "It is the hand of a Father, and in faithfulness and wisdom does he all this; his counsels shall stand, and he will do all his pleasure." With much more not committed to writing.

Saturday, 12. A sister of the church asking him how he did? He said, "Just upon the borders of eternity: I long to see Jesus." The same person expressing what a loss it would be to her and the church, yet that they must stoop to the sovereignty of God: He said, "When the streams are dried up, Christ is a fountain of fulness." He then said, "He had no quarrel with any here, but was in a sweet for-

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giving, forgetting frame of spirit to those that had hard thoughts of him." *

Lord's-day, 19. Many of the church being in his chamber, he often dropped some spiritual observations that expressed the feelings of his mind upon the occasion. A person asking him how he did? "I am," said he, "waiting for my happy change, to be dissolved, and to be with Christ." What do you take Sir? "I have no palate for any thing here, but my spiritual one is as good as ever, to relish the doctrines of the gospel." Being asked how he found it in his soul, as to those doctrines he had delivered? He answered, "O bravely! They are my main supports under my trials and pains. I find now the truth of what I have preached: They are not my notions or fancy, but the power of Christ to my soul."

Dozing at times, when he awaked he would drop such words as follow: "I have often sung the praises of God in the low lands, but Oh! how long will it be before I come to the heights of Zion, to sing to God and the Lamb upon the throne. Oh, blessed death, it is a sweet thing to die; for Christ will then be all and in all. Oh, the security there is in Christ; and after death the judgment; but the same that secures from the one, doth from the other also. Ah, Lord! I have served thee here in clouds, and amongst smoke and darkness; but come Lord Jesus, that I may praise thee in the regions of light. O when shall I put off this corrupt body of sin and death. Bless the Lord, O my soul, and forget not all his benefits. The success of the gospel at Cambridge and London, O what shall I render to the Lord for these benefits. O Lord, gather thine elect out of this sinful world, unto thyself. How kind and merciful a Father have I? It is the hand of my Father, and I will kiss the rod. O blessed be God for Jesus Christ, and for the Spirit of

* This expression referred to some harsh treatment he had met with from some of the church who were then dead.

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Christ, and for the promises of Christ. O that I could experience more of his love and power, O for more discoveries of the arms of the mighty God of Jacob. O for the salvation of Israel."—One saying to him, Sir, I hope you are free from the assaults of Satan; "Yes," said he, "blessed be the Lord's name, I am, and have been all my illness; my state is sure."

Under great pains he cried out, "O Lord Jesus give me more patience under these smart strokes of thy hand. Let not my soul be overwhelmed through pain, but bring my feet out of the net, and lead me to the Rock higher than I." Being asked how he did? "I long," said he, "to be in glory. I was born into this world a sinner, but I have been born into the church by grace, and I long to be born into glory. O, how long are thy chariot wheels a coming to take me to my sweet Jesus.

His daughter taking her leave of him, he said, "Weep not: Is not Christ better than an earthly father?" His wife doing the same, he said, "Christ is better than a creature." A member said to him, Sir, you draw your breath hard; he answered, "Yes, but if it were the will of God, I hope he will give me breath to praise him whilst I live." One of the church sitting up with him, asked him how he did? he (then having strong pains of death upon him) answered, "I have faith, but my patience fails me."

Monday, 14. There being many of the church, besides other friends present, one of them asked him how he did? "Blessed be God," said he, "for Christ the surety of the covenant." Being asked again the same question, he (pausing awhile) said, "It is thy mouth, (looking upwards) that hath pronounced the sentence, because it is thy mouth that hath promised the blessing." Here he broke forth, as on the Lord's-day, with many short sentences, such as these; "Blessing, glory, honour, and praise be to God and the Lamb for ever and ever. Sin is dreadful, but grace triumphs, through Jesus Christ. Lord be with me in my last

conflicts, and leave me not. O let me have an abundant entrance into glory, to sing thy praise."

Many of the church standing in order to depart, he said, "I thank you (looking on a brother) and all the brethren and sisters, especially those who have shewn so much kindness to me, in visiting me in my illness; and I wish they had been more. The Lord pour out his Spirit upon you, and the whole church." And he prayed for them, but his voice was so low he could not be understood, but concluded, as if he should see them no more: Then with a loud voice, he spake the blessing as follows: "The grace of our Lord Jesus Christ, the love of God the Father, the sweet and comfortable fellowship of the Holy Ghost, be with you all, evermore. Amen."

Tuesday, 15, the day he died. He talked at times, but so low he could not be understood, only he was heard to say, "More faith and patience;" for he hoped and expected on the former night that he should not live till morning. "Thus," says Mr. Bentley, "there fell a great man in Israel: One to whom the Lord imparted much of his mind, and whom the Lord made eminently useful in his work."

Mr. Hussey was a man of considerable learning, and possessed very superior natural abilities. His talents as a preacher rendered him very famous in the Independent churches of his time; and he was much followed, especially by those who were inclined to what was called the Antinomian scheme. His doctrines were rigid Calvinism; and he was a great admirer of the writings of Crisp, and of Mr. Richard Davis, of Rowell, who made a considerable stir at that time in behalf of the same scheme. A manuscript says, "he drained several churches of such members as were better instructed than their pastors;" and it is worthy of observation, that some of these wisecracks afterwards deserted him, and set up for preachers themselves, very much against Mr. Hussey's consent. Our Divine was a regular man, and lived in an age when upstart and self-created preachers were not so

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much encouraged as they have been since. Nor was he, probably, aware of the consequences that resulted from his strain of preaching, when carried to their full extent. He would not persuade sinners to listen to the calls of the gospel, lest he should despoil God of the honour of their conversion; not considering that the tendency of such a notion is to set aside instruction altogether, or to qualify for the pulpit any dunce who chuses to dress himself in a gown and assume the title of reverend. Mr. Robinson, speaking of those preachers who make absurd applications, justly remarks, "We have Divines, who go into the other extreme, and make no application at all. Mr. Hussey's book, entitled, 'God's Operations of Grace; but no Offers of Grace,' is written expressly against applications.—Mr. Hussey's design, and that of other Divines who have adopted his method, was to secure to the Holy Spirit the sole glory of converting and sanctifying the souls of the elect: But other preachers, who use sober applications, are equally zealous to preserve the glory to God; and, if the latter may not use *application*, lest they should rob God of the glory of sanctifying the heart, assuredly the former may not use *explication*, lest they should deprive God of the honour of enlightening or informing the mind. In both, the means are ours, the blessing his. After all, some have observed, those doctrinal Divines, who affect to discharge their office fully by narrating and reasoning, and reject persuasion, should not forget that reasoning is persuasion, and that they themselves slide almost as often as any men into personal application, especially in discussing certain favourite points of divinity. This remark is abundantly verified in Mr. Hussey's manuscript sermons, a hundred of which, I suppose, I have read; and I think I could exemplify it plentifully, were it necessary, from printed sermons of others of his judgment on the article of application."*

* Robinson's Claude, vol. ii. p. 327, *note*.

Mr. Hussey's religious sentiments underwent a revolution during his residence at Cambridge. When he set out in life, and during the earlier years of his ministry, his faith was much the same as that of the bulk of Presbyterians. The well-known John Dunton, (B) who was his contemporary, speaks highly of his moderation. The account he gives of him is this: "His philosophical discourse on the late storm shews he's a man of learning. He can dispute well, and has done it with great applause; but he's no lover of controversies, but a sincere promoter of practical godliness. He preaches in Cambridge, and some of the scholars do now and then peep into his meeting; and I can tell 'em their time would not be lost if they staid out the whole sermon; for Mr. Hussey is a Divine of great piety, and universal moderation: Then I dont see why the Canterbrigians should refuse to hear him; for he has a great respect for the pious men of the Church of England, and never lays any stress upon those little things (I mean ceremonies, or such indifferent things as are not essential to salvation) in which he is very sensible others are as much at liberty to differ from him as he from them." *

The immediate occasion of his advancing to a higher standard is not specified; but the covenant that he drew up

(B) JOHN DUNTON was a bookseller in London, but failed in that profession, and having commenced author, inundated the world with successive publications. The most celebrated of these were his "Hazard of a Death-bed Repentance," his "Cat may look on a Queen," and his "Neck or Nothing," a satire upon Queen Anne's ministers, and which Swift pronounces the shrewdest piece upon that side. His "Life and Errors," a thick volume, contains many anecdotes and characters of statesmen, divines, booksellers, and other persons of his time; and, indeed, most of his writings abound with curious information. His father was a clergyman of the Church of England, but he was himself a Dissenter, and married a daughter of Dr. Annesley. After forming ten thousand projects, of which it seems he executed six hundred, he at length died at the advanced age of seventy-four, in the year 1733.

* Life and Errors of John Dunton, p. 460.

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for his church was formed upon the supra-lapsarian basis, and upon rigid principles of separation. Much of the antipathy which it discovers to the Church of England is, however, easily accounted for, and may be explained by the following anecdote, which shall be related in Mr. Robinson's own words. It is to be found in his "Lecture on a becoming Behaviour in Religious Assemblies," delivered January 10, 1773, at the meeting-house, St. Andrew's, Cambridge.

"When I was first called (says Mr. R.) to the pastoral office of this congregation, about fourteen years ago, I had an opportunity of inspecting the papers belonging to the society, among which was the covenant or agreement signed by all the members, before they were admitted to the Lord's-Supper, as the rule of their actions. I was the more curious to examine this, as it described the manners of the old Dissenters in Cambridge from their first toleration, and had been their rule of life for more than half a century. To my great surprise, I found one article forbid their entering, on any account whatever, into the established places of worship. Another prohibited their accompanying with people of that community. A third strictly enjoined them not to intermarry with any of the members of that church. The penalty for a breach of these articles was excommunication. I was surprised, that a people, who were neither required to abjure in form, Atheism, Deism, Judaism, nor Popery, should yet be required formally to abjure the established church. The Church of England only was the object of their inveteracy. My astonishment increased on finding that such a covenant was drawn up by the famous Joseph Hussey, or e of their former pastors. He was a man of great learning and piety, a very popular preacher, and deservedly respected by all the Dissenters in the country. Indeed, his ideas of learning and piety were so refined, that he was very susceptible of an affront from people professing either to be knowing or good. For my part, having been educated in the

established church, having conscientiously dissented from it, and having suffered on account of my dissent, I had been naturally led to examine, and to abhor intolerant principles, and my notions of church discipline were very remote from these articles; however, great respect was due to Mr. Hussey's judgment, and, I thought, it might edify me to inquire the cause of so extraordinary a conduct to the established church. An opportunity soon offered. The congregation invited me again to take the pastoral office. I thanked them for their generous confidence in a person so young: But begged leave to refuse the pastorship. They urged me to give a reason for my refusal; which I did, by assuring them, that I could not in conscience agree to their discipline, which I thought by far too rigorous. None of the old men attempted to plead for the old discipline; they all agreed, however, in declaring that it was highly proper, when it was first established; and assigned the ill-behaviour of the gownsmen at meeting as the reason. Jews and Papists never entered their assemblies; they had a good opinion of them: but the gown came frequently, and always disturbed their worship: they thought them, therefore, the profanest of mankind; and that the most antichristian church which nourished such members and ministers in her bosom. I'll tell you, gentlemen! how the gownsmen of that age behaved in the church of God.

When a young gentleman came to college, and could find no amusement in books, manuscripts, experiments, or any of the riches of literature, he must be amused with the oddities of Cambridge, among which Old Hussey, the Presbyterian parson (as the cant of that day was) was always numbered. Away a *posse* went to meeting, and in defiance of statutes and proctors, they would publish all along the streets, that they were going to have a little fun with the preacher. Arrived at the house, they would bang the doors, stalk up the aisles, fling themselves upon the sides of the pews: just come over from the country schools, many of them from charity-schools,

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they thought, to give themselves airs were the marks of good breeding. One, with a *lack-lustre eye*, with a vacant countenance, and a harmless heart, would toss, and twirl, and play with his cap; and when tired with that amusement would walk off. A second, with a *brazen brow and an iron sinew*, if the minister mentioned a word which was not in his school-dictionary, would swear he never had heard such a word in his life. A third, who thought he must act some part, would laugh, and, for want of discernment to know when, would often laugh when he ought to have blushed. A fourth, with *eyes full of adultery*, (I use St. Peter's language,) would stand on tiptoe, stare at all the ladies in the meeting, and sometimes, O lost to all decency! would peep under the women's hats. Do you wonder, my brethren! that there have been instances of the good women's losing all Christian patience, and, before the whole assembly, slapping their faces? Ought that young gentleman to complain, who one day mistaking an old for a young woman, was knocked down by the old lady for his impertinence? These were the glorious criteria of academic politeness at that time of day."

Mr. Hussey published a variety of pieces to delineate and enforce his peculiar sentiments. The first was, "The Gospel Feast, opened;" in thirty sermons on Luke xiv. 17. preached at Cambridge in 1691, and published in 1692, and again in 1693, in 8vo. His next work was on a subject of much curiosity, and replete with learning. It is entitled, "A Warning from the Winds;" being a sermon preached at Cambridge, Jan. 19, 1703-4: With an Exercitation on Eph. ii. 2. against the common mistake that the winds are raised by Satan, under the divine permission. 4to. 1704. In the same year, he published, "The Stroke of Divine Sovereignty; a Sermon on the Death of his Wife, Mrs. Mary Hussey, who slept in Jesus, Jan. 29, 1703-4; with an Account of the gracious Dealings of God with her Soul." The text is Ezek. xxiv. 16. 4to. In 1706, he published, in a

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thick quarto, his great work, entitled, "The Glory of Christ Unveiled," against a work published by the Rev. John Hunt, of Northampton, on the subject of God's decrees. In this singular performance, Mr. Hussey sets himself seriously to prove, that the Arminians are guilty of breaking the whole of the Ten Commandments. In the following year, 1707, he gave to the public, in octavo, another celebrated work, entitled, "God's Operations of Grace; but no Offers of Grace;" which is written expressly against application, in preaching. This work was re-printed somewhat better than twenty years ago; but without the marginal references. We are not aware of any other work by Mr. Hussey, published in his life time; but after his death, Mr. Peacock, of Dedham in Essex, published two of his sermons on Matt. xi. 28. in 4to. And there are now in existence, three quarto volumes of his sermons in manuscript, containing ninety-three discourses.

INDEPENDENTS.

Second Church.

When the remains of Mr. Hussey's church quitted Petticoat-lane, the meeting-house was let to a society of Independents, under the care of Mr.

RICHARD PAINE.—This gentleman was originally of the Baptist denomination, and a member of the church at Pinner's-hall, of which Mr. Joseph Maisters was pastor. Having commenced preacher, he, about the year 1700, gathered a church at Embroiderers'-hall, in Gutter-lane, upon the principles of the Baptists; and after a few years removed to Brewers'-hall, in Aldermanbury. About 1710, he changed his sentiments, and declared for the baptizing of infants. Although this caused some convulsion in his church, yet he

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maintained his ground, and in process of time his congregation became pretty numerous, though they were chiefly of the poorer sort. From the last mentioned place they removed to Loriners'-hall, near Moorgate, and in 1728, to Girdlers'-hall, where they met for about a twelvemonth, in the afternoon, Mr. Wright's church assembling there in the morning. The meeting-house in Petticoat-lane becoming vacant soon afterwards, they removed into it about the year 1729. Although Mr. Paine possessed but little learning, and was in other respects very little polished, yet it must be owned that he was an instrument of good to many; and considering what difficulties he passed through, and yet stood his ground, his case was the more remarkable. Mr. Paine was received into the board of Independent ministers, and made a collection for their fund. He had a pretty numerous congregation; but after preaching a few years in the above place, he is said to have left them in an unhandsome manner, about 1734, when he retired into the country, and there died. The celebrated Dr. Conder was, in his youth, a member of this church, and was recommended by Mr. Paine to the King's-Head Society as a student. Upon the withdrawal of his pastor, he transferred his communion to the Three Cranes.

JOHN HULME.—A short time after Mr. Paine's removal, a Mr. John Hulme was chosen to succeed him in the office of pastor, and was ordained in Petticoat-lane, April 2, 1734. Of this gentleman we possess no information. There was a person of his name who preached at Basingstoke in 1731, but whether the same we cannot say. It should seem from some circumstances, that he did not continue long in Petticoat-lane; but in consequence of some disagreement left his people soon after his settlement. He afterwards removed into the country. About this time, it is supposed, an unhappy division took place in the society, but the particulars of that event are not now to be obtained.

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The church continued in a state of widowhood for about seven years, at the expiration of which time the number of members was so reduced as to be in danger of breaking up. It seems that they had agreed to separate, and actually met for that purpose upon a day appointed. Upon that occasion, a person present observed that he knew of a young man, who might be likely to revive their interest; and it was accordingly agreed that he should be invited.

MORDECAI ANDREWS.—The young minister above alluded to, who was designed by Providence to revive this drooping society, was Mr. Mordecai Andrews. He was educated under the patronage of the King's-Head Society, and had for his chamber-fellow the late Dr. Gibbons. After preaching a short time upon trial, he was ordained in Petticoat-lane, in the year 1743. At the time of his settlement, the church consisted of no more than fourteen, some have said eight, and others four members. This must have yielded no very encouraging prospects to a young man setting out in life; but Mr. Andrews was animated with a fervent zeal for the extension of the Redeemer's kingdom, and by the blessing of God upon his labours, there was in a short time a great and very pleasing revival. The circumstances of his people now required a larger place of worship, and the meeting-house in Artillery-lane offering itself to their notice, by the removal of the General Baptist society, they entered into an engagement for it, and Mr. Andrews continued his ministerial labours there till the time of his death. He was favoured with a strong constitution and habit of body, and possessed a cheerful mind, which promised a long continuance of health and life; but it pleased the Sovereign-disposer of events, whose ways are inscrutable, to remove him in the flower of his days. He died greatly lamented Feb. 16, 1749-50, in the thirty-third year of his age. Mr. Towle delivered the oration at his interment in Bunhill-fields; and Dr. Guyse preached the funeral sermon to his bereaved church, from

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Isa. liv. 10. The Doctor says, “ that he was a very fervent, zealous, evangelical, and popular preacher ; that he closely studied the sacred oracles ; and was well established upon mature deliberation, judgment, and experience, in these most convincing doctrines of the gospel, that lie at the very foundation of Christianity. He was a man of an excellent, amiable, kind and candid spirit ; and exemplarily humble, familiar, and courteous, upright and holy in his conversation ; a faithful minister ; and a cheerfully serious Christian ; of a happy natural temper, which was adorned, enriched and improved with grace, and with good natural and acquired parts. He evidently had the glory of Christ, and the good of souls much at heart ; and was willing to spend and be spent ; yea, he ever spent himself, I had almost said unto death, for their sakes. And the Lord was abundantly with him ; and owned his public and private labours to the conviction and conversion of many, and to the remarkable increase, as well as edification of this church.” * Mr. Andrews was succeeded, after a short interval, by Mr. Edward Hitchin, who, in 1755, removed his congregation to the present meeting-house in White-row ; but his history does not properly fall under this article.

PARTICULAR BAPTIST.

After the removal of Mr. Andrews’s church, the meeting-house in Petticoat-lane was taken by a society of Particular Baptists, that removed hither, we have some apprehension, from Angel-alley, Whitechapel ; but of this we are not certain. Their pastor at that time was a Mr. William Collins ; and they appear to have admitted mixed communion. The church continued to meet here till the year 1772 ; but its subsequent removals will be detailed presently. In 1762, this church was endowed by Mr. John Dorset, a tallow-

* Dr. Guyse’s Sermon for Mr. Andrews, p. 29, 30.

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chandler, in Brick-lane, who bequeathed £9000, to be equally divided amongst nine nonconformist churches. It does not appear that this society was ever very numerous. Of its different pastors let the reader take the following brief account.

WILLIAM COLLINS.—We know nothing more of this person, than that he published a small volume of sermons, six in number, and that he was settled in Petticoat-lane in 1748. His successor was a Mr. Davis.

THOMAS DAVIS.—He was a stone-mason by trade, and is said to have been a member with Mr. Stockell, in Red-Cross-street. He preached a lecture on a Monday evening in Angel-alley; and was about twelve or fourteen years minister of the church in Petticoat-lane. His death was sudden, and attended with melancholy circumstances, being occasioned by a stone falling upon him. This event happened June 15, 1763. He was buried in Mr. Brittain's burial-ground, Mile-end, and succeeded in his church by Mr. Allen.

JOHN ALLEN.—Mr. Davis had not been dead long before the church turned their attention to Mr. Allen. On the 24th of July, 1763, they transmitted a letter to the church at Dewdley, requesting information as to Mr. Allen's character; and being satisfied with the answer, he was ordained over them January 8, 1764. He had been a preacher, however, for some years before this, and appears to have been settled at Salisbury. It was during that period that he published his "Royal Spiritual Magazine; or, Christian's Grand Treasure," in 3 vols. octavo, 1752. Upon his settlement in London, he took a shop in Shoreditch, and commenced business as a linen-draper. But in this pursuit he failed. After this he was taken up for forgery, and tried at the Old Bailey, but acquitted. Having involved himself in

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debt, he was afterwards confined for some time in the King's-Bench. May 17, 1767, he ceased preaching in Petticoat-lane, and the church withdrew from him on account of his conduct in the world. He then retired to Broad-stairs, near Newcastle, where he settled with a congregation; but his behaviour was so bad, that the people were obliged to dismiss him. After this, he went to New-York, in the American States, and preached to a large congregation there till his death. He was a man of abilities, but vastly imprudent, and it is to be feared deficient in principle. His religious sentiments were high Calvinism, with which he united an attachment to some of the opinions of John Hutcheson. He was a warm advocate for the præ-existent scheme, in opposition to most Trinitarians. Whilst in London, notwithstanding his engagements in trade, he found leisure to compose, and to publish various pieces, to which he generally prefixed titles of a sufficient length. The first of these was, "A Chain of Truths: or, a Dissertation upon the Harmony of the Gospel: Delivered as a Competitium of Faith, before many Witnesses, at the Baptist Church in Boar's-yard, Petticoat-lane, where there is a Lecture upon Cases of Conscience, every Sabbath-day Evening at Six o'Clock. By J. Allen, a strict Trinitarian, Author of the Spiritual Dialogue in the Spiritual Magazine. Delivered at his Ordination, and published by Request. 1764." In 1765, he published a piece on the Trinitarian Controversy, entitled, "The Beauties of Truth Vindicated." In the same year, "The Christian Pilgrim; or, the Travels of the Children of Israel spiritualized." Soon afterwards there appeared, "A compendious Descant of the Autogenial and Theanthropos Glories of Christ; or, the Crown of Crowns set upon the Head of King Jesus: Wherein is displayed his Glory as Jehovah by Nature, and his mediatorial Glories as the Messiah and Saviour of his People. Together with a Letter to an Arian, by John Macgowan." Another of his works is entitled, "The Door of Knowledge opened in

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a spiritual Campaign: or, the Operation of War divinely improved." In 1770, he published, "The Spirit of Liberty: or, Junius's Loyal Address," &c. &c. &c. a title that, on account of its length, reminds us of our old friend William Prynne. In this last book of Allen's there are characters of many Baptist preachers in his time. Most, if not all of these pieces have been re-printed more than once, and are in high repute amongst persons of supra-lapsarian sentiments. It had almost escaped us to mention, that Mr. Allen wrote notes upon the Bible, in two volumes folio, which have also been re-printed: Some of his works have been published with recommendations by the late Mr. Romaine, a very worthy clergyman of the Church of England, but not the most judicious writer, nor recommender of books.

CHRISTOPHER HALL, who succeeded Mr. Allen at Petticoat-lane, was the son of a reputable farmer at Black-Haddon, in the parish of Stannington, about twelve miles north-west of Newcastle-upon-Tyne, in the county of Northumberland. He was born there in 1724, being the eldest of his father's second family. Having lost his father in early life, he continued to reside with his mother, till she married again; when he left her, and went to reside in the county of Durham. About this time he joined the Baptist church at Hamsterly, and began to preach in a private house, called the Juniper Dye-house, four miles from Hexham. He afterwards became assistant to an aged minister at Broughton, in Cumberland. In 1752, he received an invitation from the Baptist church at Arnsby, in Leicestershire, and spent two sabbaths with that people in the summer of that year. Upon his departure, the people persuaded him to engage, that if no particular hindrance arose, he would visit them again, the ensuing spring. He had fixed to spend the winter at Whitehaven in Cumberland, where he had kept an occasional lecture; and by the spring

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a people were gathered there, who entered into a church state, and Mr. Hall was ordained over them as pastor, in April, 1753. Upon this, he sent information to Arnsby, that he could not leave his newly raised society, but that he had a younger brother, just called to the ministry, who was at liberty. This was Mr. Robert Hall, who preached at Arnsby for a period of nearly forty years. Mr. Christopher Hall continued at Whitehaven till the beginning of the year 1760, when he removed to Harvey-lane, Leicester, where his nephew, the well-known Mr. Robert Hall, formerly of Cambridge, is now settled. There he continued about a year and a quarter; but in 1761, settled at Rye in Sussex. From thence, in the following year, he removed to Luton, in Bedfordshire, where he continued six years. His next removal was to London. He was set apart over the church in Petticoat-lane, October 3, 1769. Upon this occasion, Mr. John Langford delivered the introductory discourse; Mr. Richard Hutchins gave the charge; and Mr. Benjamin Messer preached to the people. About three years afterwards, the church relinquished the place in Petticoat-lane, and took a lease of the meeting-house in Glass-house-yard, Aldersgate-street, which they entered upon November 2, 1772; but they were not able to support it long. In 1774, they built a new place in Crown-alley, Moorfields, and continued there till Christmas, 1783, when it was purchased by the city, and taken down. At this time a division took place in the church, between the pastor and a part of the people; but it was afterwards accommodated. From Crown-alley they removed to Hope-street, Spitalfields, where Mr. Hall continued to preach till his death, which took place August 17, 1786, at the age of sixty-one years. He was interred in Bunhill-fields.

SAMUHL HAZEY.—Mr. Hall's successor was a Mr. Hazez, by trade a stay-maker, who removed the congregation at Lady-day, 1789, to a meeting-house in North-green,

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Worship-street, and afterwards to a court in Bunhill-row, behind the Haberdashers' Charity-school, to which building it is contiguous. In a little time, Mr. Hazey embraced the opinions of Baron Swedenbourg, and left his church May 5, 1792.

JOHN STEWART.—Mr. Hazey was succeeded by Mr. John Stewart, a native of Bedworth, in Warwickshire. He commenced preacher about 1783, and occasionally visited the condemned prisoners in Newgate, until forbid by authority. It seems he had no stated charge till he settled with this people, who had, on two former occasions, given him a call to the pastoral office. He was received a member July 8, and ordained in Bunhill-row, August 14, 1792; when Mr. Mansom gave a full relation of the church's proceedings; Mr. Crawford delivered the charge, and Mr. Rowcliffe preached to the people. After continuing for about a year in Bunhill-row, Mr. Stewart removed his church to a place called Trinity Chapel, in Windmill-hill, a little to the north of Finsbury-square. They still meet there in the afternoon of the Lord's-day, the place being occupied in the morning by a society of Relyan Universalists. In 1803, Mr. Stewart published a small volume, in defence of the pre-existence of Christ, entitled, "Solemn Elucidations on the glorious Doctrine of Christ the Way, the Truth, and the Life. Likewise an Address to Mr. Ladsen, of Needingworth, Hants, on the momentous Doctrine of Christ the Image of the Invisible God, and the Eternal Divinity, and Pre-existence of his glorious Person. 1803."

After the removal of Mr. Hall's congregation, the meeting-house in Petticoat-lane was occupied by a variety of persons in succession, but no regular church stately met there. Mr. Elhanan Winchester, the celebrated Universalist, preached there from Midsummer, 1788, to Lady-day, 1789. Mr. John Holloway, a clerk in the Bank

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of England, occupied it a short time ; as did a Mr. Ing, and after him, Mr. John Helmsworth, now of the Grange Road. Mr. Augustus Clarke rented the place in 1797, and occupied it about two years, when he removed to Bunhill-row. Shortly after he left it, the place was taken down, and all traces of it are now lost.

THE END.

APPENDIX.

APPENDIX.

If any apology be necessary for devoting the subsequent pages of this volume to a subject that may seem foreign to the immediate design of the work, the author rests it solely upon its importance, at a period when an indifference to principle seems to be gaining ground amongst us. If the cause of Protestant Dissenters be the cause of God, as I verily believe to be the case, then it is a cause worth contending for, and those who engage in it only in a half-hearted manner, may expect to be partakers with the Laodicean church, in the consequences of lukewarmness. The design of the following remarks is to excite a spirit of inquiry, and to awaken Dissenters to the study of their own principles. In treating upon that much abused and mistaken subject,—ecclesiastical history, I have been compelled to follow a different track to that pursued by most writers. If the reader should think I have dealt harshly with some characters, I desire him to follow me no farther than I am borne out by facts. Let him examine for himself, and try the devices of men by the sacred oracles of truth.

CHAP. I.

Concerning the true Nature of a Christian Church.

THAT man is an intellectual being, endowed with the faculty of thinking, and a capacity to receive impressions of good or evil; that he possesses a natural liberty, rendering him the subject of moral government, and accountable to the great Author of being for the choice of his actions; and that the sacred scriptures present sufficient motives and directions for the regulation of his opinions and conduct, are propositions so clear and self-evident, that it is probable they will be disputed by none into whose hands the following pages may fall. Clear, however, as they may appear to the serious inquirer, yet, the history of the world ever since it became Christian, presents us with the melancholy spectacle of conscience led in chains by some haughty tyrant, usurping the chair of infallibility, and exacting a blind submission to his unhallowed dictates. This distinguishing feature of anti-christ has shown itself in every period of the church, in every nation, and in every sect that has acquired any political preponderance.

The history of many, as he stands connected with society, affords a profitable study both to the philosopher and to the Christian. In the sacred scriptures we have his portraiture drawn by the pen of wisdom. The different degrees of light and shade are there exhibited with striking effect: A model of virtuous obedience, and conformity to the divine image, here is proposed to us for imitation; or a slave to those hateful passions which render him an object of abhorrence, he is held up as a beacon to be avoided.

Virtuous principles constitute the strongest safe-guards to civil society. In proportion as these are encouraged the state prospers, and the best interests of its members are promoted. Genuine virtue, however, rests upon the basis of

religion, which is nourished by public worship, and the association of mankind into religious communities. The existence of these does not necessarily depend upon the countenance of the civil power, having often flourished under its frowns; and they derive their existence from obligations too potent to be overpowered by them. The motives that enforce the worship of God from personal considerations, naturally draw men into voluntary societies, and connect the interests of the several members. Man is not an isolated individual, born merely to serve his own interests, and to gratify the passions of a moment: He is to be considered as a social being, one of a large family, whose endowments and possessions are committed to him in trust for the benefit of the whole. This is his situation as it regards society, and equally so in the church of Christ.

The institution of divine worship is co-eval with man; arising out of his moral necessities, and the relation which he bears to his Creator. By the entrance of sin, he became exposed to a train of evils, of which not the least was a fearful apprehension of the displeasure of God: How to escape from this was the first thought that suggested itself to his mind, and here the Almighty interposed with a suitable relief. The seed of the woman was to bruise the serpent's head, and to raise man to the eminence from whence he had fallen. Of the various methods taken by Providence for the accomplishment of this great work, it has been the province of wise men in ancient times to record; and it behoves us diligently to examine their testimony, that we may know how far we are interested in the things of which they have spoken. Should these observations be considered as applying rather to personal than to social religion, I observe, that were I to see my neighbour upon the brink of a precipice, unconscious of danger, although on the verge of destruction, all the energies of my soul would be awakened, and I should fly to his relief: But the world is my neighbour; man is standing upon the brink of both worlds; and he performs an important service who reminds him of his situation, and assists him

in escaping the dangers that beset his progress from one world to the other.

It may be remarked further that, although social worship has been very generally adopted, at least in those countries that have attained any degree of civilization, yet there is scarcely any point upon which men have differed more than upon the object of worship. It is probable, that for several ages after the flood, the worship of the true God was retained and practised by most nations of the world. In process of time, superstition invented a thousand imaginary deities, till through the juggles of the priests, and the credulity of the people, all traces of the patriarchal religion became lost. Of the remarkable ways in which Providence interfered for the preservation of the true religion, we have an instructive account in the writings of the Old Testament; and whatever exceptions may be taken against particular passages by persons who make a jest of religion, yet so clear and consistent an account of the early state of things is not to be found in the most boasted records of antiquity. The fragments of Berosus, Manethō, and Sanchoniathon, may gratify the taste of the curious, but their fabulous narrations can never be put in competition with the more rational and authentic relations of the Jewish historians.

That so large a portion of the human race should have been left to perish in the darkness of idolatry, is a mystery in the divine government that remains to be unfolded upon another day. The most enlightened philosophers of Greece and Rome, with all their learning, could never arrive at a knowledge of the true God; but stumbled at the very threshold of religion. Unaided by Revelation, their light was mere darkness. It is in the sacred writings of the Christians alone that we are to look for discoveries of the Supreme Being, and for the most acceptable way in which he is to be worshipped.

To delineate the peculiar features of the Christian revelation, and to describe the blessings that have resulted from

its influence upon mankind form no part of my present design. Nor shall I concern myself with the objections advanced by unbelievers further than by remarking, that the wars which have deluged christendom, and the numerous crimes which have been sanctioned by Christians, are not to be charged to the account of Christianity. Those evils are the result of baptizing whole nations into the Christian name, and leaving them pagans in heart. When Christianity becomes a state religion, it forms a garment necessary to cover the ambition of the statesman, and the designs of the priest. The tempers of these men remain unchanged by their religion, which they have often used as a cloak to conceal the foulest crimes. In order to form a correct judgment of the value of Christianity, we must not look to Christians who are made such by an act of state; but to those with whom it is a religion of choice, founded upon a strong conviction of its truth and importance, and who exemplify its leading features in their habitual conduct.

The rapid spread of Christianity during the first century of the church, is a phænomenon that may justly excite the surprise of those who will not admit of a divine agency. For, although ecclesiastical history informs us that in after centuries nations of pagans were made Christians by wholesale, yet there was a surprising difference not only in the qualifications of the preachers, but also in the quality of the Christianity they preached, and consequently in the effects produced upon their converts. The apostles, and first preachers of Christianity never interfered with the concerns of civil society. They fomented no revolution in the state, nor did they propose any yoke, either ecclesiastical or civil, to the acceptance of their hearers: They left the external relations of society as they found them. As to their commission, it was wholly of a spiritual nature. The doctrines they delivered were calculated to impress their hearers with the grandest ideas of the nature and attributes of God; to give them just notions of the relation they bear to him as account-

able creatures ; and to form in their minds a rational conviction of the duties incumbent upon that relation ; at the same time, enforcing their doctrines by the strongest motives of affection, duty, and interest. The apostles disclaimed any dominion over the faith of Christians ; How much more over their bodies and temporal possessions ! In their ministerial capacity they claimed no pre-eminence ; but uniformly considered themselves as the servants of Christ, and of Christians for his sake. Although Christianity does not destroy those distinctions in society which are necessary for order and good government, yet, in a church of Christ the case is very different. With one common object of worship, with the same rule of faith and duty, and animated by similar prospects in a future existence, men speedily forget those accidental differences which must terminate with life. Intellectual and moral worth are the only rational grounds of distinction in a Christian church. Secular honours do but pollute it, and render it nothing better than a worldly sanctuary.

From the first secularization of religion under Constantine the Great, ecclesiastical history presents us with a picture of the church very different to what would be expected by persons who collect their ideas simply from the Christian code. When kings and emperors turned Christians, the sincerest proof they could give of their conversion was, to heap riches and honours upon the clergy. Their superstitious reverence for the priesthood they transferred from the pagan priests to their Christian confessors, and exchanged the worship of stocks and stones for that of the wonder-working bones of saints and martyrs ! So far had superstition prevailed, and besotted the mind of man, that princes often descended from their throne to join the society of monks, and left the affairs of their kingdoms to the management of priests. When princes could so easily resign their consciences to their spiritual guides, it is no wonder that the people became absorbed in the same vortex, until the clergy assumed a sove-

reign power in church and state, and thus erected an *imperium in imperio*.

A church of Christ as represented in the New Testament, differs very materially from the thing which ecclesiastical history has dignified with the title. The phrase, as usually understood by the vulgar, supposes a building set apart for public worship, distinguished by a steeple, and upon which the bishop has pronounced his blessing. Or, if their ideas extend farther, they suppose it to mean a frame of ecclesiastical government, established by public authority, and rendered a national institution, of which they are members by birth, and in which, by God's blessing, they hope to live and die. The consonance of these things to truth is no part of their concern; the example of their ancestors being sufficient to satisfy their minds, and to foster a superstitious reverence to the dictates of the priesthood. To be hoodwinked in this manner has been the fate of a large portion of the human race in all ages, and under all professions of religion; and even still the people like to have it so.

In a very different light, however, do the scriptures consider the subject. These represent man as a moral agent, gifted with reason to guide his judgment, and controul his actions. Upon this liberty of choice is suspended his accountability to the Supreme Being. Whoever, then attempts to controul the conscience; or to legislate for man in matters of religion, assumes the prerogatives of Deity, and transfers to himself the allegiance which is due only to God. Christians, who allow the divine original of the sacred writings, and profess to draw their religion from thence, can admit no other authority to decide for them in matters of opinion or forms of worship. To understand those books they are endowed with the faculty of reason, and should they fail in a right interpretation, to the Supreme Judge only are they accountable. This reasoning cuts up by the roots the authority of popes, fathers, conclaves, and councils, and nullifies their most pompous decisions.

Let not the reader imagine that the sentiments here advanced have any legitimate tendency to overthrow the authority of the magistrate, or to subvert the orders of society. No.—The Bible draws a strong line between civil government and religion, and it is of great consequence to the well-being of mankind that this distinction should be preserved and acted upon.

In the early stages of society, when the earth was thinly peopled, and the wants of mankind but few, each family, or tribe, composed a separate republic, the father of which became the natural and acknowledged head. But, in process of time, as the life of man was shortened, and the inhabitants of the earth multiplied, their necessities increased in proportion; and ambition having created many artificial wants, they invaded the property of their neighbours. As, in this rude state, power became the only security, it was found necessary for several families to congregate into one society, and to form laws for their common defence and security. This is the true origin of civil society, in which there is a rational compact between the governors and the governed, having for its object the welfare of the whole. It is upon this tenure that all well-regulated societies are held together in the present day. The patriarchal government was, perhaps, the best adapted to the then existing state of society. But, now, that violence and injustice have filled the earth, were man left to his natural liberty, he would invade the rights of his neighbour, plunder him of his goods, and deluge the world with blood. To prevent this, governments have wisely instituted laws, and committed their execution to the supreme power, in whatever hands it may be lodged. In return for those natural rights which men resign in a state of society, they receive protection in their persons and properties, and a share in all the privileges that attach to the same community. We are not indeed, at least in our own time, to look for that perfect state of things so glowingly described by the ancient prophets: But, in all civilized states, espe-

cially in those formed upon the basis of Christian principles, we are to look for distributive justice, and for an impartial dispensation of benefits, rights, and immunities, which nothing can forfeit but actual crime.

I have said thus much in order to show that Christianity is perfectly consistent with true patriotism. And it may be remarked, that those who advocate the natural and indefeasible right of one man to govern the many, will find no arguments to support their opinion in the sacred volume, any more than in the reason of things. Under all arbitrary governments, such as was the case in England during the tyranny of the Stuarts, it may be convenient to justify such a principle; but, in the present day, it is to be presumed that few persons in our own country will be found its advocate.

In the New Testament, we find no traces of a pattern for political institutions. The sacred penmen exhort Christians to be subject to the existing powers, and when they are persecuted in one city, to seek an asylum in some other that is more friendly. Our Lord himself never interfered with the governments of the world, but instructed his followers to perform all the offices of good citizens, whilst at the same time, they did not neglect the allegiance which they owed to God. Similar to this was the conduct of the apostles and first preachers of Christianity. In their intercourse with the Jews and Romans, they never interfered with the established order of things, excepting in matters pertaining to the worship of God. Preaching was their only crime; nor did the subject matter of it involve any questions but what related to Messiah and his kingdom. This was the testimony which many of them were called to seal with their blood.

From the foregoing observations it may be justly inferred, that Christianity gives no authority to the civil magistrate to interfere in matters of religion, any further than as it becomes a personal concern; and this point will be more firmly established by the following considerations.

In the evangelical history, the Christian church is represented under the metaphor of a kingdom, in which Jesus

Christ is the sole King, Lawgiver, and Judge. Its nature is concisely described in our Lord's memorable answer to Pilate, "My kingdom is not of this world," which he establishes by a farther observation, that, if it were otherwise, his subjects would fight that he might not be delivered into the hands of his enemies : But this being foreign to the design of his mission, it was a plain argument that his kingdom was not from hence. Agreeably to this is the reasoning of the apostle Paul, "The weapons of our warfare are not carnal," &c. Christianity addresses man as an intellectual being, and proposes to his consideration matters that are to be understood solely by the exercise of cool reason. The doctrines it inculcates have respect to the condition of man as a fallen creature, and to his recovery to a state of final happiness. They instruct him in the character and attributes of the Supreme Being, in the nature and ends of religious worship, in the duties of social life, and in his expectations of a future state. These are matters purely of revelation. But, as the truth of revelation depends upon a rational evidence, the understanding must be exercised in order to discover its force. Now, the qualities of the human mind are so indiscriminately dispensed, and the degree of evidence necessary for one so very different to that which will be required for another, that it seems absurd in the outset for one man to set himself up as the infallible dictator of public opinion. Besides, we have no express promise from the Almighty, nor does the history of mankind warrant us to conclude, that the chief magistrate in any nation shall be endowed with greater wisdom than those whom he is called to govern. In short, opinion is sacred ; and such is the nature of the doctrines of Christianity, that they cannot, without injury, be grafted upon any civil code.

The kingdom of Christ in respect to the laws by which it is governed, differs entirely from the kingdoms of this world. The laws of civil society have a reference merely to overt actions, which is quite sufficient for every purpose of good government. But the laws of Christ look to the secret

springs of action, as well as to the external behaviour. Their object is to illuminate the mind, to correct the passions, to regulate the conduct, and to restore to man that impression of the divine image which he lost by transgression. The penalties by which these laws are enforced, also, differ materially from the punishments attached to the breach of human laws. These are entirely of a temporal nature, and reach no farther than the body: Those are prospective, and relate to a future existence. They are also purely mental, and exceed the former as far as mind surpasses body.

If we attend a little further to the nature of those qualities that are necessary to constitute the subjects of Christ's kingdom, we shall see how impossible it is to make it a national concern, or, in other words, to establish it by human laws. Men associate into political communities for the protection of their persons and properties. This is secured by just and equal laws, which are dispensed without favour or partiality. It hence follows, that governments are erected for civil purposes, and where this is the case, their laws will have a reference only to civil objects. The kingdom of Christ, however, being of a spiritual nature, and pointing to a state of existence when all human governments shall cease, his subjects must be composed of very different materials, inasmuch as the laws that govern his kingdom differ from human laws. The qualities most requisite to guide the affairs of government are talents and integrity; and these qualities may reside in persons of the most opposite opinions upon points that are not connected with civil policy. If a man labours under an inveterate disease that threatens his life, he looks about him for the physician that is reputed to possess the most skill, without considering whether he belongs to this or the other church,—a point that does not at all affect the value of his judgment. But, though it be not necessary in order to form a good statesman, that a man should belong to any particular church, or even that he should be a believer in revelation, yet I would not be thought to undervalue the importance of Christianity. On the contrary, I take it to be

the indispensable duty of every man to believe according to the degree of evidence before him, and to take care that no moral disability blind his judgment. The language of prophecy holds out the cheering expectation that all nations shall fall down and worship before Jehovah; that kings shall become nursing fathers, and queens nursing mothers; and that the savage tempers of men shall be changed into the meekness of the lamb. Nevertheless, it may be safely affirmed that the obligations to divine worship arise not out of any political relations, but solely from the condition of man as he stands related to his Maker. The subjects of Christ's kingdom are gathered out of the nations of the world, and yield him a voluntary subjection. The apostle describes them as strangers and pilgrims upon the earth, seeking a better country, that is an heavenly. Like their divine Master, they are meek and lowly in heart; examples of patience in suffering and tribulation; more inclined to forgive than to resent injuries, and always ready to every good work. Their minds are animated by faith, hope, and love, and a divine charity feeds their intercourse with the rest of mankind. Such qualities as these are not cognizable by human laws, which cannot reach them. They are the result of Christian principles, and built upon motives superior to human influence. Our Lord's celebrated injunction to the Pharisees when they tempted him with the tribute money, will be the best guide for Christians in their intercourse with the governments of the world;—"Render unto Cæsar the things that are Cæsar's, and unto God, the things that are God's."*

In the means by which the kingdom of Christ is promoted in the world, it differs essentially from other kingdoms. The revolutions that take place in civil governments are frequently brought about by the sword, and the successful chieftain that wields it too often makes his way to power by violence, injustice, and cruelty. And does not ecclesiastical history

* Matt. xxii. 21.

present us with similar scenes in what is mis-named the church? Alas, the faithful page is a continued record of one aspiring churchman raising the temporal sword against another, each striving to erect a kingdom for himself upon the ruins of his fellow. But Christ has instructed his disciples not to take the sword, nor to use any violent nor sinister methods in the propagation of his religion. It is true, they are spoken of under the character of soldiers: But, then, they fight the good fight of faith, that they may lay hold on eternal life. The weapons of their warfare are not carnal, being the sword of the Spirit, the shield of faith, the helmet of hope, and the breast-plate of righteousness. With these, they subdue the powers of darkness, who are their spiritual adversaries.—To strip this language of its metaphor, it may be safely affirmed, that our Lord authorizes no other method of propagating his religion than sober argument, and the force of a good example. Where these fail, the consequence must be left to his judgment upon another day.

Not more incompatible were the materials that composed the symbolic image seen by Nebuchadnezzar in his dream, than is every attempt to unite the church of Christ with the kingdoms of this world. A religion fenced round by penal sanctions is useless even as a means to promote the religion of the heart. It was the reproach of the Athenians that they erected altars to an unknown God; nor are Christians less reprehensible who derive their religion from descent, or assume it as a national custom, or out of compliment to the civil magistrate. As a rational faith must be the subject of choice, so religious dispositions can never be generated by coercion. They are of divine growth, and denote a conscientious adherence to the will of God, as revealed in his word. This must be apprehended by the ordinary exercise of the understanding—not by civil pains and penalties. The sword and faggot may make hypocrites, but they will never convince the judgment of a rational being. Our rule of duty in this particular is strikingly exemplified in

the parable of the tares, "Let both grow together until the harvest."*

Very opposite to these arguments, however, would be the natural conclusion drawn from the history of past times: For, ever since the commencement of the fourth century, men have been busily employed in uniting the two contrarities. The clergy have gradually erected a kingdom for themselves, which for ages eclipsed the civil power; and this they imposed upon the world as the church of Christ. Whilst we contemplate with astonishment the means by which they acquired their ascendancy, the infatuation of mankind in bowing down to the yoke is equally surprising: But, when the human mind is enslaved by ignorance, it becomes the prolific soil of credulity and superstition; so that if our wonder lessens, we must always pity the people who could become the dupes of so much artifice.

National establishments of religion being merely political institutions, are at war with the essential principles of that system which they profess to uphold. Men may construct a beautiful fabric, they may furnish it with a numerous and powerful priesthood, supported in splendor upon the spoils of credulity, and dignify the amphibious thing by the name of a church: But thinking people will discern the artifice. They know the hold which the clergy possess upon the minds of the vulgar, which renders them a powerful ally to the state. This circumstance a crafty statesman will turn to his advantage. In all political revolutions, the party that can secure the priesthood gains his cause; for in every state they have endeavoured to preserve the balance of power in their own hands. The clergy may read, and preach, and say their prayers for themselves and the people; but who will believe them sincere? They may defend the faith, but then they are paid for it, and no wonder that their church and order are by divine right. Did it ever happen that a national clergy were active in the cause of reformation? On the con-

* Matt. xiii. 24, &c.

trary, is it not a notorious fact, that they have always thrown a dead weight in the opposite scale? (A) What is the history of Europe ever since it became Christian, but one continued series of wars, persecutions, and cruelties, excited by the ambition, jealousy, and revenge of the clergy! Surely God is not the author of a religion that employs such ministers and methods to support it! Where then are we to look for the true church? I answer, generally amongst the despised and persecuted, of whom the world is not worthy. For, the kingdom of heaven cometh not by observation, or by any external appearances of pomp and splendour; but God hath chosen the poor of this world, who are rich in faith, to be heirs of the inheritance. I would not for a moment have it supposed, that any orders or degrees of men are necessarily excluded from the favour of God, or that he deals with partiality towards any people or sect. I am persuaded otherwise. The Almighty is not a being of like passions with us, nor does he measure his goodness by our predilections or prejudices. A tree may be accidentally fruitful upon an unfriendly soil, and a barren rock has been known to produce a wholesome spring. But we are not generally to look for the followers of Christ amongst persons who become members of a church merely by birth or baptism.

Church establishments, besides the power they possess, and too often exercise, to persecute opposite opinions, impose such a charm upon vulgar and unenlightened minds, that all who dissent from them lie under a considerable disadvantage as it respects their intercourse with the world.

(A) To go no further back, let the intelligent reader turn to the period of the reformation in the sixteenth century; to the æras of the restoration and the revolution, and to the reign of Queen Anne. Let him descend to the present reign, and view the opposition manifested to serious religion, branded with the name of Methodism; to Sunday Schools; to Bible Societies; and to plans for the instruction of the poor; and then let him say how far the national clergy have merited the above censure.

This inconvenience can only be counteracted by occasionally pointing out the absurdity and injustice of church establishments. Their absurdity consists in this, that, under the mask of religion they become the sanctuary of a number of useless, not to say worthless characters, who live upon the spoils of industry not their own, and treat the idea of reciprocity with scorn. How contrary they are to the scriptural idea of a church has been already seen in a variety of particulars. But all exclusive establishments of religion are attended with injustice, inasmuch as they engross to one description of men, who are not a jot wiser or better than others, those rights and privileges which are equally the birth-right of every member of the same community.

How far the foregoing remarks apply to our own country will be seen in the sequel of this discourse. And here I must bespeak the reader's attention in following me through a detail that will lead to many free observations upon men and things, which may, perhaps, interfere with his preconceived opinions: But I would beg leave to warn him that the object of my pursuit is truth. Having no interested views to gratify, but taking ecclesiastical history for my guide, I shall mark the progress of Christianity in Britain; and, in endeavouring to separate truth from fable, lead him to that true state of things which is the proper sphere of history.

CHAP. II.

On the first planting of Christianity in Britain.

THE time and circumstances attending the first planting of Christianity in this island, are involved in deep obscurity. The monks, who, for ages, were the only depositaries of learning, have seasoned their writings with so many creatures of their own superstitious invention, and betray such gross ignorance of matters of fact, that no dependance is to be placed upon their testimony. In travelling over the marvellous relations of these writers, the judicious reader will be at a loss which to admire most,—the wickedness of the monks in forging so many falsehoods, or the extreme simplicity of the people in believing them.

It is highly probable that there were Christians in Britain even in the apostolic age; but by whom the gospel was first introduced, cannot now be discovered with certainty. Should the reader be desirous of knowing to whom the palm has been awarded, he may have recourse to the learned works of Usher* and Stillingfleet,† or to Henry's History of Great Britain, where he will find a judicious Compendium of the various writers on the subject.‡ That he may not imagine, however, that I have passed a rash censure upon the monkish writers, I will transcribe what William of Malmsbury has said upon the subject, in the beginning of his history of the church of Glastonbury. He relates that St. Philip coming into the country of the Franks to preach the gospel, and being desirous to spread it further, chose twelve of his disciples over whom he set his dear friend Joseph of Arimathea, and sent them into Britain: that coming hither in the sixty-third year after Christ's passion, he faithfully preached the

* Antiquit. Eccles. Brit.

† Origines Britannicæ.

‡ Henry, B. 1. Chap. 2. Sect. 2.

gospel. But a British king hearing things so new and unusual, rejected his doctrine, and refused to depart from the traditions of his forefathers; yet, because they came from far, and shewed great simplicity of life, he granted them a certain island, encompassed with woods and marshes, called *Iniswitrim*. There, being admonished by the angel Gabriel, these holy men built a small church of wattles, and as it was the first Christian temple in these regions, the Son of God was pleased to do it the singular honour of dedicating it himself to the blessed Virgin, his mother. This not being miracle enough, the archives of the church of Glastonbury inform us, that there were to have come over into Britain with Joseph of Arimathea, six hundred men and women, who having taken a vow of abstinence till they should reach land, all of them broke it except fifty, who came over the sea upon a shirt of Josephus, the son of Joseph: But the rest having repented of the breach of their vow, a ship was sent to bring them over, which had been built by king Solomon!!!*

During the three first centuries of the Christian æra, the church shifted for itself without the embraces of the state. Britain was at that period reduced to the condition of a Roman province, and the public profession of Christianity depended upon the connivance of the Roman governor. Notwithstanding this state of vassalage to a Pagan government, it is certain that Christianity gained ground, and flourished in its native simplicity. Fortunately for British Christians, whether owing to their distance from the seat of government, to the clemency of their governors, or to whatever cause, they were long strangers to those violent persecutions that afflicted less favoured provinces of the empire. At length, however, they were marked out by the emperor Dioclesian to drink a portion of those bitter ingredients which he poured out upon all parts of his empire. Many were then offered up a sacrifice to their faith; but the persecution subsided through the favour of Constantius Chlorus, governor of Britain, who, in the year 305, was saluted emperor.

* *Stillingfleet*, p. 13.

These facts are sufficient to exclude the idea of a national hierarchy in Britain, prior to the fourth century. As to the story of king Lucius, it is manifestly a fable; the bare relation of which will suffice to expose its absurdity. The earliest writer that mentions him is Nennius, who lived in the seventh century, and states that, "In the year 164, from the incarnation of our Lord, Lucius monarch of Britain, with all the other petty kings of Britain, received baptism from a deputation sent by the Roman emperors, and by the Roman pope Evaristus."* That this short relation contains as many ridiculous falsehoods as it does incidents, will be apparent to an ordinary understanding. For if there ever existed such a person as this king Lucius, which is extremely doubtful, he could be no other than a petty prince, holding his limited authority by favour of the Roman governor. But to complete the farce, two Pagan emperors are represented as uniting with the pastor of the Roman Christians, in sending forth missionaries to convert and baptize a people into the faith which they persecuted. A very consistent thing truly! And yet upon this string of absurdities, subsequent writers have erected a most magnificent fabric. Geoffrey of Monmouth, who in fertility of invention may rank with Cervantes, improves upon this story, and further informs us that, immediately after the conversion of Lucius, people from all countries assembling together followed the king's example, and being washed in the same holy laver, were made partakers of the kingdom of heaven. The holy doctors who were instrumental in this good work, says Geoffrey, having almost extinguished Paganism over the whole island, dedicated the temples that had been founded in honour of many gods, to the one only God, and if you will believe him to his saints; though upon what ground this honour was transferred from Pagan to Christian heroes, this grave writer has not informed us. In truth, it was not till long afterwards that the worship of men and women, and of imaginary beings, pro-

* Nennii. Hist. Brit. c. 18.

saned the temple of God. As the Christian church would have been nothing without bishops, Geoffrey has invented twenty-eight, subject to three metropolitans, answering to the number of *flamens* and arch-*flamens* in the Pagan hierarchy, which king Lucius is said to have copied.* Giraldu, the countryman of Geoffrey, and of an equally inventive faculty, has magnified the number of bishops to sixty, and of arch-bishops to five.† As these prelates would have cut rather an awkward figure in their new character (for they were only Pagan priests dressed up in a Christian habit) without good houses and good livings, honest Geoffrey has taken care to provide handsomely for them in these particulars, in order that they might have no reason to repent of their bargain. He says, "The glorious king Lucius being highly rejoiced at the great progress the true faith had made in his kingdom, granted that the possessions and territories formerly belonging to the temples of the gods, should now be converted to a better use, and appropriated to Christian churches. And, because greater honour was due to them than to others, he made large additions of lands and mansion-houses, and all manner of privileges to them."‡ Thus, if the reader will believe it, a glorious hierarchy was erected in Britain, in the second century—a revolution of a most astonishing nature, and effected in the face of difficulties with wonderful facility. But the absurdities connected with this story are too extravagant to merit a serious confutation. It is very remarkable that Gildas, the most ancient of our historians, who was himself a Briton, and a zealous Christian, makes no mention of this extraordinary event; which affords good ground to believe that it was no other than a pious fraud invented by the monks to delude the people. (B)

* Geof. Mon. l. 4. c. 19.

† Giraldu apud Spelm. Concil. Tom. 1.

‡ Geof. Mon. l. 5. c. 1.

(B) A modern writer who believes in the story of king Lucius, but rejects the fine things that are said of his ecclesiastical establishment, has advanced some ingenious remarks concerning the early state of Christianity in Britain. See *Roberts's Chronicle*, App. No. vi.

Constantine, surnamed the Great, succeeded to the empire in the room of his father, in the year 306, and quickly afterwards embraced Christianity, to which he became zealously attached. To promote it by every mean in his power seemed to be the great end of his life and government; but as he mistook the real nature of the system he espoused, so he failed in the right means of recommending it to others. His conduct in this respect was the more unhappy, because it formed a precedent for succeeding princes, who have held him up as the great exemplar for their imitation. Were I writing an ecclesiastical history, I should think myself bound to inquire into the nature of Constantine's religion, the cause that produced his so famed conversion, and the several springs of his subsequent conduct. At present, it will be only necessary to state a few of the evils that resulted from his embracing Christianity.

Constantine's first step was to make Christianity a state religion, by putting himself at its head, and promulgating laws for its government and support. Thus, at the very outset, he invaded the throne of Christ, despoiled the church of its simplicity, and generated those evil tempers amongst its members, which have been the source of pride, contention, and every evil work. The edicts issued by this emperor, enabled the clergy to become a powerful and independent body. He first freed them from military and other burthensome services; then gave them the goods and possessions of the late martyrs who had died without heirs; and by an edict published at Rome in 322, gave full liberty to his subjects to bequeath as great a part of their estates as they pleased to the church. Of this kind indulgence, the good people availed themselves to a very extraordinary degree; for within a few years afterwards, the bishops of the western empire were raised to a state of independency, if not of affluence. As a consequence of this ease, the church was soon torn to pieces by religious dissension. The bishops of one province excommunicated those of another, and were complimented in return with similar favours, till at length the whole Christian church was cut off

from the body of Christ. Truth and error alternately raised and concealed their heads according to the humour of the existing emperor, who, if he wished to condemn any opinion or party, had only to call a council of his clergy, who were sure to decide according to his wishes, because the opposite party had been put out of the way. In this manner did Christian princes trifle with the sacred concerns of religion!

It was not till the beginning of the fourth century that Christianity, under the fostering care of the above emperor, assumed in Britain any thing like a settled form. In the council of Arles, assembled in 314, some British bishops were present, but they were so poor that they could not support their own expences. This circumstance shews how fallacious are the dreams of the power and revenues of the clergy, so pompously related by the monks. The fact is, in those primitive times, when a sufficient number of persons were converted to the Christian religion in any one place, they formed themselves into a church, and every member of the society contributed according to his ability to the maintenance of the pastor, as well as to the support of the poor, and other necessary expences. The time for collecting these contributions was on the first day of the week, in their religious assemblies, according to the apostolic direction.* In the course of this century, however, the outward condition of the British clergy became considerably improved, and some new ecclesiastical dignities were invented. The clergy began to officiate in a variety of habits, not much unlike those of the pagan priests. Great numbers of magnificent churches were built, and adorned with the pictures of saints and martyrs; pagan rites and ceremonies were symbolized; fasts, festivals, and holydays multiplied; and in short, the whole fabric of Christian worship despoiled of that simplicity which, in happier times characterized a pure and rational devotion. In the same century, monachism had made some progress in Britain, and people began to make long

* 1 Cor. xvi. 1, 2.

pilgrimages to places deemed sacred, particularly about Jerusalem, the scene of our Saviour's actions and sufferings. Theodoret tells us of some British Christians, who, in the next century, went as far as Syria to see the famous self-tormentor, Simeon Stylites, who lived fifty-six years on the top of a high pillar.* Had the poor wretch been sent to work upon the foundations of an imperial city, he might have been made of some use to society.

The declension of British Christians from the simplicity of gospel worship was attended by an equal defection from purity of doctrine. It does not appear that they were agitated by any religious disputes before the commencement of the fifth century, when Pelagius, a British monk, first broached his opinions. The point he principally maintained is said to have been the absolute freedom of the human will, by which man might attain to perfection by dint of his own natural powers, without divine assistance. This opinion was quickly condemned by several councils, and by some fathers confuted. The orthodox part of the British clergy not being able to cope with their adversaries in the arts of controversy, applied to the bishops of Gaul for assistance. Germanus and Lupus, two of their number, were accordingly deputed to this work, and arrived in Britain about the year 329.† In their passage hither, they were overtaken by a violent storm, which Bede supposes to have been raised by the devil, ‡ who it seems was a great friend to the Pelagians; but good Germanus outwitted the devil, and by his prayers allayed the storm. The bishops being received joyfully, opened their important commission, by preaching in the churches, and in the highways and open fields, till they filled the island with the fame of their learning and eloquence. Having vanquished their adversaries in a public disputation; and brought back many to the truth, they thought fit, as Bede

* Theodoret in vit. patrum, l. ix.

† Usher de Brit. Eccles. Antiq. l. xi.

‡ Bede Hist. Eccles. l. i. c. 17.

informs us, to confirm their doctrine by miracles. The daughter of a certain magistrate being then in her tenth year and blind, was offered to the Pelagians to be cured, but they distrusting their skill in this way, wisely declined the affair, and the bishops undertook it with success. It seems, they had brought over with them a large cargo of relics, stolen from the tombs of the apostles and martyrs, by the application of which to the eyes of the young girl, they restored her to sight. With these formidable weapons, it is no wonder that they confounded the poor heretics, and raised the people in their favour. The two prelates having no further occasion for these wonderful bones, deposited them in the tomb of St. Alban, the Proto-martyr of Britain, who, if we may believe history, was himself a great worker of miracles. This precious hoard was opened some ages afterwards, in the presence of King Offa, and all the relics were found very fresh and in good keeping. They afterwards proved a gainful treasure to the monks of St. Albans.* Germanus and Lupus having accomplished the object of their mission, prepared to return into Gaul, but were detained for some time longer by a very strange incident. The devil being very much provoked at Germanus for the defeat of his friends the Pelagians, laid a snare for him, and the saint falling into it, strained his foot. This, as Henry observes,† was a piece of very ill-judged malice, by which the devil did his friends no service; for it gave the saint an opportunity of working more miracles. The Picts and Scots, who had no hand in his misfortunes, suffered greatly by it. For, these two nations happening to invade South Britain in the interval, they were miraculously defeated by Germanus, upon his echoing the word Hallelujah!

The effect produced by the mission of these wonder-working saints, was very transient; for they were no sooner gone, than the Pelagians began to propagate their opinions

* Matt. Flor. Hist. adan. 794.

† Hist. Gr. Brit. ubi supra.

with as much zeal and success as ever. Nor were the orthodox clergy sufficiently skilled in the scriptures to defend their faith. Germanus was, therefore, applied to a second time, and brought over with him one Severus, a disciple of Lupus. By the use of former arts, they soon put the heretics to flight; and having reclaimed and established the people, they procured the banishment of the Palegians, and returned to their own country.

Deplorable, indeed, must have been the situation of the Britons at that period. Unable to defend their persons and properties from foreign invaders, their minds were equally destitute of resources to encounter the attacks made upon them by the enemies of their faith. If Christianity had ever obtained any considerable footing amongst them, luxury and superstition must have sunk it to a very low ebb. Europe was now fast approaching to a state of barbarism; and such was the weakness of the Roman government, that the emperor was compelled to withdraw his protection from so remote a province of the empire. This event is placed by most historians in the year 449. The unhappy Britons being now left to themselves, in a state greatly degenerated from that in which the Romans had found them, returned to a wild and savage life. In this state, they became a prey to sickness and famine, and what was still more intolerable, to the cruel incursions of their barbarous neighbours in the north. Gildas, their own historian, if his history is to be relied on, (c) draws a lamentable picture both of clergy and laity. Sunk in the lowest state of vice, their minds were enfeebled, and their natural strength abated. With a natural fondness for liberty, they did not possess sufficient discredit to guide their affairs; and in this abject state invited the Saxons to their assistance. Of this hasty step, however, they had sufficient reason to repent; for their allies, attracted by the richness of the soil, soon became their mas-

(c) An attempt has been lately made to set aside the authority of Gildas, by proving his work to be spurious. See *Roberts's Chronicle*.

ters, and formed a settlement in the country, which they governed for several centuries. The Saxon times were, in many respects, one of the most important periods of our history; as it is to them that we are to trace the origin of many of those laws and customs, which lie at the foundation of our liberties. Their conversion to Christianity was slow and suspicious; but it had the good effect of chasing away much of their former barbarism, and leading them to cultivate the liberal sciences, in unison with the arts of domestic life. How this great event was brought about, I shall now endeavour to relate with fidelity.

CHAP. III.

The Nature and Consequences of Austin's Mission.

THE success that attended the arms of the Saxons, had proved as fatal to Christianity, as to the liberties of the Britons; who now retired into the western parts of the island, where they long continued to maintain themselves against their fierce invaders. When the passions of the contending nations had cooled, and their enmity had in some measure subsided, they began to form treaties of alliance; and by their intermarriages with Christians, the minds of the Saxons became prepared for a favourable reception of Christianity. The idea of converting the Anglo-Saxons appears to have originated with Gregory, a priest of Rome, upon his observing some beautiful youths of that nation, exposed to sale in the market-place of that capital. Being touched with a missionary spirit, he communicated to Pelagius, Bishop of Rome, his desire of preaching to them in person. The citizens of Rome, however, would not part with him; and Pelagius dying in 590, Gregory was raised to the papal

chair. He had now an opportunity of fulfilling, by others, that which he had so long desired to do himself; and selecting forty monks, with Augustine at their head, sent them to preach the gospel in Britain. The zeal of these men seems to have cooled upon the road; for they sent a deputation to Gregory, soliciting their recal. But the pope, who had more religion than his missionaries, earnestly intreated them to pursue their journey, forgetting the difficulties of the way, and having respect to a heavenly reward.*

Austin and his associates arrived in Britain in the year 596. They landed in the isle of Thanet, a part of the kingdom of Kent, then governed by Ethelbert, who had married a Christian lady, named BIRTHA, daughter of Cherebert, king of the Franks. Austin had no sooner landed than he dispatched a messenger to the king, acquainting him with the design of his mission. Ethelbert, in a few days, gave him an audience. The place of their meeting was in the open air, which the king chose from a superstitious notion, that, if the monk brought any enchantments, they would not operate as in a covered building. When Austin had finished his discourse, the king answered him to the following purpose: "THE DOCTRINES AND PROMISES YE HAVE MADE, ARE INDEED FAIR AND INVITING; BUT I AM NOT AS YET RESOLVED TO EMBRACE THEM, SINCE I CANNOT SUDDENLY CONSENT TO QUIT THAT RELIGION I HAVE SO LONG PROFESSED, TOGETHER WITH THE WHOLE ENGLISH NATION. YET, BECAUSE YE ARE STRANGERS, AND COME A LONG JOURNEY, AND AS IT SEEMS WOULD IMPART TO US THE KNOWLEDGE OF THAT RELIGION YOU BELIEVE TO BE THE BEST, WE WILL NOT GIVE YOU THE LEAST MOLESTATION, BUT RATHER WILL PROTECT YOU, AND TAKE CARE THAT ALL THINGS NECESSARY SHALL BE PROVIDED FOR YOUR MAINTENANCE; NEITHER SHALL WE PROHI-

* Bede, l. i. c. 23.

BIT YOU FROM GAINING AS MANY AS YOU CAN TO THE BELIEF OF YOUR RELIGION."* Admirable sentiments, thou wise pagan! Happy for the world, had princes, usurping the name of Christ, adopted thy generous principles, and reflected them in their conduct!

The effects of Austin's mission were quickly apparent. The king himself being converted, probably, more, by the persuasions of his wife than by the preaching of the missionary, his subjects would have been wanting in good manners had they refused to follow his example. Accordingly, we find that *ten thousand* of them were baptized in one day! As they came forward in such shoals, it is no wonder that Ethelbert's subjects were soon transformed into a nation of Christians. The transition, indeed, was very easy. For, Austin's instructions from the pope were, not to destroy the heathen temples, but merely to remove the images of the gods, and supply their places with the bones of the saints. He was, moreover, to sprinkle the walls with holy water, to erect altars, and, in short, baptize them into Christian churches. By these means, it was thought that the people would attend in their accustomed manner. Austin is directed further, to accommodate the ceremonies of the Christian worship as much as possible to those of the heathen, that the people might be the less startled at the change. He, in particular, advises him to allow the new converts a merry-making upon certain festivals, when they should kill a number of oxen, and feast together after a religious sort, in lieu of sacrificing the same animals, as they had formerly done, to the service of the devil. † This art of symbolising with pagan worship, had been practised in the Roman empire ever since the time of Constantine the Great; but grosser corruptions were now introduced, and the people prepared to recede still further from the simplicity of primitive Christianity.

Austin, elated with success, goes over to France, and is

* Bede, l. i. c. 25.

† Ibid. l. i. c. 30.

consecrated Archbishop of the English nation. Upon his return, he writes to the pope, to whom he proposes several questions, relative to his future conduct. Some of these are of a very trifling nature, and others too indelicate for indiscriminate readers. Those who are curious, may have recourse to the ecclesiastical history of the venerable Bede,* who, for obvious reasons, has made some omissions, which are supplied by Sir Henry Spelman, from the Paris edition of Councils.† The pride of Austin was farther increased by the marks of distinction which he received from Rome. Gregory, indeed, gave him very extensive authority, reaching not only to the other kingdoms of the heptarchy, but to the old British Christians, whose bishops, without their consent, are placed under his controul. The inordinate love of power, stimulated our apostle to corrupt the little Christianity that remained in the island. For this purpose, he called a synod upon the borders of Wales, to which he summoned the British clergy. Some of these attended; but disgusted with the haughty behaviour of the stranger, declined putting themselves under the authority of him whom Austin called the pope. Unable to convince them by argument, the archbishop, according to the credulous Bede,‡ had recourse to a miracle, a method of deciding the controversy that was very unacceptable to the other party. Still unable to convince them, this apostle of the church militant, in an ebullition of anger, threatens them not only with the vengeance of heaven, but with the sword of the Saxons; and there is too much reason to believe that he provided means for the fulfilment of the latter part of his threat.

Austin having fixed his metropolitan seat at Canterbury, proceeded to regulate the Saxon church upon the plan of Rome. For this purpose, he consecrated Justus Bishop of Rochester, Mellitus Bishop of the East Saxons, and Laurentius, his own successor, in the See of Canterbury. Austin dying

* Bede, l. ii. c. 27.

† Spelman's Consil. Tom. i. p. 95.

‡ Bede, l. ii. c. 8.

about the year 605, was succeeded in the work of conversion by the persons just mentioned, who, with the assistance of other missionaries, before the end of the seventh century, reduced the whole Saxon heptarchy to the obedience of the church of Rome. Laurentius, who inherited the pride and bigotry of his predecessor, made a new, but unsuccessful effort to bring the British within the same fold, and used similar endeavours with the Scots and Irish, who had already become better Christians than he could make them; the former by the ministry of Columba, and the latter through that of Patrick and Finian. Mellitus was more successful in his mission to the East Saxons, for, having converted Sebert the king, his subjects soon followed the royal example. But the prosperity that now attended the church, was short lived; for the two Christian kings dying, and leaving their dominions to pagans, these nations of Christians soon reverted back to their former idolatry. In this desperate situation, the monks resolved to leave the island. Accordingly, Justus and Mellitus departed for France, and Laurentius prepared to follow their example. Just as he was about to depart, if the reader will believe it, St. Peter, in whose church he had spent great part of the night in watching and prayer, appeared to him; and to make the vision more sensible, gave him many stripes for his offering thus to desert his flock. Early on the next morning, the lacerated saint presented himself before the king, who, unable to resist so miraculous a sign, immediately renounced his evil way, and the kingdom of Kent again became Christian. Laurentius dying soon afterwards, was succeeded by Mellitus, who, according to Bede, put a stop to a great fire at Canterbury, by causing the wind to blow the contrary way. Thus, these monks not only claimed dominion over the human kind, but even the elements of nature were subject to them!

About this time, an event happened that contributed to extend the empire of Christianity to other parts of the heptarchy. Edwin, King of Northumberland, having espoused

a Christian princess, was persuaded to embrace Christianity, partly through the preaching of Paulinus, and partly by means of a vision, related by Bede,* and believed by Jeremy Collier † The example of Edwin was immediately followed by his whole court, including the high priest, and also many of his subjects, who, on Easter-day, 627, were baptized at York, where Paulinus fixed his episcopal seat. By the persuasion of Edwin, Carpwald, King of the East Angles, was received into the bosom of the church. As these conversions were chiefly political, so they were not very lasting; for Edwin falling in battle, his successor and subjects reverted back to paganism. The East Angles also apostatized at the same time; but both nations were quickly re-converted; and by 684, the remaining parts of the heptarchy were added to the fold. Thus, by degrees, all Britain became converted to a political Christianity, and a foundation was laid for that ecclesiastical fabric, which exists in the Church of England to the present day. I shall now take a brief survey of the principal features that distinguished the character and labours of its founder.

In estimating the value of Austin's mission, and of the spurious Christianity which he preached to the Saxons, we are to form our ideas rather from the facts themselves, than from the opinions of our ecclesiastical writers. As we are indebted for our knowledge of those early times almost wholly to venerable Bede, it may not be improper to drop a word or two respecting his history. Bede, who was born in 673, and lived till 734, spent all his days in a monastery near the mouth of the river Tyne. It is not very surprising, therefore, that he imbibed the prevailing errors and superstitions of his day. Study and devotion are said to have engaged the whole of his time; and he composed many books, upon a variety of useful subjects. The defects in his writings arose out of the defects of the times; for he certainly was a very extraordinary man, and has been justly considered

* Bede, l. ii. c. 12.

† Collier's Eccles. Hist. vol. i. p. 84.

as the great luminary of his day. His History of the Church, though abounding in fables, and spurious miracles, yet contains many valuable facts; and it is not very difficult to separate these from the other. Indeed, it is much to be questioned whether we now possess the genuine work of Bede; for it appears more than probable, that after passing, for so many centuries, through the polluted hands of lying monks, it has lost nothing in the marvellous. But, whatever credit may be attached to the writings of Bede, it is certain that the heroes of his story bore but a faint resemblance to the first preachers of Christianity. I should be willing, indeed, to make some exception in favour of Gregory the Great, whose letters, if genuine, breathe an excellent spirit, and pourtray strongly the piety and humility of a Christian.* Justice requires thus much to be said in favour of a man, who, though far gone in superstition, yet declined the title of universal bishop, confidently affirming, that whosoever proudly exalted himself above others by such a distinction, was the fore-runner of Antichrist. I wish that truth would allow me to speak as much in favour of Gregory's missionaries. Pride, ignorance, and superstition, are strongly delineated in the character of Austin. There is a remarkable barrenness in Bede's relation of his first interview with Ethelbert; where the heathen appears to greater advantage than the Christian. The haste he discovered to get himself consecrated archbishop and metropolitan, shewed a fondness for power and lordly dignities, very incompatible with the spirit of an apostle. His utter ignorance of the sacred writings is very discernible in the queries he proposes to Gregory, which are puerile in the extreme, and would disgrace an infant in theological learning. It is strongly to be suspected from one of the pope's answers, that Austin aimed at dominion over the Bishops of France, as well as of Britain; but in this particular Gregory would not gratify his ambition. On the contrary, in various places, he takes

* Vid. vit. Greg. apud Bede.

occasion to press upon him the duty of humility, in which grace he fell far short of the pontiff. One of the pope's answers is very remarkable. He exhorts Austin not to be elated at the gift of miracles which God had bestowed upon him; from whence it is evident that Austin had been recounting some of his wonderful performances. To a person possessed of rationality, this is perfectly nauseating, and the natural conclusion to be drawn from it is, either that the man was an impostor, or that no credit is to be attached to his history. But the most disadvantageous part of his character is to be drawn from his conduct to the Britons, who were already Christians, but refused to put themselves under his yoke. For this mighty offence, our meek apostle left with them the following denunciation: "Since you refuse peace from your brethren, you shall have war from your enemies; and since you will not join with us in preaching the word of eternal life to your neighbours, you shall receive death at their hands." Although Austin did not live to see the fulfilment of this prediction, yet it is strongly to be suspected that by his intrigues with the Saxons, he had a powerful hand in kindling the wars that ended in the massacre of so many innocent Britons.

As the character of Austin differed very materially from that of the first preachers of Christianity, so there was but little similarity in the system they inculcated. The gospel of Christ, besides being engrafted upon the state, was in other respects strangely corrupted. The ministers of the meek and lowly Jesus, from being pastors, or feeders of individual flocks, became exalted into bishops of cities and provinces. A number of useless offices and dignities were created in the church, with a view to aggrandize the clergy, and enable them to lord it over God's heritage. The Bishop of Rome was looked upon as somewhat superior to his brethren; and though the humble Gregory disclaimed any lofty titles, yet his successor, Boniface, was not so nice upon that point. In the year 606, he prevailed with the emperor Phocas to proclaim him "Universal Bishop." The church

was now inundated with superstitious rites and ceremonies, and to gull the people into their observance, the clergy pretended to the power of working miracles. A veneration for the memory of departed saints degenerated by degrees into gross idolatry. The Virgin Mary was exalted to the throne of Deity, and addressed with divine honours, as, "The Mother of God." An extravagant veneration for dead men's bones now prevailed; and in this article the clergy drove a most successful trade. The relics of a saint were considered an effectual charm against the machinations of the devil; and no church could be dedicated without a decent quantity of this sacred trumpery. Stories of dreams, visions and miracles, were propagated without a blush by the clergy, and believed without a doubt by the laity. Extraordinary watchings, fastings, and other arts of tormenting the body, in order to save the soul, became frequent and fashionable; and it began to be believed, that a journey to Rome was the most direct road to heaven.* To the device of purgatory were added prayers for the dead, and indulgencies for the living. Heathen temples were dedicated to nominal saints, and the church decreed an asylum for all who fled to it, though guilty of the greatest crimes. The clergy were forbidden to marry; a number of saints days were instituted; and abstinence from certain meats and drinks on particular days, deemed meritorious. Organs began to be introduced into churches, as also pictures of Christ upon the cross, and of the Holy Ghost in the form of a dove. In short, the pope and clergy acquired an absolute dominion over the consciences, as well as the property, of the laity, and the traditions of the church were considered of equal authority with the commands of Christ.

By this time, England was filled with monasteries, which being comfortable habitations, and well endowed, were soon crowded with persons of all ranks and professions. The fondness for the monastic life, was very much increased by

* Henry, B. ii. Ch. 2. § 2.

an impious doctrine, broached at this period, That as soon as any person put on the habit of a monk, all the sins of his former life were forgiven. This occasioned many princes and great men, who for their crimes needed a protection, to betake themselves to the cowl, of which we have unfortunately too many instances in the history of our own country. During the dominion of the Saxons, no less than *ten* kings, and *eleven* queens resigned their crowns in order to consume their days in monasteries. In the same pious period, we have fourteen kings and queens, and twenty-four princes and princesses dignified with the title of saints.* If the reader should inquire how it was that things became so strangely altered since the apostolic days, when "not many great men were called," he is to know that the qualifications for saintship were considerably changed. Then, the love of God, and of our neighbour, included every thing essential to a Christian; but now, to enrich churches and monasteries, was a much surer road to heaven. Of the power of delusion, we have a striking example in the person of Offa, King of Mercia, one of the most powerful kings of the heptarchy. Having satiated himself with the blood of his neighbours, and added treachery to murder, his conscience was on a sudden struck with remorse. Being continually haunted by his numerous crimes, he resolved to make a journey to Rome, with a view of obtaining the pope's pardon, and an indemnity from punishment. The pontiff granted his request, on condition that he would be liberal to churches and monasteries—a penance that he readily complied with. Offa was generous with what did not belong to him; for upon his return home, he imposed the tax of Peter's-pence upon all his subjects. With this, he built and endowed a fine church and stately monastery at Verulam, henceforward called St. Alban's, from the saint to whom he dedicated them. He also gave money to the church at Here-

ford, as an atonement for the treacherous murder of its prince !*

Such was the miserable farrago, dignified by the name of religion, that was imported into England, by Austin and his co-adjutors ! Let us now examine a little into the success of their labours, and we shall find it to have been much less extensive than was reported. It appears from Bede, that more than half the heptarchy was instructed in Christianity by priests from the Scottish nation, and the residue only, by monks from Rome. As the different missionaries introduced the rites of their respective churches, it so happened, that whilst half the Saxons were fasting for our Saviour's crucifixion, the other half were joyfully celebrating his resurrection. This discordancy was not agreeable to the Romanists, who laboured to bring over the Scotch converts to their method. For this purpose, a council was called at Whitby, in Yorkshire, at which Oswy, King of Northumberland, presided. The Scots orators pleaded the example of John the beloved disciple, whilst the Romanists were equally confident in having Peter for their patron. Now, as the last was the prince of the apostles, and the door-keeper of heaven, both parties acknowledging that he kept the keys, the king not willing to disoblige the celestial porter, determined in favour of Peter ; and the Romanists applauded the wisdom of the choice. The Scotch clergy, however, retained their opinions and returned home. Another dispute, of an equally important nature, respected the ecclesiastical tonsure. The Romanists shaved the crown of the head ; and the Scotch the fore part, from ear to ear. † Bede does not inform us how this was decided. Christians in the present day will smile at these childish disputes, and pity the men who could kindle animosities on account of things so contemptible. But, the facility with which the monks converted the Saxons, throws considerable suspicion upon the value of those conversions. We hear nothing of the

Rapin, vol. i. p. 187.

† Bede l. iii. c. 25.

toils and difficulties which might be supposed to attend upon missionaries from foreign countries, unacquainted with the language and customs of the barbarians they came to convert. Here are no schools noticed for the instruction of the young, nor classes of catechumens, for those of riper years. No attention is paid to the progress of the human mind, nor are any rational methods of improvement attended to. Every thing is done by miracle; and that by persons the least likely to possess so heavenly a gift. When we hear of ten thousand being converted in one day, we cannot suppose the judgment at all exercised in the affair. In fact, such conversions were merely national, and out of compliment to the sovereign; nor would they have been materially different had he embraced the *Crescent* instead of the *Cross*. How superficial they were, we may learn from the ease with which they relapsed into their former idolatry. The little opposition experienced by the Italian monks, presents a striking contrast to the persecutions endured by the apostles and first preachers of Christianity. This circumstance considerably diminishes the value of their labours; for, had their doctrines been of that divine and self-denying nature which the gospel teaches, they would not have been so readily embraced by the barbarous Saxons. Upon the whole, it may be observed, that the services of Austin have been too much over-rated by Protestant, as well as Popish writers; and that the religion he established in Britain bore but a faint resemblance to the simplicity of the first ages.

CHAP. IV.

State of the English Church, from the Conversion of the Saxons till the Reformation.

NOTHING has a greater tendency to debase the human character, than the indulgence of superstition. When the mind is enslaved, the captivity of the body follows; and civil liberty becomes extinguished with the rights of conscience. Under the dominion of the Saxons, the clergy continued to invent new devices for rivetting the chains of ecclesiastical tyranny, until they rose superior to the civil power. One of the most powerful engines for this purpose was the assembling of national councils. In the eighth century, they began to advance a divine right to a tenth of the possessions of the laity, as also an exemption from the jurisdiction of the civil courts; but it was long before the civil power seconded their claims. The Latin language had been generally introduced into public worship; and as the people could not understand the prayers, they were allowed to attach any meaning to them, and to pray in their hearts for what they pleased. The sale of relics continued a very gainful trade to the clergy, as well as a fruitful source of imposition upon the people; for these, not being able to distinguish between the great toe of a saint and that of a sinner, often suffered for their credulity.

During the long night of ignorance and folly that now prevailed, one bright luminary arose to shed a transient lustre over the nation. The immortal ALFRED ascended the throne of the Saxons in 872. Under the weak government of his predecessors, the barbarous Danes, attracted by the riches concealed in the monasteries, had made frequent inroads upon the kingdom. To expel them was the first object of Alfred's care, and notwithstanding the difficulties he had to encounter from a fierce enemy, and a priest-ridden people, yet such were the resources of his mind, that he was enabled

to overcome them all, and to restore peace, order, and good government to his dominions. That wise prince divided the kingdom into countries, framed a body of laws civil and ecclesiastical, instituted juries, and laid the foundation of parliaments. Himself learned, he was the great patron and restorer of learning. With this view, he invited many learned foreigners into his kingdom, and founded an university at Oxford. So universal was the ignorance which then prevailed, that this excellent prince complained bitterly, that from the Humber to the Thames, there was not a priest who understood the liturgy in his mother tongue; and that from the Thames to the sea, there was not one who knew how to translate the easiest piece of Latin. Alfred's private charities were as useful as they were extensive; being directed to ameliorate the minds as well as bodies of his subjects. By a judicious distribution of his time, he found means to fulfil the minutest duties of his station. Eight hours every day he allotted to acts of devotion; eight hours to public affairs; and as many to sleep, study, and necessary refreshment. Alfred died in the year 900, in the 52nd year of his age, being, without doubt, the greatest prince that ever sat upon the English, or perhaps any other throne.*

The sun of England's glory set with the death of Alfred, and an age of brutish ignorance succeeded. During that dismal period, the clergy had sufficient opportunity to extend their dominion over the people, and they could invent nothing too gross for the other to believe. The constitutions of Odo, archbishop of Canterbury, published in 943, display arrogance enough. "I strictly command and charge, says he, that no man presume to lay tax on the possessions of the clergy, who are the sons of God, and the sons of God ought to be free from all taxes in every kingdom. If any man dares to disobey the discipline of the church in this particular, he is more wicked and impudent than the soldiers who crucified Christ. I command the king, the princes, and

* Rapin's England, vol. i. p. 311—336.

all in authority, to obey with great humility the archbishops and bishops; for they have the keys of the kingdom of heaven!!!”* This pattern of meekness was succeeded after a short interval, by the ever memorable Dunstan, who, in the grace of humility came not at all behind his predecessor. The history of this man affords a lively picture of the degraded state to which the English were then reduced; and will afford some amusement to the reader.

DUNSTAN was descended from a noble family in Wessex, and educated in the Abbey of Glastonbury. There he studied so hard that it threw him into a violent fever, which brought him to the very point of death. The monks tell us, that when the whole family was standing around his bed, dissolved in tears, and expecting every moment to see him expire, an angel came from heaven in a dreadful storm, and gave him a medicine, which suddenly restored him to perfect health. Dunstan, starting from his bed, made immediately for the church, to return thanks for his recovery, but, the devil surrounded by a multitude of black dogs, meeting him by the way, endeavoured to obstruct his progress. This would have terrified a less courageous person than Dunstan, who pronouncing a charm, and brandishing a stick, put the devil and his dogs to flight. As the church doors were shut, the saint was conveyed by an angel through the roof, and let down upon the floor, where he performed his devotions. This favourite of heaven is said to have been a good proficient in some arts that seemed rather foreign to his profession: such as music, painting, and engraving; also joiner's work, turning, and smithery. King Athelstan, to whom he was introduced when very young, was so charmed with his person and accomplishments, as to employ him in several affairs of importance. At leisure hours, he would entertain the king and his courtiers with playing on the harp, or some other musical instrument; and now and then he wrought a miracle. But this operated to his disadvantage, for his old enemy the devil,

* Spelman Concil. tom. i. p. 416.

having persuaded the king, through some envious persons, that his favourite was a magician, he lost the royal favour; and retiring from court, became a monk at Glastonbury. There, he alternately amused himself with his devotions and his forge. It was on a certain evening, while busily engaged at the latter, that the devil, in the likeness of a man, thrust his head in at the window of his cell; but the saint taking no notice of him, the arch fiend presented himself in the more bewitching form of a beautiful woman, and began to converse with him in a manner that roused the indignation of the holy blacksmith, who, putting up a secret ejaculation, snatched from the fire his red hot tongs, and seizing the devil with them by the nose, squeezed it with all his strength. This made his infernal majesty roar at such a rate, that he awoke and terrified all the people for many miles around. After this adventure, Dunstan was recalled to court by king Edmund, who bestowed upon him the rich abbey of Glastonbury, and honoured it with many peculiar privileges. He stood high in the favour of that prince, but much higher in that of his successor, king Edred, to whom he was confessor, chief confidant, and prime minister. His court influence he employed in favour of the Benedictine monks, and having the royal treasury at his command, lavished it upon churches and monasteries, till the crown was left in a state of indigence. This raised the resentment of the next king, who stripped him of his preferments, and drove him into exile. The throne being afterwards usurped by Edgar, Dunstan was restored to all his honours, and raised to the see of Canterbury. He now exercised sovereign power both in church and state. Much of this he exerted in promoting the celibacy of the clergy, and had recourse to the most unheard of lies and detestable cruelties. Edgar, who was a very profligate prince, and would make any sacrifice to gratify his passions, was as violent a persecutor of the married clergy as his reverence. In a flaming speech to the commissioners, who were charged with this holy warfare, he painted the married clergy in the most odious colours, and enjoined them to make every exertion

for exterminating those abominable wretches who kept wives. This furious champion for chastity, had sometime before ravished a beautiful man of noble birth, which so offended his father confessor, Dunstan, that he enjoined him by way of penance, not to wear his crown for seven years, to build a monastery, and to persecute the married clergy with all his might: "A strange way, says Henry, of making atonement for his own libertinism, by depriving others of their most natural rights and liberties."* As for Dunstan, he departed this life, in the 64th year of his age, A. D. 988. The following short story of this favourite of heaven, which is related with great exultation by his biographer Osborn, will give the English reader some idea of the astonishing impiety and impudence of the monks, and of the no less astonishing credulity of the people. "The most admirable, the most inestimable father Dunstan, says that author, whose perfections exceeded all human imagination, was admitted to behold the mother of God, and his own mother in eternal glory: for, before his death, he was carried up into heaven, to be present at the nuptials of his own mother with the eternal king, which were celebrated by the angels with the most sweet and joyous songs. When the angels reproached him for his silence on this great occasion, so honourable to his mother, he excused himself on account of his being unacquainted with those sweet and heavenly strains; but being a little instructed by the angels, he broke out into this melodious song, O King and Ruler of Nations, &c." This, reader, is a specimen of the monkish manners of writing the lives of saints. The nauseous lies may be tolerated but the shocking blasphemy is not to be exceeded, even by Mohammed's visions, and night journies to heaven.

The violent and too successful zeal of Dunstan and his associates in promoting the building and endowment of so many religious houses, was very fatal to the nation; for, by this means, a spirit of irrational, unmanly superstition was

* Hist. Gr. Brit. B. 2. C. 2. § 8.

diffused amongst the people, which debased their minds, and diverted them from nobler pursuits. A very large proportion of the lands of England being put into the hands of useless beings, who contributed nothing to their defence, the country became an easy prey, first to the insulting Danes, and afterwards to the victorious Normans. The former were now invading England, but so thoroughly infatuated were the people, that in a council held for the purpose of providing means to preserve the country from destruction, the bishops convinced the wise assembly, that to oblige the clergy to put away their wives, and the laity to pay their dues punctually to the church, would be the best means of averting the displeasure of heaven. These means being found ineffectual, the saints and angels were pressed into the service. St. Michael the archangel having earned great reputation by the victory he had lately gained over the pagans in Apulia, the English had recourse to the same celestial warrior. It was therefore decreed in council, that every person should fast on bread, water, and herbs for three days before the feast of St. Michael; that they should confess, and go to church barefoot; and that the monks and nuns should say mass every canonical hour, with their faces prostrate on the ground. But whilst the English were fasting and praying, and using such bodily exercise as yielded no profit, the Danes were conquering their towns, till they eventually subdued the country.

At the time of the Norman conquest, the claims of the pope had risen to a pitch of sufficient arrogance, for William duke of Normandy, had no sooner usurped the crown of England from its former usurpers, the Danes and Saxons, than Gregory VII. sent his legate to assert his title to the kingdom of England; as an acknowledgment of which, he demanded an oath of fealty from William, and the payment of Peter-pence as his tribute. But as the Norman was more of a soldier than a saint, he did not prove a very obedient son of the church. Besides turning out some of the old bishops, and re-placing them with foreign favourites, he stript

the churches and monasteries of a part of their riches, and subjected their inhabitants to military services and other dues. Upon the clergy he kept a watchful eye, not suffering any to depart the kingdom without his leave; nor to acknowledge any pope, publish any letters from Rome, hold any councils, or make any causes without his consent. He also separated the civil from the ecclesiastical courts, which in the Anglo-Saxon times had been united. This wholesome restraint, however, lasted no longer than the life of William.

The history of the English church during several of the succeeding reigns, discloses little else than a continued series of disputes between the civil and ecclesiastical powers, or between one prelate and another. The first demon of discord was the proud and turbulent ANSELM, who was raised to the primacy in 1093, by William Rufus. With that king, and with his successor Henry I. the presumptuous prelate carried on a long contention respecting investitures in which he was upheld by the pope. In a letter to Henry, the pontiff asserts, "That the church and all its revenues belonged entirely to St. Peter and his successors; and that emperors, kings, and princes had no right to give the investiture of benefices to the clergy, or to demand homage from them." In the height of his impudence he tells the king, that "if he would be a very dutiful son of the church, and very kind and obedient to the archbishop, he would grant him and his glorious queen, a full pardon of all their sins, and bestow many graces on the young prince their son."* Although the ecclesiastical logic of this period, was far from grateful to our kings, who were very unwilling to resign their authority, yet such were the abominable delusions which prevailed, that, with a priest-ridden people they had no other option but to bend their necks to the yoke. Henry II. by unwittingly accepting a grant of Ireland from Adrian IV. made a tacit acknowledgment that the pope had a right to deprive the Irish princes of their dominions; and of this the crafty pontiff took ad-

* Eadmer, p. 60—73.

vantage. "It is undeniable, says he, and your majesty acknowledges it, that all islands in which Christ the Sun of Righteousness hath shined, and which have received the Christian faith, belong of right to St. Peter, and the most holy Roman church."*

That the monstrous corruptions set forth in the preceding pages should occasionally meet with resistance, is not at all surprising; but that it was short-lived and ineffectual was a natural consequence of the spiritual tyranny which then reigned. In the year 1159, a company of about thirty men and women, who spoke the German language, attracted the attention of the government, by the singularity of their religious practices and opinions. What these were it is difficult to discover with certainty, as they are recorded only by the monks, who speak of them with asperity. These persons being apprehended, were brought before a council of the clergy at Oxford, and interrogated respecting their religion. Gerard, their teacher, a man of learning, answered, that they were Christians, and believed the doctrines of the apostles. Upon a more particular inquiry it was found that they denied several of the received doctrines of the church; as purgatory, prayers for the dead, and the invocation of saints. Refusing to abandon these opinions, they were condemned as incorrigible heretics, and delivered to the secular power to be punished. The king, at the instigation of the clergy, commanded them to be branded with a red-hot iron on the forehead, to be whipt through the streets of Oxford, and having their clothes cut short by their girdles, to be turned out into the open fields, all persons being forbidden to afford them any shelter or relief, under the severest penalties. This cruel sentence was executed with the utmost rigour; and it being in the depth of winter, they all perished with cold and hunger.† These were, probably, the same people with the *Cathari*, who appeared at this time in different parts of Europe; and they were the first persons, as far as we know,

* M. Paris, p. 67.

† Will. Neubrig. l. ii. c. 13.

who suffered persecution unto death, for openly avowing their dissent from the corruptions of the Church of England.

It was the misfortune of Henry II. to be cursed with one of the most turbulent saints that ever sat in the chair of Canterbury. Against the advice of his friends, he raised the far-famed THOMAS BECKET to that high station in 1162. Through the influence of the late Archbishop Theobald, he had been promoted to the high office of Lord Chancellor of England, in which station, by his dexterity in business, and splendid mode of living, he had gained the confidence of his master, and became the chief companion of his amusements. Upon his elevation to the primacy, he threw up his civil employments, and assumed the solemn austerity of a monk. Henceforward all his views were directed to the aggrandizement of the church, and the humiliation of his sovereign. The council of Clarendon called by the king to reform the dissolute lives of the clergy, formed the apple of discord. Becket maintained that the clergy were not amenable to the laws, and in a strain of impudence, writes to Henry, "That Kings receive all their power from the Church; but priests receive theirs from Christ, and are the undoubted fathers and masters of kings and princes." In the height of the dispute, the proud prelate left the kingdom, and retired to the anti-pope at Sens in France, where he fulminated the thunders of the church against all who adhered to the king, and threatened even majesty itself. Henry, though a brave and powerful prince, and supported by his principal nobility, yet had not the means of contending with so powerful an opponent. He, therefore, by means of much gold and silver, engaged the pope to effect a reconciliation. Becket returned to England, but continued his former insolent behaviour, and excommunicated the king's friends by wholesale. Upon this, four barons of the court undertook to revenge their master's quarrel, and dispatched the archbishop in his own church at Canterbury, A. D. 1170. Although nothing could be more

reasonable than this event, yet Henry was alarmed beyond measure, and sent a splendid embassy to the papal court, to avoid the dreaded sentences of excommunication and an interdict. After a considerable time spent in negotiation, and a liberal dispersion of money, matters were at length compounded, and Henry again received into favour by the pope. As for Becket, he was honoured with the degree of sainthood, and by the fame of his miracles, as well as for the number of devotees who resorted to his tomb, soon eclipsed all the saints in heaven.*

At this time, a most singular frenzy prevailed in the different states of Europe. A poor maniac having conceived the quixotic idea of delivering Jerusalem from the infidel Saracens, communicated it to the pope, who judging that it would advance his interests, entered into it heartily, and stimulated the different princes to march large armies to the Holy Land. In 1185, Heraclius, patriarch of Jerusalem, arrived in England, and presented Henry with the keys of the holy city, as also a pathetic letter from the pope, exciting him to embark in the sacred cause: But his nobles dissuaded him from the mad enterprize and he presented the patriarch with fifty thousand marks. Richard I. a prince of a more romantic spirit, commenced his reign with the holy resolution of bathing his sword in the blood of the infidels. Having collected a large army for the purpose, he committed his affairs to the management of two priests, and set out upon his journey. The pious crusaders commenced their operations by murdering some thousands of Jews in cold blood, and seizing their property. To question the injunctions of the church, however impious, or repugnant to reason, or to withhold from the clergy the grants of superstition, was a very sacrilegious offence; but to murder Jews and Infidels was, it seems, a meritorious action, and perfectly consistent with the creed of those pious Christians. At the distance of

* Henry, B. iii. Ch. 2. § 3.

six centuries, the actions of men stand some chance of being estimated in a just and impartial light. Unhappily, but one award can be given to those wretches, who, after laying waste countries, and murdering their innocent inhabitants, could, at the same time, celebrate anthems to the common Saviour of mankind. Were not the history of the crusades authenticated by many corroborative evidences, it would be read with the same sort of interest as the labours of Hercules, or the rape of Helen. For, where are we to look for such a monument of human folly and wickedness!—The result of this wonderful combination of so many princes and their deluded myriads, was the taking of a few towns in Syria, from which they were afterwards expelled by the Musselmens, who avenged their injustice, and laughed at their simplicity.

The encroachments of the papal power were never carried to a more extravagant length than in the reign of our King John. A vacancy in the see of Canterbury was often productive of more serious consequences than the death of a crowned head; and it was such an occurrence that occasioned the long contest between that king and the pope. There were three parties who claimed a right of presentation—the king, the bishops of the diocese, and the monks of Canterbury. Each party carried his pretensions to Rome, but the pope kept open the dispute till he had made a good market of all; when he obliged the monks at Rome to chuse Cardinal Stephen Langton, whom he consecrated archbishop in 1207. When the news of this transaction reached John, he burst into a violent rage, which first fell upon the monks, and afterwards upon the pope, to whom he wrote a very spirited letter, threatening to break off all communication with Rome. The pope's answer is curious on account of its arrogance. He tells the king, "that before him every knee must bow, of things in heaven, and things on earth, and things under the earth." War being now declared, the pope lays the kingdom under an interdict, which occasions all the churches to be shut up; in revenge for which, the

king seizes the lands of the clergy, who leave the kingdom. After a lapse of two years, the pope proceeds a step further, and excommunicates the king. This sentence was published in England by his legate Pandulphus, who had the impudence to tell him that he was bound to obey the pope in temporals as well as in spirituals. The audacious priest then degraded John from his royal dignity, absolved all his subjects from their allegiance, and declared that neither he, nor any of his posterity, should ever reign in England. This was carrying clerical insolence to a most extravagant pitch; but in those unhappy times, the meanest agents of the pope insulted the greatest princes with impunity. The next step was to pronounce a sentence of deposition against the king, and to give it effect, the pope appointed the King of France to put it in execution; at the same time, promising him the pardon of all his sins, and the kingdom of England for his reward. The weak prince, regardless of so monstrous a precedent, began to prepare for the enterprize; but King John submitting himself, the pope obliged him to lay it aside. Never did a fairer opportunity present itself for the emancipation of England from the papal dominion. John might have hanged the legate, and have cleared England from the swarms of foreign locusts, and the barons, as well as all his subjects, would have stood by him; but he had already alienated them by his illegal and oppressive government. The humbled king having sent large sums of money to Rome, was restored to favour, but obliged to receive Stephen Langton for archbishop.*

The disgrace of conceding to the pope a tenth of all the moveables, both of the clergy and laity, in England, rests with Henry III. and the pope's legate collected it with sufficient rigour. Not content with invading the right which the crown claimed, of filling the higher stations in the church, the insolent pontiff had, by one mean or another, procured the disposal of the most valuable livings in the kingdom,

* Henry's Gr. Brit. B. liii. Ch. 3. § 4.

which he generally bestowed upon Italians. In 1237, and two following years, no less than three hundred of those wretches were sent over to be provided for in England. But the rapacity of the pope was far from being satisfied; for, in 1246, he demanded at once half of all the revenues of the non-residing clergy, and one third of those who did reside. This enormous demand was, however, resisted. The innumerable frauds, and insatiable avarice practised by the pope's legate, at length tired out the patience of the nation, and the barons assumed a language and conduct that would have been more successful, had the king been at all alive to his own dignity and honour. An English prelate at this period, deserves particular mention, on account of his singular courage in resisting papal encroachments. This was ROBERT GROSTED, Bishop of Lincoln, whom the pope had commanded to bestow a considerable living upon his nephew, then an infant. But the virtuous bishop was so far from complying, that he sent a long letter to his holiness, remonstrating with great freedom and spirit upon his injustice and impiety. This threw the pontiff into a violent rage, but the reputation of Grosted for learning, piety, and holiness of life, saved him from its fury.

Edward I. a much greater prince than his predecessor, commenced his reign by several acts that tended to abridge the exorbitant power and wealth of the clergy. He restored the jurisdiction of the civil courts, enacted the famous statute of mortmain, and taxed the possessions of the clergy, in defiance of the threats of the pope. Some step was also put to the prodigious exportations of money to Rome. The reign of the second Edward was favourable to papal claims; but Edward III. passed some seasonable statutes to repress them. The most remarkable were those of Provisors and Præmunire—the former against provisions and reservations of livings; the latter against appeals to Rome. Some idea of the intolerable extortions of the pope may be gathered from a strong remonstrance, presented to Edward by his parliament, in which they affirm, “ That the taxes paid to

the pope yearly, out of England, amounted to five times as much as the taxes paid to the king." In order to bind the yoke of ecclesiastical tyranny still faster, the bishops now erected prisons in their dioceses, for the confinement of those whom they styled delinquents. The enormous power which they possessed at this period, may be illustrated by the following anecdote. Robert, Lord Morley, one of the most powerful English barons, happened to commit some trespass in a park belonging to William Bateman, Bishop of Norwich. For this, the bishop prosecuted him with so much rigour, that in spite of all his own power, as well as the remonstrances of the king, he was obliged to submit to the following ignominious penance:—To walk in his waistcoat, bareheaded, and barefoot, with a wax candle, weighing six pounds, lighted in his hand, through the streets of Norwich, to the cathedral; and there, in the presence of a prodigious concourse of people, to beg the bishop's pardon in the most humble posture and language.* Thus, by degrees, arose a prodigious fabric of ecclesiastical despotism, which swallowed up the civil power, and rode triumphant upon the necks of the people.

At length, after a long and dreary night of ignorance and superstition, the morning began to dawn in the successful labours of that bright luminary JOHN WICKLIFF. By the favour of Simon Islip, Archbishop of Canterbury, he was promoted to the wardenship of Canterbury Hall, Oxford; and, though dispossessed by the succeeding primate, he was afterwards raised to the divinity chair, in the same university. In high repute for learning, piety, and exemplariness of manners, his public lectures were listened to with no ordinary attention. As his mind became more enlightened, he proceeded with greater boldness to denounce the errors and corruptions of the Church of England, as well as the intolerable tyranny, and scandalous extortions of the court of Rome; and he even ventured to call the pope by the name

* Henry, B. iv. Ch. 2. § 2.

of Antichrist. The indignation of the clergy speedily fastened upon him, and the pontiff published some thundering bulls, commanding him to be seized, imprisoned, and brought to trial for his damnable heresies : But he was protected from their rage by some of the greatest men in the kingdom, who espoused his cause, particularly the famous John of Gaunt, Duke of Lancaster. Wickliff's sentiments harmonized in general with those of the Reformers in the sixteenth century, and of the Dissenters in the present day.* Some of the last years of his life, he employed in translating the Bible into English ; which, together with a variety of useful works that he composed, contributed very much to the dissemination of his principles. His style was remarkably good for that time of day ; and he possessed a sharpness of wit that proved a great annoyance to his opponents. This wonderful man being seized with the palsy, died in peace, at his living of Lutterworth, Dec. 31, 1384. The council of Constance, which assembled forty years afterwards, adjudged his bones to be dug up, and committed to the flames.† The news of his death spread with the rapidity of lightning, and was received with great joy by the clergy ; but their exultation was short lived : For, his opinions were quickly diffused through the nation, being embraced by many persons of high rank, and by more than one half of the people. His followers, who, henceforward, were called Lollards, became distinguished for their zeal and activity, as well as for the remarkable austerity of their lives. Many of them were celebrated for eloquent preachers, and very powerful disputants, which Henry Knyghton, an historian of that period, ascribes to the assistance of the devil, who took possession of them as soon as they became Lollards. Jeffery Chaucer, the famous English poet, who was a contemporary with Wickliff, greatly assisted his cause, by the smartness with which he lashed the vices of the monks and friars.

* Pierce's Vind. p. 4.

† Lewis's Life of Wickliff.

During the whole of the fourteenth century, there had been a visible progress in public opinion. This alteration was more particularly conspicuous in the proceedings of parliament, where many salutary laws were enacted for abridging the papal power, and excluding foreigners from ecclesiastical preferments. So imperative were the reasons that called for this interference, that it is no wonder the people embraced with eagerness the opinions of Wickliff; nor is it surprising that they were induced to break off wholly from a church that possessed so many distinguishing features of Antichrist. The Lollards first began to withdraw from the church of England in 1389, and may be considered as the first body of Nonconformists in this kingdom. Henceforward, they appointed ministers from amongst themselves, and celebrated divine worship after their own method. But, the undisturbed reign of priestcraft for so many centuries, was not to be overthrown without a violent struggle. As the bulk of the people began to be of opinion that the church wanted reforming, the prelates thought it high time to adopt vigorous measures. Besides being armed with the thunders of the church, they now engrossed the most considerable offices in the state; and taking advantage of the vices and weakness of some of our kings, they procured the enactment of some of the most barbarous laws that could disgrace human nature.

The fifteenth century opens upon us with blood. HENRY IV. a superstitious and cruel prince, in order to seat himself more firmly on a throne which he had usurped by means of perfidy and treason; threw himself into the arms of the clergy. In return for the assistance they had afforded to him in the accomplishment of his purposes, he sacrificed to them every principle of justice and humanity. Accordingly, in the second year of his reign, A. D. 1401, he passed a law, making the profession of Wickliffism a capital offence. The bishops were authorized to apprehend and imprison the suspected heretics, who, if they remained obstinate, were to be delivered over to the secular magistrate, to be burnt

to death!!! It is to the honour of the Commons that they took a reluctant part in this bloody transaction; the infamy of which rests principally upon the king and his peers, the latter composed chiefly of bishops and mitred abbots, the ready instruments of tyranny and oppression. The great patron of this burning system was Archbishop ARUNDEL, who determined to make the unhappy Lollards feel the full weight of his antichristian power. WILLIAM SAWTRE, minister of St. Oswyth, London, was the first person who fell a sacrifice to this murderous law; and the first who lighted up the fires of Smithfield for a profession of the truth. Other sacrifices were made to the cruelty of Arundel, whose bigotry was only equalled by his impiety. In one of his canons, published about this time, he speaks of the pope as one "who carried the keys of eternal life and eternal death; as that vicegerant not of a mere man, but of the true God on earth; and to whom God had committed the government of the kingdom of heaven." The ignorance that could suggest these sentiments at a time when Europe was convulsed by three contending popes, who consigned each other to perdition, was prepared to perpetrate the foulest crimes under the mask of religion. Consistently enough with this, the primate swore in his barbarous zeal, that he would not leave a slip of Lollardy in the land.

HENRY V. a valiant and successful prince, commenced his reign in 1413, by some acts of singular severity. Bent upon the conquest of France, he judged it necessary to secure the clergy during his absence, by patronizing the most wanton cruelties against such as were deemed heretics. The brave and religious Lord COBHAM, reputed to be at the head of the Lollards, was marked out for the first sacrifice, and suffered the most cruel death; being hung in chains over a slow fire till he was literally roasted.* This barbarous execution, though it excited great terror, did not put a stop to the progress of Lollardism. CHICHELY, the new pri-

* Gilpin's Life of Lord Cobham.

mate, who inherited the sanguinary disposition of his predecessor, procured a new act of parliament in 1415, by which every public officer was made a persecutor by trade; for, at his entrance upon office, he was sworn to exert every means for the extirpation of heresy out of the kingdom. The same archbishop set up a kind of inquisition in every parish, authorizing three of the most respectable inhabitants to make diligent inquiry after any persons suspected of Lollardy, or who had English books in their possession. By these means, prodigious numbers were thrown into prison, and not a few committed to the flames. There was a strange mixture in the character of Chicheley. Historians have celebrated him as a promoter of learning,* which seems very inconsistent with the zeal he displayed in arresting the progress of knowledge. He was a bloody persecutor of those who had more learning and religion than himself; and though he is said to have been a strenuous opposer of the papal encroachments, it was no further than they trespassed upon his own authority. The money he lavished upon churches and colleges was a poor counterbalance to his numerous crimes. At length, this "magnificent prelate," after enjoying the primacy twenty-nine years, went to answer for the many murders he had committed, in the year 1443.

A much brighter character about this period was REGINALD PECKOCK, Bishop of Chichester, a man famous for learning and strictness of life. In common with Wickliff, he inveighed against the pride and luxury of the prelates, and reproached the clergy with the neglect of parochial duties. The heresies charged upon him were, That the fathers had no greater authority than they acquired by the strength of their reasoning, and the merit of their doctrine—That matters of faith must be brought to the test of the scriptures, of which reason was the interpreter—That the practice of purchasing preferments from the pope was unwarrantable—

* Duck's Life of Chicheley.

That the belief of Christ's presence in the Eucharist was not necessary to salvation—That the church may err in points of faith—And, consequently, that no person was bound to obey implicitly the injunctions of the church of Rome. These were crimes of sufficient magnitude to draw down the vengeance of those in power; and Peacock would have been committed to the flames, had he not prevented it by a timely recantation. His sentiments, however, remained unchanged; for what is extorted by fear, can never be the result of a sober determination. Relapsing into his former errors, he was deprived of his bishopric, and ended his life soon afterwards in a monastery at Maidstone.*

But little variation took place in ecclesiastical affairs during some of the succeeding reigns. The long contests between the houses of York and Lancaster, being terminated by the battle of Bosworth-field, at length placed the Duke of Richmond upon the throne, by the name of HENRY VII. This sordid prince, whose governing principle was avarice, resolved to live upon good terms with the clergy. For this purpose, he bestowed upon them the principal offices in the state, and gave them full liberty to murder such of his subjects as had more religion than themselves. Accordingly, we find many executions in this reign. A new punishment was invented for the professors of Wickliffism: Those who did not expiate their supposed heresies at the stake, were branded on the cheek with a hot iron. Innumerable barbarities were committed under a pretence of religion, and the period was arrived for the fulfilment of our Saviour's prediction, "They shall put you out of the synagogue; yea, the time cometh when whosoever killeth you will think that he doth God service."† Here was the triumph of the church militant—here the patience and the faith of the saints. Such was the state of things till the time of the Reformation.

* Lewis's Life of Peacock.

† John xvi. 2.

CHAP. V.

From the Reformation to the present Time.

BY a reference to the foregoing pages, the reader will perceive that for the space of nine hundred years, reckoning from the time of Austin's mission, England was led captive by ignorance and superstition in their most dreadful forms. Princes and people alike bent their necks to the yoke, and lent their assistance in rivetting the chains. Christianity, debased from its original simplicity, and charged with numberless errors and ridiculous observances, the offspring of delusion or priestcraft, passed into the custody of a few priests, who expounded it solely for their own advantage. To support their pretensions, a variety of orders was introduced, armed with power and privileges unknown to the gospel of Christ. The ministers of religion, taking advantage of the credulity of the people, amassed together vast riches, till they vied with temporal princes, of whom they rendered themselves independent, and at last taught them to consider that they held their kingdoms as fiefs of the church. Many of our kings, during this period, felt the weight of their enormous power, which sometimes went the length of deposing them from their thrones, and interdicting all public worship in their dominions. Dreadful indeed must have been the delusion that bound the people fast in their chains; for they submitted to be priest-ridden with the most exemplary patience. It was, indeed, the office of their ghostly confessors to render this slavery as palatable as possible, by representing the advantages that would accrue to them in another world, over which they professed a sovereign controul. This might be sufficient reason for persons who were not allowed the use of their understandings; but it was far from satisfying others, who were to purchase the accommo-

dations of heaven by the sacrifice of their present possessions. The address of the clergy in cheating the understandings of the people was truly admirable; for, as they were the only depositaries of knowledge, they took care to impart nothing but what was calculated to uphold their claims. It was quite natural that the priests of such a church, should call in the aid of the civil power to fence it round with penal sanctions, and assist them in destroying all who opposed it. Interest will always be a powerful motive of human conduct; and the lord bishops, the lord abbots, and the Lord knows how many other useless beings who fattened upon the credulity of the people, possessed too much worldly wisdom not to know that their very existence depended upon the influence they maintained over the several orders of society. To feed the flock of Christ—to teach the people words of sound knowledge—and to set them examples of faith, meekness, and purity, were not the objects of those hirelings. All their care was to aggrandize themselves; and this they effected by many crafty inventions, which they charged to the account of Jesus Christ.

This mighty fabric of ecclesiastical tyranny, cemented by so many powerful interests, and worshipped by all the nations of Europe, seemed to bid defiance to every enemy. Kings and princes in vain uttered their complaints:—To remove a pin from the building, was to be crushed by its weight. Amidst the general darkness, a few faithful witnesses occasionally appeared, but the first effectual opposition was made by our countryman, JOHN WICKLIFF, who appeared like a blazing comet to dispel the gloom of ages. From this time, a wonderful revolution took place in the habits and opinions of mankind, which, with other causes, made a considerable impression upon the civil governments of Europe. The feudal system began gradually to disappear, and the authority possessed by the barons merged in their sovereigns. This consolidation of power rendered them more independent of the clergy. By the encouragement given to population, agriculture and commerce, the

resources, as well as prerogatives of the crown were increased, which occasioned the interests of different states to be more interwoven with each other, and produced a new political system in Europe. Another, and very important instrument in the emancipation of mankind was the invention of printing. By the introduction of this art, about the year 1400, knowledge became extensively diffused, and the empire of the clergy proportionably weakened. A Bible, which previously would have cost five hundred crowns, might now be had for fifty, and in the course of a few years for five crowns. This greatly favoured the progress of Wickliff's opinions, which were embraced and propagated by a constant succession of preachers, till the grand reformation in the sixteenth century shook the pope's throne to the very basis.

A variety of circumstances contributed to render that period peculiarly favourable to a reformation of religion. The principal states of Europe were then governed by powerful and arbitrary monarchs, who would not brook an insult even from the pope himself. Henry VIII. reigned over England, as did Francis I. over France, and Charles V. over Spain and Germany. As those princes were frequently at war with each other, the intrigues of the pope always implicated him in their disputes, which greatly lessened his spiritual authority; and so little was he regarded, as to be sometimes besieged in his own capital. At this period, also, the church was the very sink of corruption, insomuch that, the necessity of a reform began to be pretty broadly stated, even by some persons in the Romish communion. JEROM, a monk of SAVONAROLA, and PICUS, prince of MIRANDULA, both in the pope's neighbourhood, testified against the corruptions of the church; which were more vigorously opposed in Bohemia by JOHN HUSS, and JEROM of PRAGUE. ERASMUS, the most learned man of his age, by exposing the wretched sophistry of the schools, and ridiculing the barbarous ignorance of the monks, paved the way for a clearer shining of the gospel. Strong attempts were

made to bring our illustrious countryman, JOHN COLET, within the catalogue of heretics, and sundry articles were extracted from his writings, with a view to his accusation: But he was protected by WARHAM, Archbishop of Canterbury, who, in this instance, departed from his usual policy of burning heretics in order to convince them. Colet was a rich as well as a pious man, and built schools for learning, which, probably, saved him. By the labours of these and other illustrious individuals, the fetters of ignorance and superstition were broken, and the minds of men prepared for farther illumination. This combination of causes would have produced a gradual amelioration in the state of things, had not the rapacity of the pope hastened matters to a crisis.

LEO X. who succeeded to the pontificate in the year 1513, was a man of genius and literature, but of unbounded prodigality, and entirely destitute of religion. Having exhausted his treasury by the liberality of his presents, and his magnificent mode of living, it became necessary to resort to some method of replenishment. Amongst a variety of schemes suggested, none seemed so eligible as the sale of indulgencies, which promised to be very productive. The church was supposed to be possessed of a great stock of merit, being entitled to all the good works of the saints beyond what was necessary for their own justification; and even to the merits of Christ himself, which were infinite and unbounded. The pretence of a crusade against the Turks, or other enemies of the faith, was deemed a good covert to the real design; and the pope having got the money, could divert it to what purpose he thought fit. Shoals of monks were sent forth upon the pious errand, armed with an equal share of craft and impudence, by which they imposed upon the credulity of the vulgar. One of them, John Tatzel by name, proclaimed his power to pardon the most heinous crimes; affirming that he had rescued more souls from purgatory than ever Peter had converted by his preaching. MARTIN LUTHER, a Saxon monk, roused by the blasphemous pretensions of this knight-errant, preached publicly

against him, A. D. 1517, and began to canvas some other doctrines of the church. Great was the impression produced upon the people, and so consonant were the reformer's principles to truth and soberness, as well as to the just liberties of mankind, that they were eagerly embraced by multitudes, and spread with surprising rapidity through the several nations of Europe. Thus, a reformation was begun, which drew down the most important consequences. It was a fortunate circumstance, that the princes of the age suffered their zeal for the church to give way to their secular interests. By this means, whilst the professors of the gospel were opposed by some, they were encouraged by others; and it would sometimes happen, that a popish prince, whilst he was persecuting his own subjects for heresy, would put himself at the head of a Protestant league, to fight for their brethren! In this manner, have princes made a foot-ball of religion.

When HENRY VIII. ascended the English throne, the minds of the people were strongly pre-disposed in favour of a reformation. To this, the translation of the scriptures by William Tindal, not a little contributed; and though the translator was burnt for a heretic, and the bishops bought up the bibles to burn them, yet, by successive editions, a flame was kindled in England, which all the clergy could not put out. During the former half of his reign, Henry was an obedient son of the church, and for a book which he employed others to write against Luther, and to which he affixed his own name, the pope bestowed upon him the swelling title of "Defender of the Faith." With this bauble, as well as with a consecrated rose, and other such foolish toys sent to him by the pope, Henry was mightily pleased; but in return for what cost him nothing, the crafty pontiff had an eye to advantages of a more substantial nature. There was a very uncommon mixture in Henry's character. To a peculiar savageness of disposition, he united a strange sort of gallantry, and a fickleness of temper that rendered him an object of continual terror. These vices of his mind were carried

to a very extraordinary length, and occasioned the sacrifice of some of the wisest and best characters of the age. Even his own family was not exempt. Of six wives who were successively chained to this monster, four he repudiated, and cut off the heads of two. His own children he bastardized, and murdered his subjects without remorse. These qualities in Henry were over-ruled by Providence for important purposes. A tyrant himself, he was the fittest instrument to emancipate his subjects from a foreign tyrant. The occasion of his quarrel with the pope was this. Having set his affections upon a young lady at court, he resolves to marry her, but must first get rid of his Queen Catharine, to whom he had been married nearly twenty years. To accomplish this, he is suddenly affected with some qualms of conscience—not for the numerous crimes he had committed, but—for having married his brother's widow! As the pope was then supposed to possess the power of suspending every law, human and divine, Henry applied to him for a divorce. The pontiff was then busily engaged in balancing his interests with France and the Empire, with the former of which Henry was in close alliance. This was a sufficient motive with the emperor to influence the pope against him. It was his policy, however, to delay a decision as long as possible; but Henry's patience being worn out by a protracted negotiation of more than six years, he resolved to proceed without him, and commanded Dr. Cranmer, lately consecrated Archbishop of Canterbury, forthwith to pronounce a divorce. Soon afterwards, the king's marriage took place with Ann Bolen; and the pope deciding against the divorce, Henry immediately declared himself head of the church, transferred the pope's revenues to himself, and prohibited any further communication with Rome.*

Whilst these things were transacting, Cardinal WOLSEY fell from his pinnacle of greatness. This extraordinary man had risen from obscurity to the enjoyment of the highest

* Burnet's Reformation vol. i.

offices both in church and state; and these he engrossed in a prodigious number. In pomp and splendour he vied with his sovereign, and never travelled without a princely retinue. Ambition proved his ruin. For, whilst he was intriguing for the popedom, the king began to suspect his sincerity in the affair of his divorce. Henry's jealousy always burnt like fire; and being kindled against the poor cardinal, he was hurled in an hour from all his dignities, his goods and chattels confiscated, and his person seized. The haughty prelate, unable to brook his disgrace, fell sick and died, declaring, "That if he had served God as well as he had served his prince, he would not have given him over in his grey hairs." With all his faults, Wolsey is not chargeable with cruelty. He was a warm patron of learning, and discountenanced the barbarities committed upon learned men, on the score of religion.*

Henry having become the pope of England, set about framing a creed for his subjects, which he patched and altered according to his humour, and then commanded them to believe it, upon pain of being burnt alive for heresy. This dreadful penalty was executed in the most barbarous manner, upon a number of persons, who could not go the same length of absurdity with their king, nor allow him the infallibility which may be supposed necessary for one who undertakes to make a creed for a whole nation. Henry had the weakness to suppose himself wiser than other men, and the arrogance to place his unhallowed dictates upon a level with the commands of God. Although he had destroyed the vast fabric of papal tyranny in his dominions, yet the matter was but little mended. Most of the old superstitions remained, the same ignorant and corrupt priesthood was encouraged, and the king himself became inquisitor general, and grand judge of heretics. When these were condemned to die, he descended to the meanness of sitting in judgment

* Fiddes's Life of Wolsey,

upon them; and when they were roasting to death, feasted his eyes with the savage spectacle. The latter years of his reign were a continual scene of blood and slaughter. With peculiar inconsistency, he burnt Protestants and Papists in the same fire; the latter for denying his supremacy, and the former for disbelieving the dogmas which he called religion. In his sudden gusts of passion, he destroyed the most faithful servants of his crown; and in an hour afterwards, repented of what he had done. This inhuman monster, who, in cruelty and oppression outstripped all our former monarchs, was summoned to answer for his crimes January 28, 1546-7, in the 56th year of his age, and the 38th of his reign. Henry has usually the credit of bringing about the reformation in England, though but little merit is due to him upon that score. He reformed no farther than suited his caprice. Petulance and lust were at the bottom of his quarrel with the pope, and ambition placed him at the head of the church. In this lofty station, he assumed all the airs of a tyrant, whilst he possessed the ignorance of a savage, and the zeal of an inquisitor. The pope lost his authority in England, but popery and spiritual slavery reigned in their most obnoxious forms. Considering religion merely as an engine of state, Henry poured contempt upon the clergy, any farther than as they were the tools of his prerogative. Upon their estates he levied large contributions to support his extravagance; for he delighted in pomp and pageantry—the baubles of a weak mind. Though he lived in defiance of every law, human and divine, yet the prospect of death brought his crimes to remembrance; and he bequeathed six hundred pounds a year to the priests, to say masses for his soul.

If Henry gave a death blow to the power of the pope, his son and successor, EDWARD VI. was equally successful in overturning his detestable worship. This amiable young prince was only nine years and four months when he ascended the throne; yet, for piety and learning, for acquaintance with the world, and for application to business, he

may be considered the wonder of his age. The civil power having now assumed the chief direction in religious matters, and the majority of the king's council being favourable to the new religion, several laws were passed in favour of the reformation. All ecclesiastical jurisdiction was given to the king, as well as such of the church lands as had not been seized by his father. By virtue of the prerogative, a committee of divines was appointed to draw up a new service book, which afterwards underwent some alteration. Several doctrinal articles were also published by the king's authority; and the new regimen was commanded to be received by all his subjects, under very severe penalties. By thus affecting an exact uniformity in doctrine and worship, the reformers split upon the same rock as their predecessors. Had their liturgy and articles been more perfect than they were, it could hardly be supposed that all were sufficiently instructed to receive them; but to force opinions upon people against the evidence of their understandings, or the bias of their prejudices, was to make them hypocrites. The pliability of the clergy in conforming themselves to the new order of things, gives us no extraordinary idea of their virtue. We hear of no martyrs for popery in this reign, which arose from the universal indifference that prevailed for every thing that savoured of vital religion: The clergy minded only their gain, and the people their superstition.

One of the greatest blots in the character of the reformers arose from their conduct to **HOOPER**, the father of Protestant Nonconformity. With the exception of old father Latimer, who had been deprived of his bishopric in the late reign, and refused all overtures for returning to it in this, Hooper was the most popular and useful preacher of his time. This pointed him out to the government as a fit person for a bishopric, and he was nominated to that of Gloucester, in July, 1550. This preferment, however, he declined, on account of the habits, which he considered to be badges of Antichrist. The king and council were inclined to dispense with them; but the bishops were of a different

mind. To lose his promotion was no disappointment to the good man; but to be persecuted about clothes by men of the same faith with himself, was more than he could comprehend. Hooper must be made a bishop, and consecrated after the popish manner; to enforce a compliance with which, he was committed to the Fleet, and confined there several months. The excellent young king wrote to Cranmer to dispense with the habits, commending Hooper as a divine of great knowledge, deep judgment, and an honest life. The bishops, however, were not forward in attending to so wise an instructor, but took from August till March to consider of it; and then the matter was accommodated in the following way: Hooper was to be robed in the habits at his consecration, and once at court, but to be dispensed with at other times. Being appointed to preach before the king, he came forth, says Mr. Fox, like a new player on the stage: His upper garment was a long scarlet chymere down to the feet, and under that a white linen rochet that covered his shoulders, and a four square cap upon his head; but he took it patiently for the public profit.* Hooper's advancement to this worldly dignity did not debase his character; for he spent his time in preaching up and down his diocese, sometimes two or three times a day, to crowds of people who hungered for the bread of life.

The principal agent in forwarding the reformation, both in this and in the former reign, next to the king, was Archbishop CRANMER, of whom, a regard for truth will not allow me to speak so favourably as I could wish. The share he took in some transactions that disgraced the preceding reign, discovers a temporising spirit that redounds not greatly to his honour. Perhaps the reader will give him no credit for indulging the caprice of Henry, by divorcing him, upon such frivolous pretences, from so many wives. But the most serious charge against him is that of burning men for religion, in which he followed the steps of

* Fox's Martyrology, vol. 3.

his popish predecessors. Cranmer was by turns a Papist, a Lutheran, and a Zuinglian; and under each profession guilty of inexcusable cruelties. His pronouncing the bloody sentence upon John Lambert, and Anne Askew, for those very opinions which he himself afterwards held, is an indelible stain upon his character. In this reign, he imbrued his hands in the blood of Joan Boacher, commonly called, The Maid of Kent. The enemies of this poor woman have charged some outlandish opinions upon her; but it is of little consequence to inquire what they were, since in suffering for them, she became as much a martyr as the archbishop himself. It was some time before the compassionate young king could be prevailed with to sign the warrant for execution; but being overcome by Cranmer's sophistry, he yielded reluctantly, telling the primate, with tears in his eyes, that, if he did wrong, since it was in submission to his authority, he must answer for it to God. These christian sentiments in a youth of eleven years, would have sat well upon an archbishop of threescore! The burning of George Van Paris, a Dutchman, about two years afterwards, for the imaginary crime of heresy, was another instance of the archbishop's persecuting principles, of which he saw not the absurdity and wickedness, till they were turned upon himself. This, the Papists called a just retaliation of Providence, and frequently cited the cruelties of the Protestants in this reign as a justification of their own barbarities in the next: Nor could the devilish logic be well refuted.

The good work of reformation, begun under such favourable circumstances, and advanced with so much success, was suddenly blasted by one of those events which are beyond the power of human controul. The good King Edward, before he had completed his sixteenth year, was suddenly removed by death July 6, 1553, not without strong suspicion of poison. A sad reverse opens to our view. MARY who now ascended the throne, succeeded to all the bad qualities of her father Henry, but to none of the good ones of her brother Edward. Tutored a Papist, she on all occa-

sions discovered a mind haunted by the most gloomy superstition, and a will entirely resigned to the direction of her clergy. With a temper naturally cruel, she committed the most unheard of barbarities under a pretence of religion, profanely thinking that God could be pleased with such impious sacrifices. Having sold her kingdom to the pope, and her person to Philip II. of Spain, as inhuman a monster as herself, she began to unfold all the strong traits of her infernal religion. By a simple act of her supremacy, she destroyed the fabric that her father and her brother had been at so much pains in erecting, and surrendered the remaining church lands into the hands of the pope's legate. The pliant parliament repealed all the acts passed against the papal authority, suspended the statute of mortmain, and revived all the bloody laws for the burning of heretics. Monastic institutions began to rear their heads again; and Bonner was commanded to raze from the public records, every vestige of what had been transacted against the monks. Thus, the nation was put in a fair way of retracing its former barbarism. An extraordinary tribunal being erected for the trial of heretics, multitudes were condemned to death. Men, women and children were alike butchered to the evil genius of popery; the graves of the dead were disturbed, and the bones of heretics cited to answer for their faith, that, after the ridiculous farce, they might be burnt for non-appearance. It is not my design to lead the reader through the rivers of blood, shed by the inhuman wretches who disgraced this reign. Those who have an appetite for such relations, may have recourse to the Martyrology of John Fox, where they will find a true portraiture of a religion, as offensive to the understanding, as it is to the sympathies of human nature. The letters of Hooper, before-mentioned, who was barbarously burnt at Gloucester, breathe a spirit strongly indicative of the primitive martyrs. In one directed to Bullinger, not long before his death, he says, "With us, the wound that Antichrist has received is healed, and he is declared head of the church, who is not a member of it. We are still in the

utmost peril, as we have been for a year and a half: We are kept asunder in prison, and treated with all kinds of inhumanity and scorn. They threaten us every day with death, which we do not value. We resolutely despise fire and sword, for the cause of Christ. We know in whom we have believed, and are sure that we have committed our souls to him in well doing. In the mean time, help us with your prayers, that he that has begun the good work in us, may perform it to the end. We are the Lord's, let him do with us as seemeth good in his sight." The same spirit resided in the other martyrs, who met their death with the most heroic fortitude. At length, Mary terminated an inglorious reign of five years and four months, Nov. 17, 1558, in the 43d year of her age. Cardinal POLE, who had succeeded Cranmer in the see of Canterbury, died on the same day as the queen. He possessed more temper than most of the clergy of that period, and on account of the lenity he shewed to the Protestants, lost the favour of their adversaries. For this reason, he was deprived of his legantine power, and recalled by the pope, but was suffered to continue in England, though he had but little influence in public affairs.

The death of Mary, though a great blow to the popish party, gave new life to the better part of the nation. Her sister ELIZABETH, who had complied with the changes in the late reign, yet with difficulty preserved her life, was known to favour the reformation. Never did monarch ascend a throne under greater disadvantages. All the authorities in church and state were bigotted Papists, and her declared enemies. The nation was at war with France, and the treasury exhausted; and the pope having pronounced her illegitimate, the Queen of Scots put in her claim to the crown. Yet such was the wise and prudent conduct of Elizabeth, that she eventually overcame every difficulty, and raised the nation to a pitch of glory that commanded the admiration and respect of foreign states. In the reformation of religion she proceeded with the utmost caution, knowing well, that to precipitate matters would endanger their suc-

cess. Elizabeth was peculiarly fortunate in the persons she selected to fill the offices of state. A Burleigh, a Bacon, and a Walsingham would have contributed to the glory of any government. Thus much is due to a princess, whose praises have been resounded by so many historians, and whose government was conducted by the most consummate policy. Her character, however, in what respected the important questions of civil and religious liberty, suffers very considerable abatement. With a temper naturally vain and imperious, she would allow no act of her will to be called in question; and her high and arbitrary principles led her into many acts of deliberate cruelty. Her notions of religion were formed upon the most despotic principles. Zealous for the external forms of religion, she affected great pomp and magnificence in public worship; and, as she set too high a value upon her prerogative to resign it to the priests, she determined to make them an auxiliary to her ambition, by selecting a form of church-government that was adapted to feed her reigning passion—the love of despotism. The first act of her administration, was to rescind all the laws relating to religion, passed in the late reign; and they were repealed by her parliament with as much facility as they had enacted them. This pliability in a body of men, chosen to be the guardians of the public welfare, is truly astonishing; but the charge of versatility falls most heavily upon the peers, who held a permanent rank in the constitution. From the facility with which they complied with the changes in the three last reigns, it may be suspected that they were accomplished courtiers, and that they would not have deserted Elizabeth had she declared herself high-priestess of the Sun. The powers claimed by Elizabeth, and granted to her by parliament were, indeed, of a very extraordinary nature. By the Act of Supremacy, she had authority to redress and amend all errors and heresies; to enjoin what doctrines were to be preached; and to punish heretics with death. Being furnished with the keys of ecclesiastical discipline, she had the power to ordain such rites and ceremonies as she thought

fit; and to nominate to all the high offices in the church. No convocation or synod of the clergy, could assemble without her licence, which was necessary to give their proceedings effect. In short, all power, ecclesiastical as well as civil, was lodged in the crown; the inconvenience of which the parliament soon felt, by the high hand with which she exercised her authority.

Armed with these extensive powers, Elizabeth dismissed the pope from her dominions, declared herself head of the church, and proceeded to restore the edifice built by her brother Edward, but which her sister Mary had demolished. There was a material difference in the spirit and design of the two reforming sovereigns. Edward lamented that he could not restore the primitive discipline, according to his heart's desire, on account of the obstructions that were thrown in his way by the bishops, and the great mass of the popish clergy. Bullinger told the exiles at Frankfort, "That Cranmer had drawn up a book of prayers an hundred times more perfect than that which was then in being; but the same could not then take place, for that he was matched with such a wicked clergy, and convocation, and other enemies." Elizabeth, however, thought that her brother had reformed too far, and was determined that her own church should be more nearly allied to that which had been so long established in the English nation. With this feeling, she retained the old hierarchy with all its useless officers; only she abolished the monastic institutions; and transferred the pretensions of the pope to her own person. Some of the minor superstitions of the Romish church were discarded, and the first service book of King Edward, adopted as the standard for public worship. With these alterations, the queen's ideas of a church were turned into an Act of Parliament, which passed both Houses, and took place June 24; 1559. It is entitled, "An Act for the Uniformity of Common Prayer, and service in the Church, and administration of the Sacraments." By this law, all the queen's subjects

were to measure their faith by the royal standard, under the severest penalties. In compliance with this requisition, most of the old clergy kept their preferments, but little more than 400, it is said, being troubled with a scrupulous conscience; and this number included most of the bishops. The great body of English Protestants were attached to the Genevan discipline; and not chusing to enter a church that was so nearly allied to Rome, the queen found great difficulty in filling her vacant livings. As the doors were now closed upon all who could not advance to the full measure of conformity, the Puritans had no other option but to sound a retreat. They accordingly separated from the queen's church in 1566, and forming societies amongst themselves, quickly overspread the nation.

As the queen's haughty temper would not allow of any contradiction, she resolved upon the most vigorous measures, in order to bring her disobedient subjects within the fold that she had enclosed. For this purpose she erected a Court of High-Commission, and placed PARKER, Archbishop of Canterbury, at its head. This man having more business upon his hands than he could well manage, took a wonderful deal of pains to stir up others to his assistance. He complained to the council of the apathy of GRINDAL, Bishop of London, who moved but slowly in the dishonourable work; but the members of that body, as well as the good bishop, were more inclined to forward the views of the Puritans, than to become their persecutors. His grace, however, had the countenance of his royal mistress, and pursued his vigorous proceedings, till he finished a life stained with injustice and cruelty, in 1575. GRINDAL, his successor, was a man of a very different spirit, and much more concerned to promote the preaching of the word, than the imposition of foolish ceremonies. The good man, however, had a very difficult office to sustain, and it was not long before he fell under the queen's heavy displeasure. At that period the more serious part of the clergy held stated assemblies in different places, for preaching and exhortation.

These exercises went by the name of prophesyings, and were well adapted to promote the knowledge of the scriptures amongst the people. Elizabeth suspecting they were nurseries of puritanism, resolved to suppress them, and wrote to the archbishop for the purpose; but Grindal, persuaded of their utility, wrote her a long remonstrance, in which he reminded her, that though she was a great princess, she was nevertheless a mortal creature, and accountable to God. This so inflamed the queen, that she sequestered him from all his preferments; and he died worn out with grief in 1583. If Grindal erred in shewing too great a lenity to the puritans, his successor, Whitgift, took care not to commit a similar mistake. The severity with which he executed his high office, reflects eternal disgrace upon his memory, and will associate him with the persecutors of former ages.

It would be endless to relate the sufferings of the puritans in this reign. Silencings, deprivations, and imprisonments, and not unfrequently the gibbet, and the stake, were the merciful lot of those who could not digest the nauseating drugs imported from Rome. The wit of man could not invent any thing more terrible than the ecclesiastical courts. Those who had the misfortune to become their victims, suffered a fate not less revolting to the spirit of the gospel, than they would have endured from the bishops' courts in the preceding reign. A refusal of subscription to the mandates of Lambeth was as penal in its consequences as it had been before the reformation. Papists and Protestants partook alike of the queen's severity, and she dipt her hands in the blood of both parties. Under the dreadful pretence of heresy, eleven Dutchmen were condemned to be burnt alive; and two of them were made to expiate their supposed crime in Smithfield. These executions occasioned many persons to remark, that Protestants could hang and burn men for their religion as well as others. The intelligent reader will discern but little difference in the qualities of a political religion; whether under protestant or a popish hierarchy. Under either form it becomes a terror to all who

dissent from it. The same blind submission to the bishops is exacted from the inferior clergy, and the people are alike dragooned to one uniform system of public worship. A Warham, a Gardiner, and a Bonner, were as zealous for the honour of their prince, and as sincere in their religious opinions, as were a Parker, an Aylmer, and a Whitgift; nor can I discover any principles of reasoning to justify the severities of Elizabeth's government, that will not apply equally in the other cases. In the formation of her establishment she consulted neither the wishes of her people, nor the true interests of the nation. Considered in a political light, it was a most unjust monopoly; and by multiplying unnecessarily the number of oaths, it shook the foundation of public morals.

The extreme severities exercised upon the Puritans, contributed to awaken a spirit of liberty in the nation. An attempt to redress their grievances was made in the parliament that met in 1572, and a bill passed through the House for that purpose; but the queen hearing of it, sent to acquaint the Speaker, that it was her pleasure that no bill concerning religion should henceforth be received unless first approved by the bishops, at the same time commanding the bills to be delivered into her hands. This high strain of the prerogative occasioned many free speeches, and Mr. PETER WENTWORTH, who particularly distinguished himself, was, for the boldness of his observations, committed to the Tower. Elizabeth acted the true despot upon another occasion, when she told her parliament, that they might redress such popular grievances as were complained of, "but should leave all matters of state to herself and the council; and all matters relating to the church, to herself and the bishops." It would puzzle a wise head to discover what functions the parliament had to perform when they were interdicted from all interference either with church or state. Some of the members, however, were of a different mind; for Mr. Attorney MORRICE moved the House to inquire into the proceedings of the bishops in their spiritual courts,

and how far they could justify their inquisition and subscriptions; their compelling men to take oaths to accuse themselves, and imprisoning them upon non-compliance. At the same time, he offered two bills to the House, one against the oath *ex officio*, the other against illegal imprisonments, which were seconded by Sir FRANCIS KNOLLYS. When the queen became acquainted with this bold proceeding, she sent for the Speaker Coke, and commanded him to tell the House, "That it was wholly in her power to assent or dissent to any thing done in parliament, that they were called together merely to enact some sharp laws for the persecution of those who would not come to church, and that it was her royal pleasure, that no bill should be exhibited there, touching any matters of state, or causes ecclesiastical." At the same time, Mr. Attorney Morrice was seized upon in the House by the serjeant at arms, discharged from his office in the court of the duchy of Lancaster, disabled from any practice in his profession as a barrister, and kept prisoner for several years in Tutbury Castle. A bill was immediately passed the House, entitled, "An Act for the punishment of persons obstinately refusing to come to church, &c." which made the case of the nonconformists worse than that of felons at common law. It enacted, "That if any person above the age of sixteen, should refuse attending the reading of common-prayer in some church, or should be present at any conventicle under pretence of religion, he should be committed to prison without bail; and in case he refused to sign a declaration of conformity within three months, he should abjure the realm, and go into perpetual banishment, in failure of which he was to suffer death, without benefit of clergy"!!! A church that required unlimited obedience under such heavy penalties, should have descended from heaven in a spotless state. Nothing short of infallibility should have been the attribute of its assumed head: Otherwise, the requisition was as arrogant as it was cruel—as offensive to the understanding, as it was repulsive to the feelings of humanity.

Elizabeth terminated in 1602, and in the 70th year of her age, a despotic reign of 44 years, and gave place to the house of Stuart. This event gave great uneasiness to the bishops, who were not without fear for the safety of their establishment. JAMES I. the son of Mary, either by Lord Daraley, or by an Italian fidler, for it is not certain which, was educated in all the rigours of the Scotch discipline. When arrived at years of maturity, he professed, on many public occasions, his decided attachment to the Presbyterian worship, praising God "that he was born in the time of the light of the gospel, and in such a place, as to be king of such a church, the purest kirk in the world."—"I charge you my good ministers, doctors, elders, nobles, gentlemen, and barons, (says he) to stand to your purity, and to exhort the people to do the same; and I, forsooth, as long as I brook my life, shall maintain the same." Whitgift had often expressed his apprehensions of the Scotch mist; but by the help of flattery and falsehood, they soon converted this friend of the kirk, into a strenuous champion for prelacy. As the Puritans naturally expected some relief from a king so nearly allied to them in sentiment, he invited the principal Divines on both sides to meet in conference at Hampton Court; but it being settled beforehand that the bishops were to come off victorious, the king, who presided as judge, condescended to become a party in the dispute, and to brow-beat the Puritans with his favourite maxim, No Bishop No King. The court clergy applauded the wisdom of the monarch, calling him the Solomon of the age. Bancroft, Bishop of London, fell upon his knees, and said, "I protest my heart melteth with joy, that Almighty God, of his singular mercy, has given us such a king, that since Christ's time has not been;" and Whitgift, in an ecstasy cried out, "That his majesty spake by the special assistance of God's Spirit." If the king had been doubtful before, this must have decided him; and finding prelacy favourable to his despotic views, he became a cruel persecutor of his former profession. Being destitute of any real talents, for go-

vernment, he committed the management of his affairs to a few favourites, who were entirely devoted to his will. Church preferments were lavished upon persons but ill-affected to the Protestant religion; and a spirit of intolerance pervaded both church and state.

The king opened his first session of parliament by a long speech, unfolding his pretensions to arbitrary power. Upon an after occasion he told them, that the power of kings was like the Divine power; "for," says he, "as God can create and destroy, make and unmake at his pleasure, so kings can give life and death, judge all, and be judged by none." He also told them, "That as it was blasphemy to dispute what God might do, so it was sedition in subjects to dispute what a king might do, in the height of his power." He commanded them, therefore, "not to meddle with the main points of government, which would be to lessen his craft, who had been thirty years at his trade in Scotland, and served an apprenticeship of seven years in England." This was rather homely language for a successor of Solomon, and shewed but an ill acquaintance with the nature and ends of civil government. As the king granted the clergy their full reins to persecute the Puritans, they, in return, both wrote and preached in favour of the prerogative, which was considerably advanced by their means. These wretched hirelings instructed the people, that his majesty was not bound by the laws, nor by his coronation oath; that it was a great favour to admit the consent of the subject in raising subsidies; and that he might govern very well without parliaments. To silence objectors, the high-commission court was at hand; and as a spirit of liberty was rising in the nation, it had plenty of employment. This horrible tribunal was a powerful engine in the hands of the court and clergy, to ruin obnoxious individuals; and according to one of our old historians, "was the beginning of that mischief, which when it came to a full ripeness, made such a bloody tincture in

both kingdoms, as never will be got out of the bishops' lawn sleeves."*

The pernicious consequences that result from making kings and bishops lords of conscience, were awfully exemplified in this reign. An inspired king, who was head of the Church, and Defender of the Faith, could not suffer heresy to go unpunished. To revive the burning system, therefore, was full as necessary in this, as in any former reign. The Bishops of London and Litchfield having discovered two heretics in their dioceses, Bartholomew Legate, and Edward Wightman, they would have been deficient in episcopal zeal, had they suffered them to pass without censure. The poor wretches were, therefore, cited into the ecclesiastical courts, where they were condemned to be burnt alive for refusing to become of the same faith as the bishops, and being handed over to the secular power, as in such cases made and provided, one of them lighted up the fires of Smithfield, and the other died in the flames at Litchfield. As it would be unjust to conceal the names of those Right Reverend Judges of Heresy, the reader may be informed, that one of them was John King, the worthy successor of Bonner and Aylmer, in the see of London; and the other, Richard Neile, whose laborious attention to his episcopal duties allowed him time to preach but one sermon in the course of twelve years, during his episcopate. The execution of these heretics proved, that Protestants could murder men under a pretence of religion as well as Papists; and that the reformation of a few abuses had not essentially altered the nature of the hierarchy. Still a political institution, with a tyrant at its head, and a political priesthood for a court of assistants, it continued the same anti-christian monopoly;—an usurpation upon the rights of conscience, and a declared enemy to the natural liberties of mankind.

As the king was himself sunk into a voluptuous indolence, his court became an open scene of riot and profaneness.

* Wilson's Hist. Jam. I. p. 46.

Those who made any pretensions to strictness were branded with the name of Puritans; and as these continued to grow out of favour, the Papists were more openly caressed. For the further encouragement of piety, a book of sports was published, to instruct the people with what amusements they might lawfully profane the Lord's-day. At length, this wise monarch, after committing a thousand perjuries, and shamefully attempting to bring his own countrymen under the dominion of a lordly prelacy, fell sick and died, by the help of a plaster applied to his wrist, as is supposed, by the contrivance of the Duke of Buckingham, being in his 59th year, March 27, 1625. Thus ended one of the most inglorious reigns recorded in the English annals. The foregoing facts will be the best illustration of James's character, and of its aspect upon religion and liberty. Certain it is, that a meaner king never sat upon the throne; and notwithstanding his boasted wisdom, he was a mere pedant, without any true dignity or courage, and a slave to the basest passions that degrade human nature. All his religion may be resolved into a species of king-craft, for which he greatly valued himself; and this led him to espouse that aristocracy in the church, which he could make subservient to the consolidation of his own power. Incapable of any thing great or generous, his reign was a continued course of mean practices. In short, he sunk the character of the English nation; became the scourge of the age; and laid the foundation of all the calamities that afflicted the next reign.

CHARLES I. who succeeded to the throne, possessed some qualities that raised his character considerably above that of his father. He was not deficient in natural abilities, and had his judgment been as good, he would have governed his people, so as to have gained their esteem. In his private conduct he observed an external decorum, discouraged the vices that inundated the court in the late reign; and was very regular in his devotions. These good qualities, however, were balanced by some of a very different nature. With lofty notions of the absolute power of princes, and the

unlimited obedience of subjects, he formed a resolution to govern without parliaments; and levied taxes upon his subjects merely by virtue of his prerogative. There was a remarkable perverseness in his conduct, which led him to reject the advice of his best friends. His temper was distant and reserved; and when he bestowed a favour, it was in so ungracious a manner as to destroy its value. Although he affected a scrupulous regard to his coronation oath, it was only in matters that affected the hierarchy, to uphold which he sacrificed his crown. With respect to his religion, it may be observed, that he rejected some of the grosser errors of popery, but retained others that constituted the basis of the grand anti-christian apostacy. Upon various occasions he manifested the most ridiculous superstition; was fond of the splendour of popish worship, and paid too great a deference to the decisions of popes, councils, and fathers. Mistaking the true nature of a Christian church, he supported a pageant in its room, and acted as if he thought religion to consist in the strict observance of a few trifling ceremonies. All this, however, would have been innocent if he had confined it to himself; but Charles was guilty of the most unwarrantable cruelties, in attempting to force his superstitions upon others, and it was this conduct that proved his ruin.

It was the misfortune of this king to put himself in the hands of evil counsellors. Having married a popish princess, he suffered her to rule him with despotic sway, and she administered to all his political vices. After the death of the Duke of Buckingham, his chief minister in church and state was Dr. William Laud, one of the vilest characters that have debased human nature. This barbarous wretch rose from very small beginnings to be the tyrant of three kingdoms. With a restless and ambitious spirit, a passionate and vindictive temper, and a mind debased by the most grovelling superstition, he was formed to become the chief actor in support of despotism and priestcraft. His religion, if it deserves the name, was formed upon the model of Rome,

the spirit and genius of it being the same. This appeared in the profound respect he demanded to the sacerdotal character, the submission he required to the creeds and decrees of synods and councils, the pomp and ceremony he affected in public worship, and his superstitious regard to days, postures, meats, and restments. The extreme cruelty of his disposition, as well as his total want of Christian charity, was awfully exemplified in the extreme severities he exercised towards those who questioned the validity of his impositions. Under his government, the Star Chamber assumed all the horrors of the inquisition, and the illegal measures to which he advised the king, occasioned the utter overthrow both of church and state. Upon the death of good Archbishop Abbot, whose principles had excluded him from any influence in public affairs, Laud was translated from London to Canterbury: This man was also Chancellor of two universities, Oxford and Dublin; a Privy Counsellor for England and Scotland; first Commissioner of the Exchequer; one of the Committee of Trade; and a manager of the king's revenue. The highest offices of state were engrossed by clergymen in this reign. In 1636, Juxon, Bishop of London, was appointed Lord High Treasurer of England; and Williams, Bishop of Lincoln, was Lord-keeper of the Great Seal, till he fell under the displeasure of the court, for his too great lenity to the Puritans. It was, therefore, with great propriety that Laud observed, "Now, if the Church will not hold up themselves, under God, I can do no more."

The outward prosperity of ecclesiastics, which Laud mistook for the prosperity of the church, was no very favourable omen to religion. To be religious, in the estimation of those men, was to go to church, and pray for the king and the bishops; to do reverence towards the church; to kneel at confession, stand up at the creed, and bow at the name of Jesus; and if they were buried in graves dug east and west, with their faces pointing towards Jerusalem, it was a considerable list in their journey to heaven. The duty

of a minister was to read his prayers once a week, and the canons once in a year; to observe the orders, rites, and ceremonies enjoined in the book of common prayer; to baptize with the sign of the cross; to perambulate around the church on rogation days; to excite his people to sports and pastimes on the Lord's-day; to resign his reason to the bishop, and his property to the king: These were the genuine marks of a good churchman in the days of the royal martyr! Great progress was now made in rendering the mitre independent of the crown. Charles allowed the bishops to hold the ecclesiastical courts in their own names; to frame articles of visitation, and extort oaths by their own authority; and to fine, imprison, and mangle his subjects at their own discretion. Laud claimed a right to visit the universities, and to frame a body of statutes for Oxford. In his preface he bestows some severe reflections upon good King Edward, and says, "That the discipline of the University was discomposed and troubled by that king's injunctions, and the flattering novelty of the age." He then commends the reign of bloody Queen Mary, and says, "That the discipline of the church revived and flourished again in her days, under Cardinal Pool, when by the much desired felicity of those times, an inbred candour supplied the defect of statutes." After these declarations, is it any wonder that people mistook Laud for a Papist, or that the pope offered him a cardinal's cap. Very remarkable was the observation of a Venetian gentleman, in his travels to England, about this time: "That the universities, bishops, and divines of England, daily embraced Catholic doctrines, though they professed them not with open mouth. They held that the Church of Rome was a true church, that the pope was superior to all bishops, that to him it pertained to call general councils, that it was lawful to pray for souls departed, and that altars ought to be erected in all churches: In sum, they believed all that was taught by the church of Rome, but not by the court of Rome."*

* May's Parl. Hist.

a lady of quality, who had turned Papist, when questioned by Laud as to her reason for changing her religion: "That she perceived his grace and many others were making haste to Rome, and, therefore, to prevent going in a press, she had gone before them."* But Laud's superstition, however offensive to common sense, was tolerable when named with his cruelties. These chill the blood with horror. No man possessed of the common sympathies of human nature can read the sufferings of Prynne, Lilburn, Burton, Bastwick and Leighton, without being satisfied that the monster's heart was steeled against every feeling of humanity. His base and profligate conduct towards Bishop Williams, who, in some ill-starred moment, introduced him to court, can admit of no extenuation. These severities occasioned numbers to leave the kingdom, until the king ordered that none should depart without the permission of this miscreant.

The tyranny exercised both in Church and State, by Charles, and his creatures Strafford and Laud, created loud murmurs amongst the people; and when they found that ten judges out of twelve, sanctioned the king's illegal measures, their spirits failed them. For the greater part of sixteen years, the king had governed without a parliament, levying money by his own arbitrary authority. Such was the calamitous state of things, that no man could call any thing his own, any longer than the king pleased; nor could he divulge his thoughts, either by speaking or writing, without imminent hazard to his liberty and estate. Charles's necessities, at length, obliged him to call a parliament, which sat down at Westminster, Nov. 3, 1640, and was the last in his reign. The day of retribution was now at hand, and a dreadful day: it was for those who had been the occasion of the people's sufferings. The first act of the parliament was to impeach the king's advisers, and to pass a bill for their own continuance till they should dissolve themselves. They then pro-

* Fuller's Appeal, p. 61.

ceeded to make a very extensive inquiry into abuses, and to apply such remedies as would heal the calamities of the nation. In the midst of their deliberations, the hearts of all good men were suddenly appalled by intelligence of the horrible massacre in Ireland, to which it was strongly suspected that the court was privy. From this time, the dreadful contest between king and people began to wear a more serious aspect. The minds of men grew more and more inflamed, and the rash conduct of the king in attempting to seize five members, precipitated the event. Having lost the hearts of the people, he took the fatal resolution of leaving London, never to return, till brought thither as a criminal to execution. The civil war which now broke out, was carried on with great fury by both parties, and with various success; but victory at length declared for the parliament. The king being taken prisoner, was arraigned before a high court of justice, instituted for the purpose, upon a charge of high-treason, exhibited against him by the Commons; and being found guilty, received sentence of death as a traitor. This was executed upon him at Whitehall, Jan. 30, 1648, in the 49th year of his age.

Great pains have been taken to fix the odium of this transaction upon different religious parties; but without any reason. It was the army that divested every circumstance from the moment he was taken prisoner, till the time of his execution. For this awful mode of retaliation, there certainly was no precedent in the English history; but how far it was justified by circumstances, people will judge differently, according to their apprehensions of the foundation of civil government. The whole of Charles's reign was a continued violation of the compact he entered into at his coronation; which was to govern according to law. Instead of this, his own arbitrary will was the standard by which he ruled, reserving government into power. His corrupt advisers told him that he was absolved from all rules of government, and might take what his necessities required; from whence many persons drew the conclusion, that they were also absolved

from all rules of obedience. Charles had, unfortunately imbibed a maxim, that kings are not accountable to their subjects, and in this he was countenanced by a hireling clergy. The divine right of bishops, and the divine right of kings, were trumpeted forth from the pulpit during the whole of his reign. Nothing but a blind infatuation with these doctrines, could have impelled him to that obstinate line of conduct which he persevered in till the last. At various times, after the commencement of the war, he had an opportunity of recovering his crown upon easy terms; but he always treated his best friends with a haughty reserve, vainly imagining that it was in his power to turn the scale, and that the party must sink which he abandoned. This ill-judged notion made one of his own friends say to him, "Sir, you speak as if you had some secret strength, which, since you have concealed from me, I wish you had concealed from these men," meaning the officers of the army. Cromwell told him plainly, "Sir, we perceive you have a design to be arbitrator between the parliament and us; but we now design to be the same between your majesty and the parliament." The insincerity of the king in all his negotiations both with the parliament and with the army, is abundantly evident from his intercepted correspondence. He always declared to his friends, that when he should be at liberty and in power, he should think himself discharged from the obligation of observing any treaty that he made under restraint. In a letter to his queen, he observes, "That if he consented to the proposals of the army, it would be easy to take off Cromwell afterwards." This letter was seized by Cromwell and Ireton, sewed up in the skirt of a saddle, to be sent to France. Upon the discovery, Cromwell told one of the king's attendants, "That he was now satisfied the king could not be trusted; and, therefore, he would not be answerable if any thing fell out contrary to expectation. Self-preservation is a powerful motive of human action; and when it can only be effected by the destruction of another, few persons will hesitate in making their election. It does not appear

that the king's principles underwent any alteration from adversity; so that, had he returned to power, it is probable that he would have resorted to the same ill maxims of government. That the Church of England should have canonized him for a martyr, is not at all surprising; for he sacrificed his life to her interests. When he should have been treating for the recovery of his crown, he was disputing with the parliament divines concerning the observation of Easter, or upon some other ecclesiastical topic equally ridiculous, and beneath the kingly character. Upon the whole, if Charles is to be pitied for his untimely fate, it must ever be considered as a retaliation of Providence for his lawless and oppressive reign.(D)

After the death of Charles I. the English government assumed the form of a republic, the supreme authority being lodged in the parliament. A material change also took place in the religious establishment of the nation. Prelacy had been long since abolished, and the Assembly of Divines at Westminster having decided that the Scots discipline was of Divine right, Presbyterianism in all its rigours, became the governing religion, and proved as inimical to liberty as the former prelacy. This fact is sufficient to show the danger of suffering the clergy of any particular sect, to obtain an ascendancy in the state. Fortunately for the nation, the army interposed, and deprived the ruling church of its sting. To what an absurd length the Presbyterians carried their darling scheme of uniformity, we have a very striking picture in the behaviour of the Scots to the son of the late king. Having received him for their sovereign, they proceeded to make him a hypocrite, by exacting the following oath. "That he allowed and approved the solemn league and covenant; that

(D) No part of English history has been treated in such opposite lights, as the reign of Charles I. The most accurate and impartial character of that monarch, which I remember to have seen, is that drawn by WILLIAM LILLY, who was in many respects his friend, and under no temptation to disguise the truth.—See *Lilly's Life and Times*.

he would establish the Presbyterian worship in all his dominions; observe it in his own family; and never attempt any change." The young king was also made to sign a declaration, in which "he acknowledged his own sins, and the sins of his father's house, particularly the sin of his father in marrying into an idolatrous family; and that the blood shed in the late wars lay at his father's door. He also expressed a deep sense of his own ill education, and of the prejudices he had drunk in against the cause of God, confessing all the former parts of his life to have been a course of enmity against the word of God. He declared his detestation and abhorrence of all popery, superstition, idolatry, and prelacy, and resolved not to tolerate any of them in his dominions. He said, he would account them his enemies who opposed the Covenants, both which he had taken without any sinister intention of attaining his own ends!" The young king took the Covenant three several times, with this tremendous oath: "By the Eternal and Almighty God, who liveth and reigneth for ever, I will observe and keep all that is contained herein." It would be difficult to find an instance of hypocrisy equally glaring in the history of any country. But, perhaps, the young king was less to blame than the Scots, who must have known, that the terrible oaths they were extorting from him were at war with all his feelings and sentiments. The Presbyterians seem to have acted upon the mistaken notion, that an oath will convert a rogue into an honest man.

The long parliament being dissolved by the army in 1653, OLIVER CROMWELL, who was at its head, assumed the government, with the title of PROTECTOR. Although this was clearly an usurpation, yet the admirable manner in which that great man conducted the affairs of the nation, raised it to a pitch of glory unknown at any former or subsequent period. His great talents eminently qualified him for the high station to which they had raised him, and rendered his name the boast of Britain, and the terror of her enemies.

No other genius could have steered the commonwealth through the various factions with which it was surrounded; and though his government was necessarily a tyranny, the ill effects of it were felt only by those who disturbed the public quiet. His enemies were numerous and powerful; but his great genius divided their interests, and disconcerted all their measures; and this without any extraordinary acts of severity, which he only exercised in a few extreme cases. The justice of his government was strikingly exemplified in a number of cases; and no monarch ever made a wiser selection of persons to fill the different departments of the state. Never did he seek to aggrandize himself, or to gratify a favourite by acts of oppression; nor did he give loose to the baser passions. The public good seemed to be at the bottom of all his actions. Algernon Sidney, a stern republican, and one of Cromwell's enemies, speaks of him as one who had just notions of public liberty; and though he would sometimes exercise the most despotic power, it was with a view to some national advantage. Of Cromwell's religion it will be unnecessary to say any thing; for whatever it was he kept it to himself. Although he suffered the Presbyterian establishment to exist, he disarmed it of power, and allowed every one the freedom of religious worship. In his person, the province of the civil magistrate, in what respected religion, found its proper level; no man was disturbed for his opinions, nor was any man suffered to disturb his neighbour. It has been the common practice of high-churchmen to run down this period of liberty with the names of hypocrisy and fanaticism; but such conduct arises from very superficial notions of real religion. Certain it is, that at no period was the bulk of the people so highly distinguished for sobriety of manners, and an attention to religious duties. The Presbyterians and Independents, who composed the great body of the nation, will bear a safe comparison with their clerical libellers, who would have done well to imitate their exemplary character.

The lofty eminence on which England stood as to foreign

nations, and the various regulations for her internal benefit, ceased with the death of the Protector, which happened Sept. 3, 1658, after he had held his dignity only four years and eight months. Of the value of his government, some notion may be formed by the confusion that followed. RICHARD CROMWELL, though a very worthy and amiable man, possessed none of his father's great and commanding qualities. He was, therefore, easily overpowered by the officers of the army, who ousted him from the government after a feeble reign of only eight months. The grave, however, which they dug for Richard, they were buried in themselves. All that followed, until the Restoration, was anarchy and confusion. The officers were overpowered in their turn by Monk, who restored the long parliament, and the power of the Presbyterians. His ulterior object, however, was to re-establish the monarchy in its former state, by voting home the son of the late king. Historians are divided in their opinions as to the share that Monk had in this transaction. Burnet says, that he had both the praise and the reward, though he did but little of the work. It is certain, however, that he corresponded with the young king at the time that he was swearing eternal hatred to kingly government; and that he was the means of bringing him in without any restrictions. Never were the crimes of dissimulation, treachery and perjury carried to a greater extent, than in the conduct of this wretched man, who richly deserved a halter, but was rewarded with a garter, a dukedom, a great estate, and one of the highest posts of honour and profit in the kingdom. For their folly in trusting to the professions of this base hypocrite, the Presbyterians smarted sufficiently afterwards.

CHARLES II. landed at Dover May 26, 1660, and three days afterwards rode in triumph through London. With this prince entered a flood of debauchery, atheism, and profaneness. The liberties of the country being given into his hands, he ruled it with a rod of iron; and erected an ecclesiastical tyranny as formidable as that of his father. The

labours of the long parliament in favour of religion and liberty, were now as if they had never been; the wise acts of Cromwell's government were either forgotten or reversed; and the nation sunk on a sudden from its pinnacle of greatness, into meanness and contempt. No sooner was Charles fixed upon the throne, than he forgot all his oaths and declarations, and lent his assistance to acts of the greatest oppression. The cruelties exercised upon the nonconformists for declining to become members of the hierarchy, are disgraceful in the extreme, and stamp indelible infamy upon the men, as well as the church that sanctioned them. In those days it was safer to become a felon than a nonconformist. Encouragement was openly given to a vile set of informers, who raised a comfortable livelihood upon the labour and industry of their conscientious neighbours. It might have been imagined that the fate of the king's father would have been a sufficient warning to him to be cautious in trampling upon the liberties of his country. No such effect, however, was produced; for no king ever governed with a more despotic sway,—none ever sported in a more unprincipled manner with the lives and fortunes of his subjects. The charge of persecution falls most heavily upon his bishops; for being entirely immersed in dissipation, Charles never concerned himself with the controversies that divided the nation. It does not, indeed, appear that he was himself naturally disposed to persecute until goaded to it by others. This arose from his indifference to all religions; but he was so entirely destitute of principle, as frequently to sell the nonconformists to his parliament, for a sum of money to consume upon his pleasures. Such was the head of the Church of England, whom Mr. Case mistook for an angel, (E)

(E) Mr. Case was one of the Commissioners deputed to wait upon the king at Breda. Charles wishing that they should carry home with them an impression favourable to his piety, admitted them to his presence with great freedom. Upon one occasion, being told that the king was busy at his devotions, they were conducted into an adjoining room,

and whom Lord Clarendon assisted to play the part of a hypocrite.

Within the short space of twelve years, the parliament enacted no less than six laws for the persecution of nonconformists; and they were such as would have disgraced the most barbarous period of British history. The First was the "Corporation Act;" by which all who bore office in any city, corporation, town, or borough, were required to take the oaths of allegiance and supremacy, to renounce the solemn league and covenant, and to declare that it was not lawful to take arms against the king upon any pretence whatever.—The Second was the "Act of Uniformity," obliging all ministers to swear their unfeigned assent to all and every thing contained in the book of Common Prayer.—The Third was an "Act to Suppress Seditious Conventicles," declaring it a transportable offence for more than five persons to unite in religious worship, excepting according to the forms of the Church of England.—The Fourth was the "Oxford, or Five Mile, Act," banishing all nonconformists from corporate towns.—The Fifth was a revival of the "Conventicle Act," with some severe additions.—The Sixth and last persecuting law in this reign was the "Test Act," which still continues to disgrace the statute book.

From the complexion of the above laws, a traveller from a foreign country, untutored in the prejudices of professed Christians, would naturally suppose that the persons whom they intended to proscribe were criminals of no ordinary cast, and unfit to live in a state of society. They could hardly imagine that it was merely for a difference of opinion

where they might hear his hypocritical groans. Mr. Case stepping to the door, overheard him thanking God that he was a covenanted king, and praying that he might never seek the oppression of those who, out of tenderness of conscience, were not free to conform to outward and indifferent ceremonies; and more to the same purpose. Mr. Case, transported with joy, told his brethren that they had got an *angel* of a king; which was just what his majesty wanted. Mr. Dyke, one of the brethren, possessed a sounder judgment.—See Vol. i. p. 434.

as to the proper mode of worshipping the Deity, that these sufferings were inflicted. Enlightened reason shudders at the arrogance of the men, who could inflict penalties so severe upon their fellow-citizens, on account of questions that involved so much uncertainty, and which were, in their own nature, perfectly indifferent and harmless. Yet, for refusing to subscribe to the book of common-prayer, which the bishops said was inspired, the nonconformists were every where haunted down as wild beasts, fit only for the chase. Their houses were rifled, their property confiscated, and their persons seized, and thrown into close and noisome jails, where multitudes perished. Many were convicted without a hearing or jury, and some suffered an ignominious death. In this reign, violence and perfidy had reached to an alarming height; liberty and justice became tales of former times; the duties of a patriot were openly discouraged, and those who practised them became marks to shoot at. The fate of Sidney and Russel, sacrificed to the jealousy of a profligate court, ought not to have been permitted by the nation. But the apathy of the people was as remarkable as their profligacy, and the one grew out of the other. The patience of the nonconformists under all their sufferings was very exemplary, and showed the superiority of the principles by which they were influenced. Forbearance, however, has its limits, and experience should have taught the king the danger of trifling too far even with that virtue. For, when a government can so far forget itself as to lend its aid to one particular sect in oppressing another, it dissolves the relations of civil society, and becomes an object of scorn.

Charles II. finished a licentious life; Feb. 6, 1685, not without strong suspicion of poison. His brother JAMES II. continued the same system of government, invading the property of his subjects, and persecuting such as were nonconformists. Being himself above law, although a Dissenter, he went publicly to mass, and gave open encouragement to persons of the same persuasion. Notwithstanding this, the

episcopal clergy flattered him with strong expressions of their loyalty and obedience. Remarkable was the address from Oxford: The members of that loyal university say, "That they can never swerve from the principles of their institution, and their religion by law established, which indispensably binds them to bear faith and true obedience to their sovereign *without any limitation or reserve*, and that no consideration whatsoever shall shake their loyalty and allegiance." How far this was consistent with their subsequent conduct the reader will see hereafter. More honest was the address of the Quakers: "We are told, (say they) thou art not of the persuasion of the Church of England no more than we; therefore we hope thou wilt grant us the same liberty that thou allowest thyself; which doing, we wish thee all manner of happiness."

The conduct of the king, in advancing Papists to offices of trust and profit, at length convinced the clergy, that their kingdom was in danger. They, therefore, broke with the court, and faced about to the nonconformists. These now became an important body, and being capable of throwing a considerable weight into the scale, were courted by each party. In the conduct of the leading men at this period there was a remarkable prefligacy. For twenty-six years, the court and clergy had united to hunt down the Dissenters with the most relentless fury: They now separate their interests, and each seeks their alliance. The hypocrisy of both is shocking. Eleven of the judges having declared the powers of the crown absolute, the king resolved to dispense with the penal laws, and on April 4, 1687, published a declaration of indulgence, allowing every one the liberty to worship God as he pleased. Although this was clearly a natural right which no power could lawfully restrain, yet as the English parliament had thought fit to enact laws for the purpose of controuling it, the king could not constitutionally dispense with them. Upon this account, the bulk of the Presbyterians allied themselves to the bishops. James's duplicity was very remarkable. Forgetting the horrible

cruelties he had committed, he, on a sudden, affected great compassion for the nonconformists. His common topic of discourse was the cruelty of the Church of England, whose clergy he reproached with all the late persecutions. He said he had intended a toleration sooner, but was restrained by some of them, who promised to screen the Papists, provided they might be suffered to vex the Dissenters. All this, however, was nothing but king-craft; for his majesty was only using the Dissenters as a stepping stone to the Papists. To counteract the king's intrigues, the clergy promised to the same party, a large share of favour and brotherly affection if ever they came into power again. It was rather a novel sight for bishops to call the nonconformists brethren, and to ask favours of those whom they had been trampling under their feet. What a change, however, will not adversity effect. A dying profligate, with his crimes staring in his face, commonly promises amendment should he be restored to health; but as his resolution is built upon fear, it vanishes when that subsides, and he returns to his former evil courses. The Church of England was then in an eclipse, a very proper time to reflect upon her past crimes; but her humility was the offspring of necessity, and therefore forgotten when she re-assumed the reins. Is it possible in all this not to discover the vilest hypocrisy? The king and the clergy were each playing a game at the expence of the Dissenters, and labouring to establish a kingdom upon their ruin.

During the whole of this and the preceding reign, the clergy had preached up the doctrines of passive obedience and non-resistance; teaching the people, that it was not lawful to take arms against the king under any pretence whatsoever. Now, mark their conduct. Seven of their bishops being sent to the Tower, for refusing to sanction the dispensing power, they formed a conspiracy to dethrone their king, and engaged the nonconformists in the plot. Whilst they were corresponding with the Prince of Orange, they possessed their king with a belief of their unlimited loyalty,

assuring him in numberless addresses, that their lives and fortunes were at his service. When the prince, therefore, declared at his landing, that he had been invited by the *Lords spiritual*, it is no wonder that James was thunderstruck. For, who could have expected such treason in men who preached up the kingly office as *jure divino*, and thundered out their anathemas against all resisters of it? Can their professions of allegiance be considered in any other light than as the grossest hypocrisy? Or is it at all surprising that men who could desert a *jure divino* king, should act with treachery to one that was the nation's choice. These men told the people that they were animated by zeal for the Protestant religion; but the people knew that their chief anxiety was to secure the good things they obtained by professing it. As these were likely to be invaded by a popish king, policy told them that they might break their oaths; that passive obedience was not *then* convenient; and that it was perfectly lawful for *them* to resist. However they might justify these things to themselves, it was unmerciful to drag the nonconformists into their snare, and involve them in a crime, the penalty of which they had always taught them to believe would be eternal damnation. The tender mercies of these men, however, were as distinguished as their consistency.

The foregoing facts will be sufficient to satisfy the reader, that both prince and priest, whatever might be their jarring interests, were each engaged in a conspiracy to set up a kingdom as opposite to the spirituality of a Christian church, as earth is opposed to heaven. In no period of our history, did men make a greater sport of religion; in none did it assume more of a secular appearance, or exhibit the baser passions in a more odious light, though clothed with the venerable garb of sanctity. It is a very common thing for writers of a certain stamp to run down the period of the commonwealth as an age of enthusiasm and hypocrisy. Those who speak in this manner, however, would do well to bear in mind the latter times of the Stuarts; and consider if they can be at all

equalled for deep-rooted hypocrisy, for the most unblushing licentiousness of manners, for the most deliberate cruelties committed under a pretence of religion, and for a bare-faced invasion of the civil and religious liberties of Englishmen. A careful examination of this period, must excite in every one who makes any pretensions to Christianity or a love of freedom, sentiments of rooted disgust at a political hierarchy usurping the name of a church, and at a race of kings, who should have been banished at a much earlier period to the country from whence they came.

A more auspicious period now opens to our view, in a revolution that gave joy to every sound Protestant, and the benefits of which are felt to the present day. The Prince of Orange landed at Torbay, Nov. 5, 1688, and was received with congratulations by all classes of the people. Soon afterwards, James withdrew from the kingdom, and a convention parliament being called, the throne was declared vacant, and the crown offered to the Prince and Princess of Orange. It is very observable that the act which deprived James of the throne, declared, "That he had broken the original contract with the people;" a position, though deemed visionary by some persons, yet entirely consistent with the history of the British constitution. The generous principles of our deliverer began to unfold themselves immediately upon his accession. In his first speech to the two Houses of Parliament he told them, "That he hoped they would leave room for the admission of all Protestants that were willing and able to serve him;" but all that he could obtain was an act of toleration. Jacobite principles maintained a considerable ascendancy in the nation, and raised every obstacle to the progress of religious liberty. By this faction, the beneficent intentions of the king were continually thwarted. Eight bishops who united to invite him over, refused the oaths to his government; and their example was followed by a considerable body of the clergy, who received the name of Non-jurors. These were the highest of the high clergy, the avowed patrons of persecution, and they kept up for many

years a considerable ferment in the nation. Their disaffection was farther increased by the abolition of episcopacy in Scotland; and because the king would not go their lengths of bigotry and intolerance, they accused him of a design to set up Presbytery in England. Nothing could be more ungrateful than the conduct of churchmen towards their deliverer. Their continual plots and machinations so weakened his hands, that he would have resigned his crown had not some patriotic noblemen dissuaded him from his purpose. WILLIAM possessed a great and generous mind. He freely forgave his enemies, and sought to win them by gentleness and kindness: But the infatuated wretches, given up to hardness of heart, continued to distress him till the last.

In this reign, the great question of religious liberty became fixed upon a solid basis. During the inter-regnum, the subject was discussed with singular ability by the immortal MILTON; and the enlightened mind of Cromwell had discovered that the utmost liberty in religious matters, was perfectly compatible with the safety of the state. During the reign of terror that succeeded, the subject lay dormant; but was now revived by the great Mr. JOHN LOCKE, whose letters upon toleration placed the subject in its proper light. The masterly strain of reasoning adopted by that justly celebrated philosopher rendered essential service to the cause for which he pleaded, and has associated his name with the benefactors of the human race. Our illustrious WILLIAM was of a kindred spirit, and would have founded his government upon a liberal basis; but the malignant spirits that surrounded him obstructed his designs for the public good. If the reader should inquire what became of the magnificent promises which the church had made in her adversity, he is to know that she had no farther occasion of the nonconformists, and, therefore, was under no necessity to fulfil her engagements. It was with great difficulty that the king could shelter them from persecution; and when an attempt was made to reform some things in the church, the clergy would not consent to the slightest alteration, lest the church

should be exposed to the charge of imperfection! WILLIAM was seconded in all his good desigus by his excellent queen, whose short reign proved a singular blessing to the nation. The king survived her about seven years, and died March 8, 1702, in the 52d year of his age. No prince ever conducted his government upon juster principles, or paid a greater regard to public liberty. His failings were few, and lost their influence in the superior qualities of his mind. As for the aspersions cast upon his character by such writers as Smollet, they are the offspring of ignorance or malice, and will be digested only by those who have taken very imperfect views of human nature. Happily, those writers are sinking in reputation, and giving place to others of a more enlightened stamp: Nor will posterity fail to celebrate WILLIAM as one of the best and wisest princes that ever sat upon the British throne.

The disgraceful scenes of bigotry and intolerance that characterized the succeeding reign, demonstrated the value of William's government. ANNE, who now ascended the throne, was the second daughter of James II. and inherited the principles, as well as the blood of the Stuarts. That spirit of envy, hatred, and malice, which, for the space of thirteen years, had been lurking in the hearts of the clergy, now broke forth into open persecution. The common cant of the day was the danger of the Church, which the clergy trumpeted forth in their sermons, till they excited the people to rebellion. Many bitter invectives against the Dissenters were circulated in pamphlets, exciting the government to destroy them. Prosecutions were carried on against some for keeping schools, and there was no William at hand to protect them. At length, having inflamed the people to a degree of infatuation and madness, these sons of the church commenced a regular insurrection, in various parts of the kingdom. Their rage vented itself principally upon the meeting-houses and habitations of Protestant Dissenters, which they burnt and destroyed with a degree of impudence and *sang froid* that must excite the wonder of posterity.

The chief idol of this faction was an obscure fanatical priest, named Sacheverell, who was raised into unmerited importance by an ill-judged trial in Westminster-hall. Though he was found guilty, yet the principles of this incendiary being fashionable at court, his sentence was lenient, and his friends considered it in the light of a triumph.

Never did the fanatical zeal of Tories and high-churchmen assume a more tyrannical form than at the close of this reign. The queen having parted with her ministers, and changed the parliament to her mind, the severest measures were carried through the Houses with great facility. One of the first was a bill against occasional conformity, which had been several times thrown out, but now passed into a law. Close upon the heels of this was a bill to prevent the growth of schism; which was intended to be followed by another to prevent Dissenters from sitting in parliament, and to incapacitate them from voting at elections. The object of the schism bill was to give the established sect an absolute controul over the education of the children of Dissenters. These unoffending innocents were to be bred up in principles offensive to their parents, or to spend their days in total ignorance. Only one catechism was henceforward to be tolerated in the land, and that was the one in the book of common-prayer; so that if it was erroneous, or imperfect, its error and imperfection were perpetuated. Many were the vexations that now befel the Dissenters. Their seminaries were every where shut up, their persons insulted, and their meetings for public worship looked upon with jealousy, and frequently molested. The schism bill received the royal assent June 25, 1714, and was to take place on the first day of the August following; but fortunately for the nation, on that very day the queen died, to the great joy of every friend to liberty. Had she lived a little longer, it is probable that the crown would have been made to revert to the male line of the Stuarts, and the nation once more plunged into a civil war.

One of the blessings of the Revolution was to entail the

succession of the crown upon the House of Hanover. GEORGE I. ascended the throne at a very critical period; and immediately applied himself to undo the mischievous acts of the late government. His majesty declared himself the firm patron of toleration, and expressed his determination to unite all his Protestant subjects by affording them equal protection. The Jacobites were still a strong body in the nation, and notwithstanding the change in administration, vented their spleen against the Dissenters, by several outrageous acts in different parts of the country. In the year after the king's accession, they commenced a regular rebellion, headed by the pretender; but the cause of liberty, and of the House of Hanover, triumphed. The known sentiments of the king in favour of liberty, were a sufficient security to the Dissenters against the return of persecution, and gave them ground to hope for a more enlarged toleration. But, in enlightened views, his senators were considerably behind him, and it was not till five years after his accession, that he could procure the repeal of the persecuting statutes passed in the late reign. In the act of repeal, an ineffectual effort was made to get rid of the test, which would have given great satisfaction to the king, and to many of the lords; but though it did not succeed, the penal laws were considerably softened in their interpretation, and a material amendment was made in the Corporation Act.

The liberal sentiments avowed by George I. kept the clergy in tolerably good order, and restrained that fanatical zeal which was so ready to shew itself against persons opposing the tyranny of ecclesiastics. In the course of this reign, however, an event occurred which shewed them in their proper colours; whilst it was made subservient in promoting the great cause of religious liberty. The circumstance alluded to was the Bangerian Controversy, originating in a sermon preached before the king, by Dr. BENJAMIN HOADLY, lately promoted to the see of Bangor. The court preacher, unlike most of the candidates for that honour, asserted the supreme authority of Christ in his Church, denying that he

had delegated his power to any body of men, as the bulk of the clergy pretended. This was cutting up clerical dominion by the roots; and as the bishop maintained the entire spirituality of a Christian church, that ministers of the gospel have nothing to do with secular concerns, and that the magistrate has no right to punish men for matters that are purely of a religious nature, it is no wonder that the color of the clergy was raised: For, they easily perceived, that if Hoadly's notions respecting the Kingdom of Christ prevailed, their own kingdom would be in danger. The convocation, therefore, began to thunder forth its anathemas against the bishop, and would certainly have effected his ruin, had not the king taken him under his protection, and put an end for ever to that engine of clerical usurpation. George I. true to those principles that placed him upon the throne, continued to the last, the decided friend of civil and religious liberty. His reign was wearisome only to bigots and persecutors, because it tied up their hands from doing mischief; but Dissenters will cherish his memory for having rescued them from their malice, and for those plans of liberal policy which the intolerance of the times shamefully defeated. Having attained his 68th year, he was removed by death June 22, 1727, in the thirteenth year of his reign. Posterity will rank him in the class of good princes, and some circumstances in his life shew that he was not deficient in that energy and decision which characterize great actions.

The founder of the present regal dynasty bequeathed to the nation a successor of the same patriotic principles. GEORGE II. was a prince of superior accomplishments; of an enlarged and liberal mind; and well skilled in the art of government. He ascended the throne under the happiest auspices. Time had thinned the ranks of the Jacobites; and policy dictated to the remainder, the propriety of submission to a wise and just government. If the evil spirit that resided in the clergy walked forth upon some occasions, it was instantly laid by the genial influences of a tolerant monarch. It is well known that some evil-minded

persons commenced a prosecution against the amiable DODDRIDGE for keeping an academy; which being represented to the king, he instantly put a stop to it, declaring, that he would suffer no persecution in his reign. But though the hands of the clergy were tied up from persecuting under the form of law, such as professed themselves Christians, yet the case was different as it respected infidel writers. Christians had not yet learnt that opinion is sacred; that truth can suffer no injury from the opposition of gainsayers; but that a cause is to be suspected that is supported by artful, or violent methods. Several Churchmen at this period wrote in favour of the prosecution of infidels; but the Dissenters, in general, discountenanced any other proceedings against them, than by sound argument. This, it must be confessed, was the more tedious method; but then it accorded best with the genius of Christianity, and with the constitution of the human mind. Several attempts were made in this reign to enlarge the boundaries of the toleration act, but they were constantly opposed by the clergy. In 1736, a motion was brought forward in parliament for the repeal of the test, and the king was favourable to the measure; but his ministers did not feel themselves sufficiently strong to support it. Prior to the Revolution, the princes who tyrannized over the nation leagued with the clergy to rivet the chains of slavery; but, now, the sovereign was become the champion of liberty, and appeared in his proper character—as the father and protector of his people.

At this period, a singular apathy and indifference as to spiritual religion, prevailed in the nation. To this the high-church clergy contributed not a little, by the undue stress which they laid upon exterior forms, and by a mode of preaching better suited to a congregation of philosophers than of Christians. The ignorance and irreligion of the clergy were also become proverbial. Although they were amply paid to instruct the people in Christianity, yet the amount of their labours was a dry ethical discourse on a Sunday, which charmed their hearers to sleep, and left them as lukewarm

as their teachers. With the doctrines of religion they never meddled, nor did they attempt to arouse the affections by any of those motives that may be supposed to influence in the pursuit of any important object. It is no wonder, therefore, that infidelity prevailed; and as the civil government was mild and tolerant, the most barefaced attacks were made upon the truth of Christianity. This afforded a new topic for the discourses of the clergy, but as little conducive to edification as the former. In neither case could the people keep pace with their instructors; being as little versed in metaphysical disquisitions, and logical deductions, as in the languages of Greece and Rome. All this while, the religion of the heart was neglected. At this critical juncture, a new race of men sprang up in the nation, to awaken the energies of the establishment, and to instil new life and vigour into the different sects. The rise of the Methodists was in many respects favourable to the cause of religion and liberty; for though much enthusiasm and intemperance distinguished their early followers, yet these gradually subsided into a more pure and rational devotion, and they effected a sensible improvement in the moral and religious characters of the nation. The leading instruments in this work were two ministers of the Church of England, GEORGE WHITEFIELD, and JOHN WESLEY, who, animated by an apostolic zeal, burst the fetters of sectarian bigotry, and went forth preaching the glad tidings of the gospel indiscriminately to all their countrymen. The labours of these men gave great offence to their more regular brethren, who, alarmed at their popularity, and shamed by their diligence, endeavoured to silence them by episcopal authority, and by various acts of persecution. Their efforts, however, were vain. Being sincere in the cause they had undertaken, opposition gave a stimulus to their exertions, and abundant success attended their labours. From this time, the cause of religion revived and prospered in the establishment, and a flame was kindled in the nation, which has continued burning to the present day.

In the course of this reign, the Jacobite faction, which existed chiefly in the northern parts of the kingdom, made a last and desperate effort to overturn our liberties, and enthrone the pretender. During the struggle many valuable lives were lost, and the excellent Colonel Gardiner fell a sacrifice to the good cause which eventually triumphed. Upon this trying occasion, none proved themselves more zealous and loyal subjects than the Dissenters, whose attachment was felt by the king, and acknowledged by his officers. Their interests were always dear to the king, and they ever found him a ready protector. At length, George II. closed a prosperous reign of 32 years on the 25th of October, 1760, in the 78th year of his age. His death was very generally lamented, but by none more than by the Dissenters, whose pulpits bore ample testimony to the wisdom and liberality of his government.

His present majesty, GEORGE III. succeeded to the throne in the room of his grandfather; his father having died Prince of Wales. At no period since the accession of the present royal family, have political animosities been carried to a greater height than in the present reign; although these have latterly subsided, in a great measure, through the deaths of the principal leaders. From the higher stations in society, the contagion has spread through the nation, and the facility that has been afforded to persons of inquiry by means of the press, has rendered the present an age of politicians. That the character of the government should be affected by the violence of political feeling is not at all surprising; and if persons in power have occasionally shown hatred to the Dissenters, their malice has been defeated, either by the tolerant disposition of the monarch, or by a variety of other circumstances which have had a favourable aspect upon religious liberty. Although the cause of the Pretender has died away, it has fared differently with the principles that distinguished the bulk of his adherents. A considerable portion of high church bigotry has continued to reside in ecclesiastics, and the spirit of a Horsley has been diffused into the

subalterns of his church. When a rogue wishes to supplant an honest man in the favour of his prince, it is no uncommon thing for him to libel his character by a charge of disloyalty. (F) For the attachment they showed to the great cause of civil and religious liberty, and for the joy that some of them expressed at the downfall of foreign despotisms, the Dissenters were held up as disaffected to their own country; but time has cleared up their character, and their enemies have been found liars. Upon a review of our history, it will be found that Dissenters have been the greatest friends and supporters of our civil constitution; and that since the expulsion of James, they have both merited and obtained the personal favour of each succeeding prince. Of our present venerable monarch it is but justice to observe, that he has not only afforded them the shield of his protection, but has on various occasions shown a marked attention to their interests, as connected with the welfare of real religion.

In the course of this long and eventful reign, the circumstances of the times have elicited some important concessions in favour of religious liberty. Several attempts have been made to procure the repeal of those obnoxious statutes that were made in former times, to proscribe men of their civil rights, for theological opinions. The first effect sprang from a quarter that was but little expected. From the first accession of the House of Hanover, a race of men had been springing up in the establishment, who conformed to her external rites, but disbelieved her doctrines. To these, clerical subscription was a grievance, which it became desirable to remove. Accordingly, in the year 1772, some hundreds of the established clergy presented a petition to parliament for a deliverance from subscribing to the liturgy and articles; but it met with a vigorous opposition. About the same time, an attempt was made to exonerate Dissenters from the necessity of subscribing their belief in the articles of a church to which they did not belong:—A very reasonable request,

(F) For sundry examples, see Walsingham's Manual,

surely, and so it was thought by the Commons; but when the bill passed to the Lords, it was fiercely opposed by the bishops, and rejected by a large majority. The effort was renewed in the following year, and met with a similar fate. It was upon this occasion, that Dr. DRUMMOND, Archbishop of York, attacked the Dissenting Ministers as men of close ambition; but they met with an able advocate in the great Earl of CHATHAM, who made this noble defence: "This is judging uncharitably, and whoever brings such a charge without proof defames." Here, the enlightened statesman paused for a moment, and then proceeded, "The Dissenting Ministers are represented as men of close ambition: They are so, my Lords; and their ambition is to keep close to the college of fishermen, not of cardinals; and to the doctrine of inspired apostles, not to the decrees of interested and aspiring bishops. They contend for a scriptural creed, and spiritual worship; we have a Calvinistic creed, a popish liturgy, and an Arminian clergy. The Reformation has laid open the scriptures to all; let not the bishops shut them again. Laws in support of ecclesiastical power are pleaded, which it would shock humanity to execute. It is said that religious sects have done great mischief when they were not kept under restraint: But history affords no proof that sects have ever been mischievous when they were not oppressed and persecuted by the ruling church." Although the voice of justice did not prevail at this time, yet about six years afterwards, in 1779, a bill was passed, substituting the declaration of a belief in Christianity, in lieu of subscription to the articles. A little before this, religious liberty had gained a triumph in favour of the Roman Catholics, who had hitherto been considered as felons, and sometimes suffered as such. In 1787, an unsuccessful effort was made to abolish the Corporation and Test Acts; and it was repeated with a similar fate in 1789. In 1790, the subject was again brought forward by Mr. Fox; but had to contend with the powerful influence of PITT and BURKE, whose eloquence should have been reserved for a better

cause. Upon this, as well as upon other occasions, where religious liberty was concerned, the established clergy raised the war-whoop, and the church was instantly in danger; but as soon as the legislature declared for the penal laws, the danger was over. In 1792, Mr. Fox made an ineffectual attempt to obtain a repeal of the statutes that made the denial of the Trinity a capital offence; and in 1804, the same enlightened statesman moved for a further extension of privileges to the Roman Catholics, but with the like ill-success. In 1811, the ministry themselves brought forward a measure that gave relief to the Dissenters upon some important points; and in the following year, persons denying the Trinity obtained an indemnity from the Act of King William. Considerable progress was made, about the same time, in a bill for the relief of Roman Catholics, which was lost by a minority of only four.

The progress of religious knowledge, during the present reign, by means of village preaching, Sunday-schools, and the extraordinary labours of the Methodists, has thrown a very considerable weight in the scale of the Dissenters, whose increase, especially of late years, has tended, not a little, to raise the apprehensions of the established clergy. This, they have shown, in numerous publications. The magistrates, in many places, under the influence of high-church principles, have opposed numerous obstacles to the profession of nonconformity; and, not unfrequently, have encouraged the open infringement of the Act of Toleration. In such cases, however, it is but justice to observe, that, upon application to the judges, they have always shewn a readiness to administer relief. As many of the clergy united the magisterial with the clerical character, it is no wonder that Dissenting ministers have, upon some occasions, found a difficulty in procuring licences. Prior to the year 1811, it was imagined that no magistrate could legally refuse a licence to any one calling himself a Dissenting teacher. About that time, however, strong doubts arose in the minds of several magistrates upon that point; and those who hated

the Dissenters, gave full weight to their scruples. This occasioned several appeals to the courts of law; but before the judges decided, the subject was brought before the House of Peers, by Lord Sidmouth. Notwithstanding the candour and good intentions of that nobleman, his secular views of Christianity suggested to him a measure totally subversive of Christian liberty, as well as of the intentions of the legislature in the Act of Toleration. Had his lordship succeeded, which he probably would have done, had not the Dissenters deluged the House with petitions, a very large proportion of Methodist and Itinerant preachers, as well as all students and candidates for the ministry, would have been put out of the protection of the laws, and left to the mercy of persecuting priests and magistrates. The ministry of the day, however, had the good sense to resist so unwise a measure, and it fell to the ground. When dignified ecclesiastics step out of their usual road, and utter sentiments of a generous and enlightened nature, their names should be had in remembrance. It was a gratification to the friends of liberty, to have the doctrine of toleration so liberally expounded by an archbishop. May the spirit of a SURTON animate the inferior members of a church, of which he is the ecclesiastical head! The judges having pronounced an opinion favourable to the magistrates, the Dissenters found themselves in a novel situation, which rendered some legislative measure necessary, in order to explain and amend the Act of Toleration. The task of preparing a bill for that purpose was undertaken by the ministry, and executed in a manner that gave satisfaction to the Dissenters, upon the point at issue. By the passing of this act, religious freedom gained a further triumph; for it not only protected Dissenters from the caprice of the magistrates, but it also repealed some of the persecuting statutes passed in the reign of Charles II. particularly the Corporation Act, defended by Mr. Pitt, and Mr. Burke! The penal laws now lie in a narrower compass; and, it is probable, the time is not far distant,

when they, in like manner, shall fall as dagon before the ark.

The reign of George III. has been marked by some political events that have been favourable to the cause of liberty. The American Revolution led the way, and diffused a spirit of freedom that penetrated most of the nations of Europe. A singular fatuity, at that time, presided over the genius of France. The monarch of her enslaved and priest-ridden people, out of pure hatred to England, sent his troops to breathe the air of liberty in the new world; and having inhaled a sufficient quantity, they returned home with it, and inoculated their own countrymen. France had been long preparing the materials that eventually burst forth into a tremendous revolution. It was the policy of Richlieu to make his master every thing, and the people nothing; so that when Louis XIV died, and the government devolved into weak and incapable hands, this nation of slaves sunk into inertness and contempt. An excess of superstition and priestcraft had generated in the minds of the more speculative part of the community, an utter contempt for religion; and the writings of some crafty infidels having loosened the principles, as well as morals of the people, they became fit for the most desperate enterprizes. It is probable, that some of the better sort entertained rational views of liberty; but they were counteracted by the multitude, whose liberty degenerated into licentiousness. Never was the downfall of a state attended with more dreadful consequences; never did less real liberty succeed the destruction of an iron despotism. Of all political evils, perhaps none is so much to be dreaded as the ascendancy of a lawless mob. If it be the first duty of a wise government, therefore, to provide employment for the people, the next is to furnish them with the means of instruction. Principle is the offspring of knowledge; and the best security of a state is that attachment which flows from principle. In France, the people were degraded from their proper sta-

tion in society; which made them fit tools for the purposes of unprincipled demagogues, who made use of them to upset the government, and to establish a democracy equally despotic and terrible to the people. The fate of the unfortunate Louis is to be pitied as much as the violence of his enemies is to be condemned. Personally, he was, perhaps, less guilty, than some of his predecessors; but their crimes had been long crying to heaven for vengeance, and still remained unrepented of. The people were now filling up the measure of their sins, and as the monarch possessed neither the judgment nor courage to reform the vices of his government, it is no wonder that he was buried in its ruins. With very opposite feelings were these events viewed in our own country. Whilst some considered the destruction of the old government as the dawn of liberty to an enslaved people, the British ministry applied the resources of the nation to restore it to life again. In this warfare they had the powerful co-operation of Edmund Burke, who wrote in a style of eloquence that made a considerable impression upon his readers. No one can dispute but that it was perfectly competent to Mr. Burke, and his political adherents, to bewail the downfall of despotism, and to panegerize a family that had always been the deadly enemies of Britain; at the same time, they should have used this right with temperance, and without denouncing as Jacobins, those who saw the finger of Providence avenging the cause of the oppressed, and retaliating upon a guilty nation and family, for the rivers of innocent blood which they had shed. (c)

(c) Since writing the above, a counter-revolution has taken place in France, by which the military despotism has been destroyed, and the old family re-called. The most distinguishing feature of this event, is the establishment of a free constitution, upon the basis of representation, liberty of the press, and of public worship; a glorious conclusion to the long and painful sufferings of Europe. Louis is become King of the French, not upon the cloudy notion of hereditary right, but by the choice of the people through their representatives, upon his compliance with the constitution.

The French Revolution, though marked by many distressing and atrocious events, has not been altogether unproductive of good. The cause of liberty has gained ground, not only in Europe, but, also, in distant parts of the world. Men, who were considered as fit only to carry the yoke, have been raised to their proper station in society, and true genius has found its level. In those countries where the privileged orders have been kept up, titles have lost much of their terror, and merit has been considered the criterion of true dignity. Religion has also been stripped of its mystery, and men of different opinions have been brought much nearer together. Bishops and priests may be conversed with upon terms of familiarity, and their opinions freely controverted. The human mind which had been debased by superstition, and enslaved by priestcraft, has burst its fetters, and asserted its real dignity. The dissolution of monastic institutions, and the destruction of that terrible engine of priestcraft, the Inquisition, have been contemporaneous with the fall of the old governments of Europe. Popery is losing much of its severe and restrictive qualities; and even where it retains the ascendancy, men begin to see the wisdom of admitting Protestants to an equal share of privileges with other subjects. Whatever be the issue of the present contest, the cause of liberty will gain ground, and eventually triumph.

In religious, as well as civil advantages, Britain assumes a lofty eminence above other nations. Notwithstanding the prevalence of scepticism and vice, the number of religious persons has greatly increased, and the means of instruction are multiplying daily. By the increase of seminaries for learning, and the institution of schools for educating the children of the poor, the happiest results may be expected both as to the morals of the people, and the prosperity of the state. So strong has been the national impulse with regard to education, that many have engaged in it from motives that will not bear to be canvassed; and the great cause

of religion is likely to be advanced by a similar influence. Emulation is a powerful motive of action, and the zeal of the other sects has instilled life into that which is established. It is a favourable sign of the times that so many persons of rank and influence are coming forward to patronize schemes for emancipating the human mind, and other works of charity. Humanity has long sighed over the brutal ignorance that has prevailed in the lower classes of the community, and rendered them insensible to crime. In providing means for its removal, the national character rises in excellence, and provides for the future security of society. No former reign has been so distinguished as that of his present majesty, for the number of societies formed for the diffusion of religion, and the maintenance of social order. These have brought Christians much nearer to each other, and kindled a zeal that has been productive of the most important consequences. The bigotry of former times seems hastening to an extinction, and the improvement that has taken place in public opinion warrants the conclusion, that at no distant period religious distinctions in the state will be considered as unnecessary as they are illiberal and unjust. "I perceive no reason, (says a sensible writer) why men of different religious persuasions may not sit upon the same bench, deliberate in the same council, or fight in the same ranks, as well as men of various or opposite opinions upon any controverted topic of natural philosophy, history, or ethics."*

* Paley's *Philos.* vol. ii. ch. 10.

CHAP. VI.

On the Present State of the Dissenting Interest.

To name the Dissenting Interest is to convey a very un-musical sound in the ears of churchmen, nor is it more harmonious to some modern Dissenters; but nothing invidious is intended in its application. A Quaker feels as much interest in the preservation of his religion as a Presbyterian, and a Presbyterian as an Episcopalian; but their attachment implies no hostility where none is sought. As long as men think for themselves, and act upon principle, they will feel an attachment to the cause that associates with it ideas congenial with their own; and this they may do with the utmost charity and good will towards those who differ from them. Episcopacy, dispossessed of political influence, is a very harmless creature, and may be allowed the utmost latitude in vindicating its peculiarities. Amongst English Catholics it exists without offence, or any injury to other sects; nor will these ever suffer from it unless they are taken into keeping by the State. Dissenters are now pretty well agreed in the impropriety of church establishments; but still there is a considerable body, principally amongst the Independents and Methodists, that consider the preservation of the Church of England as their best security against the return of Popery.

Much has been said and written concerning Catholic emancipation. The fearful consequences that are apprehended to result from that measure, have occasioned many Dissenters to unite with churchmen in deprecating any alteration in the laws that girt the establishment. But, surely this is doing evil that good may come. To support one system of abuse, in order to avoid another, how agreeable soever to the creed of politicians, is neither consistent with

sound philosophy, nor good morals. In order to get rid of both, it is necessary to recur to the nature and ends of civil government; and these have been set forth in some foregoing pages. The secular notions of religion entertained by the bulk of those who advocate Catholic emancipation, are the true cause of the alarm that so many Protestants feel for that measure, and which is certainly not destitute of foundation. No man, who is at all acquainted with human nature, can doubt for a moment, that if the Catholic clergy shall be paid by the State, or, which is the same thing, if they shall be put in possession of tithes, or any other ecclesiastical immunities, that shall render them independent of the people; if they shall assume legislative, magisterial, or any other political character, or hold any ecclesiastical jurisdiction that shall affect the persons or property of the people, they will become formidable and dangerous, in proportion to the zeal which they bring into their respective offices. To restrict this consequence to the Catholics would be unjust. History demonstrates that a political priesthood, under any form of religion, is inimical to the liberty of other sects. For the freedom of worship that we have so long enjoyed in our own country, we are indebted solely to the tolerant spirit of the civil power. It is the wisdom of a government to let religion alone; to suffer the clergy of no sect to transgress the boundaries of their profession; and to hold out no civil distinctions as a ground of jealousy and contention. When the clergy are kept within their proper bounds, no danger can arise from the laity, but what every State has the power to repress. It is one of the first principles of civil government, that those who contribute to the support of the State, should be eligible to all its immunities. By this it is not meant to say, that every man has a right to be lord-chancellor; but in a country whose constitution is the boast of the world, there ought to be no reason why a Catholic or a Quaker should be incapacitated by law from serving his sovereign on account of his religious peculiarities. If it is incumbent upon a state to consider all its subjects as the members of one fa-

only, it is equally the duty of those subjects to respect the laws and constitutions of the State that protects them. Should the princes of Europe be sufficiently in their detage to raise an old ecclesiastic to the dignity of a temporal prince, he can have no pretence to interfere with the subjects of other princes. Those who acknowledge his right to legislate for them, are to all intents and purposes his subjects, and should be transported to enjoy the blessings of his government. No Englishman can receive his rescripts without incurring the penalty of high-treason, which is a civil offence. An ecclesiastical government is a solecism in nature, and subversive of liberty, both to prince and people. It ought, therefore, never to be acknowledged by any Protestant State.

The apathy discovered by modern Dissenters upon the subject of religious tests, may be farther traced to another circumstance. Many religious people have a most unaccountable notion, that the affairs of government should be left to the wicked. Christians, say they, should have nothing to do with such worldly employments; their whole attention should be occupied in the salvation of the soul. These reasoners, however, forget that they live in a state of society, and have relative duties to perform; that, if they have no ambition to serve their prince, or to benefit their country, they ought to follow out their principles, and abstracting themselves from trades and worldly pursuits, retire into communities, in deserts. Christians who talk in this manner should never complain of the wickedness of governments, since they will lend no help to reform them. If a public spirit is not to be enumerated in the list of their virtues, let them not condemn others who think the duties of a patriot by no means inconsistent with genuine religion. But the insinuation is a libel upon Christianity as well as upon civil government, which, surely, must be best administered in the hands of upright and conscientious persons.

It is not merely upon the subject of liberty, however, that modern Dissenters have shewn a dereliction of prin-

ciple. Within the last twenty years, a spurious candour has sprung up, to which principle has been sacrificed. Christians of all denominations have shewn a laudable zeal for the diffusion of religious knowledge, and their union for so noble a purpose deserves the highest praise. Episcopalians and Methodists, Presbyterians and Baptists, have used uncommon exertions for lessening the sum of human wretchedness : And so have the Independents ; but they are the only people who have neglected to profit by the wisdom of other sects. Instead of uniting for the purpose of strengthening their body, and acquiring that influence which their numbers would give them, their interests are divided, and scattered like the fowls of heaven. The great mass of modern Dissenters, have thrown all their weight into the hands of non-descript persons, who are more remarkable for their religious zeal, than for its judicious application ; and who divert their energies to the execution of schemes as wild in their nature, as they are unproductive of benefit. By giving way too much to that laxity of principle, and indiscriminate zeal which distinguish the Methodists, Dissenters have lost that peculiarity of character for which their forefathers were so eminent.

The numerous societies that have been set on foot of late years, though most of them of a praise-worthy nature, have produced an unfavourable impression upon the ministerial character. Pastoral duties, at least in large cities, (H) are now out of fashion, and ministers are so completely immersed in business, that they have no time either for study, or for visiting their people. It is no wonder, therefore, if their attachment to each other is not very strong ; nor if the people imitate the roving disposition of their preacher.

Amidst the rage for charity, it has come to pass that a

(H) I am told that in country villages the Dissenters flourish in much greater purity, and this is owing in a great measure, to the more intimate connexion that subsists between pastor and people.

decided avowal of nonconformity is considered as nothing better than bigotry; upon which account, those who would be thought liberal, must either conceal their principles, or explain them away to the palates of Methodists and Churchmen. Charity is a noble virtue, and to be exercised towards the persons of all men. There is no good reason why Churchmen and Dissenters, Catholics and Quakers, should not unite in plans of benevolence and mercy; nor even why they should not meet in the same parlour and debate their differences with good humour, or converse upon topics foreign to their religious differences. To promote unanimity and brotherly kindness, or to forward the instruction of the unenlightened, it is not necessary that either should renounce his opinions, or shew that kind of complaisance which borders upon indifference. By these reflections, I do not mean to charge modern Dissenters with any want of integrity. I believe them sincere in their indifference. The true spirit of nonconformity has been dead by at least one generation; and its present representatives, I believe, consider it a happy omen for their age of liberality. The Calamys, the Bradburys, and the Robinsons, are now remembered no more, unless it be to malign their zeal, or to pity their bigotry. Dissenters of former days have been greatly blamed for not possessing what is called a "missionary spirit." That too many of them were sunk in apathy is a fact greatly to be lamented; but at the same time there was a goodly number animated with an ardent zeal for the extension of the Redeemer's Kingdom, and whose labours were both abundant and successful, though without noise and parade. It is true, they did not beat up a crusade in the religious world for the wild purpose of proselyting the savage hottentot, or the untutored islander, but they conducted plans of instruction for the rising generation of their countrymen, which turned to infinitely better account. Let the reader look back to the life of Mr. Ratcliffe, a Presbyterian minister, recorded in the present volume,* and let him compare his labours with

* Page 353—357.

those of the host of missionaries, transported at a vast expence to the Pacific Ocean; and if he is at all acquainted with the process of the human mind, he will be able to judge correctly as to which was the most productive field for usefulness, and whose labours were the more rational. The immense sums that have been consumed in equipping missionaries to the South Seas, without any useful result, would have civilized all the inhabitants in the vast parish of St. Giles's, and have provided them with food, clothing, and religious instruction for the remainder of their lives. Zeal is an excellent quality, but its value is not to be estimated by noise and clamour, nor by the magnificence of its projects; neither is the sacrifice of principle any evidence of Christian charity.

The whole face of nonconformity has undergone a very material alteration since the first establishment of our churches. Their founders were universally men of learning and judgment, wholly devoted to their work, and distinguished by an ardent zeal for the diffusion of vital religion. At the same time, they were not indifferent to the principles of separation. Whilst they taught forbearance and charity to their persecutors, they took joyfully the spoiling of their goods, and counted not their lives dear unto them, when put in competition with the cause they had espoused. By means of their preaching, conversation, and other methods of instruction, nonconformity flourished, their churches multiplied, and in many places they had large and attentive congregations. Their hearers also were distinguished by a regard to serious religion, as well as by their attachment to the cause for which they suffered. In those days, men of rank and influence were not ashamed to patronize the nonconformists. Many received them into their houses as chaplains, or tutors to their children, and some attended their religious services; upon which occasion they often screened them from the malice of their enemies. The successors to the ejected ministers were men of a like spirit; and no less distinguished for their literary attainments, than for their ar-

dent devotedness to the service of God, and the salvation of souls. Their labours for the instruction of the rising generation, the extra-ministerial services in which they engaged, the public lectures they conducted, and the works they published for the purpose of fostering religious dispositions in their people, all bear evidence to the value of their characters, and the utility of their exertions. It has become fashionable amongst an irregular and enthusiastic class, to brand the old Dissenters for their formality. But let those who bring this charge reflect a little upon the character and services of those persons whom they calumniate. Did such men as Henry and Pomfret, and Grosvenor, and Wright, and Watts, and Bradbury, bring no zeal into the cause they espoused? or is it to be forgotten because they tempered it with judgment? But they distinguished between religion and enthusiasm, and taught their people to become sound Christians, rather than superficial professors.

After the decease of the second race of nonconformists, a more dismal prospect opens to our view. A state of ease had corrupted many from the simplicity of the gospel, and the snares of the world had induced others to desert the religion of their forefathers. To this, the operation of the Test Act, and the other penal laws greatly contributed. With the new race of ministers, a different mode of preaching began to be introduced. Some of the younger sort, wishing to be thought polite, paid more attention to the composition of a sermon, than to the important matter which it should have contained. The prevalence of infidelity furnished others with constant topics of discourse; but as they did not preach to infidels, the people ceased to be interested in what they heard, and then it is no wonder that they grew indifferent. But that which contributed most to the decline of the Dissenting interest, was the open departure of many from the doctrines of the gospel. This began to take place immediately after the Salters'-hall controversy, and continued to make rapid strides amongst the Presbyterians,

till it has at length landed them in a region something below Socinianism.

A great majority of the ejected ministers were attached to the Presbyterian discipline, and the churches they founded, arranged under that denomination; but they maintained a friendly correspondence with their congregational brethren; until the fatal disputes concerning subscription effectually divided them. From that time the Presbyterians have continued to decline in a very progressive manner, till their congregations have been ruined, and their meeting-houses shut up. The progress of error was gradual. It first began with that convenient stalking-horse charity, which was as successfully applied to screen those who departed from the doctrines of the gospel, as it is in the present day to cover a defection from the distinguishing features of nonconformity. As liberality grew in fashion, the Divines of the new school began to preach up the innocency of mental error; and the celebrated lines of Pope were appealed to with as much confidence as any one would quote a text of scripture to support a doctrine. Considerable progress being now made towards undermining the necessity of revelation, it is no wonder that the light of nature became exalted; and huge volumes were written to delineate the beauties of natural religion. This prepared the way for rejecting those doctrines of revelation which were supposed to militate against the reason and fitness of things; and the wisdom of the Almighty being brought down to a level with human comprehension, their system began to be applauded even by infidels themselves. All the attributes of Deity were now absorbed in his benevolence; faith became an unmeaning sound; and those who ventured to oppose truth to their favourite divinity, were immediately constituted narrow-minded bigots. From High-Arianism, there was a gradual advance, step by step, to the lowest state of Socinianism; and in our own day, the system has been still farther purified, and rendered less objectionable to unbelievers. Under the specious pretence of rescuing Christianity from

the corrupt glosses of Christians, the most bare-faced attacks have been made upon every thing that is peculiar to the system. If Woolston explained away the miracles of our Lord, in order to render Christianity rational, its modern defenders have been equally unmerciful with his doctrines; and to prepare the way, one of them has had the shameful hardihood to compare the conception of Mary with the debaucheries of a Roman knight in the temple of Isis. The result of a departure from the doctrines of the gospel, has been the declension of the Presbyterian interest, and in many places its total extinction. Indeed the name is now retained only by a few Arian congregations which scarcely exist, and are hastening to a dissolution. Those Dissenters who have embraced the Socinian scheme, now appropriate to themselves the name of Unitarian, from their belief in the unity of God; but as other Christians are equally strenuous for that doctrine, the term ought not to be applied to them exclusively. As an opposition to the doctrine of the Trinity constitutes the very soul of this new cause, there are many who dissent from the Church of England solely upon that ground. These have no objection to a liturgy and the other ceremonies enjoined by the canons, and accordingly use them; but others are decidedly averse to the whole fabric of the establishment. It may be observed of this new race of Dissenters, that they are adopting much of the zeal that distinguishes the Methodists, and, like them, are great enemies to bigotry. They have set on foot a variety of schemes for propagating their principles, and are now in a flourishing state. These have a periodical publication devoted to their interest, and so have the Baptists, both General and Particular; but the Independents either have not sufficient means, or sufficient zeal to support one. The Dissenters' Magazine, an ably conducted work, published several years ago, sunk in a most shameful manner for want of support. (1)

(1) The Evangelical Magazine is devoted to no party, but conducted

When the Presbyterians departed from the doctrines of the gospel, the mantle of the ejected ministers was transferred to the Independents. These were at first a much smaller body than the other, but the number of their churches gradually increased, and their interest became very considerable. It is greatly to their honour, that amidst surrounding declensions they continued steadfast in the faith once delivered to the saints. The discipline of their churches was much stricter than that of the Presbyterians; and they kept a constant watch over the attendance and deportment of their members. In their academies they paid a particular attention to religious duties, and admitted none as candidates for the ministerial office, who did not previously discover marks of genuine religion. By these means, they possessed a constant succession of pastors, who were eminently devoted to their work; and whilst their brethren were exalting the religion of nature, they gloried only in the cross of Christ. Some of them were distinguished for superior talents, and became judicious writers in behalf of their principles; and they maintained the cause of nonconformity with as much zeal, and more steadiness, than some of their Presbyterian brethren. If some of their congregations declined about the middle of the last century, it was owing to that universal indifference for religion which prevailed in the nation. But the labours of that eminent servant of God, George Whitefield, having occasioned a revival, the Independents received considerable accessions from the fruits of his ministry. During the last twenty years, the cause of independency has gained ground considerably. This has been owing, in a great measure, to the increase of Sunday schools, village preaching, and the labours of irregular preachers. Num-

by Episcopalians, Methodists, Presbyterians, Independents, Baptists, Lutherans, Calvinists. The influence it has obtained over the religious public is prodigious, and it has been a powerful engine for promoting the reign of indifference. The Wesleyan Methodists have also a Magazine devoted exclusively to their interests. They both have a very extensive circulation.

rous congregations have been raised in various parts of the country, without any particular views of church government, that have subsided into Independent churches. But, although the Independent interest has received large accessions in numbers, it has lost in quality. This has arisen chiefly from two causes: The introduction of uneducated and illiterate men into the ministry; and the prevalence of a spurious liberality. An indifference to religious doctrines has been the bane of the Presbyterian interest, and similar lukewarmness as to discipline bids fair to be the ruin of independency. A slight inspection of our congregations may convince us, that many of our ministers would not have been Puritans in the reign of Elizabeth, for they would have worn the Aaronical garments; others of them would have conformed in subsequent reigns, for the ceremonies of the church are harmless and indifferent; and most of them would have considered Owen and his co-adjutors in the light of bigots and madmen, to quarrel with their Presbyterian brethren upon points of so little importance. However unimportant the minutiae of church government may appear to the moderns, an attention to little things often promotes regularity, and a zeal for those that are of greater consequence; and it may be remarked, that if we once admit indifference into the worship of God, we open a door for speculation that is not easily closed. Experience will convince us, that the most enlarged charity may consist with stedfastness of principle, and that bigotry may reside in those who make the most noisy pretensions to liberality. It has been the misfortune of the Dissenting interest to be crucified between two thieves, indifference and enthusiasm; and between them both rational religion has been a great sufferer.

There is another class of Dissenters besides those already described, which help to constitute what are called the three denominations. The Baptists do not seem to have been very numerous in England before the time of the Long Parliament, when they formed several churches in London, and other parts of the country. They appear to have been early

divided into two classes, General and Particular, from the views which they entertained upon the subject of Redemption. There was also another ground of distinction, that occasioned a further division. Some of them observed the Saturday, or seventh day, for their sabbath, although these were but few in number. The same distinctions are kept up to the present day; but as it respects the General Baptists, a material alteration has taken place, both in doctrine and discipline. These accompanied the Presbyterians, or rather went before them in paying adoration to the religion of nature, and their departure from the doctrines of the reformation has been rapid. It is not surprising, therefore, that their churches are in a low state, and they would, probably, have been dead long ere this, was it not for an endowment which most of them possess. In their early state the General Baptists vied with their brethren of the Particular persuasion in zeal for the promotion of religion, and in regard to the separate interests of each individual member; and their churches flourished greatly. But their discipline has relaxed in equal proportion to their doctrines. In consequence of this defection, the more serious members of this community have formed a New Connection, with a view to restore the denomination to its former prosperous state. It may be observed of the Baptists in general, that they have paid less regard to a learned ministry, than either of the other denominations. In most of their churches, they encourage the members to exercise their gifts in prayer and exhortation, and when they are supposed to possess sufficient talents, they are sent into the ministry, without a view to any particular charge. As most of these persons have a tolerable share of zeal, they become popular, and are soon ordained over churches. Many of their ministers, however, have been men of learning; and they have academies in which young men are trained to the ministry. The Baptists have gained ground of late years, and in numbers rank next to the Independents. It is to the credit of this denomination, that they have shown a greater attachment to the

cause of nonconformity, than their Independent brethren. This, the latter attribute to their distinguishing tenet of baptism, and this may possibly be the case; but it were greatly to be wished that the Independents had some common link that would make them equally attached to their principles.

Besides these three denominations, there is another sect that deserves honourable mention, though a particular description does not fall within my design. On account of their habits of regularity, their correct deportment, and the judicious application of their numerous charities, the Quakers are an ornament to society, and may be proposed as a pattern to other denominations. The importance that sometimes attaches itself to little things is strikingly exemplified in this people. It is probable that the peculiarity of their dress, though in itself a thing of no consequence, has preserved them from much of the contagion that has affected other sects.

There is another very numerous class of religious people who do not belong to either of the foregoing denominations, yet have several peculiarities that deserve our notice. The Methodists are divided into two bodies, Arminian and Calvinistic. The Arminian Methodists are such as adhere to the societies of the late Mr. John Wesley. They are a very numerous body, spread over the whole kingdom, but are united by an ecclesiastical polity which keeps them perfectly distinct from all other sects. Although much enthusiasm is mixed with their religion, yet they are a respectable class of people, and have been the instruments of much good. The Calvinistic Methodists are also very numerous, but split into distinct bodies, and have no common principle of union. There are two classes amongst them that ought to be distinguished from the rest, on account of their respectability, and the disinterested nature of their constitution. These are the societies in Mr. Whitefield's connexion, and those under the patronage of the Countess of Huntington. In both connexions, the forms of the Church of England are adhered

to, and their chapels are supplied by a periodical change of ministers. The other Methodist congregations are independent bodies, and are most commonly to be found in large towns or cities, which afford greater scope for the advancement of their schemes. Some of them have no objection to the rites and ceremonies of the Church of England, nor indeed to any part of her constitution. They separate principally because they cannot hear the gospel in their own parish churches. Hence, it often happens, that when a rector of Calvinistical principles dies, and is succeeded by one of a different stamp, his people desert the church, and build a chapel over against it. No people are more liberally minded than the Methodists. They consider all modes of discipline as indifferent, though most of them give a preference to the forms used in the established church. Their places of worship are generally large, and often fitted up in a tasteful, or elegant manner. The area of the building is usually enclosed with a partition, and filled with seats or pews; the galleries are also allotted in the same manner, and the seats in each are let out to the public by annual or quarterly tickets. As these places are generally made objects of profit, those who cannot pay for seats are crowded into a narrow space, and obliged to hear standing. In most of these chapels, the English liturgy is read by a person kept for the purpose, who is usually an occasional preacher, without episcopal ordination, and habited in a white robe, similar to what we see worn by boys who attend upon the priests in popish chapels. Instrumental music commonly forms a part of public worship, but in some places this is omitted. When so many arts are resorted to for attracting the senses, it is no wonder that the congregations at these places are numerous. The preaching at some of them is in a very peculiar strain. When enthusiasm takes possession of the mind, there is no extravagance too great for the unhappy subject; and the consequences of delusion in a public teacher are very extensive. To say that the preachers of whom we speak have invented a religious jargon, in order to captivate the passions

of their hearers at the expence of their understanding, is not enough. To deplorable ignorance, some have united the most barefaced impudence, and deliver their oracular message, either with a disgusting familiarity, or with all the authority of inspired personages. The ascendancy which these have gained over the people is very surprising; for they digest their sayings with wonderful simplicity. But the more respectable of their preachers, who are above the base arts resorted to by some of them, do not distinguish sufficiently between rational religion and enthusiasm. By a fiction of the imagination, they pretend to hold a correspondence with the unseen world, and will relate many communications which they have with the Deity, as well as with the enemy of souls. Having taught their hearers to expect similar revelations and impulses, they build upon them a vast fabric, and call it Christian experience. Although this varies with the animal spirits, yet by the changes it undergoes, they interpret the favour or frowns of the Almighty, and are enabled to judge whether they are in a safe state. There is an uncommon proneness in mankind to self-deception; and in nothing is it more visible than in those phantoms of the imagination, called trances and feelings: Yet, those who do not possess them, are considered formal professors, who have neither part nor lot in the matter. But the most serious charge against some of these Independent Methodists is, that of trading in souls. Their preachers are usually such as have been in trade, which they are too lazy to follow, or else quit for the more lucrative, and, if you please, honourable profession of minister of the gospel. In the present day, this transition is neither difficult nor unfrequent. The ignorance that prevails amongst the lower orders, renders them an easy prey to the designing; and by the help of those arts which delude the senses of the vulgar, the preacher raises a congregation, and declares himself pastor, and lord paramount of the concern. From the dregs of society, he is now raised into the condition

of a gentleman, and having declared himself an ambassador from the Lord, the people suffer him to pick their pockets with impunity. If he possesses effrontery, and deals largely in experience, a deficiency in other qualifications is no bar to his popularity. So profitable a concern has been the trading in chapels, of late years, that it is now become quite an object of commercial speculation. Some preachers, not satisfied with one, have taken two or more chapels, and having fitted them up in the most advantageous manner, procure popular preachers to supply them occasionally, in order to raise a congregation. This being effected, the consequence is, that much good is done in the name of the Lord, and large revenues are collected from the people. In most of the places now described, the Lord's-day is profaned by the sale of tickets, hymn-books, sermons, and other religious publications; and one preacher fitted up his vestry like a bookseller's shop, for the sale of his works, which were sufficiently numerous to supply a cheesemonger's shop, in full trade, for several years. Those who would defend this state of things must do it upon the score of policy, rather than of propriety. To render religion fashionable, to make it accord with the floating ideas of injudicious professors, and to suit it to those who have been bred in the arms of an establishment, it is necessary that it should lose the odium of sectarianism, and be adorned with the meretricious ornaments of a secular worship. But the religion of Christ may be carried forward without these aids of worldly policy. His kingdom he declared to be not of this world, nor has he authorized his subjects to alter its constitution. To those who are ambitious of increasing wealth, the lawful objects of pursuit are numerous; but to traffic in souls, cannot but be offensive to the Supreme Being. It has been a matter of surprise to many people, how ministers, who profess themselves Dissenters, and are pastors of congregations that are really so, can patronise such places as those above described, by consenting to

preach in them. No pretences of doing good, which, perhaps, might be done more effectually amongst their own people, nor any temptation of private gain, should induce them to sanction a system of worldly worship, which, in their own deliberate judgment they cannot but condemn. I have said none of these things for the purpose of offence, nor with a view to any one individual; but as what I conscientiously believe to be the true state of things amongst us.

With the declension of real Dissenters, the Church of England has been rising in rapid proportion. The preaching of Whitefield roused her from her lethargy, and from his time, a new race has sprung up in her bosom. These have been distinguished by the fervour of their preaching, and the exemplariness of their conduct; and some of them by the superiority of their talents. By their more lazy, indifferent, or irreligious brethren, they are called Methodists; but they are both the glory and support of the church, and in no respect differ from the clergy of Elizabeth. It is the others who have departed from the principles of the reformation. The zeal of these men, together with the successful labours of Methodists and Dissenters, have stirred up the attention of those who have the guardianship of the church, and they begin to see the necessity of more active exertions. In consequence, others of the clergy are using commendable diligence in their respective parishes; and the schools they are instituting for the instruction of the poor, wear a favourable omen for the cause of religion and virtue.

It were greatly to be wished, that the established clergy would make themselves better acquainted with the history and principles of Protestant Dissenters; they would not in that case discover so much arrogance when they take up the cudgels in defence of their church. Pride is the offspring of ignorance, and merits nothing but contempt. Churchmen should recollect, when they treat Dissenters as sectaries, that they are themselves but a sect, taken

into keeping by the state, and liable to be turned off to-morrow. If they are disposed to controvert our principles, let them avoid hard names, and deal rather in facts and arguments. These are the only weapons that will be regarded by the liberal and enlightened; the other they will despise. It has been the fate of Christians in all ages, who have opposed the reigning corruptions, to be traduced as sectaries and fanatics. The apostles were considered by the Jews as a sect that turned the world upside down; and ever since the days of Wickliff, the same charge has been reiterated against all who dissented from the State religion in our own country. At one period, a strict attention to religious duties became a mark of Puritanism; now it is branded with the name of Methodism. Surely, religion, if it be good for any thing, should be taken up heartily; and it behoves us to be careful in affixing to it a term of reproach, lest we be suspected of disaffection to the thing altogether. It is a great misfortune, that people seldom travel for information beyond the boundaries of their own sect. This is the occasion of much misrepresentation, as well as excessive bigotry. By associating together our prejudices abate, and we learn to esteem persons of candour and goodness, if we cannot bring them to our own opinions.

I shall conclude these remarks with my own deliberate wish that the cause of pure and undefiled religion may gain ground and flourish amongst us; and that it may be accompanied with that integrity of mind which alone can render it acceptable to the Supreme Being. If the cause of nonconformity be the device of man, it shall come to nought; but if it be founded in truth, my sentiments respecting it are comprised in the devout wish of father Paul for his country, ESTO PERPETUA.

FINIS.

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