

The Dissent and Nonconformity Series

Number 7



The History and Antiquities of the Dissenting Churches

Volume 3 of 4

Walter Wilson



Non dilexerunt animam suam usque ad mortem.

The Latin, *Non dilexerunt animam suam usque ad mortem*, translates, "... they loved not their lives unto the death." Revelation 12:11

On The Cover: *Massacres at Salzburg* took place in 1528 when Prince-Archbishop Cardinal Matthaus Lang of Salzburg issued mandates sending police in search of Anabaptists. Many were captured and killed. This engraving illustrates the sufferings and sacrifices these Dissenters endured when their government, in conjunction with established religion, attempted to coerce and impose uniformity of religious belief. Hence, this picture is a reminder of the cost of religious liberty and the ever-present need to maintain the separation of church and state. We use this art to represent our Dissent and Nonconformity Series.

THE
HISTORY AND ANTIQUITIES
OF THE
Dissenting Churches

Vol. III

THE
HISTORY AND ANTIQUITIES
OF THE
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. III.

London:

PRINTED FOR THE AUTHOR;
SOLD BY W. BUTTON AND SON, PATERNOSTER ROW;
T. WILLIAMS AND SON, STATIONERS' COURT; AND
J. CONDER, BUCKLERSBURY.

1808.



The Baptist Standard Bearer, Inc.

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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.
-- *Psalms 60:4*

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by

THE BAPTIST STANDARD BEARER, INC.

No. 1 Iron Oaks Drive
Paris, Arkansas 72855
(479) 963-3831



THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

ISBN# 1579786170

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THE
HISTORY AND ANTIQUITIES
OF THE
Dissenting Churches

Vol. III

Dissenting Churches

IN THE

CITY OF LONDON.



NORTHERN DIVISION.—Continued.

CONTAINING,

- | | |
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| 1. SILVER-STREET. | 9. HARE-COURT. |
| 2. EMBROIDERERS'-HALL. | 10. RED-CROSS-STREET. |
| 3. HABERDASHERS'-HALL. | 11. MEETING-HOUSE-ALLEY. |
| 4. COACH-MAKERS'-HALL. | 12. JEWIN-STREET. |
| 5. MONKWELL-STREET. | 13. ALDERSGATE-STREET. |
| 6. GLOVERS'-HALL. | 14. TRINITY-HALL. |
| 7. BARBICAN. | 15. BULL-AND-MOUTH-STREET. |
| 8. PAUL'S-ALLEY. | |

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

SILVER-STREET.

PRESBYTERIAN.—EXTINCT.

IN Meeting-house-yard, Silver-street, and in the parish of St. Albans, Wood-street, and St. Olaves, Hart-street, stands a meeting-house, formerly one of the most celebrated among Protestant Dissenters. The date of it we cannot ascertain with precision; but suppose it to have been erected soon after the fire of London, or upon King Charles's Indulgence, in 1672. In its original state, it was a small oblong building, with three galleries, and plainly fitted up; but it now retains nothing of its former appearance. As it was shut in from the street, concealed from observation, it was admirably adapted to times of persecution; and this was the case with most of the Dissenting places of worship, built in the reign of Charles II.

The congregation that originally assembled at the meeting-house in Silver-street, was collected soon after Bartholomew-day, by Dr. Lazarus Seaman, an eminent Divine of the Presbyterian denomination, who was ejected from the

SILVER-STREET.—*Presbyterian, Extinct.*

living of Allhallows, Bread-street. He was one of those Divines who set up private meetings after the fire of London, when the hand of Providence had, in a most awful manner, scourged the inhabitants, and deprived them of those churches from which they had but a little before driven away their faithful pastors, and of which they now became unworthy. His congregation consisted chiefly of persons who had been his hearers at Bread-street, and still considered him as their spiritual shepherd. Dr. Seamen was followed in the care of his church by a succession of Divines as eminent for piety, for learning, and for pastoral duties, as any in their day. A Jacomb, a Howe, a Spademan, and a Rosewell, are names familiar to many of our readers, and will continue long to be remembered by the church or Christ. By the labours of these men, the Society in Silver-street was established and built up in the faith once delivered to the saints, and continued long in a prosperous and flourishing state. The congregation was numerous, and consisted of many persons who were distinguished by their rank and property, or by filling important stations in society. Many of the nobility and gentry of those days, who had been educated under puritanical tutors, retained, amidst the general defection, an attachment to religious principles, and still patronized the Nonconformists, by attending their places of worship, and receiving them into their houses. Some of these considered it an honour to sit under the ministry of the great Mr. Howe; and many wealthy citizens likewise attended. That ornament to religion, and true patriotism, Sir Thomas Abney, Knt. alderman and Lord Mayor of London, attended regularly with his family, at the meeting-house in Silver-street. As he was a member of this church, and dissented from principle, he went publicly during his mayoralty, in 1701; but, to shew his liberality, attended preaching sometimes in the established church. This liberal conduct gave great offence to the high-church party, and was the occasion of the controversy upon the subject of

SILVER-STREET.—*Presbyterian*, Extinct.

occasional conformity. This church always ranked with the Presbyterian denomination; and down to the time of its dissolution, the ministers have invariably been reckoned moderate Calvinists. The church in Silver-street continued together, under a succession of ministers, till after the death of Mr. Bures, in 1747, when the remaining members joined the society in Jewin-street, under the pastoral care of the Rev. Roger Pickering, and the united church henceforward met in Silver-street. Of this society we will present the reader with some account, after having first dispatched the former church.

The following is, we believe, a pretty accurate list of those ministers, who served the Presbyterian society, in Silver-street, both as pastors and assistants :

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
Lazarus Seaman, D. D.	16 . .	1675	—	—
Thomas Jacomb, D. D.	16 . .	1685	—	—
John Howe, A. M.	1675	1705	—	—
Daniel Williams, D. D.	—	—	1687	1689
John Shower,	—	—	1690	1691
Thomas Reynolds,	—	—	1691	1695
John Spademan, M. A.	1696	1708	—	—
Samuel Rosewell,	1705	1722	—	—
Jeremiah Smith,	1709	1723	—	—
Daniel Mayo,	1723	1733	—	—
Thomas Bures,	1724	1747	1722	1724
William Langford, D. D.	—	—	1734	1742
Thomas Gibbons, D. D.	—	—	1742	1743
Joseph Greig,	—	—	1743	1747

SILVER-STREET.—*Presbyterian*, Extinct.

LAZARUS SEAMAN, D. D.—This learned Divine was a native of Leicester, but in what year he was born seems uncertain. His parents were in but low circumstances, which proved of some disadvantage to him in his education. At a proper age he was sent to Emanuel College, in Cambridge, where he took the degree of Bachelor of Arts in 1627, and that of Master in 1631. But he continued at College only a short time, being forced to leave it, in order to procure a livelihood by teaching school. But though our Divine was, in a great measure, a self-taught scholar, yet by diligence and perseverance, he attained to that eminence in literature, especially in a knowledge of the learned languages, that very few acquire by a long course of study, under greater advantages. Upon his coming to London, he became chaplain to the Earl of Northumberland, and was chosen into the lectureship of St. Martin's, Ludgate, through his preaching an occasional sermon there. The reputation he acquired as a preacher in this station, procured him to be chosen pastor of Alhallows, Breadstreet, to which living he was presented by Archbishop Laud, in 1642, by order of parliament. Laud told the Earl of Northumberland, by way of compliment, that before the receipt of this order, he had designed Mr. Seaman for the above benefice.* Our Divine had now ample scope for his abilities, which he exercised to advantage, and which gained him the respect and admiration of the leading men of those times. This occasioned his being chosen in the following year, a member of the Assembly of Divines at Westminster, where he appeared very active, and discovered great skill in the management of theological controversies. About this time, a certain right honourable lady, who was at the head of a noble family, was often solicited by some Romish priests to change her religion; but before she consented, it was thought fit, for further satisfaction, that a dispute should take place, in the presence of the whole

* Calamy's Account, p. 16.

 SILVER-STREET.—*Presbyterian, Extinct.*

family, between some of the most able Divines of both communions. The lady being advised to make choice of Mr. Seaman, on behalf of the Protestants, he met two Romish priests, with whom he engaged in a dispute upon the subject of transubstantiation. These soon discovering the learning and abilities of our Divine, endeavoured to evade the question, and so completely did he foil them in argument, that they at length gave up the controversy, and the whole family was preserved stedfast in the Protestant religion.*

In the year 1644, when the Earl of Manchester visited the University of Cambridge, and removed such of the fellows and heads of houses as opposed the parliament, Mr. Seaman was made Master of Peter-house, in the room of Dr. John Cosins, who retired to France, and after the Restoration became Bishop of Durham. This nomination of our Divine gave great satisfaction to the parliament, and to the Westminster assembly; and on the 11th of April, he received the solemn investiture of his office.† In this station he acquitted himself with abundant honour. It was about this time that he proceeded Doctor of Divinity, by performing the usual exercises appointed by the statutes of the university. The position which he defended with great learning upon this occasion, was designed to assert the providence of God in the disposal of political governments; a point till that time but little studied, though afterwards better understood.‡ In the year 1645, Dr. Seaman was appointed a member of the committee of accommodation, set on foot by the parliament, in order to bring about a comprehension with the Independents, denominated in the assembly, *The Dissenting Brethren*. But if the union was found impossible, the committee was charged to find out, “how far tender consciences, who cannot in all things submit to the

* Mr. Jenkyn's Sermon on the Death of Dr. Seaman, p. 51-2.

† Neal's Puritans, vol. ii. p. 87.

‡ Mr. Jenkyn's Sermon, *ubi supra*.

same rule, may be borne with, according to the word of God, and consistent with the public peace." The commission entrusted to these Divines, was executed in a manner agreeably to the spirit which animated the ruling clergy at this period. Uniformity was the idol set up both by Presbyterians and Prelatists, in whose eyes toleration was an abhorrence. It is no wonder then that the committee broke up without being agreed; and as the Independents were the weakest party, they had nothing to do but to submit. They, however, pleaded the cause of toleration, though not upon the most generous principles. Mr. Neal says, "They were for tolerating all who agreed in the fundamentals of Christianity, but when they came to enumerate fundamentals, they were sadly embarrassed, as all must be who plead the cause of liberty; and yet do not place the religious and civil rights of mankind on a separate basis. A man may be an orthodox believer, and yet deserve death as a traitor to his King and country; and on the other hand, a heretic, or errant nonconformist to the established religion, may be a loyal and dutiful subject, and deserve the highest preferment his prince can bestow."*

The Presbyterians were now very urgent with the parliament for the establishment of their adored presbytery, without a toleration. For this purpose they framed a remonstrance in the name of the Lord-Mayor, Aldermen, and Common Council, and presented it to the house, May 26, 1646; complaining "That particular congregations were allowed to take up what form of divine service they pleased, and that sectaries began to swarm by virtue of a toleration granted to tender consciences." To remedy this evil they proposed, "That all separate congregations should be suppressed, and the separatists rendered incapable of any public employment." The parliament, upon this occasion, acted with great wisdom. For, though highly displeased with the

* Neal's Puritans, vol. ii. p. 206—212.

remonstrance, yet as the Presbyterians had the prize in their hands, they were not to be offended. The deputation, therefore, was received with respect, and the petitioners dismissed with a promise to take the matter into consideration. The parliament being embarrassed between the contenders for liberty and uniformity, in order to gain time, pressed the assembly of Divines for an answer to the question relating to the *jus divinum* of presbytery. A committee was appointed to determine this point; and their report being discussed by the assembly, it was determined that the Presbyterian discipline was *jure divino*. This point was subscribed by most of the Divines present, and among others by Dr. Seaman.*

The kingdom of England, instead of so many dioceses, was now divided into a certain number of *provinces*, made up of representatives of the several *classes* within their respective boundaries. Every parish had a congregational, or parochial presbytery for the affairs of the parish; the parochial presbyteries were combined into classes; these returned representatives to the *provincial assembly*, as the *provincial* did to the *national*.† London was divided into twelve classical presbyteries; and the first provincial assembly was held at the convocation-house of St. Paul's, May 3, 1647. After a sermon by Dr. Gouge, a committee of seven ministers, and fourteen ruling elders, was chosen to consider the business of the province. Dr. Seaman was one of the Divines upon this committee, and presided as moderator at the second meeting of the provincial assembly.‡

As Dr. Seaman had a thorough acquaintance with ecclesiastical history, and was well skilled in the controversy respecting church-government, he was one of the ministers nominated by parliament to attend the commissioners, who were appointed to treat with the King in the Isle of Wight. During the debates respecting religion, his Majesty is said

* Neal's Puritans, vol. ii. p. 223.

† *Ibid.* p. 225.

‡ *Ibid.* p. 261-2.

to have taken particular notice of the singular ability discovered by our Divine; who had for his coadjutors, on the side of the parliament, Mr. Caryl, Mr. Marshall, and Mr. Vines.* The treaty being broken off, the King was impeached by the army of high-treason. To countenance this proceeding, endeavours were used to obtain the sanction of the London ministers, and the episcopal clergy gave out that the Presbyterians had brought the King to the block, and that the Independents would cut off his head. To wipe away this calumny, the Presbyterian ministers published a vindication of themselves; and it received the signatures of fifty-seven of the London clergy. Among these we find the name of Dr. Seaman.† In the year 1654, he was appointed, by Oliver Cromwell, one of the visitors of the University of Cambridge;‡ and, about the same time, he is said to have become Vice-Chancellor of the same university.§

At the Restoration, our Divine lost all his preferments; but he retained his integrity and zeal for public usefulness. The Presbyterians were now divided in their politics; some being for going as far as they could with the court, and others for drawing back. Among the latter were Dr. Seaman, Mr. Jenkyn, &c. who meddled not with politics, and became a little estranged from the rest of their brethren.¶ After his ejection from Alhallows, Bread-street, in 1662, Dr. Seaman gathered a private congregation, chiefly among his old hearers, and preached to them as the times would allow. The meeting-house in Silver-street, appears to have been built for him about the time of King Charles's Indulgence, in 1672; and he continued his ministry there till death, the great silencer, removed him to his reward. He died at his house in Warwick-court, Newgate-street, about the 9th of September, 1695, "much lamented by the brethren, (says Wood,) in regard he was a learned man."¶¶

* Neal's Puritans, vol. ii. p. 341. † *Ibid.* p. 364.

‡ *Ibid.* p. 461. § Noncon. Mem. vol. i. p. 80.

¶ Kennett's Chronicle, p. 172.

¶¶ Wood's Athenæ, vol. ii. p. 593.

SILVER-STREET.—*Presbyterian*, Extinct.

His friend, Mr. William Jenkyn, preached and published a sermon upon his death, from 2 Peter, i. 15. During his last illness, which was very painful, his deportment was patient and submissive, even to the admiration of those around him. He was a great admirer of free-grace, and glorified that God who so greatly depressed him.

Dr. Seaman was a Divine of considerable learning and abilities, a smart disputant, and thoroughly skilled in theological controversy. His acquaintance with the oriental languages was very considerable. He translated into the Turkish language, Mr. Ball's Catechism;* and always carried about with him, for his own use, a small *Plantin* Bible, without points. He was a most excellent and profound casuist. For more than thirty years, his skill in this branch of divinity, procured him great fame; insomuch that scarcely any Divine in London, was so much resorted to for resolving difficult cases. His judgment was deep and piercing. In expounding the scripture, he gave the sense of difficult passages with the greatest perspicuity; so that he might with propriety be called, *An Interpreter, one of a thousand*. In his sermons, he mixed application with doctrine; and could, upon all occasions, discourse rationally upon any point, without labour or hesitation. Having thoroughly digested every branch of divinity, he could, at all times, deliver himself with readiness and fluency. His judgment concerning the doctrines of the gospel were thoroughly orthodox; and a little before his death, he delivered to his pupils some excellent discourses on faith, justification, and the covenant of grace. He valued one truth of Christ above all the wealth of both the Indies; and would never sacrifice his conscience for the sake of preferment. He was better pleased in being a real pastor to one, than a nominal pastor to a thousand congregations; being desirous to live *amongst his own people*. He was a great observer of Providence;

* Kennett's Chronicle, p. 300.

 SILVER-STREET.—*Presbyterian*, Extinct.

and whatever were its allotments he was perfectly resigned, and contented with his worldly circumstances. Being of a public spirit, he tenderly felt whatever affected the church of Christ, both at home and abroad. To the poor, especially such as were pious, he was eminently charitable; and those of his brethren who fell under this description, ever found him a hearty friend. Of the value of time he was deeply sensible, and therefore improved it with diligence; but rarely allowing himself any season for recreation. His prudence was very remarkable, both in conversation and behaviour; and in this particular, as well as in others, he may be considered as a truly wise man. This was well known in the circle of his acquaintance, and occasioned his being frequently resorted to for advice. Upon some occasions he could put on a prudent reserve; but upon others he would indulge himself in all the cheerfulness which was consistent with the gravity of a Christian. In his latter days he is said to have much studied the prophetic part of scripture. Dr. Seaman left behind him a very valuable library. It was the first that was sold by auction in England, and produced seven hundred pounds, a very considerable sum in those days. A catalogue of this library is preserved in the Museum belonging to the Baptist academy, at Bristol.* (A)

* Calamy's Account, p. 16. Cont. p. 17.—Noncon. Mem. vol. i. p. 80.—Mr. Jenkyn's Sermon at the Funeral of Dr. Seaman.

(A) WORKS.—Dr. Seaman, though so learned a man, did not often appear in print. His publications consist of, A Fast Sermon, before the House of Commons, September 25, 1644, entitled, Solomon's Choice; or, a Precedent for Kings and Princes. 1 Kings, iii. 9.—One or two other Sermons before the Parliament:—A Vindication of the Judgment of the Reformed Churches, concerning Ordination, and the laying on of Hands, &c. 4to. 1647. N. B. This was in answer to Mr. Sydrach Sympson's *Diatribæ*, concerning unordained Persons preaching:—A Sermon against Divisions; preached before the Lord Mayor, April 7, 1650:—A Translation of Mr. John Ball's Catechism into the Turkish Language, 1660:—A Farewell Sermon on Heb. xiii. 20, 21. 1663.—Dr. Seaman also drew up some Notes on the Revelation, which he presented to Lord Wharton; but they were never printed.

 SILVER-STREET.—*Presbyterian*, Extinct.

THOMAS JACOMB, D. D.—This excellent Divine was born in the year 1622, at Burton Lazars, near Melton Mowbray, in Leicestershire. After being trained up in grammar-learning, at the country schools, he was sent to Magdalen-Hall, Oxford, of which Dr. John Wilkinson, was then Principal. He was entered a commoner in Easter term, 1640, at eighteen years of age. Upon the breaking out of the civil wars, he removed to Emanuel College, Cambridge, and afterwards to Trinity College, where he was chosen Fellow, and took the degree of Master of Arts.* At the university, it has been observed, “ he became a person of high repute for his good life, good learning, and excellent gravity, greatly beloved of the then Master, who loved an honest man, and a good scholar, with all his heart.” †

Mr. Jacomb taking orders according to the Presbyterian way, retired to London in 1647, and was received into the family of that pious and excellent lady, the Countess Dowager of Exeter, daughter to the Earl of Bridgewater. He officiated as chaplain to this lady, and enjoyed her patronage for the space of forty years, their friendship being interrupted only by his own death. As he had an opportunity of preaching about the city, it was not long before he came into notice, and he became fixed in the parish of St. Martin's, Ludgate, where his ministry was both acceptable and useful. “ From this time to that of his silencing, (observes Mr. Wood,) he was a very zealous person for promoting the cause, and in very great esteem by those of his persuasion, for his piety, parts, prudence; sound, judicious, practical, spiritual, substantial preaching.” About the same time, Mr. Jacomb became one of the assistants to the commissioners of London for the ejecting of scandalous, ignorant, and insufficient ministers and school-

* Wood's *Athenæ*, vol. ii. p. 800.—Calamy's Account, p. 45.

† Rolle's *Prodromus*, Lond. 1674. 8vo. p. 15.

masters.* By the thirty-seventh article in the instrument of government, it was enacted, "That all who professed faith in God by Jesus Christ, should be protected in their religion." This being interpreted to imply an agreement in fundamentals, a committee of Divines was appointed to draw up a catalogue of fundamentals, to be presented to the house. Mr. Jacomb was upon this committee, but does not appear to have taken any active part, the business being managed principally by Dr. Owen, and some other Independent Divines.† Our Divine was also one of the commissioners appointed by act of parliament, in 1659, to be approvers of ministers, according to the Presbyterian method, before they were admitted to church livings. But this, as well as many other transactions of the parliament, during the inter-regnum, was set aside at the Restoration.‡

Charles the Second being restored to the throne in the year 1660, the affairs of the church soon reverted to their former channel. The King, however, did not chuse to break with the Presbyterians at once; but endeavoured to lull them asleep by some specious acts in their favour. In the month of November, in the same year, a royal mandate was issued, directed to the Vice-chancellor and senate of the University of Cambridge, commanding them to confer the degree of Doctor of Divinity, upon Mr. Thomas Jacomb, and two other Presbyterian Divines. These were the celebrated Dr. William Bates, and Dr. Robert Wild. The royal letter speaks in terms of high commendation of their piety, learning, and loyalty.§ But these qualities were of little service to them afterwards, when the point of conformity came to be urged. Dr. Jacomb was one of the ministers who carried up the address of thanks to the throne, on the part of the Presbyterians, for his Majesty's declaration concerning ecclesiastical affairs, issued October 25, 1660.||

* Wood's Athenæ, *ubi supra*.

† Neal's Puritans, vol. iv. p. 308.

‡ Wood's Athenæ, *ubi supra*.

§ Kennett's Chronicle, p. 308.

|| *Ibid.* p. 312.

SILVER-STREET.—*Presbyterian, Extinct.*

He was also an assistant to the commissioners, on the side of the Presbyterians, at the Savoy conference, in March, 1661; and took a prominent part in drawing up the exceptions against the common-prayer.*

The court having sported a sufficient time with the Presbyterians, the bishops, who were determined to keep all the good things to themselves, at length prevailed with the King to remove the mask; and on the 19th of May, to the lasting infamy of the persons concerned in its enactment, the royal assent was given to the celebrated Act of Uniformity, to take place on the 24th of August following. By this act Dr. Jacomb was compelled to relinquish his living of St. Martin's, Ludgate, and to retire into privacy. Fortunately for him, his old friend and patron, the Countess of Exeter, was still living, and her house afforded him a safe and comfortable asylum. Her respect for the Doctor was peculiar, and the favours she conferred upon him extraordinary; for which he made the best return, by his constant care to promote religion in her family.† But Dr. Jacomb did not consider this legal restraint to be a sufficient warrant for his laying aside the ministry. He, therefore, seized the opportunity afforded by the fire of London, when many churches were burnt, to resume his ministerial labours, for which he was several times brought into trouble. But the noble lady above-mentioned was a great protection to him from his enemies, as she was to many other faithful and excellent ministers, under their sufferings at this period. The King himself professing to be averse to persecution, intimated through his Secretary of State, Sir J. Barber, that it was his intention to give the Nonconformists some respite, by a declaration in their favour. An address was accordingly drawn up, and presented to his Majesty, at the Earl of Arlington's lodgings, by Dr. Jacomb, accompanied by Dr. Manton, and Dr. Bates. The King received them graci-

* Kennett's Chronicle, p. 398, 505.

† Dr. Bates's Sermon on the Death of Dr. Jacomb, p. 118.

 SILVER-STREET.—*Presbyterian, Extinct.*

ously; engaged to do his utmost for their liberty; but soon forgot his promises.* Upon the Indulgence, in 1672, Dr. Jacomb united himself in ministerial work with Dr. Lazarus Seaman, and they preached alternately to the congregation in Silver-street, till the death of the latter, when the learned Mr. John Howe, was chosen in his stead. Dr. Jacomb continued his pastoral connexion with this church till his death, which happened at the Countess of Exeter's house, in Little Britain, on the 27th of March, 1687, in the 66th year of his age.†

During his last sickness his pains were very severe, the cancerous humour having spread through his joints, and the tenderest membranes; but his patience was invincible, and a humble submission to the Divine pleasure, was the habitual frame of his soul. When an intimate friend first visited him, he said, "I am in the use of means, but I think my appointed time is come that I must die: if my life might be serviceable to convert, or build up, one soul, I should be content to live; but if God hath no work for me to do, here I am, let him do with me as he pleaseth: but to be with Christ is best of all." At another time he told the same person, "That it was now visible it was a determined case; God would not hear the prayer, to bless the means of his recovery." He, therefore, desired his friend to be willing to resign him to God, saying, "It will not be long before we meet in heaven, never to part more, and then we shall be perfectly happy; then, neither your doubts and fears, nor my pains and sorrows shall follow us, nor our sins, which is best of all." After continuing long in a languishing condition, without any sensible alteration, he said to a person who inquired how he did, "I lie here, but get no ground for heaven or earth:" upon which one said, "Yes, in your preparations for heaven:"—"O yes," said he, "then I sen-

* Neal's Puritan's, vol. ii. p. 667.

† Calamy's Account, p. 45. Contin. p. 65.

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sibly get ground I bless God." Such was the divine mercy, he had no anxieties about his future state, but a comfortable assurance of the favour of God, and his title to the eternal inheritance. He had a substantial joy in the reflection upon his life spent in the faithful service of Christ, and the prospect of a blessed eternity ready to receive him. This made him long to be above. He said, with some regret, "Death flies from me, I make no haste to my father's house." But the wise and gracious God, having tried his faithful servant, at length, gave him the crown of life, which he hath promised to those that love him.* Dr. Jacomb was interred in the church of St. Anne, Aldersgate. The excellent Dr. Bates preached his funeral sermon from John xii. 26. This admirable discourse was afterwards printed, and contains some of the most striking specimens of solid eloquence, that is any where to be met with.

Dr. Jacomb's character is so well drawn by Dr. Bates, in the above discourse, that we shall present the reader with it in his own words. "He was a servant of Christ in the most peculiar and sacred relation: and he was true to his title, both in his doctrine and in his life. He was an excellent preacher of the gospel, and had a happy art of conveying saving truths into the minds of men. He did not entertain his hearers with curiosities, but with spiritual food: he dispensed the bread of life, whose vital sweetness and nourishing virtue is both productive and preservative of the life of souls. He preached *Christ crucified, our only wisdom and righteousness, sanctification and redemption*. His great design was to convince sinners of their absolute want of Christ, that with flaming affections they might come to him, and *from his fullness receive divine grace*. This is to water the tree at the root, whereby it becomes flourishing and fruitful; whereas the laying down of moral rules for the

* Dr. Bates's Sermon upon the Death of Dr. Jacomb, p. 123—126.

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exercise of virtue, and subduing vicious affections, without directing men to the Mediator, the fountain of all grace, and without representing his love as the most powerful motive and obligation to obedience, is but pure philosophy, and the highest effect of it is but unregenerate morality. In short, his sermons were clear, and solid, and affectionate. He dipped his words in his soul, in warm affections, and breathed a holy fire into the breasts of his hearers: of this many serious and judicious persons can give testimony, who so long attended upon his ministry with delight and profit. His constant diligence in the service of Christ, was becoming his zeal for the glory of his Master, and his love to the souls of men. He preached thrice a week whilst he had opportunity and strength. He esteemed his labour in his sacred office both his highest honour and his pleasure. His life was suitable to his holy profession. His sermons were printed in a fair and lively character in his conversation. He was an *example to believers, in word, in conversation, in charity, in spirit, in faith, in purity*. He was of a staid mind, and temperate passions, and moderate in counsels. In the managing of affairs of concernment, he was not vehement and confident, not imposing and overbearing, but was receptive of advice and yielding to reason. His compassionate charity and beneficence was very conspicuous amongst his other graces. His heart was given to God, and his relieving beneficent hand to the living images of God, whose pressing wants he resented with tender affections, and was very instrumental for their supplies. And as his life so his death adorned the gospel, which was so exemplary to others, and so gracious and comfortable to himself. The words of men leaving the world make usually the deepest impressions, being spoken most feelingly, and with the least affectation. Death reveals the secrets of men's hearts: and the testimony that dying saints give, how gracious a Master they have served, how sweet his service has been to their souls, has a mighty influence upon those about them. Now

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the deportment and expressions of this servant of Christ in his long languishing condition, were so holy and heavenly, that though his life has been very useful, yet he more glorified God dying than living.”*

To the foregoing account it may be added, that Dr. Jacomb was a nonconformist upon moderate principles, much rather desiring to have been comprehended in the national church, than to have separated from it. At his death, he left behind him an incomparable library of the most valuable books, in every branch of learning. It was afterwards sold by auction, and produced thirteen hundred pounds. † (B)

JOHN HOWE, M. A.—This truly great man was born on the 17th of May, 1630, at Loughborough, in Leices-

* Dr. Bates's Sermon upon the Death of Dr. Jacomb, p. 118—123.

† Calamy's Account, *ubi supra.*

(*) WORKS.—1. Enoch's Walk and Change: a Funeral Sermon for Mr. Richard Vines; preached at St. Lawrence Jewry, February 7, 1655. Gen. v. 24.—2. The active and public Spirit; preached at St. Paul's, October 26, 1656. Acts xiii. 26.—3. God's Mercy for Man's Mercy; preached at the Spital, before the Lord Mayor, &c. Matt. v. 7. 1657.—4. Two Farewell Sermons at Bartholomew Tide. John viii. 29. 1662. N. B. His picture is before the title, with those of many other Nonconformists.—5. A Treatise of Holy Dedication, both personal and domestic: Recommended to the Citizens of London, upon their entering into their new Habitations. 1681. N. B. This was written after the grand conflagration.—6. Several Sermons preached on the Whole eighth Chapter of the Epistle to the Romans. 4to. 1672.—7. A short Account of the Life of Mr. William Whitaker, late Minister of St. Mary Magdalen, Bermondsey: prefixed to his Eighteen Sermons. 1674.—8. How Christians may learn in every State to be content: In the Supplement to the Morning Exercise at Cripplegate. Phil. iv. 11. 1674.—9. The Covenant of Redemption: In the Morning Exercise methodized. Isa. liii. 10. 1676.—10. The upright Man's Peace at his End. A Funeral Sermon on the Death of Mr. Matthew Martin, Citizen of London, December 8, 1681.—11. Abraham's Death: A Funeral Sermon for the Rev. Thomas Case, June 14, 1692. Gen. xxv. 8. Wood is mistaken in supposing that he had a hand in the Continuation of Poole's Annotations.

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tershire, of which town his father was for some time the worthy minister. He had been settled at this place by Archbishop Laud, but afterwards deprived by him on account of his siding with the Puritans, and driven into Ireland, whither he was accompanied by his son, then very young. Being in that country during the rebellion, they were exposed to very threatening danger, the place to which they retired, being for several weeks together assaulted by the rebels, though without success. Driven there by the war, Mr. Howe returned to his native country, and settled in the county Palatine of Lancaster, where his son received the first rudiments of his education.

At an early age, Mr. Howe was sent to Christ's College, in Cambridge, where he contracted an acquaintance with those celebrated persons, Dr. Ralph Cudworth, and Dr. Henry More, from whom he received that Platonic tincture which runs through his writings. After taking his degree of B. A. he removed to Brazen-Noze College, Oxford, and took the same degree there, also, January 18, 1649. His diligence in study, and great attainments in learning, joined with his exemplary piety, recommended him so highly, that he was elected Fellow of Magdalen College, having previously been made *demy* by the parliament visitors. The President of the College, at this time, was the celebrated Dr. Thomas Goodwin, who had gathered a church among the scholars of the house, and of which Mr. Howe now became a member. On the 9th of July, 1652, he proceeded M. A. and shortly after commenced preacher, being ordained by Mr. Charles Herle, at Winwick, in Lancashire. Mr. Herle he always looked upon as a primitive bishop; and as he was assisted, upon this occasion, by the ministers of the different chapels in his parish, Mr. Howe thought that few in modern times had so truly primitive an ordination.

Sometime afterwards, by an unexpected event in providence, Mr. Howe was called to the stated exercise of his

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ministry at Great Torrington, in Devonshire, a sort of donative, or curacy, belonging to Christ-church, Oxford. There he succeeded the famous Independent Divine, Mr. Lewis Stukely. Though but young at his first settlement in this town, yet he abundantly fulfilled his ministry, which was attended with great success. He had a numerous auditory, and a flourishing church, which was augmented by the accession of several persons from Mr. Bartlet's congregational church at Bideford, who, on account of the distance, now desired to sit down with Mr. Howe. The manner in which he conducted the service upon public fasts, which were frequent in those times, was very extraordinary. He began at nine o'clock with a prayer of a quarter of an hour; read and expounded scripture for about three quarters of an hour; prayed an hour; preached another hour; then prayed half an hour. The people then sung for about a quarter of an hour, during which he retired and took a little refreshment. He then went into the pulpit again, prayed an hour more; preached another hour; and then with a prayer of half an hour concluded the service.

Mr. Howe kept up a good correspondence with the neighbouring ministers, and cultivated a particular intimacy with Mr. George Hughes, of Plymouth, who had a great influence in this part of the country, and whose daughter he married, March 3, 1654. These two Divines maintained a weekly correspondence in Latin; which the rather deserves mentioning on account of the following memorable circumstance. Mr. Howe happened to have a fire in his house at Torrington, which might have been ruinous to his family, had not a violent shower, which descended just at that time, contributed greatly to extinguish it. On that very day it so fell out, that he received a letter from his father-in-law Hughes, which concluded with this prayer: *Sit Ros Cæli super Habitaculum vestrum*: "Let the dew of heaven be upon your dwelling." The seasonableness of this prayer could not fail very forcibly to strike him.

Sometime afterwards, Mr. Howe having occasion to take a journey to London, was detained there longer than he intended. On the last Lord's-day of his designed continuance in town, he went as an auditor to the chapel at Whitehall. Cromwell, who generally had his eyes every where, soon discovered Mr. Howe, and knew by his garb that he was a country minister. Thinking that he discovered something more than ordinary in his countenance, he sent a messenger, desiring to speak with him when the service was over. When Mr. Howe came, the Protector desired him to preach on the following Lord's-day, and would take no denial. Mr. Howe pleading, that he could not be absent from his people any longer without inconvenience, Cromwell promised to remedy it by sending down another minister, which he did. The first sermon of our Divine, gave so much satisfaction, that he was pressed for a second, and a third; and at length, after a great deal of free conversation, nothing would serve the Protector, but that Mr. Howe must remove to London, to be his household chaplain. It was with great reluctance that Mr. Howe left Torrington, but Cromwell would take no denial, he brought his family to Whitehall, where several of his children were born. He was now preferred to the lectureship of St. Margaret's, Westminster, and became a celebrated preacher. In his difficult situation he endeavoured to be faithful, and to preserve a good conscience. And it may here be observed, that scarcely any public man in these critical times, who was admitted to the knowledge of so many secrets, preserved himself so free from censure in the times that succeeded. A plain argument of uncommon prudence and caution!

Though Mr. Howe had obtained great influence at court, yet he never abused it to the injury of others, or the enriching of himself. He embraced every opportunity of serving the interests of religion and learning, even among persons of very different sentiments, of which we have the following instance. Dr. Seth Ward, Professor of Astronomy in the

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University of Oxford, stood candidate in 1657, for the Principalship of Jesus College, in the same university, upon the resignation of Dr. Michael Roberts. A majority of the Fellows was in his favour; but the Protector had promised the situation to Mr. Francis Howell, of Exeter College. Dr. Ward, not knowing that matters had gone so far, was for making interest with Cromwell, and applied to Mr. Howe for that purpose. The latter promised to introduce him to the Protector, and having obtained an audience, recommended him strongly to his favour; but as he had promised the situation, he could not draw back. Nevertheless, Cromwell told Dr. Ward, that he found Mr. Howe to be much his friend, and was, upon his report, disposed to give him some token of his regard. He then asked him pleasantly, what he thought the Principalship of Jesus College might be worth, which, when he was told, he promised the Doctor that he would make him an annual allowance of the same sum. Of this kindness Dr. Ward entertained a grateful sense, which he expressed to Mr. Howe sometime afterwards, when, upon the change of the times, he became a greater man. (c)

There were many others to whom Mr. Howe was very serviceable, while he continued at Whitehall. Several of the royalists and episcopalians he befriended in their distress, and assisted some in their passage through the hands of the Triers, previous to their being allowed to officiate in public. Among the rest who applied to him for advice upon this occasion, was the celebrated Dr. Thomas Fuller. This noted punster, who was generally in a merry humour, being to take his turn before the Triers, of whom he had a very formidable notion, applied to Mr. Howe for his advice. "Sir, (said he,) you may observe I am a pretty corpulent man, and I am to go through a passage that is very strait; I

(c) In the reign of Charles the Second, Dr. Seth Ward was successively Bishop of Exeter and Sarum.

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beg you will be so kind as to give me a shove, and help me through." Mr. Howe freely gave him his advice, and he promised to follow it. When he appeared before them, they proposed to him the usual question, "Whether he had ever had any experience of a work of grace upon his heart?" To which he gave this answer; "That he could appeal to the Searcher of hearts, that he made conscience of his very thoughts;" with which answer they were satisfied.

The generous and disinterested conduct of Mr. Howe, in using his interest on the behalf of any worthy persons who applied to him, was taken notice of by the Protector Cromwell, who once freely told him, "You have obtained many favours for others; but I wonder when the time is to come that you will move for any thing for yourself, or your family." This disinterested principle enabled Mr. Howe to be faithful in the discharge of his duty, of which we have the following remarkable instance. The notion of a particular faith in prayer, with respect to the obtaining of particular blessings, prevailed much at Cromwell's court, and Mr. Howe once heard a sermon there from a person of note, designed to defend it. Being fully convinced of the ill tendency of such an opinion, he thought himself bound in conscience, when it came to his turn to preach, to oppose it; which accordingly he did with great plainness. Cromwell heard with great attention, but sometimes frowned, and discovered great uneasiness, insomuch that a person who was present, told Mr. Howe, it would be difficult ever to make his peace with him again. Mr. Howe replied, "I have discharged my conscience, and leave the event with God." Nothing, however, passed between them on the subject, though Cromwell seemed cooler towards him ever afterwards.

After the death of Oliver, Mr. Howe still continued chaplain to his son, Richard Cromwell; but when the latter was set aside, he retired to his living at Torrington. At the Restoration he met with some trouble, being informed

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against for delivering something treasonable in the pulpit; but he was honourably acquitted. When the Act of Uniformity took place, Mr. Howe relinquished his public station in the church, and became a silenced nonconformist; but before he quitted his living, he stated his reasons for not complying with the act in two farewell sermons to his people on Bartholomew-day, which so affected them that they were dissolved in tears. The first time he fell into company with his friend, Dr. Wilkins, after this change, the Doctor expressed a desire to know how it was, that a person of his latitude stood out, while some others, who were much more stiff and rigid, had fallen in with the establishment. Mr. Howe very frankly told him, that he had weighed the matter with all the impartiality he was able, and had not so slender a concern for his own usefulness, as to withdraw from the establishment without sufficient reasons, which he could not overcome without offering violence to his conscience; and with regard to his *latitude*, that was the very thing which made him a Nonconformist. The Doctor appeared satisfied, and advised him as a friend to stand to his principles.

After his ejection, Mr. Howe continued for some time in Devonshire, preaching in private houses, as he had opportunity, amongst his friends and acquaintance. Upon his return home from a friend's house, where he had been preaching, he was informed that an officer of the bishop's court had been inquiring after him, and left word that a citation was out both against him and the gentleman at whose house he had preached. Upon this he rode the next morning to Exeter, where alighting at an inn, a certain dignified clergyman, his acquaintance, happened to pass by while he was standing at the gate, and looking upon him with some surprise, saluted him with, "Mr. Howe, what do you do here?" To which he replied, by putting another question, "Pray, Sir, what have I done, that I may not be here?" Upon this he told him that there was a process out against him,

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and if he did not take care of himself, he would very shortly be taken up. The same gentleman acquainting the bishop that Mr. Howe was in the city, his lordship expressed a desire to see him, and received him with great civility as his old acquaintance, but expostulated with him concerning his nonconformity, wishing to know the reasons that influenced his conduct. Mr. Howe, without entering minutely into the subject, mentioned only the point of re-ordination. "Why, pray Sir, (said the bishop,) what hurt is there in being twice ordained?"—"Hurt, my lord, (said Mr. Howe,) it is shocking; it hurts my understanding; it is an absurdity: for nothing can have two beginnings. I am sure (continues Mr. Howe) I am a minister of Christ, and am ready to debate that matter with your lordship: I can't begin again to be a minister." The bishop then dropping the subject, told Mr. Howe, as he had done at other times, that if he would come in amongst them, he might have considerable preferments, and at length dismissed him in a very friendly manner. What is remarkable, nothing passed between them respecting the process; and Mr. Howe never heard any thing of it afterwards.

Upon the passing of the Oxford act, in 1665, Mr. Howe took the required oath, as did eleven other ministers in Devonshire. In the same year, he was imprisoned for two months in the isle of St. Nicholas, where he penned the following thoughts, in a letter to his brother-in-law, Obadiah Hughes, who had been confined in the same prison for a longer time. "Blessed be God, that we can have, and hear of each other's occasions of thanksgiving, that we may join praises as well as prayers, which, I hope, is done daily for one another. Nearer approaches, and constant adherence to God, with the improvement of our interest in each other's heart, must compensate (and I hope will abundantly) the unkindness and instability of a surly and treacherous world, that we see still retains its wayward temper, and grows more peevish as it grows older, and more ingenious

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in inventing ways to torment whom it disaffects. It was, it seems, not enough to kill by one single death, but when that was almost done, to give leave and time to respire, to live again, at least in hope, that it might have the renewed pleasure of putting us to a farther pain and torture in dying once more. Spite is natural to her. All her kindness is an artificial disguise: a device to promote and save the design of the former, with the more efficacious and patient malignity. But patience will elude the design, and blunt the sharpest edge. It is perfectly defeated when nothing is expected from it but mischief: for then the worst it can threaten finds us provided, and the best it can promise incredulous, and not apt to be imposed upon. This will make it at last despair, and grow hopeless, when it finds, that the more it goes about to mock and vex us, the more it teaches and instructs us; and that as it is wickeder, we are wiser. If we cannot, God will outwit it, and carry us, I trust, safe through, to a better world, upon which we may terminate hopes that will never make us ashamed." The cause of this great and good man's imprisonment is not mentioned; nor is it easy to imagine that he could commit a crime of sufficient magnitude to deserve it.

Mr. Howe being some years without any stated employment, began to feel the effects of a growing family with only a small income. He, therefore, accepted, in 1671, an invitation from a person of quality in Ireland. Being detained by contrary winds on the Welch coast, probably at Holyhead, he continued there two Lord's-days, and preached in the parish church to great multitudes, who had not been used to hear sermons, their minister being in the habit of only reading prayers. At length he arrived safely with his family in Ireland, where he lived as chaplain to the Lord Massarene, in the parish of Antrim, and was treated with all imaginable respect. His great learning, and Christian temper procured him the particular friendship of the bishop of the diocese, who, together with his metropolitan, gave him li-

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erty to preach in the public church, without demanding any conformity. The archbishop, at a full meeting of the clergy, told them frankly, that he would have Mr. Howe admitted into every pulpit where he had any concern. This liberty he used with a truly peaceable and Christian spirit, and both by his preaching and conversation was useful to many.

Upon the death of Dr. Seaman, in 1675, Mr. Howe was invited by a part of his congregation to settle in London, the other part being for Mr. Charnock. But it seems they at length centered in Mr. Howe, who, after mature deliberation, accepted their call, and quitted Ireland, after a residence there of five years. In London he made a peaceable use of King Charles's Indulgence, preaching to a considerable and judicious auditory, by whom he was singularly respected. He had the happiness to be greatly esteemed by his brethren in the ministry, as also by some of the most eminent Divines in the establishment; as Dr. Tillotson, Dr. Whichcot, Dr. Kidder, Dr. Fowler, Dr. Lucas, and others, with whom he familiarly conversed. In 1680, a bill was brought into parliament for "Uniting his Majesty's Protestant Subjects," which gave rise to the talk of a comprehension. With this view, Bishop Lloyd sent Mr. Howe an invitation to dine with him; but being engaged, the bishop desired him to meet him at the house of Dean Tillotson. They accordingly met there, and after some conversation concerning the reformation of the church, agreed to adjourn their meeting till the next evening, at the house of Dean Stillingfleet. But the bill of exclusion being on that evening thrown out of the peers, the bishop absented himself, and there was no further talk of a comprehension.

Upon this turn of affairs, popery was forgotten, and the zeal of the church turned against the Dissenters. On the first day of Easter term, 1680, Dr. Stillingfleet, from whom it was little expected, in a sermon before the Lord

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Mayor, took occasion to represent all the nonconformists as schismatics; as enemies to peace, and dangerous to the church. Upon the publication of this discourse it was speedily answered, by several nonconformists, and among others, by Mr. Howe. Dr. Tillotson, also, in the same year, preached a sermon before the King, in which he asserted, "That no man is obliged to preach against the religion of a country, though a false one, unless he has a power of working miracles." The Monarch slept during most part of the time. As soon as the service was over, a nobleman stepped up to him, and said, "'Tis pity your Majesty slept, for we have had the rarest piece of Hobbism that ever you heard in your life."—"Odds fish, he shall print it then," said the King; and immediately gave his orders to the Lord Chamberlain, to be communicated to the Dean for that purpose. When it came from the press, Dr. Tillotson, as was usual with him on such occasions, sent it as a present to Mr. Howe, who, on the perusal, was not a little concerned to find it entertain a sentiment of such a pernicious tendency. He, therefore, drew up a long letter, in which he freely expostulated with the Dean, for giving such a wound to the Reformation; and he carried the letter himself. Upon sight of it, the Dean proposed a short journey into the country, that they might talk the matter over without interruption. They accordingly agreed to dine that day with Lady Falconbridge, at Sutton-court; and Mr. Howe read over the letter to the Dean as they travelled in his chariot. The good Dean, at length, fell to weeping freely, saying, "This was the most unhappy thing that had of a long time befallen him." He owned that what he had asserted was not to be maintained; and urged in his excuse, that he had but a short notice to preach, and none to print the sermon. The above circumstance places the character of Tillotson in a very amiable light.

In 1681, and some following years, the Nonconformists were prosecuted with great violence, both in city and coun-

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try. Several of the bishops concurred in pushing forward the civil magistrate, and in sharpening the rigour of the ecclesiastical courts, though in defiance of the votes of parliament. At the quarter-sessions at Exeter, the justices of the peace made a cruel order, allowing a reward of forty shillings to any person who should apprehend—not a thief, a murderer, or an evil doer, but—a *nonconformist*. And that the clergy might not seem backward in this *holy* warfare, Bishop Lamplugh required the order to be read in the churches by all the clergy of his diocese. In 1683, that noble patriot, Lord William Russel, was offered up a sacrifice to the Protestant religion, and the liberties of his country. Upon this occasion, Mr. Howe wrote to his widow a most pathetic and consolatory epistle, to which she returned a letter of thanks, promised to follow his advice, and maintained a correspondence with him ever afterwards. In the following year, Barlow, Bishop of Lincoln, published a warm letter, urging the rigorous execution of the laws against Dissenters. Upon this occasion Mr. Howe addressed to him a letter, in which he remonstrated with great spirit and good sense on the impropriety of the bishop's conduct, who, in his great love to Dissenters, was for destroying their bodies, in order to mend their understandings. From the specimens here given, let it not be said that the clergy were innocent of the sufferings of the Nonconformists. On the contrary, they strengthen an observation which has been often made, that the clergy are at the bottom of all the persecutions which have disgraced the world, and deluged it with blood.

In 1685, the prospects of the Dissenters growing still more gloomy, Mr. Howe accepted an invitation from Lord Wharton, to travel with him abroad. In the course of his travels he had the satisfaction of visiting several places of note, and of conversing freely with a number of learned Divines, both Protestants and Papists. Having no encouragement to return, he settled, in 1686, in the city of

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Utrecht, where the Earl of Sunderland, with his Countess, some English gentlemen, and two of his own nephews boarded with him. During this time, he took his turn with Mr. Mead, and some other ministers, in preaching at the English church; and in the evening he preached to his own family. He was of great use to several English students then at that university, and was much respected by its Professors, as well as by several persons of distinction from England, amongst whom was Dr. Gilbert Burnet, afterwards Bishop of Sarum, who also preached at the English church, and freely declared himself for occasional communion. Mr. Howe was several times admitted into the presence of the Prince of Orange, who conversed with him with the greatest freedom, as he sometimes did after he ascended the British throne.

Upon King James's declaration for liberty of conscience, in 1687, Mr. Howe's congregation in London, earnestly pressed his return, with which he readily complied. But before his departure, he thought proper to wait on the Prince of Orange, who wished him a prosperous voyage, but advised him to be cautious in falling in with the measures of the court. Mr. Howe accepted his liberty with thankfulness, and endeavoured to improve it to the best of purposes. But he would never give countenance to the dispensing power, and on that account, opposed all addresses to the throne. When the King conversed with him upon the subject, he freely told him that, as a minister of the gospel, it was his province to preach, and not to meddle with state affairs; he therefore begged to be excused. Not long after this, the Bishops were sent to the Tower. About this time Mr. Howe accepted an invitation to dine with Dr. Sherlock, Master of the Temple. As there were two or three other clergymen at table, after dinner, the conversation ran chiefly upon the danger of the church. The Doctor freely, but pretty abruptly, asked Mr. Howe, what he thought the Dissenters would do, supposing any preferments

in the church to fall vacant, and an offer made to fill them up out of their number? “And who knows (says he) but Mr. Howe may be offered to be Master of the Temple.” Mr. Howe told the Doctor, that these things were altogether uncertain; that he could answer for none but himself, and as it respected his own conduct, he should not forego an opportunity of more public service, provided it was offered him upon terms which he could accept: he added, however, that he should be concerned for the emolument no further than to convey it to the legal proprietor. Upon this, the Doctor rose from his seat and embraced him, saying, that he always took him for the same honest, ingenuous man which he now found him to be, and seemed not a little transported with joy.

Upon the glorious Revolution, in 1688, Mr. Howe carried up the address to the Prince of Orange, at the head of the Dissenting Ministers, and made a handsome speech upon the occasion. As many persons now forgot their former promises to the Dissenters, and were for still keeping the yoke about their necks, Mr. Howe drew up and circulated a paper, which he entitled, “The Case of the Protestant Dissenters represented and argued.” Upon the passing of the Toleration Act, which gave great dissatisfaction to the high-flown clergy, Mr. Howe published another paper, which he entitled, “Humble Requests both to Conformists and Dissenters, touching their Temper and Behaviour toward each other, upon the lately passed Indulgence.” In 1691, Mr. Howe had a considerable hand in drawing up the heads of agreement, assented to by the United Ministers, and designed to unite the Presbyterians and Independents. But this projected union was the occasion of new divisions and quarrels, occasioned principally by the re-printing of Dr. Crisp’s works. With the Christian design of repairing the breach, and preventing matters from running to extremity, Mr. Howe published his two sermons on, “The Carnality of Christian Contention.” But no rea-

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sonings nor expostulations would avail to extinguish the flame that was kindled. An attempt being made in 1694, to exclude Dr. Williams the lecture, a new one was set on foot at Salters'-Hall, to which place he was accompanied by Mr. Howe, Dr. Bates, and Mr. Alsop. Warm debates soon followed concerning the Trinity, and occasional conformity, in which Mr. Howe engaged with great moderation, christian meekness and charity; greatly lamenting the want of these in others, and desiring to breathe a nobler air, and inhabit a better region.

Towards the close of his life, Mr. Howe's constitution became wasted by several diseases, which he bore with great patience and submission. He discovered no fear of dying; was calm and serene when his end drew near; and seemed sometimes to have got to heaven, even before he had laid aside that mortality which he had long expected to have been swallowed up of life. Though nature was nearly exhausted, yet he conversed sometimes very pleasantly with those who visited him, and they were many of all ranks. Among the rest *Richard Cromwell*, who was now grown old, and had lived many years retired from the world, since the time that Mr. Howe was his domestic chaplain, hearing that he was going off the stage, came to make him a respectful visit, and take his farewell of him before he died. There was a great deal of serious discourse between them; tears were freely shed on both sides; and the parting was very solemn and affecting. Many elder and younger ministers also frequently visited him, and he conversed with them like an inhabitant of the other world, with the most elevated hopes of that blessedness on which his heart had been long set. To his wife he once said, after an unexpected revival, "That though he thought he loved her as much as it was fit for one creature to love another, yet if it were put to his choice, whether to die that moment, or to live that night, and the living that night would secure his life for seven years

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to come, he would chuse to die that moment." Being at last quite worn out, he finished his course with joy, April 2, 1705, having nearly completed his 75th year, and was translated into the calm and peaceful regions of the blessed above. He was interred in the parish church of Aihallows, Breadstreet; and his funeral sermon was preached by his worthy fellow-labourer, Mr. John Spademan, from 2 Tim. iii. 14.

Mr. Howe was in person tall and graceful. He had a piercing, but pleasant eye; and there was something in his aspect that indicated uncommon greatness, and excited veneration. His intellectual accomplishments were of the first order. Those who are acquainted with his writings will discover great abstractedness of thought, strong reasoning, and a penetrating judgment. Even Wood, the Oxonian, who seldom has a good word for a nonconformist, passes a high encomium upon Mr. Howe; and what is very singular, upon his *style*, which is the most exceptionable of any thing in his performances. His ministerial qualifications were very extraordinary. He could preach extempore with as great exactness as many others upon the closest study. His sermons, which were always delivered without notes, were often of uncommon depth, especially at the beginning, but were plain in the sequel, and towards the close generally came home with great force to the consciences of his hearers. In prayer he had great copiousness and fluency, and performed that exercise in a manner that effectually silenced the cavils against free prayer. He was a man of remarkable prudence himself, and much valued it in others. To strangers he was courteous and affable, and never thought religion inconsistent with good breeding. He knew how to address himself with propriety to the greatest personages, without the least mixture of servility. He possessed a truly great soul, free from the shackles of system, and seems to have been born to support generous principles, a truly catholic spirit, and an extensive charity. To impositions of all kinds he was an utter enemy, and would have nothing proposed as

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a test or boundary of Christian communion, but what has its foundation expressly in revelation. In many cases he discovered remarkable sagacity, particularly as it respected public affairs. In common conversation he was very pleasant, and oftentimes facetious. He was furnished with a fortitude of mind that enabled him to encounter the most grievous sufferings; and he became an eminent example of a truly Christian patience, under very sharp afflictions. He finished his course with uncommon joy; few persons having experienced a more divine peace and serenity of mind at the near approaches of death.

Mr. Howe was very impartial and faithful in reproving sin, without respect of persons. Of this we have some remarkable instances that are worth remembering. Being at dinner with some persons of fashion, there was a gentleman in the company who expatiated with great freedom in praise of King Charles I. and made some indecent reflections upon others, that were not at all agreeable to several at the table. Mr. Howe observing that he intermixed many horrid oaths with his discourse, took the freedom to observe, that in his humble opinion he had wholly omitted one very great excellency in the character of that prince. The gentleman seemed not a little pleased to have the testimony of Mr. Howe, and was impatient to know what particular excellency it was that he referred to. After pressing for it some considerable time, Mr. Howe at length told him it was this: "That he was never heard to swear an oath in common conversation." The gentleman took the reproof, and promised to break off the practice.—At another time, as he passed by two persons of quality, who were talking freely, and damned each other repeatedly, Mr. Howe pulling off his hat, saluted them with great civility, saying, "I pray God *save* you both, gentlemen," which they received in good humour, and returned him their thanks.—At the time when the bill against occasional conformity was debating in parliament, Mr. Howe, walking in St. James's Park, passed by a certain nobleman,

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who sent his footman desiring to speak with him. After the customary salutations, the noble lord entered into conversation upon the subject then depending, and intimated that he had opposed the bill to the utmost. In the warmth of his zeal against the favourers of the measure, he so far forgot himself as to say, "Damn these wretches, for they are mad; and are for bringing us all into confusion." Mr. Howe, who was no stranger to the nobleman, made this reply: "My lord, it is a great satisfaction to us, who in all affairs of this nature desire to look upwards, that there is a God who governs the world, to whom we can leave the issues and events of things: and we are satisfied, and may thereupon be easy, that he will not fail in due time of making a suitable retribution to all, according to their present carriage. And this great Ruler of the world, my lord, has among other things also declared, he will make a difference between him that sweareth, and him that feareth an oath." The nobleman was struck with the last hint, and replied, "I thank you, Sir, for your freedom: I take your meaning, and shall endeavour to make a good use of it." Mr. Howe, in return, said, "My lord, I have a great deal more reason to thank your lordship for saving me the most difficult part of a discourse, which is the *application*."*—Another opportunity of exerting his happy talent in reproving this absurd practice, was furnished on the following occasion. Being at dinner with a certain nobleman, who treated him with great respect, and requested him to say, in what manner he could effectually serve him, strengthening his protestations of zeal with a multitude of profane oaths; Mr. Howe replied, "There is one favour which I should be happy your lordship would grant me."—"My good Mr. Howe, (replied the nobleman, impatiently, with another oath,) there is nothing that Mr. Howe can ask, but it will make me happy to grant." Upon which, Mr. Howe calmly

* Calamy's Life of Howe

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said, "The only favour, my lord, which I have to beg of you, is, that your lordship will give me leave to swear the next oath."*

Mr. Howe's reputation as a writer, has long been established upon a solid basis. It is a sign favourable to the present times, that his works have been rising in estimation, insomuch that a complete copy is difficult to be procured, and only at a very high price. Mr. Granger speaks of him as "One of the most learned and polite writers among the Dissenters;" and says, "There is an uncommon depth of thought in several of his works."† Dr. Doddridge observes, "He seems to have understood the gospel as well as any uninspired writer; and to have imbibed as much of its spirit. The truest sublime is to be found in his writings; and some of the strongest pathos. Yet he is often obscure, and generally harsh. He has a great variety of uncommon thoughts; and on the whole, is one of the most valuable writers in our language, and I believe, in the world."‡ A complete list of his writings will be given below. (D)

* Nonconformist's Memorial, vol. ii. p. 90.

† Granger's Biog. Hist. England, vol. iii. p. 312.

‡ Doddridge's Preaching Lectures.

(D) WORKS.—1. A Sermon on Man's Creation in an holy, mutable State; Eccles. vii. 29. 1660.—2. A Treatise on the Blessedness of the Righteous, Psal. xvii. 15. being Sermons preached while he was at Torrington 1668.—3. The Vanity of this mortal Life, or of Man, considered only in this present mortal State, from Psal. lxxxix. 47, 48. (usually bound up with his "Blessedness of the Righteous.") There is an epistle before this Sermon dated from Antrim, 1671.—4. A Treatise of delighting in God. 1674.—5. The living Temple of God, octavo. 1675.—6. The Reconcilableness of God's Prescience of the Sins of Men, with the Wisdom and Sincerity of his Counsels and Exhortations, and whatever other Means he uses to prevent them, octavo. 1677.—7. A Letter out of the Country to a Person of Quality in the City, who took Offence at the late Sermon of Dr. Stillingfleet, Dean of St. Paul's, before the Lord Mayor. 1680.—8. Thoughtfulness for the Morrow, with an Appendix, concerning the immoderate Desire of foreknowing Things to come, octavo. To which is added, a Discourse of Charity, in reference to other Men's Sins, from 1 Cor. xiii. 6.

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DANIEL WILLIAMS, D. D.—This celebrated person, upon his return from Ireland, in 1687, was chosen assistant to Mr. Howe, in Silver-street, upon the vacancy occasioned

1681.—9. A Funeral Sermon on the Death of Mrs. Margaret Baxter, from 2 Cor. v. 8. 1681.—10. Of the Name of God in Prayer, from Jer. xiv. 21. octavo. 1682.—11. A Discourse on Self-dedication, duod. 1682.—12. A Funeral Sermon on the Death of Mr. Richard Fairclough, from Matt. xxv. 21. 1682. Annotations on the three Epistles of St. John, in the second volume, or continuation, of Mr. Pool. 1682.—13. A Sermon upon Colos. ii. 2. upon this Question, What may most hopefully be attempted, to allay Animosities among Protestants, that our Divisions may not be our Ruin? 1683.—14. A Treatise on Luke xix. 41, 42. entitled, The Redeemer's Tears wept over lost Souls; with an Appendix concerning the Blasphemy against the Holy Ghost, and how God is said to will the Salvation of them that perish. 1684.—15. A Sermon from Job v. 42. directing what we are to do after strict Inquiry, whether or no we truly love God. 1688.—16. Two Sermons on Rom. vi. 13. *Yield yourselves to God.* 1688.—17. A Funeral Sermon on the Death of Mrs. J. Hammond. 1689.—18. A Funeral Sermon on the Death of Mrs. Esther Sampson; from Luke xiii. 16. 1689.—19. The Carnality of Christian Contention, in two Sermons preached at the Merchants' Lecture, in Broad-street. 1693.—20. At his first Turn at the new Lecture at Salters'-Hall, a Sermon from Isa. lxiv. 7. 1694.—21. A calm and sober Inquiry concerning the Possibility of a Trinity in the Godhead, in a Letter to a Person of worth. 1694. To which were added, some Letters formerly written to Dr. Wallis on the same Subject. A Letter to a Friend concerning 'A Postscript to the Defence of Dr. Sherlock's Notion of the Trinity in Unity,' in which his "Calm and sober Inquiry" was reflected upon. 1694. After this came out 'Some Considerations on the Explications of the Doctrine of the Trinity, in a Letter to H. H.' And Mr. Howe being concerned in it, he published, A View of those Considerations, in a Letter to the former Friend. 1695.—22. A Funeral Sermon on the Death of Queen Mary. 1695.—23. A Sermon preached on the Day of Thanksgiving, Dec. 2, 1697. And another, To the Societies for Reformation of Manners, from Rom. xiii. 4. 1697.—24. A Funeral Sermon on the Death of the Rev. Richard Adams, A. M. 1697-8.—25. A Funeral Sermon on the Death of the Rev. Matthew Mead. 1699.—26. A Funeral Sermon on the Death of John Hoghton, Esq. concerning the Redeemer's Dominion over the invisible World, and the Entrance there-into by Death. 1699.—27. On the Death of the Rev. Dr. William Bates. 1699.—28. A Discourse on Man's Enmity against God, and Reconciliation between God and Man, from Col. i. 21. 1701.—29. Some Consideration of a Preface to an Inquiry concerning the occasional Conformity of Dissenters. 1701.—30. A second Part of the

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by the death of Dr. Jacomb. In this situation he continued about a year and a half, till he was chosen, in 1689, to succeed Mr. Oakes, in the pastoral charge of the congregation in Hand-alley, Bishopsgate-street, afterwards in New Broad-street, Petty France. Under that article we have already given a particular account of his life and character.*

JOHN SHOWER.—After the removal of Mr. Williams, the people in Silver-street, who had invited Mr. Shower about a year and a half before, renewed their application. He was at this time comfortably settled at Rotterdam, where he had been for nearly three years; and strong endeavours were used to detain him there. At length, after several letters had passed between them upon the subject, he consented to remove. “Mr. Shower being now returned to his native country, (says Mr. Tong,) and joined with one

Living Temple, containing Animadversions on Spinoza, and a French Writer pretending to confute him; with a Recapitulation of the Part, and an Account of the Destitution and Restitution of God's Temple amongst Men. 1702.—31. A Funeral Sermon on the Death of the Rev. Peter Vink, B. D. 1702.—32. A Sermon on Colos. i. 13. preached on the 5th of November, 1703.—33. A Discourse on Patience, relating to the Expectation of future Blessedness, to which there was afterwards added an Appendix. 1705. Since his death the foregoing pieces, under the title of his “Works,” have been collected and published in two volumes, folio. To the first volume is prefixed, a copious Life of the Author, drawn up by Dr. Calamy, and published also in octavo.—Besides these, several volumes of his Sermons, taken in short hand as they were delivered, have been published since his death. These are, Two by Dr. Evans and Dr. Harris, on The Spirit's Influence on the Church, and on particular Persons:—Another by Dr. Evans, on Family Religion, 12mo.—And two by Mr. Fletcher, on The Love of God, &c. 8vo. 1744.—Mr. Howe, also, wrote several prefaces to the works of others: as to Mr. Chorlton's Sermon on the death of Mr. Henry Newcome, of Manchester:—To the third volume of Dr. Manton's Sermons, by way of Dedication to King William, 1689:—To Mr. Flavel's Discourse on Mental Errors, &c. A new and complete edition of Mr. Howe's works, to be published in octavo, has lately been announced by Mr. Hunt, of Titchfield.

* See Vol. ii. p. 198.

of the greatest men of his age, and in a congregation of the most exemplary and judicious Christians, met with very great respect and encouragement, and yet he continued not above a year in that relation. His preaching was so acceptable in London, and drew so many hearers, that some of his friends thought two such ministers as Mr. Howe and Mr. Shower, though their talents were of a different kind, were too much to fall to the share of one people.* Mr. Borfet's congregation at Curriers'-Hall being at this time destitute, in consequence of the great indisposition of their minister, who was incapable of proceeding in his work, they agreed to give Mr. Shower a call to the pastoral office. "This invitation, (says Mr. Tong,) cost Mr. Shower some trouble, and many thoughts of heart. Mr. Howe was loath to part with him, and the honour he had for Mr. Howe made it very difficult to him to do any thing that would grieve him. Those of the congregation that had been so earnest and industrious to gain him from Rotterdam, took it unkindly that he should entertain any thoughts of leaving them, especially so soon after he was come among them. In a word, their affection for him and his ministry grew in some of them a little passionate under the apprehension of losing him, as it generally does in cases of that nature."† But Mr. Shower being satisfied of his duty in this particular, accepted the call May 8, 1691, and continued with that people at Curriers'-Hall, and afterwards at the Old Jewry, till his death, in 1715, as we have seen under that article, where the reader will find a more particular account of him.‡

THOMAS REYNOLDS.—Upon Mr. Shower's removal, the vacancy in the congregation at Silver-street was very well filled by Mr. Thomas Reynolds, then a young man, and newly come from Holland. His labours here were very

* Tong's Life of Shower, p. 61.

† *Ibid.* p. 62.

‡ See Vol. ii. p. 308.

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acceptable; and he behaved with so much prudence and modesty, as to gain a high interest in the esteem both of Mr. Howe and his people. But after about four years he accepted a call to take the pastoral charge of the congregation that had been under the ministry of Mr. Thomas Kentish; and in a little time had a new meeting-house built for him over the King's Weigh-House. There he continued to labour many years, much to his own reputation, as well as to the public benefit, as the reader will perceive by turning to his life under that article.*

JOHN SPADEMAN, M. A.—This learned and pious Divine was son to the Rev. Thomas Spademan, who was ejected by the fatal Bartholomew Act, from the living of Authorpe, in Lincolnshire, and was afterwards pastor of a Presbyterian congregation at Boston, in the same county, where he died in 1678. His son, after previous studies, was entered of Magdalen College, in Cambridge, where he continued several years, and took the degree of Master of Arts. The improvements he made at the university, may be in some measure estimated by the character he afterwards maintained for learning, both at home and abroad. Having left the university, he at first conformed to the established church, and had the living of Swayton, in Lincolnshire, where he preached for some years after the act of Uniformity; but at length, being dissatisfied with the terms of subscription, he resigned his living, and took his lot with the Nonconformists. “The occasion of his dissent and leaving his parish, (says Mr. Rosewell,) I shall not at present inquire into; and it may be best it should be forgotten at this time of day, when, thanks be to God, things are so much better in several respects, than they were then.”

On quitting his living he went over to Holland, and be-

* See Vol. i. p. 157.

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came pastor of the English church at Rotterdam, where he was an acceptable preacher, and discharged the whole of his ministerial work with general approbation. He had there a numerous audience, who knew how to value him ; and was held in general reputation by foreign Divines, no less for his great sincerity, than for his excellent attainments in literature. A worthy and reverend person, his neighbour, who was intimately acquainted with him for several years together, says of him, " That he was so much of a piece, the same sincere good man on this side the water, as when he lived there ; that to know him there, or here, is much the same."

While abroad he was singularly useful to his countrymen who pursued their studies at Leyden and Utrecht. He, also, diligently cultivated the stock of learning he had already acquired ; continued a very close student, and increased his fund of knowledge, as well as his library. He was well read in philosophy and history ; a good critic, and a solid Divine. He was so charitable as often to leave himself bare ; very cordial in his friendships, and such a stranger to artifice and disguise, that he appeared to all who knew him to be made up of sincerity.

After the Revolution he left Holland, and coming over to England, became co-pastor with the great Mr. John Howe, whose congregation then met in Silver-street. Upon Mr. Howe's death he succeeded him in his charge, but did not long survive him. To the duties of the ministerial office he likewise joined those of a tutor ; and associated himself with two other learned and pious Divines, Mr. William Lorimer, and Dr. Joshua Oldfield. They kept their academy in Hoxton-square ; and there was no house in England among the Dissenters which had such great advantages, and where three such learned persons were joined together, so eminently qualified for the several parts allotted them. After Mr. Spademan's death, his place was filled by Mr. Capel, who

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had been Professor of Hebrew in the University of Samur, before the persecution in France.

As a tutor, Mr. Spademan was every way qualified for the great and honourable work in which he was engaged. He had laid in a rich treasure of human learning; being well versed in philosophy, history, polemical divinity, &c. and for skill in the learned languages he had few equals. He was well acquainted with the best scripture critics, and was himself an excellent critic in the original languages of the Old and New Testament. He had also acquired a competent acquaintance with the French, Dutch, and Italian, and was making some progress in the Spanish; for he expected to find something that would reward his pains at that time of day in some of the authors of that country. The excellent furniture he had acquired fitted him in an eminent degree to instruct others, and while he was thus employed, he discharged his trust with admirable skill and accuracy. He was an utter enemy to the practice of illiterate and unqualified persons, in assuming to themselves the work of the ministry, whom he could never account called, or sent, by God; and, therefore, was the more concerned to communicate useful knowledge to such as were under his care with that design.

His eminent attainments in human literature qualified him to appear with considerable reputation in the character of a Divine. With respect to that great part of a minister's work, the preaching of the gospel, he was indeed *a workman that needed not to be ashamed, rightly dividing the word of truth*. The subjects he chiefly insisted on from time to time, were neither light nor trivial; nor did he embroil his people in intricate disputes, or fruitless controversies about lesser matters; but entertained them with the most substantial and weighty truths of the gospel. Neither did he confine his labours to the Sabbath-day, but preached also a lecture on Fridays, and was called frequently to exercise his talents on other special occasions.

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His method was easy and plain, and remarkable for its justness and accuracy, and a close connexion of things. His style was not laboured, but yet far from a vulgar meanness, and therefore above contempt. He scorned any thing like an affected pomp of words, and all those meaner turns of expression, that some perhaps would have pass for rhetoric, but which is falsely so called. He possessed the happy art of illustrating divine truths in an apt and agreeable manner; but a solid judgment was what he approved and discovered, without aiming at flights of fancy. It is also worthy of observation, that together with so good a judgment, he was blessed with a strong and retentive memory; so that he mostly delivered his sermons without the use of notes. He had a natural fervency of spirit, which he frequently discovered in preaching, as well as in familiar discourse; by which he exactly answered that character given to Cicero, that he was *quasi pugnax in loquendo*; which some competent judges approve as highly commendable upon proper occasions.

The infinitely wise Creator serves his great designs by the different constitutions and tempers of men. In their very formation, and by the various turns of their minds, he qualifies them for this or the other part of service, and those particular circumstances he has designed for them in the world. The very temper of Mr. Spademan's mind fitted him to admonish and reprove with great faithfulness and authority. He was an excellent expositor of the sacred text, easily discovering its genuine sense, and raising pertinent and profitable remarks. In public prayer he was very serious, oftentimes very pathetic and moving, and always methodical, and to the purpose; by which he gave abundant evidence how unjust and unreasonable is the slander cast upon extempore prayer, as though it were always chargeable with blasphemy, or at least with nonsense. He was unweariedly assiduous in his ministerial work, and that even after he was taken ill, and his friends saw reason to dissuade him from

attempting to preach. On a motion being made to him about a week before he died, that it would be necessary to provide a substitute the next Lord's-day ; as weak as he was, he checked it with an innocent indignation, thinking with the pious and learned Dr Preston, that *it was better to be worn out with work than rust.*

As an elder minister, and honoured upon that account as well as for his valuable qualifications, he had great advantages for instructing the younger, which he sometimes did with great tenderness, and a faithful regard to their consciences. The very night before he died, a younger minister applied to him for counsel and direction ; and, after some expressions of modesty, he left these two advices with him : “ First, (says he,) charge it upon yourself once every day, to make a solemn resignation of yourself and affairs, into the hands of God ; and lean not to your own understanding. Secondly, as to your public and preaching work, though the doctrines and duties relating to the rule of Christ's kingdom, are by no means to be neglected : yet, above all things, endeavour to bring your hearers to a new heart, and a new spirit ; without which all will signify nothing : and for want of which I have seen many who made a fair appearance in religion, come in a little time to make light of Christ, the sum and substance of our religion.” To another, not many days before his death, he recommended seriousness and plainness in preaching, and inveighed against the imitation of a less practical way, because more pleasing to itching ears ; and recommended the cultivation of the mind with useful knowledge, that would make scribes fitted for the kingdom of God, able to refute gainsayers, and render us mighty in the scriptures. He discoursed in such a pious and affecting manner with this person, as drew tears from his eyes, because he looked upon it as the advice of a dying minister.

In the character of a Christian, Mr. Spademan shone with no common degree of lustre. He was a man of great sincerity. The very frame and temper of Mr. Spademan's

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mind rendered him incapable of the disingenuous arts of craft and tricking. He had a certain nobleness of soul, that disdained disguise; and this made amends for that liberty he would sometimes take with his friends. And if he was somewhat more free in those weeks in which he so visibly declined, his growing distemper did but strengthen the arguments drawn from his great sincerity, for a candid allowance. He was greatly concerned for the interest of Christ in the world; and from this principle he would often bewail, with deep regret, the declinings of the rising generation; and to see so little, if any, real appearance of seriousness and true piety in the descendants of many of those, who were indeed the glory of the preceding age!—"What a holy indignation (says Mr. Rosewell) have I known it to raise in his soul, when he has seen such persons discover a vanity and lightness of spirit in the solemn services of God's house!"

Although he judged that mode of worship which he preferred, most conformable to scripture, and to the primitive church, he did not hastily condemn those who differed from him. On the contrary, he was fully assured of the extraordinary piety of many in the established church, and would not severely judge any wise and good persons who left the Dissenting assemblies to join with her, because he knew that they did not see with his, but their own eyes; and might overlook, or otherwise get over difficulties that he and others could not. But then he would often bewail the levity of such as plainly leave the way of their ancestors upon such principles (if the word principle may be used where principle seems to be lost) upon which it would be no more an honour to the church to receive them, than it would be a dishonour to others to lose, or rather to be left by them.

For a real and generous contempt of the world he had but few equals. He indeed conformed himself to that command of the gospel, *Love not the world, nor the things*

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that are in the world. He sought not great things for himself, and could despise wealth and grandeur, wherever he saw they proved dangerous snares to giddy minds. He took no anxious thought for the morrow; being fully persuaded that the God who had provided for him all his life, would never leave him destitute. And when he has sometimes been advised by tender friends, to consider himself, and be charitable at home, in the stricter sense, he would reply to this purpose, "I have trusted God all my days, and found him good, and am resolved I will not now distrust him." For charity to the poor he was indeed remarkable, and more than exemplary; for it is not required that a man should give away his all, and in that sense leave himself perfectly destitute, which he would sometimes do. He did good to them which were of the household of faith; but his beneficence was not confined to such; thinking necessity a sufficient motive for charity without any further regards. He was especially concerned for the relief of distressed ministers, and was a great encourager of young students; supplying them with books and money, as he saw they stood in need; and when his own stock failed, he would call in help from some friends with whom he could be free.

It is observed of him, that he discovered in an eminent degree, a merciful temper in his dealings with his fellow-creatures; and could never bear to hear the important concerns of others, or the afflictions of any, spoken of with a vain and frothy spirit, or at any time turned into a jest; a practice as barbarous as it is common. He was no busy intermeddler, either with the private affairs of particular persons, or with the special concerns of neighbouring congregations. He found it enough for him to mind his own business, and the concerns of the flock over which God had set him, without breaking over the hedge of another man's vineyard. He never had the vanity to pretend to an universal knowledge and foresight of what would be done in this or the other circumstance, or to determine dogmatically what

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might be best. Nor would he profess to be doing kind offices to some, by such methods, as must make deep and undeserved wounds in others.

A few months before his death, he was called to undergo a painful and dangerous operation in his tongue, through the whole of which he discovered extraordinary magnanimity and Christian patience. He told his worthy fellow-labourer, Mr. Rosewell, "That what our Lord had promised the apostles, with respect to seasonable wisdom, was made good to him in respect of courage, it was given him in that same hour."—And to another intimate friend, who made mention of his patience and courage upon that occasion, he said, "It was wholly owing to divine assistance. You know (added he) when we lived together, how timorous and fearful I used to be, but I had, in this case, such a presence of mind, and freedom from fear, that I wondered at myself;" and further added, "I could go through the like operation every week, might I be assured of the like presence of God, and strength from heaven, as I then experienced." So faithful is God to his promise, that according to the day and difficulties of his people, *their strength shall be also*. He expressed a dutiful resignation to God under the apprehensions of approaching dissolution, and enjoyed abundant peace and satisfaction in his own mind in the expectation of that great change. Indeed neither he nor his friends thought him so near his end as he proved to be; yet he gave frequent intimations, that he looked upon himself as a dying man, and that the time drew nigh; and under that apprehension, he possessed a divine peace, and a full composure of mind. He neither discovered a desire to live, nor a fear to die. The day but one before he expired, upon telling a friend he was very weak; his friend replied, "Sir, I doubt not but God strengthens you with strength in your soul; he answered, "I find he does; I bless his name, I have not one uneasy thought:" And within a few hours before he was taken away, he said to another, "I hope my God will soon

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dismiss me out of this body; then I shall be capable of some service. And observing the same person to fix his eye on him, he said, "You observe my thin face, but however I have my reason and understanding." And added, "I remember the blessed Mr. Howe said, the most mortifying spectacle he ever beheld in his life, was the change he had seen in some in the last declining time of their lives, from what they had been in the vigour of their capacity; but it is not so with me yet."

Thus this excellent servant of Christ sunk on a sudden, when it was generally hoped, he might have been a blessing to the city many years. He died Sept. 4, 1708. His amiable colleague, Mr. Samuel Rosewell, delivered a funeral discourse upon the occasion, to his mourning flock, September 12th, from Isaiah lvii. 1. *The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.* A list of Mr. Spademan's publications will be given below. (E)

SAMUEL ROSEWELL, M. A.—This pious and amiable Divine was the first born son of the Rev. Thomas Rosewell, who was ejected by the Act of Uniformity from Sutton Mandeville, in Wiltshire, and whose remarkable trial for high-treason, before Judge Jefferies, reflected not a little infamy upon the court of Charles the Second. The mother

(E) **WORKS.**—1. A Funeral Sermon for Mrs. Elizabeth Shower, who died the 24th of August, 1691; from John xi. 24.—2. A Discourse of the Remembrance and Imitation of deceased holy Rulers; preached at Rotterdam, March 15, 1695, N. S. the Day of her Majesty Queen Mary's Funeral.—3. A Sermon to the Societies for Reformation of Manners, Nov. 14, 1698, from Prov. xxviii. 4.—4. A Funeral Sermon for the Rev. Mr. John Howe, 1705.—5. Deborah's Triumph over the Mighty, a Thanksgiving Sermon for the Victory in Flanders, June 27, 1706.—6. *Stricturæ Breves in Epistolas D. D. Genevensium et Oxoniensium nuper editas, iterumque juxta exemplar Oxoniense typis mandatus Londini, 1707.*

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of our Divine was daughter to Andrew Wanley, Esq. of Ayford, in Gloucestershire, and the widow of Mr. Godsalve. She was Mr. Rosewell's second wife; and a lady of great piety and prudence. Their son Samuel, who was one of four children by this marriage, was born in the year 1679, at Rotherhithe, where his father was pastor to a Dissenting congregation, now dissolved. He received his name Samuel, because, like the young prophet of that name, he was *asked of the Lord*, to whom he was early devoted in the work of the ministry. But his father dying while he was very young, he lost the advantages that might have been expected from the instruction and example of so wise, learned, and pious a parent. He discovered great sensibility and grief upon this occasion; and though not more than twelve years of age, his conduct was such as to prove a blessing to the family, and to mitigate, in some measure, the affliction it had sustained. On observing the deep distress of his mother under this heavy trial, he endeavoured to comfort her, by telling her, "that he hoped he might live to be some help to her;" an expression which she could not but notice with great pleasure at the time, and which she often reflected upon afterwards with thankfulness to God, who inclined and enabled him in so great a measure to verify it.

It does not appear under what tutor Mr. Rosewell received his education: but when he entered upon academical studies, he pursued them with such diligence, that he made a rapid proficiency in learning, and maintained so exemplary a conduct, as to be the pleasure and admiration of his learned tutor, who frequently spoke of him with peculiar esteem and affection. It is probable that he finished his education in Scotland, and there proceeded Master of Arts. His character and abilities soon procured him the notice of many respectable persons, so that he was called to engage in his public work as a minister at an early period. After preaching a few years with great acceptance, in an occasional way, in and about London, he obtained the notice and ap-

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probation of that truly great and learned Divine, Mr. John Howe, who invited him to preach to his congregation in Silver-street, in the character of his assistant. This situation he accepted in preference to the pastorship in his father's congregation at Rotherhithe, to which he had an affectionate invitation.* His ordination took place August 2, 1705, as appears from his Confession of Faith, of which a few copies only were at first printed for distribution amongst his friends. But it was afterwards re-printed, and is without his name.

Upon the death of the learned Mr. John Howe, who lived to see his highest expectations with regard to diligence, faithfulness, and success, fulfilled in our young Divine, he continued to serve the same church in the capacity of joint-pastor with another learned and judicious Divine, Mr. John Spademan. Besides his ministerial services in Silver-street, he was statedly engaged in a lecture on the Lord's-day evening, at the Old Jewry, in conjunction with the celebrated Dr. Benjamin Grosvenor, but which, in a short time, at the request of the subscribers, he carried on alone. Several of the sermons he delivered at this lecture were published; and from the titles and dates of some of them it appears, that it was removed about the year 1713, to Founders'-Hall, Lothbury, where it was carried on till October, 1719, at which time he declined it on account of the ill state of his health, after having engaged in it with much acceptance and success, particularly among the younger class of hearers, for whom it seems to have been principally designed, between seventeen and eighteen years. At the close of his farewell sermon at this lecture, he expresses his apprehension that his ministerial work was nearly at an end, which proved to be the case.

In the latter part of his life, Mr. Rosewell resided in Mare-street, Hackney, to which place he probably removed

* Preface to Spademan's Funeral Sermon.

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for the benefit of his health. He, however, continued to decline, and his increasing disorders greatly incapacitated him for public work, which was the most grievous part of his affliction. Though he manifested great submission to the will of God, yet his great desire for usefulness, led him sometimes to exert himself beyond his strength. The last time he administered the Lord's-Supper, he summoned all his spirits to the work, and was peculiarly spiritual and heavenly. He began the service in words to the following purpose: "My friends, we are met here once again to see Jesus, to see him set forth as crucified before our eyes; him who loved us, and gave himself for us, that he might wash us from our sins in his own blood." But his aspect and great bodily weakness were like those of a man dying in the service. His own affections, as well as those of his people, were greatly moved on this occasion, and as it appeared likely to be their last meeting in the church below, many tears were freely shed on both sides.

From this time he was confined to his house, and very soon to his chamber and his bed. Being told of the deaths of several ministers, as also of his excellent friend, Sir Thomas Abney, "Well, said he, I shall soon go after;" comforting himself with the thought that he should in a little while see him, and his other godly friends, in a more happy and glorious society than any here below. In his last hours he afforded a distinguished example of the power of divine grace. Dr. Watts, who visited him at this period, (F) gives

(F) The following letter written by Dr. Watts to Mr. Rosewell, on the very day in which the latter died, seems worth preserving. He was living when it arrived, but incapable of reading it.

"Dear Brother Rosewell,

"Your most agreeable and divine conversation two days ago, so sweetly overpowered my spirits, and the most affectionate expressions, which you so plentifully bestowed on me, awakened in me so many pleasing sensations, that I seemed a borderer on the heavenly world, when I saw you on the confines of heaven, and conversed with you there, Yet I can hardly

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an interesting account of his conversation, which he introduces in the following emphatic manner: "Come my friends, come into the chamber of a dying Christian; come approach his pillow, and hear his holy language.—'I am going up to heaven, and I long to be gone, to be where my Saviour is. Why are his chariot-wheels so long a coming?' Then with both arms stretched up to heaven, 'I desire to be with God. I hope I am a sincere Christian, but the meanest, and the most unworthy: I know I am a great sinner; but did not Christ come to save the chief of sinners? I hope I shall find acceptance in Christ Jesus. I have trusted in him, and I have strong consolation. I have been looking into my own heart, what are my evidences for heaven? Has not the scripture said, *He that believeth shall not perish, but shall have everlasting life,* (John iii. 16.) Now according to the best knowledge I have of what faith is, I do believe in Christ, and I shall have life everlasting. Does not the scripture say, *He that hungereth and thirsteth after righteousness shall be satisfied.* (Matt. v. 6.) Surely I hunger and thirst after it, I desire to be holy, I long to be conformable to God, and to be

forbear to ask for your stay on earth, and wish your services in the sanctuary after you have been so much within view of the glorious invisibles, which the gospel reveals to us. But if that hope fail, yet our better expectations can never fail us. Our anchor enters within the vail where Jesus our forerunner is gone to take our places, Heb. vi. ult. May your pains decrease, or your divine joys overpower them! May you never lose sight of the blessed world, and of Jesus the Lord of it, till the storm is passed and you are safely arrived. And may the same grace prepare me for the same mansions, and give you the pleasure of welcoming to those bright regions,

Your affectionate, and unworthy Friend and Brother,

ISAAC WATTS.

"Our family salute you; they were much affected, pleased, and edified with their late visit.

"Grace be with you and all your dear relations. *Amen.*

Lime-street, 7th of April, 1722.

"Just going to Theobald's."

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‘ made more like him ; shall I not then be satisfied ! I love
 ‘ God, I love Christ, I desire to love him more, to be more
 ‘ like him, and to serve him in heaven without sin. I have
 ‘ faith, I have love, I have repentance, yet I boast not, for
 ‘ I have nothing of myself, I speak it all to the honour of the
 ‘ grace of God, it is all grace : I say then, I have faith, and
 ‘ repentance, and love ; but faith and repentance are all no-
 ‘ thing without Christ ; it is he makes all acceptable to the
 ‘ Father, and I trust in him. My friends, I have built on
 ‘ this foundation, Jesus Christ, he is indeed the only foun-
 ‘ dation : Have you not built on the same foundation too ?
 ‘ This is my hope. Is it not your hope also ? Dear brother,
 ‘ I shall see you at the right hand of Christ : there I shall
 ‘ see our friends who are gone a little before : I shall be
 ‘ with them first before you. I thank you, my friends, for
 ‘ all your offices of love ; you have prayed with me, you
 ‘ have refreshed me ; I love and honour you now, but I
 ‘ shall meet you in heaven, I go to my God and your God,
 ‘ to my Saviour and your Saviour.”* The nearer this good
 man approached his end, the faster he moved towards hea-
 ven. Indeed, through the whole of his painful and lingering
 illness, while God was pleased (as he used to express it) “ to
 hold him hovering between two worlds,” he stood affected
 to both much as the blessed apostle Paul did : for any fur-
 ther service which God might have for him to do, he was
 willing to live ; but, otherwise, he was desirous *to depart*
and to be with Christ as far better. Under his severest
 bodily pains he never murmured nor repined, but justified
 God, while he hoped and rejoiced in his mercy through the
 Redeemer, of whose precious name he delighted to speak
 and hear. As he expressed the utmost hatred of sin, so he
 discovered the most earnest desires after a conformity to
 God, and the warmest breathings after the heavenly inheri-
 tance. He enjoyed much of heaven before he left this world,

* Watts's Works, vol. i. p. 463. *Quarto edition.*

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which he did on the 7th of April, 1722, in the 42d year of his age. His funeral sermon was preached by his worthy colleague Mr. Jeremiah Smith, from 2 Cor. iv. 7.*

Mr. Rosewell was a minister of considerable abilities, a serious preacher, and for some years very much followed. His performances were accurate, judicious, and lively; fitted to inform and instruct the mind, as well as to engage the affections; and to promote a serious attention to the concerns of religion. And the fruit of his ministry was very considerable both in his own congregation, and at a lecture which he preached for a considerable number of years to young persons. In the several relations of private life, as a son, a husband, a father, and a friend, he was an ornament to his character, and discovered the prevailing influence of religious principles. From the Confession of Faith published by our Divine, he appears to have been a strict Calvinist: but he maintained his principles with candour and moderation. He was a very firm and consistent Dissenter; and in some of his writings, pleads with great spirit in behalf of civil and religious liberty. During the debates at the Salters'-Hall synod, in 1719, he took part with the non-subscribing ministers.

Mr. Rosewell was twice married. His first wife was daughter to Richard Russell, Esq. and his second, of Richard Barrett, Esq. The latter survived him many years, and died at Hackney in the year 1762, at the age of 75. By this lady he left two children, both of them too young to know their loss. One of these, Mrs. Susannah Girle, was living at Hackney till 1802. The Rev. Samuel Girle, a Dissenting minister, formerly at Shields, in Northumberland, is the son of this lady. Mr. Rosewell's publications are numerous. They consist chiefly of sermons, and merit the commendation of useful performances, "in perusal whereof much of his own spirit, and the scope of his endea-

* Mr. Smith's Sermon on the Death of Mr. Rosewell.

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vours for God's honour, and the good of souls, will be seen."* A complete list of them shall be inserted below. (G)

* Mr. Smith's Sermon, *ubi supra*.—and Prot. Diss. Mag. vol. i. p. 177—182.

(G) WORKS.—1. A Confession of Faith, as it was publicly delivered by a Dissenting Minister at his Ordination, Aug. 2, 1705. 1706.—2. A Sermon preached to the Society of young Gentlemen, &c. belonging to the Evening Lecture in the Old Jewry, Nov. 5, being the Anniversary Day of Thanksgiving, for the Deliverance from the Gunpowder-plot, and for the late glorious Revolution. 4to. Prov. xiii. 6. 1706.—3. The Sentence of God and his Servant's Submission: A Sermon at Westminster, Nov. 23, 1707, on the Death and Funeral of the Right Hon. the Lady Clinton, 4to. dedicated to the Right Hon. the Lady Ellinor Hollis, dated Eagle-street. Deut. xxxiv. 5. 1708.—4. What is that to thee? and mind your own Business. A Sermon in London, June 20, concerning an over curious and inquisitive Intermeddling with the Concerns of others, and shewing what is every Man's proper Work and Business. John xxi. 21, 22. 1708.—5. A Sermon preached Sept. 12, on the Death of the Rev. John Spademan, M. A. who died Sept. 4. To which is added, a Form of Covenant with God, signed with his own Hand. Isaiah lvii. 1. 12mo. 1708.—6. Seasonable Instruction for the Afflicted, in three Discourses, on Psa. cxix. 75. 12mo. dedicated to his Father-in-Law, Mr. Richard Russel. 1711.—7. The Revolution, or Redemption of God's People; A Sermon at the Lord's day Evening Lecture in the Old Jewry, Nov. 4, being the Birth-day of the late King William of glorious Memory, 4to. dedicated to Sir T. Abney, Knt. and Alderman of London. Psa. cxi. 9. 1712.—8. A short and plain Account of the Method a Sinner ought to take, in Order to his Conversion and Salvation; published at the Desire of some Friends, 8vo. 1713.—9. Faithful Warning to young Persons: in a Sermon, Nov. 5, 1718, to the Society who encourage the Lord's-day Evening Lecture at Founders'-Hall, Lothbury. Mark x. 21. 1714.—10. The King's true divine Right. The flourishing of his Crown and the Shame of his Enemies. A Sermon on his Majesty's Coronation; the Lord's-day after, Oct. 24. Psa. cxxxii. 17, 18. 1714.—11. The Unreasonableness of the present Riotous and tumultuous Proceedings, as they are directed against his Majesty King George, and his faithful Subjects the Protestant Dissenters. with the Magistrates Conduct upon this Occasion: considered in a Sermon preached July 24, 1715, being the next Lord's-day after the Bill was passed for preventing them. Acts xix. 40. 1715.—12. Of Temptation, and the Means to prevent its Prevalence; a Sermon on Matt. xxvi. 41, at Founders'-Hall, Oct. 20. 1715.—13. A Sermon on the Deaths of the Lords who were beheaded on Tower-hill for

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Upon Mr. Rosewell's tomb-stone, in Bunhill-Fields, is the following inscription :

In Memory of
 SAMUEL ROSEWELL,
 Minister of the Gospel,
 Whose zeal and labour for God,
 Whose charity and love to men,
 Whose courage and patience under long and acute pains,
 And whose joyful hope and triumph in death,
 Gave the world a glorious example of Christianity.
 Born 1679. Ob. Anno 1722, Æt. 42.

High-Treason, Feb. 24, 1716, on Numb. xxxvi. 10. *They became a sign.* 1716.—14. The young Man's Duty to God and King George ; a Sermon to a Society of young Men, at the Rev. Mr. Russel's Meeting-house, St. Martin's, Westminster, Dec. 6, on Prov. xxiv. 21. 1716.—15. The Hope of the Righteous at Death : a Sermon on the Decease of the worthy Mr. Hugh Fraser, Merchant. At Stoke-Newington, Feb. 17. Dedicated to Mr. and Mrs. Honeywood, of that Place, dated from Token-house-yard. 1717.—16. The Protestant Dissenter's Hopes from the present Government, freely declared, and the Grounds that support them : offered to the Consideration of such as are or should be their Friends ; and of others who would have their Hopes suppressed. With some Account of their Sentiments concerning the Treatment they meet with : in three Parts. The first is a Letter to Mr. M—— of the City of London. The second the Case of the Protestant Dissenters represented and argued. The third a Letter to the Author of the *Occasional Paper*.—A plain Discovery what they would be at ; in some seasonable Reflections on a late Pamphlet, &c. viz. the preceding. This is a Vindication of the former, being an Answer to Objections made against it. 1716.—17. A Letter from a Dissenter to a Member of Parliament, with a View to procure them some Relief. Signed George English. 1716.—An Account of the Life and Death of Mr. Thomas Rosewell, Minister of the Gospel at Rotherhithe, in Surry. The Author's Father. This is usually bound up with his Trial. 1718.—18. A Sermon to the Societies for Reformation of Manners, at Salter's-Hall, June 29. on Neh. xi. 2. dedicated to Sir John Fryer, Alderman of London. 1719.—19. A Farewel Sermon, at Founder's-Hall, Oct. 11, on Psa. xxxvii. 34. 1719.—19. Of the Children of Religious Parents : their Privileges and Duty. A Sermon on the anniversary Meeting of a Religious Society, at the Rev. Mr. Bush's Meeting in Wapping, December, 1719. on Psa. cxi. 16. 1720.—Mr Rosewell had a hand in the Continuation of Matthew Henry. The part assigned him was the Epistle to the Ephesians.

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JEREMIAH SMITH.—Of this worthy minister but few historical particulars can be obtained. He began the ministry among the Nonconformists, at a very unfavourable period, when nothing but a regard to the convictions of conscience could induce him to embark in a cause that was at once despised and persecuted, and held forth to him the certain prospect of fines and imprisonment. But he stood firm to what he considered the cause of truth, notwithstanding he had noble friends, through whose influence he might have risen with ease to affluent circumstances within the pale of the national establishment. Before his settlement in London, he was pastor of a congregation at Andover, in Hampshire, from whence he removed to succeed Mr. Spademan, as co-pastor with Mr. Rosewell, at Silver-street. He was also one of the lecturers on a Friday evening, at the same place. In this station his eminent abilities, and wise and upright conduct rendered him greatly esteemed; but as he was somewhat advanced in life, and his voice grew low, he was not so much followed, nor his worth known in a degree corresponding with his merits. During the debates concerning the Trinity, in the early part of the eighteenth century, Mr. Smith stood forth a zealous champion for that doctrine. At the Salters'-Hall synod, in 1719, he divided with the subscribing ministers; and in this particular took a different course to that of his colleague. There does not appear, however, to have been any difference in their judgments relating to that doctrine, but only as it respected the propriety of making at that time a declaration of their faith concerning it. Mr. Smith was one of the four London ministers who wrote the tract, entitled, "The doctrine of the ever blessed Trinity stated and defended." The part which he undertook was, "The Harmony of the Reformed Churches, with regard to that doctrine."

Mr. Smith continued in a faithful discharge of the ministerial office, till death put an end to his labours on the 20th of August, 1723, when he was near 70 years of age. The

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Rev. Matthew Clarke preached, and afterwards published, his funeral sermon, from 1 Peter, v. 4. To this discourse is annexed, a poem to the memory of Mr. Smith, by Dr. Jabez Earle, who has delineated his character with the affection and fidelity of a friend.

Mr. Smith was a learned, pious and well studied Divine. His natural endowments, which were very considerable, did not lie without cultivation; but in his early days he laid in a large store of useful learning, which he afterwards diligently improved. His ministerial abilities were very eminent. He selected his subjects with judgment, and digested them carefully, often protracting his studies beyond midnight. The consequence was, his discourses were always elaborate; full of excellent matter, and good sense; and would stand the test of liberal criticism. Their method was exact; their style easy and natural; and he delivered them with great propriety. But though so excellent a preacher, he never affected the orator nor the scholar, neither did he attempt to distinguish himself by a quaintness of expression: his main object was to instruct the mind, and warm the heart. For this purpose he endeavoured to bring the most difficult subjects to a level with a common capacity, avoiding the error of some who amuse the people by a far-fetched interpretation, or raise their astonishment by clothing the plainest subjects with mystery. His zeal for what he apprehended to be truth was ardent, and he possessed great ability for its defence. If this ever discovered itself with more than ordinary warmth, it was when he judged the honour of his Lord to be concerned; and it was his lot to live in a day when doctrines were broached that were highly derogatory to the Redeemer. But his behaviour towards persons of different sentiments was gentle and candid, and he never sought the advancement of truth by violent methods. In his life and conversation he was an example to the flock; of a holy, humble, mild and peaceable spirit; and his carriage was very much that of a gentleman. In private life he was

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equally amiable ; steady in his friendships ; and though of a judgment so superior, yet of a condescending behaviour, especially to young ministers, to whom he proved an affectionate friend. Our Divine was well acquainted with the world, had studied mankind, conversed with people of different characters, and had the honour to be esteemed by many persons of distinction. His life was drawn out nearly to the period allotted to man, and he continued in a capacity for usefulness to the last ; being able to preach almost to the very last Sabbath of his life.*

Mr. Smith published a few single sermons : as, A Reformation Sermon, June 9, 1713, on Jude 22, 23.—The Happiness of a successful Ministry : in four Sermons at the Return of the Friday Lecture in Silver-street, Oct. 7, 1715.—The Magistrate and the Christian : occasioned by the Death of Sir Thomas Abney, Knt. 2 Cor. v. 6--8. 1722.—Heavenly Treasure in earthen Vessels ; on the Death of the Rev. Samuel Rosewell, April 22, 1722. 2 Cor. iv. 7. Mr. Smith was also one of Matthew Henry's Continuators. The parts executed by him were the Epistles to Titus and Philemon.

DANIEL MAYO, M. A.—This pious and excellent minister, was born most probably in London, or the vicinity, about the year 1672. His father, the Rev. Richard Mayo, was ejected by the Bartholomew Act, in 1662, from Kingston-upon-Thames, and afterwards became pastor of the Presbyterian congregation at Salters'-Hall, in the city of London, where he was well known and esteemed. The instructions and example of this excellent person were effectual betimes in creating religious dispositions in the minds of his children ; and our author was from his earliest youth strongly inclined to the work of the ministry, though diverted from it, for some years, by the difficulties of the times.

* Mr. Clarke's Sermon on the Death of the Rev. Jer. Smith, p. 34—39.

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After receiving the first principles of his education in his own country, he was sent to complete his studies in Holland, under the very pious and learned Professor Witsius. Of this great man he always spoke in terms of honour and affection. This season he improved by a diligent application to study, and he made a good proficiency in useful learning. It was during his residence in Holland that he published a Latin *Thesis* upon the subject of *Miracles*, as he did some occasional sermons afterwards.

Upon his return to England, he first preached occasionally about London, and then fixed as assistant to Mr. Vincent Alsop, at Tothill-fields, Westminster. From this situation he removed about 1698, to Kingston-upon-Thames, where he laboured for about five and thirty years, with as great usefulness and general a reputation, as perhaps any minister in his day. Here he was very popular, and the congregation greatly increased. But his ministerial services were not confined to the town of Kingston. Upon the death of the excellent Matthew Henry, in 1714, Mr. Mayo was invited to become his successor at Hackney, and preached for some time upon probation. Another candidate for the pastoral office at the same place was the Rev. John Barker, and it so happened that the votes were equal. In the end, however, Mr. Barker was chosen; but as Mr. Mayo was supported by a powerful party, his friends withdrew, and erected a new meeting-house in the field called the Gravel Pit, where Mr. Mayo became the first pastor. He did not think proper, however, wholly to leave Kingston, where he continued to officiate two Lord's-days in the month, spending the other two at Hackney. At both places he was assisted during his absence by the Rev. George Smyth, who afterwards fixed wholly at Hackney. Upon the death of the Rev. Jeremiah Smith, in 1723, Mr. Mayo was invited to succeed him as pastor of the congregation at Silver-street, and accepting the call, he wholly quitted Hack-

ney.* This was his last removal till he was summoned from this vain and fleeting world, to the unchanging abodes of blessedness.

Mr. Mayo possessed naturally a good constitution, and for many years enjoyed a good state of health ; but during the last year of his life he gradually declined, and at length sunk suddenly under the pressure of his complaint. Owing to the flattering nature of his disorder, he was not so sensible of his approaching end as those who were about him. This together with the weak state of his health, prevented, in a great measure, those instructions and counsels, which it would have been natural to expect from him. He told Dr. Harris, the last time he visited him, " That he was willing to live, if it pleased God, for further usefulness, but was ready to submit to the will of God, and was not afraid to die." On the day of his removal, sensible of the increase of his weakness, he said, " He should now be confined to his chamber, and then to his bed, and then to his grave : " A near relation present, added, " And then a happy state." He replied, " He had had his faults and failings, but trusted they were all pardoned ; and that he had a good hope of eternal life, without any uneasy fears and doubts about it, and for which he believed he had good grounds." He added, " And then I shall be delivered from a vain and wicked world." As he drew nearer his end, he had no uneasy fears, but a good hope of a blessed immortality. He finished his course June 13, 1733, aged 61 years. Two sermons were printed upon occasion of his death : one preached at Silver-street, by Mr. Bures, from Heb. xiii. 7. the other at Kingston, by Dr. William Harris, from 1 Peter, iii. 14.

Mr. Mayo was a minister of considerable talents, and exerted them with great success, both from the pulpit and from the press. In labouring for the good of souls he was constant and diligent : and as he possessed a good constitu-

* MS. *penes me.*

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tion, he was enabled to go through much work with less fatigue than some others. His preaching was practical and serious, and he delivered himself with great life, vigour and warmth of affection. In the course of his ministry he insisted chiefly upon the great principles and duties of religion; which tended to promote the faith and holiness of his hearers. Points of speculation, or party, he studiously avoided. And it pleased God to give a general acceptance to his ministry, which was blessed to the good of many. He was well satisfied with the great principles of Protestant dissent, as founded upon the right of private judgment, a close adherence to the authority of Christ, and the perfection of scripture in opposition to human appointments and impositions as terms of communion. But he would never allow himself to sit in judgment upon others, maintaining his own principles with great moderation, and living upon terms of friendship with many members of the establishment. He was a man of a public spirit, active in business, and had a deep concern for the interest of religion in the world. In the care of destitute congregations, and in the service of his country and his friend, few men bore a larger share; and as he had a large acquaintance, and possessed a general esteem amongst all sorts of people, he was enabled to be extensively useful. It should not be forgotten that Mr. Mayo was one of Dr. Doddridge's earliest patrons. In conducting affairs of importance, he was remarkably prudent, capable of advising in difficult matters, and very communicative upon all occasions. In private life he was a man of regular piety, and real regard to God, which ran through all his engagements, and often mixed with his ordinary conversation. Though a great lover of peace, he was zealous for the truth, and so well satisfied with his own sentiments that, upon proper occasions, he was never backward in declaring them.* During the debates at the Salters'-Hall synod, in 1719, Mr. Mayo divided with the subscribing

* Dr. Harris's Sermon on the Death of Mr. Mayo; and Mr. Bure's Sermon on the same occasion.

ministers. A catalogue of his publications will be given below. (H)

(H) WORKS.—1. A Sermon at Kingston-upon-Thames, to the Societies for Reformation of Manners, July 17, 1700. Prov. xxix. 1.—2. Thomas against Bennett: or, the Protestant Dissenters vindicated from the Charge of Schism. In a Letter from a Fellow of St. John's College, in Cambridge, to the Rector of St. James's, Colchester. 1702.—3. A Treatise of Divine Worship, tending to prove that the Ceremonies imposed upon the Ministers of the Gospel in England, in the present Controversy, are in their Use unlawful. With a Preface, containing an Account of the Antiquity, Occasion, and Grounds of Nonconformity, &c. Also, a Postscript in Defence of Thomas against Bennet, in a Reply to Mr. Bennet's Answer thereto. 8vo. The Preface and Postscript by Mr. Mayo.—4. The Necessity of a regular Missioa to the Ministry asserted and proved, in a Sermon preached at Chertsey. 1703.—5. The Modesty, Charity, and good Manners of a High-Churchman displayed; being a Collection of some remarkable Passages, out of a Book, entitled, "Ordination by mere Presbyters proved void and null, in a Conference between Philaethes and Pseudocheus. 8vo.—6. Joshua's Example propounded for Imitation; in a Sermon preached at Kingston, &c. wherein is contained a Summary of all the Victories and Successes against the common Enemy and Oppressor, since her Majesty's Accession to the Throne. 4to. 1708.—7. Pray for the Peace of Jerusalem: a Sermon preached at Kingston, &c. on the public Fast, with an Epistle to the Inhabitants. 1712.—8. A Sermon concerning the Ends, Modes, and Subjects of Baptism; preached at Chesham, Bucks, on the Tuesday in Easter Week. 1713.—9. Meditations on Christ's solemn Entry into Jerusalem: accommodated to the Accession of George I. 1714.—10. A Sermon preached at Salters'-Hall, to the Societies for Reformation of Manners, July 1, 1717. James v. 19, 20.—11. A Funeral Sermon for Mrs. Mary Dolins, who died Feb. 15, 1719: preached at Hackney.—12. A Funeral Sermon preached at Chertsey, upon the Death of the Rev. Jacob Kuffeler, who died Sept. 1, 1723. 1 Peter, xxiv. 25.—13. A Funeral Sermon for the late pious and Rev. Mr. James Waters; preached at Uxbridge, May 16, 1725, with a short Account of his Life and Character. 2 Cor. v. 6.—14. Reasons and Rules for Rejoicing on the annual Return of the first of August; in a Sermon preached at Little St. Helen's, August 1, 1729, to the Society that support the Lord's-day Morning Lecture there.—15. A Funeral Sermon, occasioned by the much-lamented Death of the Rev. and learned Edmund Calamy, D. D. who departed this Life June 3, 1732. Preached at Westminster: with some Account of his Life and Character. 2 Cor. iv. 7.—16. A Sermon on the Intercession of the fruitless Fig-Tree.—17. Another concerning Family Duties.—18. Mr. Mayo also wrote a Commentary upon the second Epistle to the Corinthians, in the Continuation of Matthew Henry's Exposition.

THOMAS BURES, a worthy minister of the Presbyterian denomination, was born in London, of pious parents, on the 30th October, 1698. His grandfather the Rev. Richard Bures, was one of those confessors for religious liberty, who were ejected from their stations in the church by the act of Uniformity, in 1662. He was afterwards an eminent minister in the metropolis, and died May 7, 1697. Dr. Calamy gives him the character of a valuable man, of the old puritan stamp; of great gravity and an excellent preacher.

His grandson, Thomas Bures, discovered in early life, a deep and uncommon regard to the things of religion. From his childhood he was acquainted with the scriptures, and took great delight in the secret exercises of piety. This excellent disposition, inclined his parents to devote him to the service of Christ, in the ministry of the gospel; and with this view they bestowed upon him a suitable education. After passing through the various forms of the grammar-school, he was placed for academical learning under the care of two very able tutors, the learned Mr. John Eames, and the eminent Dr. Thomas Ridgley, with whom he went through the usual course in philosophy. Having finished his preparatory studies, his first settlement was in the honourable and religious family of Sir Richard Ellys. During the short time of his continuance with this worthy gentleman, he performed the duties of his station with great diligence and acceptance; but he was soon called from it to assist an aged minister in the country. This service he undertook with much self-diffidence and humility; but through the grace of Christ which was with him, his labours were agreeable, and he was highly esteemed both by minister and people.

From the country, Mr. Bures was called to a more public station in the metropolis. The Presbyterian congregation in Silver-street, having sustained a heavy loss in the death of the excellent Mr. Samuel Rosewell, one of their pastors, in 1722, Mr. Bures was invited to fill up the vacancy as assist-

ant to their surviving minister, the pious and learned Mr. Jeremiah Smith, who expressed a singular affection and respect for him, as long as he lived. Mr. Smith dying in the following year, the Rev. Daniel Mayo, of Hackney, was chosen to succeed him, and Mr. Bures was associated with him in the pastoral office, to which he was solemnly ordained, in 1724. In this situation he continued till his death.

Mr. Bures was a minister of learning and piety, and unwearied in his endeavours to promote serious religion. He was a man of great humility, of a meek and quiet spirit, and was a lover of all good men, by whatever name, or party, they were distinguished. In doctrinal points, he was a moderate Calvinist; he understood well the doctrines of the gospel, professed by our excellent reformers, and often lamented the too common defection from some important truths, nor was he backward to defend them: but his zeal was so conducted by prudence, and recommended by the charity and humility of his mind, and manner of address, that while those who were in his own sentiments, were entertained and edified, none could readily be offended. If there was any defect of natural vivacity in his constitution, this was supplied by the strength and solidity of his judgment, which was improved by unwearied diligence in reading and meditation. His sermons were elaborate; there was a rich variety in his subjects, and a wise mixture of the doctrines, duties, and privileges of Christianity. His method was easy and natural; his style concise, but clear, adapted to the lowest understanding; yet, at the same time, raised above the contempt of the polite and ingenious. His elocution was feeble, but sweet and melting. There were evident marks of extensive knowledge and careful study in his compositions, and a devotional spirit animated them all. His public discourses were well adapted for usefulness. He knew how to touch the conscience of a profane and careless sinner; but was in a special manner blessed with the tongue

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of the learned, to speak a word in season to him that was weary. He had in a high degree the gift, as well as the grace of prayer ; and was remarkable for the reverence, contrition, and enlargement of heart with which he performed that solemn part of public worship.

His private character was in perfect harmony with his public profession, and was every way becoming a minister of Christ. He was naturally of a timid and retired disposition ; and, though he wanted not talents for agreeable and useful conversation, yet his excessive modesty would hardly allow him to think so. The unhappiness of natural constitution depressed his spirit, and led him to affect too much a recluse and solitary life, by which means he deprived his friends of a great deal of pleasure and benefit, and excluded himself from some parts of usefulness, to which his heart was well disposed ; but the loss which his friends sustained in this respect, was in a great measure compensated by his diligent preparations for the pulpit.

A complication of disorders, and a premature death are generally the lot of those persons who indulge in sedentary habits, and apply themselves with too great intenseness to study ; this makes it necessary for persons of a recluse disposition, if they would preserve their health, to submit to more than ordinary self-denial. It was for want of attending to this, that Mr. Bures became an early victim to the grave. Before he had passed the meridian of life, he began to complain of bodily infirmities, which were but a presage of the breaking up of nature. His last illness attacked him with great violence, and snatched him away before his friends were generally apprehensive of his danger. In his last moments his mind was calm and serene. He expressed his dependence on Christ's righteousness for acceptance, and a comfortable persuasion of his own sincerity. As death drew near, he declared the solemn thoughts of his heart concerning eternity, in very affecting language. " Oh ! awful eternity ! And has God prepared an eternity of happiness for such poor

lost, short-lived and perishing creatures as we are! Oh, the goodness of God in Christ!" He exhorted all around him to think more of eternity, and live more for eternity. With these solemn thoughts, Mr. Bures quitted the regions of mortality, and entered the unseen world, in the 49th year of his age, early in the month of October, 1747, having been minister in Silver-street, almost five and twenty years. Dr. Langford, who had been some years his assistant, preached a discourse on his death to his bereaved congregation, Oct. 11, from 2 Cor. iv. 12. *So then death worketh in us, but life in you.*

Mr. Bures published a discourse upon the death of his colleague, Mr. Daniel Mayo; preached at Silver-street, June 24, 1733, on Heb. xiii. 7. We have not met with any more of his publications.

WILLIAM LANGFORD, D. D.—Mr. Mayo dying in 1733, in the course of the following year, Mr. (afterwards Dr.) William Langford was chosen assistant to Mr. Bures, then sole pastor of the congregation in Silver-street. As he was engaged at this place only on one part of the Lord's-day, he was chosen in 1736, to assist Mr. Wood, at the Weigh-House; dividing his services between the two congregations, till Mr. Wood's death, in 1742, when being chosen pastor at the Weigh-House, he removed wholly to that place. Under that article the reader will find a more particular account of Dr. Langford.*

THOMAS GIBBONS, D. D.—Upon Mr. Langford's removal, Mr. (afterwards Dr.) Thomas Gibbons, was chosen to fill up his place as assistant to Mr. Bures. But he continued in this situation only a short time; for in the following year, 1743, he was chosen to succeed Mr. Wright as pastor of a congregation at Haberdashers'-Hall, where we propose to give a further account of him.

* See Vol. i. p. 183.

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JOSEPH GREIG.—After the removal of Mr. Gibbons, Mr. Joseph Greig was, for a short time, assistant to Mr. Bures, at Silver-street; but upon the death of the latter, he retired from this service. Mr. Greig married a lady with considerable property, the widow of Col. Drew. After this, he retired to St. Albans, and lived upon his estate, without any ministerial charge; but he assisted his brethren occasionally, and preached most frequently for Dr. Fordyce. Mr. Greig died, we believe, at Walthamstow, on the 29th of October, 1768. He was a man of considerable talents, possessed a lively genius, and had a turn for poetry. The late Mr. Joseph Fawcett, the pulpit orator, was his nephew.*

SILVER-STREET.

INDEPENDENT.—EXTINCT.

THE Independent Society that succeeded to the Presbyterian at the meeting-house in Silver-street, was gathered during the Protectorate of Oliver Cromwell; Mr. Philip Nye being teacher, and Mr. John Loder, pastor. The former of these persons made a distinguished figure at this period, and was one of the Dissenting brethren in the Westminster assembly. His church appears to have taken a principal lead among those of his own denomination. In 1659, the number of members was 145, among whom were several officers of the army, and other persons of considerable distinction and figure in the world.

* *Private Information.*

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It does not appear where this church originally assembled. After the Restoration it was tossed about for some years without any settled abode, meeting chiefly in private houses, till the Indulgence granted by King Charles the Second, in 1672. At this period Mr. Nye's church met at Cutlers'-Hall, Cloak-lane. In the time of Mr. Cole, the church removed to Tallow-Chandlers'-Hall, Dowgate-hill. From thence, after some time, they proceeded to Pinners'-Hall, and at Midsummer, 1704, passed to Loriners'-Hall. At this place the celebrated Mr. Daniel Neal was ordained to the pastoral office over this society, in 1706. After a few years, Mr. Neal removed his people to Jewin-street; where they continued to assemble till 1747, when Mr. Pickering, Mr. Neal's successor, removed with part of his people to Silver-street, and united with the remains of the Presbyterian society in that place. The remaining part of the Jewin-street congregation went to Haberdashers'-Hall.

The united society continued together at Silver-street, under a succession of pastors, till the year 1789, when the surviving members removed to the meeting-house in Monkwell-street, where they assembled for a short time in the afternoon only, and then dissolved. The last pastor was Mr. William Smith, a minister of the church of Scotland, who sometime previous to the dissolution of this church, had erected a meeting-house, adjoining to his own dwelling, at Camberwell. For several years Mr. Smith's congregation assembled at Silver-street in the afternoon only; the meeting-house being occupied in the morning by another congregation, which separated from Monkwell-street, and was under the pastoral care of Mr. Toller. The declining health of this gentleman obliging him to confine his services to Hoxton-square, where he preached in the afternoon, hastened the removal of Mr. Smith's congregation, who were unable alone to support the expences of the place. This church, in the early part of its history, was in a very prosperous state, and continued so for many years, under the

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zealous and useful ministry of a Cole, a Neal, and a Hayward. Latterly it very much declined. The pastors of this society, down to the period of its dissolution, have invariably been esteemed Calvinists; though it is probable that in the views of some of them there may have been some slight shades of difference. From the Independents the meeting-house in Silver-street passed to the Methodists, as will be seen presently.

The ministers of the Independent church now under consideration, through its successive changes, have been as follows :

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
Philip Nye, M. A.	165	1672	—	—
John Loder, M. A.	165	1673	—	—
Thomas Cole, M. A.	1674	1697	—	—
John Singleton, M. D.	1698	1706	—	—
Daniel Neal, M. A.	1706	1743	1704	1706
William Lister,	—	—	1739	1743
Roger Pickering, M. A.	1743	1752	—	—
Samuel Hayward,	1752	1757	—	—
John Chater,	1758	1765	—	—
Jacob Dalton,	1766	1769	—	—
William Smith, M. A.	1770	1790	—	—
David Bogue,	—	—	1774	1777

PHILIP NYE, M. A.—This eminent Divine, who distinguished himself by his zeal and activity in support of the parliament against King Charles I. and during the discussions in the assembly of Divines at Westminster, descended

from a genteel family in Sussex, and was born about the year 1596. Having laid a proper foundation of grammar-learning, he was entered a commoner of Brazen-nose College, in Oxford, July 21, 1615. From thence he removed, after a short time, to Magdalen-Hall, in the same university, for the benefit of sitting under the instructions of a puritanical tutor, to whom he was greatly attached. Here he pursued his studies with great assiduity, and was admitted to the degree of B. A. in 1619, and to that of M. A. in 1622. Previous to his taking the last degree, he is said to have "entered into holy orders," and to have been appointed to the church of St. Michael, Cornhill, in the city of London; but whether as curate, or in some other capacity, seems uncertain. In this situation he continued till his non-compliance with the impositions of Archbishop Laud, rendered him obnoxious to the censures of the ecclesiastical court. To escape the persecution of that prelate, in the year 1633, he fled into Holland, and continued abroad, chiefly at Arnheim, in Guelderland, till the latter end of 1640.*

The change of affairs which had then taken place in England, where the parliament began to gain the ascendancy, encouraged him to return to his native country. About that time, by the patronage of the Earl of Manchester, he became minister of Kimbolton, in Huntingdonshire. In the year 1643, he was appointed, together with Mr. Stephen Marshall, whose daughter he had married, to accompany the commissioners who were sent by the parliament into Scotland, for the purpose of procuring the assistance of the Scots, and forwarding the taking of the *solemn league and covenant*, for which he was a strenuous advocate. After his return, he sat as a member in the famous assembly of Divines at Westminster, in the selection of whom he had a considerable influence. When the resolution for taking the

* Wood's Athenæ, vol. ii. p. 502, 503.

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covenant had passed the assembly, and both houses of parliament, Mr. Nye was one of the persons appointed to officiate before those bodies upon that occasion. Monday, September the 25th, 1643, being the day fixed for subscribing it, the two houses and the assembly being met in the church of St. Margaret, Westminster, he spoke in justification of taking the covenant from scripture precedents, and displayed the advantage which the church had received from such sacred combinations. He then read it from the pulpit with an audible voice, article by article, each person standing uncovered, with his right hand lifted up bare to heaven, worshipping the name of God, and swearing to the performance of it.* For his services upon this occasion, as well formerly upon his visit to Scotland, he was rewarded with the rectory of Acton, in Middlesex, in the room of the celebrated Dr. Daniel Featly, who had been dispossessed.†

Mr. Nye was one of the committee who drew up the Preface to the *Directory*, which was ordered to be substituted in the room of the Book of Common-Prayer; but when the majority of the assembly determined on establishing and enforcing the Presbyterian form of church government, he was in the number of the Dissenting brethren, and with great ability and boldness contended for the scheme of independency, or “That every particular congregation of Christians has an entire and complete power of jurisdiction over its members, to be exercised by the members thereof within itself.” This party, though small at first in number, increased prodigiously in a few years, and made a distinguishing figure under the Protectorship of Cromwell.

Mr. Nye interested himself much in political affairs, and he was often consulted by men in power, especially after the army had began to gain the ascendancy. In the year 1647,

* Neal's Puritans, vol. ii. p. 54.

† Wood, *ubi supra*.

he was appointed one of the chaplains who attended the commissioners empowered to treat with King Charles I. in the Isle of Wight; and Anthony Wood says, that, about the same time, he was employed to obtain subscriptions from the London apprentices and factious people, against a personal treaty with the King, while the citizens of the metropolis were petitioning for one.* In the following year he was employed, with Mr. Marshall and Mr. Caryl, to invite the secluded members to take their seats again with the Independents; but without success. In 1658, he was appointed one of the Tryers for examining into the qualifications and characters of ministers. In the following year, Mr. Nye was nominated upon a committee of Divines to draw up a catalogue of fundamentals; † as, also, an assistant to the commissioners for ejecting scandalous, ignorant, and insufficient ministers and school-masters. Wood says, that while in this office, he obtained for himself a living of four hundred pounds a year; but he does not inform us where it was situated. Edwards, in his *Gangræna*, speaks of Mr. Nye as having, besides his living at Acton, four lectures in Westminster, besides his interest and share in some lectures in London. ‡

Mr. Nye was one of the principal managers in the assembly of the congregational churches, of whom the majority were laymen, and the rest pastors of churches, and some younger Divines about the Protector's court. The result of their meeting was, "A declaration of the Faith and Order owned and practised in the congregational churches in England, agreed upon, and consented unto by their elders and messengers in their meeting at the Savoy, October 12, 1658. In the following year it was translated into Latin by Professor Hoornbeek, and published at the end of his *Epistola ad Duræum de Independentismo*. At the end of the Savoy

* Wood's *Athenæ*, *ubi supra*.

† Neal's *Puritans*, vol. ii. p. 443.

‡ *Gangræna*, part i. p. 62.

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Confession, there is a chapter of discipline, entitled, “Of the Institution of Churches, and the order appointed in them by Jesus Christ.”*

After the deposition of Richard Cromwell, General Monk marched into London, and having united with the Presbyterians, the parliament was at their mercy. At this juncture, the Independents offered to stand by their friends, and to raise four new regiments from among themselves, to force the General back into Scotland. Dr. Owen and Mr. Nye are said to have had frequent consultations upon this occasion with Mr. Whitlocke and Mr. St. John; and at a private treaty with the officers at Wallingford-house, offered to raise one hundred thousand pounds for the use of the army, provided they would protect them in their religious liberties, which they were apprehensive Monk and the Presbyterians designed to subvert. But those officers had lost their credit; their measures were discontinued and broken; their old veteran regiments were dislodged from the city, and Monk in possession. In this confusion their General Fleetwood, who had brought them into this distress, retired, and left them a body without a head; from which time they grew weak and insignificant. And here ended the power of the army, and of the Independents. †

At the Restoration Mr. Nye was deprived of his living of Bartholomew, behind the Exchange, to which he had been presented during the inter-regnum. As he had rendered himself very obnoxious to the government, by the active part which he had taken in politics, during the late times, it was debated in council for several hours, whether he, together with John Goodwin, and Hugh Peters, should be excepted for life. At length it was concluded, “That if he should hereafter accept, or exercise any office, ecclesiastical, military, or civil, he should, to all intents and purposes, stand

* Neal's Puritans, vol. ii. p. 506.

† *Ibid.* p. 543.

as if he had been totally excepted.” At the same time, an order of parliament was passed for depositing Mr. Nye’s papers with the Archbishop of Canterbury, at Lambeth.* When the King sent forth a declaration, expressing his purpose to grant some indulgence, or liberty, in religion, Mr. Nye, and some other Independents, were encouraged to go to the King, who gave them reason to expect some liberty. “On the second of January (says Mr. Baxter) Mr. Nye came to me, to treat about our owning the King’s declaration, by returning him thanks for it; and I perceived that it was designed that we must be the desirers, or procurers of it. But I told him my resolutions to meddle no more in such matters, having incurred already so much hatred and displeasure by endeavouring unity: and the rest of the ministers also had enough of it, and resolved that they would not meddle; so that, Mr. Nye and his brethren thought it partly long of us that they missed of their intended liberty. †

After his ejection, Mr. Nye still continued his ministry in private, to a congregation of Nonconformists, as opportunity offered. He is mentioned among the Independent ministers who opened meeting-houses in the city, after the desolation occasioned by the fire of London. At length, after experiencing a measure of those reverses which are so frequently taking place in this changing world, he was removed to scenes of greater stability, in the month of September, 1672, when he was about 76 years of age. He was buried on the 27th of that month, in the upper vault under the church of St. Michael, Cornhill. ‡

Mr. Nye was a man of considerable learning and abilities; of an active disposition; and of a warm spirit, which led him to engage more deeply in political matters than seemed consistent with his profession as a Divine. But he is said to have grown more moderate in the latter part of his life, and

* Kennett’s Chronicle, p. 694. † Reliquiæ Baxterianæ, B. i. p. ii. p. 429.

‡ Wood’s Athenæ, *ubi supra*.

wrote a treatise expressly to obviate the prejudices of those persons who considered it sinful to attend upon public worship in the Church of England. With the disciplinarian controversy he was most intimately acquainted, and there was scarcely a book written upon the subject which he had not read. Dr. Calamy says, "He left behind him the character of a man of uncommon depth, who was seldom, if ever, outreached." Anthony Wood, in his usual strain of declamation against persons of our author's persuasion, says, "He was a most dangerous and seditious person, a politic pulpit-driver of Independency, an insatiable esurient after riches, and what not, to raise a family, and to heap up wealth." Against these heavy charges we may confront the testimony of Mr. Nye himself, who may be regarded as an authority to the full as credible as Mr. Wood. In a narrative of his case, published in 1662, there is an ample vindication of his conduct in the late times, and in the conclusion he endeavours to interest himself in the compassion of his readers, by representing himself as then "in an infirm state, and in the sixty-fifth year of his age, having been a preacher forty years; that he had a wife and three children to be provided for, his present maintenance depending upon a voluntary contribution, and if this little means be taken from him, his family, in respect of outward subsistence, in danger of being utterly ruined."* Mr. Nye drew up a complete history of the Old Puritan Dissenters; but the manuscript was unfortunately burnt at Alderman Clarkson's, in the fire of London.† A catalogue of his printed works shall be given in the note. (1)

* Kennett's Chronicle, p. 602.

† Wood's Athenæ, vol. ii. p. 502-505.—Calamy's Account, p. 29. Contin. p. 28.—General Biography, *Art. NYE.*

(1) WORKS.—1. Letter from Scotland to his brethren in England, concerning his Success of Affairs there. 1648.—2. Exhortation to the taking of the solemn League and Covenant, for Reformation and Defence of Religion,

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JOHN LODER.—The church-books belonging to this society mention Mr. John Loder as pastor. His name stands immediately after that of Philip Nye, who is called "Teacher." We have not met with any account of this person in print. He was ejected from the lectureship of St. Bartholomew, behind the Exchange. Dr. Calamy gives him the character of "a valuable, worthy man."* He survived Mr. Nye, but little more than a twelvemonth, dying in the month of December, 1673. He was interred in Bunhill-Fields, where the following inscription was placed upon his tomb-stone; but it has been long since destroyed.

&c. 1643.—3. The Excellency and Lawfulness of the solemn League and Covenant, set forth in a Speech to the House of Commons, and the reverend Assembly of Ministers, at the taking of the said Covenant, Sept. 25, 1643. Second Edition. 1660.—4. Apologetical Narration submitted to the Honourable Houses of Parliament. 1643.—5. An epistolary Discourse about Toleration. 1644.—6. The Keys of the Kingdom of Heaven and Power thereof, according to the Word of God. 1644.—7. Mr. Anthony Sadler examined, or his Disguise discovered; shewing the gross Mistakes, and most notorious Falsehoods in his Dealing with the Commissioners for Approbation of public Preachers in his *Inquisitio Anglicana*. 1645.—8. The Principles of Faith, presented by Thomas Goodwin, Philip Nye, &c. to the Committee of Parliament for Religion, by Way of Explanation to the Proposals for propagating the Gospel. 1654.—9. A Sermon preached before the Citizens of London. 1659.—10. Beams of former Light, discovering how Evil it is to impose doubtful and disputable Forms for Practices upon Ministers, especially under the Penalty of Ejection for Nonconformity unto the same. 1660.—11. Case of Philip Nye, Minister; humbly tendered to the Consideration of the Parliament. 1662.—12. Case of great and present Use, &c. 1677.—13. The Lawfulness of the Oath of Supremacy, and Power of the King in ecclesiastical Affairs, with Queen Elizabeth's Admonition, 1633. Third Edition in 1687, when it was dedicated by Henry Nye, the Author's Son, to King James II.—14. Vindication of Dissenters; proving that their particular Congregations are not inconsistent with the King's Supremacy in ecclesiastical Affairs. Printed with "The Lawfulness, &c." 1683.—15. Some Account of the Nature, Constitution, and Power of ecclesiastical Courts. Printed also with the former. 1683.—16. The Lawfulness of hearing the public Ministers of the Church of England; proved by Philip Nye and John Robinson. 1683.—17. A Treatise upon the Subject of Catechising.

* Calamy's Account, p. 30.

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Corporis exuvias uno posuere sepulchro
 Et Pater, et Natus, natus uterque Deo :
 Non toti moriuntur, adit pars altera Christo,
 Altera surgendi spem requiescit agens.
 D. JOANNES LODER, Minister Evangelii,
 D. SAM. LODER, filius, annum agens 16.
 Utrique Lector gratulare mortem
 Placidam et beatam Immortalitatem.

1674.

The body of

The Rev. Mr. JOHN LODER,
 Minister of the Gospel,
 Who dyed 30th December,
 1673.

THOMAS COLE, M. A.—This celebrated Divine was born about the year 1627, in the city of London. He descended from respectable parents, his father, Mr. William Cole, being a gentleman of independent property, in the metropolis. He received the early part of his education in Westminster-school, from whence he was elected student of Christ-church, Oxford.* In 1656, he became Principal of St. Mary's-Hall, where he was a distinguished tutor, having the honour to educate many eminent Divines, both in the establishment and out of it, as well as other eminent scholars, particularly the great Mr. Locke, who being a layman, kept up a connexion with the established church, but discovered a high regard for those conscientious men who left it, because they could not comply with the act of Uniformity, while he shewed an abhorrence of the act itself, and a contempt of those in general who so readily fell in with it. †

Upon the Restoration of Charles II. in 1660, Mr. Cole was ejected from his situation at Oxford, by the King's commissioners; after which he retired to Nettlebed, in the same county, where he kept a private academy, which was

* Wood's Fatsi Oxon. vol. ii. p. 96.—Calamy's Acc. p. 61.

† Noncon. Mem. vol. i. p. 249.

in considerable repute. For the office of a tutor Mr. Cole was well qualified, being a man of good learning, much the gentleman, and eminent for virtue and piety. Mr. Samuel Wesley, the son of an ejected minister of the same name, and father to the late celebrated Mr. John Wesley, who was a pupil of Mr. Cole, but afterwards conformed to the established church, and, in order to evince the truth of his conversion, wrote very vehemently against his former friends, shamefully traduced the character of Mr. Cole as an encourager of immorality in his family. From this charge he is ably defended by Mr. Samuel Palmer, author of an excellent defence of Dissenting Academies. Of Mr. Cole, he says, "He was a man of a most innocent and spotless life in his usual conversation, and though the judgment of that excellent person was somewhat differing from my own in his polemical writings, yet we are all witnesses, and so is every man with whom he did converse, of the value that he had for moral virtue, by his constant, sober, virtuous, and pious life."*

From Nettlebed Mr. Cole removed to London, to take charge of the Independent congregation lately under the care of Mr. Nye and Mr. Loder. To this service he was publicly set apart at Cutlers'-Hall, Cloak-lane, in the month of February, 1674; Mr. Thomas Dunne was ordained ruling elder at the same time; and Dr. Owen, with other Independent ministers, assisted upon the occasion.† A few years after his removal to London, Mr. Cole was chosen into the Merchants' lecture at Pinner's-Hall; and he was one of the ministers who remained behind after the division in the lecture. At this time he zealously opposed what was called the *Neonomian* doctrine; and upon this occasion he acted from strict integrity, and a firm persuasion of the truth

* Vindication of the Learning, Loyalty, Morals, &c. of the Dissenters, by Samuel Palmer. P. 97, 98.

† MS. *penes me.*

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and importance of the doctrines he espoused. Several years before his death, Mr. Cole removed his church to Tallow-Chandlers'-Hall, Dowgate-hill, and afterwards to Pinners'-Hall. He preached his last sermon at the latter place, on Lord's-day, August 22, 1697. His subject was Christ the advocate of believers, from 1 John, ii. 1, 2. *If any man sin we have an advocate with the Father, &c.* Not long after, he was confined to his bed. In the prospect of his approaching end, his mind was the most happy imaginable; and he conversed with different persons in a manner that gave great satisfaction to those about him.

Of Mr. Cole's conversation in the closing scenes of life, an interesting account is still preserved in manuscript. It is entitled, "Memorable Speeches of Mr. Cole upon his Death-bed," and is as follows:

Mr. Traile. Sir, you know what opposition is made to that doctrine you have been enabled to deliver: and what construction was made of Mr. Mather's discourse. Therefore it might do well to declare your thoughts of that doctrine.

Mr. Cole. With all my heart: I have enough to say of that. This one thing I am convinced of, that it is a foolish thing to seek for the justification of a sinner, without satisfaction to the justice of God: which nothing can do, but the righteousness of Christ imputed to him. While justice remains unsatisfied, it will overthrow all other grounds of hope for justification, that we can conceive from our own works and doings. The justice of God strikes the sinner, under the curse, and so leaves him in a condemned state. It would be miserable dying if we had nothing else to ground our hope of eternal life upon: better never have been born. But that shews us a more clear, a more abundant entrance into the kingdom of God, by the way of Christ's righteousness; there we meet with no obstructions, or pull-backs. The devil, the law may meet us, yet cannot hinder us from

entering into heaven through that righteousness, or frame objections against it. They can frame many objections against ours. We shall be sure to meet with the devil, and conscience, with wicked men, and the law too, in our way to heaven : and we can deal with none of them, but by that righteousness that hath satisfied all. Bring that along with us, and they will all fly before it. If a sinner comes in his own righteousness, shut him out says God, saith the law, says conscience, saith the devil ; but when one comes clothed with the righteousness of Christ, let him in says God, says conscience, saith the law. Let the devil speak a word against it if he dare. The truth is, it is high time to let go the world, to let go the creature, to let go all of man, and purely venture, by faith, upon Jesus Christ, to secure the way to heaven : without which we have no hope ; for we have nothing else to venture upon, but that anchor within the veil : if we cast it forth it will hold.

Mr. Traile. Sir, you know what opposition hath been made, as I said, against these truths of the gospel, and what contending there hath been, &c. But have you no kind of repenting, that you have given occasion of this contention ?

Mr. Cole. Repenting, no : I repent I have been no more vigorous and active in defending those truths ; in the confidence of which I die : and if I have any desire to live, it is that I may be further serviceable to Christ, in vindicating his name in the pulpit. But he can defend his own truth, when his poor creatures, and ministers, who contend for them (as well as they could), are laid in the dust.

Mr. Traile. We desire to know the peace and comfort you have of these truths, as to your own eternal state ?

Mr. Cole. It is my only ground of comfort. Death would be terrible else. I should not dare to look death in the face, if it were not for the comfortable assurance that faith giveth me of eternal life in Christ. Were it not for the comfortable and abundant flowing in of that life. Not what I bring to Christ, but derive from him, having received

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some beginnings of it, which I see springing up to eternal life. Nothing can shuffle out the covenant of grace, but a secret conversing with a covenant of works : that will worm out the covenant of grace, by turning it before you are aware, into a covenant of works. We cannot look upon these things with a true belief, if we do not shew forth our faith by our works : neither can we look upon that faith to be saving, and of the right kind, that doth not dispose a believer to all practical holiness whatsoever. As his light cometh, he striveth to come up to the light of his conscience ; and wherein he falleth short, (as he does,) his only refuge is to fly to Christ, and free grace, for the pardon of all sin. They do not know the constraining power of the love of Christ, who can be wicked, and licentious, under such a comfortable doctrine. None feel the power of it, but those whom God enableth to believe ; and it will be abused by every one that does not believe it.

The following are some of his occasional sayings, at several times, on his death-bed : “ I wait for a peaceable dismissal, I long to see his salvation : ere long I shall be where I shall be free from all pain ; I would not live always ; I long to be with Christ in paradise. Man goeth to his long home, and the mourners go about the streets. Pray that my eyes may be closed in the shades of death. The Spirit says come, and the bride saith come, O come ! Lord Jesus come quickly. Father, not my will, but thine be done.” To one that came to see him, he said, “ God hath made me a man of contention ; but I would have all the world know, that the doctrine I have been preaching, I can comfortably die in.” To which that person said, “ He thought they all preached the same doctrine, and the difference was only in words.” “ If so, (says Mr. Cole,) it is very unhappy we should fall out by the way : if satan has been the cause (as was intimated to him) the Lord rebuke him. But God will be seen by his own light, and quickly break in upon us, and shew himself : but my desire is, that God would do his own will, and glo-

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rify his own name, either by my life, or by my death ; and that is the best disposal of me that God himself can make. I submit to his will in it : I have stood up for the doctrine of the gospel according to my light, and understanding of it. God would have shewed me my error, if I had been in any mistake, in any fundamental point." To another the same day, he said, " I commit Christ's cause into his own hand. The enemies are in great hopes of treading down the cause of Christ, but they will never prevail." To another he said, " All that we can say of Christ, living and dying, this generation will not believe it." Occasionally he said, " To rise for a little while, is but sorry rising ; but to rise to go to bed no more, is a glorious resurrection, then we shall ever be with the Lord. It is well for us our souls do not stand upon the same terms with God, as our bodies do ; for they must die ; but eternal life possesseth the soul, and will never leave it. I long to be in eternity, among the spirits of just men made perfect, to see what they are doing there : they are better employed than we here ; but God's time is my time ; my work is done, if his is. We cannot tell how to manage our frail bodies : we either overdo, or underdo : hard to hit the right mean : tumble they must, and they never cease rolling, till they come to the dust. Christ stands by, and sees the body suffer death ; though he died, it was not that our bodies should not suffer death, but that we may live after death. Christ tasted death to shew us what death could do. We taste but a little, but Christ swallowed down death : he is the great conqueror over death. All that the devil and wicked men can do, is to cast the body into the grave, but he hath not power to cast one believer into hell. If Christ had not gone into the grave before us, it would have been a dismal place to have stept into ; but he hath walked through that dark valley. No man is against his gain, if we did but believe that, to die was gain, persons would not be afraid of it." To one he said, " God can make the want of ordinances the greatest ordinance to you. If God

takes away ordinary helps, he gives cause to his people to fear, lest he should take away himself, and withdraw from them. You are not to be guided by any man's opinion in your walking through this world, but keep close to the rule. Some persons think to lick themselves whole by their own moral righteousness; but it is the ready way to die in horror of conscience. If you have any sins unpardoned, carry them to free-grace; it knows how to blot them out. When God hath brought over our hearts to believe in Christ, we have done with all doubts, we are come to a point. As it is our duty to live by faith, so we cannot reach God, nor see his glory, nor come to any inward enjoyment, but in a way of believing. If God raise up our hearts to apply Christ to ourselves, that we may be able to say, He hath loved me, and given himself for me; then, and not till then, have we true grace and joy. God may suffer his truths to die in the hearts of this generation; and that is all one, yea, worse to them than if they never had the gospel. If God will keep his truths alive, in the hearts of some few serious Christians, they preach one to another." One said to him, "You have been one of those that tormented the earth, as was mentioned this day in prayer." Mr. Cole said, "The gospel will torment them more and more. God will have his witnesses; a competent number in all ages. Blessed be God, he hath called me to his heavenly kingdom. I bless God for what he hath done for my spirit: I give up my body to him, let him do with it what he pleaseth; I long to be with Christ. It is a pleasant thing to die; I am waiting for thy salvation. A believer cannot but long for that which is pleasant. God hath many ways to exercise these bodies of ours; we must through many tribulations enter into the kingdom of God; and this one of those many tribulations God has laid upon me." To one he said, "You are come to hear my last dying groans; but know, when you hear them, it is the sweetest breath that ever I drew, since I knew Christ. I bless God I am going where I shall want nothing! I have a promise:

I shall be ever with the Lord. Christ is gone to prepare a place for me, and I am satisfied. I long for death, as a weary traveller doth for his rest : nothing troubles me but life ; and nothing will relieve me but death : but let God do with me what he will, all he does is best." One said, " You seem to be sleepy, Sir." He answered, " I quickly shall sleep, and wake in an eternal day. Ere long my days and nights will be all one. How soon is nature overset by the God of nature, unless the God of grace stand by to support it : a finite creature could not endure, if everlasting arms were not underneath. I shall quickly be with Christ in paradise, where Christ giveth his spirit his eternal Spirit ; no spirit will keep grace with that. God hath strange ways of blessing his people with eternal life." To one that discoursed with him, he said, " All those devices and tricks of the devil to put ministers upon answering of their objections ; it is to make the world believe, as if we were in some suspense about the truth, whereas we triumph in nothing more. I am as sure of the doctrine of justification by Christ's imputed righteousness, as ever I was of any thing ; but people must have arguments ; they will say, What did such a one say ? How did he die ? Say he died spitting in the devil's face, contemning him and his doctrine. The devil shall know more of my mind at the last day than he doth yet. It is not the strength of arguments that we use, but the strength of truth : let go that truth, and we cast off God, and his grace, and the gospel signifieth nothing. The gospel of our salvation, is a gospel of free-grace ; and they that would have it otherwise, may gather up what they can, and go boasting to heaven's gates, but they will be turned back. God hath called us by his grace to his kingdom of glory ; if we did not go by the door of grace, we should not find the door of the kingdom of glory : the saints have not one thought of heaven, but what free-grace suggests to them. It never enters into their minds to conceive such a thing, but free-grace openeth the door, and they see such things as ear never heard, nor

did enter into the heart of man. God will not let the world know what he doth for believers : but other believers look on, and see something ; but for others that take little notice of God, God takes as little notice of them."

Dr. Chauncey. I believe you have cause to bless God, you were made an instrument to stem the torrent.

Mr. Cole. Though they would not suffer me to preach the doctrine of free-grace quietly, yet God suffereth me to die in the comfort of it. Our enemies are in great hopes the house is tumbling, and will fall. One answered, " The truth is the same ; and I make no doubt, you have great comfort in the doctrine you have been delivering." He said, " Yes I have ; the apprehension that faith gives me of a better life, is my comfort : and as for going, God can make it no loss to you, nor loss to me ; and that will be a blessed return of prayer. God can set on, and take off his workmen when he pleaseth."

Mr. Griffith, coming to see him, asked how he did ? He said, " God has brought me to the dust of death. Thank you for your prayers ; meaning the day of prayer ; but, said he, I am a subject too low for such a public solemnity ; only that little corner of God's vineyard, in which I laboured, should. God is a God-hearing prayer, and he will be sought unto ; it is never in vain to look to him." Being asked, what he would have the church pray for ? He answered, " Nothing for me, but a strong faith in Christ Jesus, I desire nothing more ; when he gives that, that faith will take all the rest." One said, " We hope God will hear the prayers of so many put up for you, seeing he had given such a spirit of prayer, it might be hoped he would grant your life, as an answer to prayer." *Mr. Cole* answered, " As God is a God-hearing prayer, so, in the day of his anger, he shutteth out prayers : I leave the saints to pursue the doctrine of faith I have been preaching, if they have but faith enough ; but I am afraid that is much wanting. I have done with all other satisfaction, but what God in Christ can give ; I live

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and die in the hopes of that. If we had not the hope of the glory of God, this world would moulder away, as poor and despicable. I long for God to speak the word: it is better to be with God than here. We look here, and look there, but when all is set before us, then we see that in the mysteries of God, that we never saw before: all is made out: God loveth to be with those that love to be with him. He takes it kindly; it is in vain for God to put off a soul that seeks him, his kingdom and righteousness, with lesser things; that cannot be, he knoweth. I long to be with him, and he will not keep me long from him, I shall quickly slip into an eternal day." One said, "But your life is for service." He answered, "God is the best judge of that. Pray that God would only glorify himself, his own name, in my life, or death." He then asked, What is a clock? he was answered, Past five. He then said, "Time passeth away into eternity, where there is no end: I am coming down to the dust of death." One said to him, "This cannot surprise you, having been long fitted for it." Mr. Cole answered, "We live but dying lives in the body; they are but short recoveries at any time that we have, till death be swallowed up of life. I long to be immortal; it is a mean thing to live a dying life."*

In this resigned and happy manner, Mr. Cole departed to the world of spirits, on Thursday, September the 16th, 1697, in the 70th year of his age. From Lime-street, where he had resided, his remains were removed to Drapers'-Hall, and from thence for interment, to the upper ground in Bunhill-Fields. A list of Mr. Cole's publications will be given below. (κ) Several of his sermons, including the last

* MS. communicated by Mr. James Conder, of Ipswich.

(κ) WORKS.—1. The Old Apostolical Way of Preaching: a Funeral Sermon for the Rev. Edward West. 2 Pet. i. 12--15. 1676.—2. Discourses on Regeneration, Faith, and Repentance: preached at the Merchants' Lecture, in Broad-street. 1689. 8vo.—3. The Incomprehensibleness of imputed Righteousness for Justification, by human Reason, till enlightened by the

that he preached, are still preserved in manuscript, very fairly written, apparently by one of Mr. Cole's congregation. They are in the possession of Mr. James Conder, of Ipswich. To the volume are subjoined the "Memorable Speeches of Mr. Cole upon his Death-bed."

JOHN SINGLETON, M. A.—Of this gentleman but few particulars can be procured. He was nephew to Dr. Owen, and received his education in Christ-church College, Oxford. In 1660, he was ejected from his student's place by King Charles's commissioners, after he had resided in the college eight years. After this he went into Holland, and studied physic; but it is not certain whether he took his degree in that faculty, though afterwards he was always called Dr. Singleton. At this time he did not lose sight of the ministry: He never designed to make the science of medicine his profession; nor does it appear that he ever practised any further than to give his advice upon occasion to a particular friend. After his return from abroad, he lived sometime in the family of Lady Scot, in Hertfordshire, and preached to some Dissenters in Hertford, before Mr. Haworth fixed in that town. He was afterwards pastor to a congregation in London, though in what particular part does not appear. (L) When

Spirit of God. 1692. 12mo.—4. Discourses on the Christian Religion: preached at Pinners'-Hall. 1700. 8vo.—5. Three Sermons in the Morning Exercises, viz. 1. How we may steer our Course between Presumption and Despair. Luke iii. 5, 6. In the Supplement to the Morning Exercise, at Cripplegate. 1674. 2. How the well-discharge of our present Duty may give us Assurance of Help from God, for the well-discharge of all future Duties. In the Continuation of the Morning Exercise. 1683. 3. A Sermon, shewing how difficult a Thing it is to believe, &c. Eph. i. 19, 20. In the fourth Volume of the Casuistical Morning Exercise. 1690.

(L) The church in London, of which Dr. Singleton was pastor, broke up in 1688, when most of the members joined the church of which Mr. Cole was pastor, at Tallow-Chandlers'-Hall. This appears by the following entry in the church-book belonging to the latter society: "March 1, 1687-8.

the meetings were generally suppressed, and there was a breach amongst his people, he went down into Warwickshire, and lived with his wife's brother, Dr. Tim. Gibbons, a physician, and a pious man, who had been also educated at Christ-church, Oxford.

When liberty was granted to the Nonconformists, by King James II. Dr. Singleton preached at Stretton, a small hamlet, about eight miles from Coventry, to a congregation that came from different places in the neighbourhood. From thence he removed to Coventry, to succeed Mr. Boon in the care of the Independent congregation that had been formerly under the care of Mr. Basnet, in that city.* From Coventry he again removed to London, to be colleague with Mr. Thomas Cole, upon whose death, in 1697, he succeeded to the pastoral office, to which he was set apart in March, 1698. He was also chosen one of the lecturers upon a Tuesday morning, at Pinners'-Hall. At Midsummer, 1704, he removed his church from Pinners'-Hall to Loriners'-Hall, and the celebrated Mr. Daniel Neal, who had just entered on the ministry, was chosen his assistant. To the duties of the ministerial office, Dr. Singleton joined the employment of a tutor; and kept his academy at one time in Hoxton-square, and at another time at Islington. The branch of education which he conducted at these places was confined, we believe, to grammar-learning. At length, after labouring with reputation in these different spheres of duty, he was removed to his reward on the 18th of February, 1705-6,

This day at a meeting of the whole church, thirty-one members of the church whereof Dr. Singleton was pastor, who being, at his desire, dismissed by his people, they, viz. the major part, being thirty-one, dissolved themselves, and twenty-five, being all who were then present, were personally, and by name, propounded to the church, and by the unanimous consent of the brethren, were admitted members the same day." And on April, 1688, four other persons were admitted in the same way, as belonging to Dr. Singleton's people.

* Calamy's Account, p. 72.—Contin. p. 105.

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when he was considerably advanced in life. Dr. Singleton possessed good learning and abilities, and a very sound judgment. As a preacher he was esteemed judicious; but his pulpit talents were not popular.* In the *Britannia Rediviva*, printed at Oxon, 1660, there is an English Poem, by Dr. Singleton; and he has a sermon in the Continuation of the Morning Exercise, on, “The best Way to meet God in the Way of his Judgments, or Mercies.”†

DANIEL NEAL, M. A.—This eminent Divine, who, as an ecclesiastical historian, has obtained immortal celebrity, and whose name is particularly endeared to Protestant Dissenters, was born on the 14th of December, 1678, in the city of London. Having lost his parents when very young, he was taken under the protection of a maternal uncle, who took care of his education, and discharged his trust with fidelity and affection. At about eight years of age, he was sent to Merchant-Tailors’-School, to be instructed in classical learning, and continued there till he was head-scholar. While at this seminary, he had the offer of an exhibition to St. John’s College, at Oxford, out of a foundation belonging to the school; but he declined it from conscientious motives, preferring an education to the ministry among Protestant Dissenters.

About the year 1696, or 1697, he entered as a student in a Dissenting academy, under the direction of the Rev. Thomas Rowe, an eminent tutor, who was deservedly in high repute for learning, candour, and liberality. After spending three years with Mr. Rowe, Mr. Neal removed, for further improvement, to Holland; where he prosecuted his studies during two years, at the University of Utrecht, under the celebrated Professors D’Uries, Grævius, and Burman; and then one year at Leyden. In 1703, he returned to his native country; in company with Mr. Martin Tom-

* MS. *penes me.*† Calamy, *ubi supra.*

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kins, and Mr. Nathaniel Lardner, and soon began to officiate as a public preacher. It was not long before his abilities and acquirements attracted notice, and in the year 1704, he was chosen assistant to Dr. John Singleton, at Loriners'-Hall. The Doctor dying about two years after, he succeeded to the pastoral office, and was ordained at Loriners'-Hall, July 4, 1706. The ministers who officiated upon the occasion were Mr. Wavel, Mr. Richard Taylor, Mr. Bragge, Mr. Collins, and Mr. (afterwards Dr.) Ridgley.* In connexion with this society he continued for thirty-six years; and though on the commencement of his pastoral labours the church, in point of numbers, was very small, yet such acceptance did his ministry meet with, that, in a few years, the place of worship could not accommodate the increasing audience; which obliged them to remove to a larger meeting-house, in Jewin-street. At this place Mr. Neal closed his ministerial labours.

In discharging the duties of the pastoral office, Mr. Neal exercised great attention and diligence, steadily preaching twice every Lord's-day, till the three or four last years of his life, and usually devoting two or three afternoons in a week to visiting his flock. He applied so closely to the pursuit of his studies, as to reserve little or no time for exercise; and though he was assiduous in his preparations for the pulpit, he gave himself some scope in his literary pursuits, and particularly indulged in the study of history, to which he was strongly prompted by his natural genius. Still, however, he kept principally in view his character and profession as a Christian, Divine, and minister.

The first production of Mr. Neal's literary labours was given to the public in 1720, under the title of "The History of New-England; being an impartial Account of the civil and ecclesiastical Affairs of the Country, with a new accurate Map thereof: to which is added, an Appendix,

* MS. *penes me.*

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containing their present Charter, their ecclesiastical Discipline, and their municipal Laws," in two volumes, octavo. This work contains an entertaining and instructive narrative of the first planting of the gospel in a foreign heathen land, and of the rise of a new commonwealth, struggling in its infant state with a thousand difficulties, but triumphing over them all; together with biographical memoirs of the principal persons in church and state. It met with a favourable reception, particularly from the inhabitants of New-England; and in the following year, their University of Cambridge, honoured the author with the degree of M. A. the highest academical title which they had the power to confer.

Dr. Francis Hare, dean of Worcester, having reflected upon the Dissenters, in a sermon which he published in vindication of church authority, Mr. Neal drew up an answer to it, which he published in 1722, under the title of "A Letter to the Rev. Dr. Francis Hare, Dean of Worcester, occasioned by his Reflections on the Dissenters, in his late Visitation Sermon and Postscript." 8vo. In the same year, our author presented to the public, "A Narrative of the Method and Success of inoculating the Small-pox, in New-England, by Mr. Benjamin Colman; with a Reply to the Objections made against it from Principles of Conscience, in a Letter from a Minister at Boston. To which is now prefixed, an historical Introduction." On the appearance of this piece, her Royal Highness Caroline, Princess of Wales, sent for him to wait upon her, that she might receive from him further satisfaction concerning the practice of inoculation. He was introduced by a physician of the royal family, to the Princess in her closet, who did him the honour of entering into a free conversation with him for nearly an hour, on the subject of inoculation, and afterwards on other subjects, particularly the state of the Dissenting interest in England, and of religion in New-England. After sometime, the Prince of Wales, afterwards George II. came into the room, and condescended to take a part in the

conversation for about a quarter of an hour. Mr. Neal had the honour of kissing the hands of both the royal personages.

From this time our author published only some single sermons, (M) till the year 1732, when he sent into the world the first volume of his great work, "The History of the Puritans, or Protestant Nonconformists, from the Reformation to the Death of Queen Elizabeth: with an Account of their Principles; their Attempts for a further Reformation in the Church; their Sufferings; and the Lives and Characters of their most considerable Divines." 8vo. The circumstances which gave rise to this publication were as follows: Many years before, Dr. Edmund Calamy, in his "Abridgment of the Life of Mr. Richard Baxter," and in the "Continuation" of it, had laid before the public a view of the state of nonconformity, and of the characters and sufferings of its principal adherents during the period immediately succeeding to the act of Uniformity, in 1662. This work suggested to Dr. John Evans the design of writing "A History of Nonconformity," from the beginning of the Reformation, to the commencement of the civil wars in 1640. Mr. Neal was requested by several ministers, and other principal persons among the Dissenters, to take up the history from that period, and to carry it on to the act of Uniformity. Dr. Evans, as we have seen in his life, employed himself with great industry, for many years, in collecting

(M) The following is a list of them. 1. The Christian's Duty and Interest in a Time of public Danger: preached at Wapping, Oct. 27, 1721, being a Time of solemn Prayer on Account of the Plague. Ezek. ix. 4.—2. A Sermon, preached at Salters'-Hall, June 25, 1722, to the Societies for Reformation of Manners. Psal. xciv. 64.—3. A Funeral Sermon for the Rev. Matthew Clarke, Matt. xxv. 20. 1726. Re-printed in the volume of Mr. Clarke's Sermons.—4. Of sorrowing for them who sleep in Jesus: occasioned by the Death of Mrs. Anne Phillibrowne, Feb. 1, 1726-7. 1 Thess. iv. 13, 14.—5. The Duty of praying for Ministers, and the Success of their Ministry: preached at Fetter-lane, June 24, 1730, at the Separation to the pastoral Office of the Rev. Richard Rawlin. 2 Thess. iii. 1.

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materials for this design ; but an ill state of health, and other circumstances, prevented him from completing it ; and at his death, in 1730, he had written only about a third part of his intended work. In the mean time, Mr. Neal had prosecuted his undertaking with so much application and spirit, that he had completed his collections, and put them in order for the press, some time before the Doctor's decease. This event opened to him a new field of study and investigation ; for he now found it necessary to take up, himself, the long period of history from the Reformation, to the year 1640, that his own work might appear in a more complete and acceptable form, than it could have done if the Doctor's province had been entirely neglected. The approbation which the first volume of the "History of the Puritans" met with, gave our author abundant encouragement to proceed with his design ; and in the year 1733, he published a second volume of that work.

During the interval that elapsed before the appearance of the remaining parts of his history, Mr. Neal was engaged with some of his respectable brethren, in carrying on two courses of lectures: one at Berry-street, and the other at Salters'-Hall. The former was preached at the request, and by the encouragement of William Coward, Esq. of Walthamstow, and consisted of fifty-four sermons, on the principal heads of the Christian Religion, entitled, "Faith and Practice." Nine of them were contributed by Mr. Neal, and after the course was finished, were published, with the discourses of the other preachers, in 1735, in two volumes, 8vo. Mr. Neal consented to engage in this service only upon condition, that he should choose his own subjects, and write the preface and dedication, which, accordingly, are the product of his pen. Dr. Doddridge, when speaking of these sermons, says, "I cannot recollect that I have seen a set of important thoughts on such various and weighty subjects, more judiciously selected, more accurately digested, more closely compacted, more accurately expressed, or in a

few words more powerfully enforced, than I have generally found in those sermons.”* Without determining whether this encomium be exaggerated or not, it may be justly observed, that the practical strain in which the discourses are drawn up, and the good temper with which greatly controverted subjects are handled in them, without any illiberal insinuations against persons of a different judgment, do great honour to the heart and spirit of the authors. The other course of lectures, in which Mr. Neal was engaged, originated in an alarm concerning the increase of Popery, which prevailed in the year 1734. This circumstance induced several eminent Dissenting ministers of the Presbyterian persuasion, in conjunction with one or two of the other denominations, to unite in preaching a set of sermons on the principal doctrines and practices of the church of Rome, in order to guard Protestants against the effects of its emissaries. These discourses were separately printed, immediately after each was delivered; and when the course of lectures was closed, were collected together in two volumes, 8vo. and they remain a lasting monument of the ability and success with which the authors, on the ground of consistent protestant reasoning, exposed the erroneous tenets, and anti-christian usurpations of the papal church.

In the year 1736, Mr. Neal published the third volume of his “History of the Puritans;” and in 1738, he completed his design, by the publication of the fourth, which brought down the History of Nonconformity to the Act of Toleration, in 1689. By this, and his other historical works, he spread his fame through the learned world, and secured to himself great and permanent reputation. Dr. Jennings, speaking of them, says, “I am satisfied there is no judicious unprejudiced person that has conversed with the volumes he wrote, but will acknowledge he had an excellent talent at writing history. His style is most easy and perspi-

* Doddridge’s Sermons, *Preface.*

cuous ; and the judicious remarks which he leads his readers to make upon facts as they go along, make his histories to be not only more entertaining, but more truly instructive and useful than most books of that kind. His impartial regard to truth has received a very considerable testimony, by means of an attempt that was made to discredit his "History of the Puritans," in a book that was wrote against the first volume ; which Mr. Neal did so effectually answer, and so thoroughly vindicate that volume of his history, as may reasonably persuade us that he could, and no doubt, would have as thoroughly vindicated the other volumes, from what has been since published against them, if the declining state of his health had permitted him. However, it certainly ought not to be cast as a reproach upon an historian, who has occasion to relate such a multitude of facts, which his own eyes have never seen, nor his ears heard, but for which he must entirely depend on the testimony of others, if a few little mistakes should have crept into his history. Such errors are unavoidable ; and it is no other imperfection than what, probably, belongs to all mere human histories of times past, that ever were wrote ; and especially, when, after all that has been objected to Mr. Neal's histories, I am satisfied no reasonable objection can be made either to his abilities as an historian, or to his honest regard for truth."*

Mr. Neal's merit as an historian has been fully established by the testimony of learned men both abroad and at home. The translator of Mosheim's "Ecclesiastical History," when speaking of the English Puritans, says, "No writer has treated this part of the ecclesiastical history of England, in a more ample and elegant manner than Daniel Neal, in his *History of the Puritans*." But he adds, "The author of this laborious work, who was himself a Nonconformist, has not indeed been able to impose silence so far on the warm

* Dr. Jennings's Sermon on the death of Mr. Neal, p. 32, 38.

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and impetuous spirit of party, as not to discover a certain degree of partiality in favour of his brethren. For while he relates in the most circumstantial manner, all the injuries the Puritans received from the bishops, and those of the established religion, he in many places diminishes excuses, or palliates the faults and failings of these separatists.* It is not to be expected that the most disinterested writer, of those affairs should wholly escape censure. But in reply to these charges, it is freely admitted, that Mr. Neal gave a decided preference to the party concerning whom he wrote. This naturally flowed from his principles, being himself a Nonconformist; but that it led to the result of which the above writer complains, should have been proved by the adduction of some instances to justify so general a censure. Those who are acquainted with Mr. Neal's great work must know, that in various instances he freely passes his censures upon the Puritans, as also upon the Presbyterians and Independents. "I have endeavoured (says he) to acquaint myself thoroughly with the times of which I write; and as I have no expectations from any party of Christians, I am under no temptation to disguise their conduct." † "I have freely censured the mistakes of the Puritans in Queen Elizabeth's reign; nor will I be their advocate any longer than they have scripture, reason, and some degree of good manners on their side." ‡ Mr. Neal uniformly bears his testimony against ecclesiastical impositions, and persecution for conscience sake; and upon all occasions he appears the firm friend of civil and religious liberty. "I have (says he) always declared against restraints upon conscience among all parties of Christians; but if men will vindicate the justice and equity of oaths *ex officio*, and of *exorbitant fines, imprisonment, and banishment*, for things in their own nature indifferent; if they will call a relation of the illegal severities of council-

* Mosheim's Ecclesiastical History, vol. iv. p. 90.

† Preface to vol. i.

‡ Preface to vol. ii.

tables, star-chambers, and high-commissions, a satire against the present establishment, they must use their liberty, as I shall mine, in appearing against ecclesiastical oppression, from what quarter soever it comes.”*

While Mr. Neal's work was going through the press, an attack was made upon it by Dr. Maddox, Bishop of St. Asaph, who published “A Vindication of the Doctrine, Discipline, and Worship of the Church of England, as established in the reign of Queen Elizabeth, from the injurious Reflections of Mr. Neal's first Volume, &c.” To this our author replied, in “A Review of the principal Facts objected to in the first Volume of the History of the Puritans.” It was considered to be written with great judgment, and to establish our historian's character for an impartial regard to truth. Had his declining state of health permitted him, we may conclude, from this specimen of his powers of defence, that he would have as thoroughly vindicated the other volumes from the animadversions afterwards published against them by Dr. Zachary Grey. The “History of the Puritans” came to a second edition in 1754, in two volumes quarto, under the superintendence of the author's son, Mr. Nathaniel Neal; and it is esteemed very correct. To this edition the author's portrait was prefixed. In 1755, it was printed at Dublin, on the plan of the first impression, in four volumes octavo. The different editions of this work having become very scarce, and borne a high price, a new edition was undertaken, some years back, by Dr. Joshua Toulmin, then of Taunton, but now of Birmingham, who, in copious notes, reviewed the animadversions of Bishops Maddox and Warburton, and Dr. Grey. This task he performed with equal acuteness, judgment, and candour. The first volume of this edition made its appearance in 1793; and the whole work contains such an accession of new matter, that it was found necessary to extend it to a fifth volume,

* Preface to vol. ii.

which was published in 1797. Notwithstanding the prejudices entertained by some persons, this may justly be pronounced the completest edition of Mr. Neal's work that has hitherto appeared from the press.

Mr. Neal had engaged in writing his history at an advanced period of life, and when his health had begun to decline. This circumstance joined with the close application which he gave to the prosecution of it, brought on him a lingering illness, from which he never recovered. Having been rendered entirely incapable of public service for some months, in November, 1742, he resigned his pastoral office. In all his sensible intervals, during his last illness, he enjoyed an uncommon serenity of mind; and he behaved in a manner becoming a Christian, and a minister. At length, repeated paralytic attacks gave the finishing blow to his enfeebled constitution; and he died at Bath, whither he had gone to try the efficacy of the waters, on the 4th of April, 1743, when he was in the 65th year of his age. His funeral sermon was preached at Jewin-street, by Dr. David Jennings, from 1 Cor. xv. 22.

Of Mr. Neal's character some estimate may be formed from the preceding narrative. In his own private judgment he was a Protestant Dissenter; and his doctrinal sentiments came nearest to those of Calvin, which he judged to be most agreeable to scripture, and best adapted to the great ends of religion; but neither his charity nor his friendships were confined to men of his own opinion. The bible alone was his standard for religious truth; and he was willing, and desirous, that all others should be at perfect liberty to take and follow it, as their own rule. The unchristian heats and unhappy differences, which had arisen among Christians by the restraints that had been laid, more or less, by all parties, when in power, on the faith or worship of their fellow-christians, had fixed in him an utter aversion to imposition upon conscience *in any shape*, and to all such party distinctions as would naturally lead to it. Mr. Neal filled the re-

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lations of domestic life with integrity and honour ; and his loss occasioned a deep regret in the hearts of his family. In his public connexions, he was the prudent counsellor, and faithful, steady friend. His labours in the pulpit, and his visits in families, while his health continued firm, were edifying and entertaining. He had an easy, agreeable, and unaffected manner, both in the style, and in the delivery of his sermons. In conversation he knew how to mix grave and prudent instruction, or advice, with a becoming cheerfulness, which made his company to be pleasing and profitable. His generous sentiments, as well as his many other valuable endowments recommended him to an acquaintance with persons of various ranks and professions ; and in early life, he was honoured with the friendship of several, who afterwards made a distinguished figure in the learned world, both in the established church and among the Dissenters.

Mr. Neal married Elizabeth, the only daughter of the Rev. Richard Lardner, and sister to the learned Dr. Nathaniel Lardner. She survived Mr. Neal about five years, dying in 1748. By this lady he left a son and two daughters. One of the latter married Mr. Joseph Jennings, of Fenchurch-street, eldest son to Dr. David Jennings ; the other married the Rev. W. Lister, of Ware, who had been a short time assistant to Mr. Neal. His son, Mr. Nathaniel Neal, was an eminent attorney, and secretary to the Million Bank. He was the author of “ A free and serious Remonstrance to Protestant Dissenting Ministers, on Occasion of the Decay of Religion ;” which was republished by the late Rev. Job Orton, in 1775. Many admirable letters of this gentleman are preserved in the collection of “ Letters to and from Dr. Doddridge,” published by the Rev. Thomas Stedman, vicar of St. Chad’s, Shrewsbury.*

* Memoirs of Neal, prefixed to “ The History of the Puritans,” Toulmin’s edition.—General Biography—and Jennings’s Sermon.

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Upon Mr. Neal's tomb-stone, in Bunhill-Fields, is the following inscription :

The Rev. DANIEL NEAL, M. A.
 Pastor of a Congregation of Protestant Dissenters
 In London, 36 years,
 And Author of the Histories
 Of New-England, and of the Puritans,
 As well as several smaller Tracts ;
 Who in both characters, as an Historian and Divine,
 Gave such an unquestionable proof
 Of his Diligence, Moderation, and Prudence,
 As were honourable to himself,
 And exemplary to others.
 He was born in London, the 14th Dec. 1678,
 And died the 4th April, 1743,
 In the 65th year of his age.

WILLIAM LISTER.—This gentleman was a native of Yorkshire, and became one of the first pupils of the celebrated Dr. Doddridge. He went to Northampton a few days after Mr. Orton, who was his class-fellow, and with whom he afterwards maintained an intimate friendship. His first settlement in the ministry was at Banbury, in Oxfordshire. From thence, in 1739, he removed to London, to be assistant to the Rev. Daniel Neal, to whom he was warmly recommended by his tutor.

Mr. Neal, in a letter to Dr. Doddridge, dated May 12, 1739, speaks of Mr. Lister in the following respectful terms. " Your letter, which I received yesterday, gave me a great deal of agreeable entertainment, and made me almost in love with a person I never saw. His character is the very picture of what I should wish and pray for. There is no manner of exception that I can hear of, but that of his delivery, which many, with you, hope may be conquered, or very much amended. All express a very great respect and value for Mr. ——— and his ministry, and are highly pleased with his serious and affectionate manner. And I am

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apt to think, when we have heard him again, even the thickness of the pronunciation of some of his words, will in a great measure vanish, it being owing, in a great measure, (according to my son,) to not making his under and upper lip meet together. But be that as it will, this is all, and the very worst that I know of, to use your own expression." Again, " Pray advise Mr. ———, when you see him, to lay aside all undue concern from his mind, and to speak with freedom and ease. Let him endeavour, by an articulate pronunciation, to make the elder persons hear, and those that sit at a greater distance, and all will be well. He has already got a place in the affections of many of the people; and, I believe, will quickly captivate them all. Assure him that he has a candid audience, who will not make a man an offender for a word. Let him speak to the heart, and touch the conscience, and shew himself in earnest in his work: and he will certainly approve himself a workman that needs not to be ashamed."*

Mr. Lister continued but a short time in London; for before the death of Mr. Neal, which happened in 1743, he accepted of an invitation to settle with the Independent congregation at Ware, in Hertfordshire, as successor to the Rev. Ebenezer Fletcher, who removed to Coventry, to succeed the Rev. John Warren. Mr. Lister continued at Ware till his death, which happened on the 14th of March, 1778, when he was considerably advanced in life. He was a gentleman of good understanding, great seriousness, and of a peaceable, candid disposition. Though he did not possess a popular address, yet he had so much piety, prudence, and good temper, that he kept up a good congregation at Ware, till the last; but after his death, the people divided, and both interests are reduced to a very low state. †

ROGER PICKERING, M. A. F. R. S.—This unfor-

* Toulmin's Memoirs of Neal. *ubi supra*.

† *Private Information*.

tunate gentleman was intended originally for the Church of England, and received his education in one of the national universities. But, in early life, he joined the Dissenters of the Independent denomination, and on the 31st of October, 1739, was admitted a member of Mr. Bradbury's church, at New-court, Carey-street, near Lincoln's-inn-fields. He appears to have been settled a short time at Deptford; from whence he removed to Jewin-street, to succeed the Rev. Daniel Neal. He was set apart to the pastoral office in that place, on the 12th of August, 1743. Mr. Peter Goodwin preached the sermon upon the occasion. In the following year Mr. Pickering was elected a Fellow of the Royal Society, to whose literary reseaches he became a contributor, by several papers published in the Philosophical Transactions.(N) As Mr. Pickering had acquired considerable popularity as a preacher, he was chosen, in conjunction with Dr. Prior, one of the Lord's-day evening lecturers at Salters'-Hall; and it is said to have been always the most crowded when it was his turn to preach. Upon his resignation of this lecture, about the year 1752, he was succeeded by the eminent Dr. Philip Furneaux.

In the year 1747, Mr. Pickering removed with part of his congregation to Silver-street. The congregation in that place, by the death of their pastor, Mr. Bures, was then destitute; and being in a declining state, agreed to unite with the church that was under the care of Mr. Pickering. The remaining part of the Jewin-street congregation went to Haberdashers'-Hall. Mr. Pickering's ministry at Silver-street was not of any long duration; being but little more than four years. For engaging in a distillery concern, which

(N) These are, "Observations on the Seeds of Mushrooms," Phil. Trans. XLII. 893.—"Scheme of the Diary of the Weather; with Descriptions of the Thermometer, Hygrometer, Anemoscope, and Ombrometer." XLII. 1—12.—"On the Propagation and Culture of Mushrooms." *ib.* 96.—"On the Manuring Land with Fossil Shells." *ib.* 191.—"Account of the Earthquake at London, March, 1749-50." XLVI. 622.

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did not answer his expectations, he became involved in his circumstances, and being, at length, reduced to the state of a bankrupt, was thrown into the Fleet. These misfortunes compelled him to relinquish his ministerial engagements, about the latter end of 1751, or the beginning of 1752; and he never so far removed from their effects, as to appear again in his public character. Mr. Pickering did not long survive his misfortunes, which brought him early to the grave by a broken heart. He died May the 18th, 1755, leaving a son who inherited the estate of his maternal uncle, — Baynes, Esq. recorder of Rippon, at Skipton in Craven, and two daughters, who both married, and are dead.

To a handsome person, Mr. Pickering united the address of a gentleman, and the learning of an accomplished scholar, with a truly independent and liberal mind. His pulpit talents were great and commanding, and he was one of the most popular preachers in his day. Pride, luxury, and extravagance are said to have been the sources of those misfortunes which tarnished his reputation, and diminished that respectability which otherwise would have attached to his character. He appears, however, to have possessed some amiable qualities; and he sunk under an extreme sensibility of mind, which overpowered his constitution, and brought him to an untimely grave. In his more prosperous days he appears to have employed himself in the work of private tuition; and Mr. Gough, the celebrated antiquary, is said to have been one of his pupils.

Besides the papers in the Philosophical Transactions, mentioned before, Mr. Pickering was the author of I. "A Letter from a Gentleman to his Friend in Affliction, 1749." 8vo. supposed to be addressed to his unfortunate brother Charles.—II. "An address to those who had retired, or intend to leave the town, under the imaginary apprehension of the approaching shock of another earthquake; being the substance of a sermon preached April 1, 1750, on Psa. cxxxix.

7, 9, 10.”—III. “Reflections on Sentimental Differences in Points of Faith; intended as an Introduction to a larger Work upon the capital Subjects in Dispute, 1752,” 8vo. This is without his name.—IV. “Reflections upon Theatrical Expression in Tragedy; with a proper Introduction and Appendix, 1755.” 8vo. He left unfinished, “A Dictionary of the Bible, on the Plan of Calmet.” *

SAMUEL HAYWARD.—This excellent minister was born most probably in London, about the year 1718. We have no account of his early life, but it is probable that he pursued his studies for the ministry, at the Independent academy in London. He entered upon the work of the ministry young, and it pleased God to own and bless even his first attempts, for the awakening, quickening, and reviving the souls of many, especially of young persons, in the congregation where he ministered. Saffron Walden, in the county of Essex, appears to have been the first scene of his ministerial labours, which he commenced in the year 1739. “From his first entrance upon the sacred office, (says Dr. Conder) I have good reason to think his heart was very seriously turned, and in a good degree engaged, upon these two great branches of ministerial care and concern—The saving our own souls and them that hear us.” A letter written from Saffron Walden, during the first year of his ministry, fully discovers how truly his mind was bent in pursuit of heart religion, how close and affecting his inward exercises, and how great his solicitude about his own interest in the great salvation, while he was successful in preaching it to others.

Mr. Hayward continued only a short time at Saffron-Walden; for in the year 1740, he accepted an invitation to settle with the Independent congregation at Potters'-Pury, in Northamptonshire, where he was ordained to the pastoral

* *Private Information*—and *European Mag.* for September, 1809.

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office. While he resided at this place, he preached every third Sunday, in the morning, at Towcester, a village about five miles distant, in a hired house, which was licensed for the purpose, and where Mr. Stranger, a Baptist minister, who resided at some distance, also preached occasionally. Here Mr. Hayward exhibited all the excellencies of that truly valuable character, a village pastor. Evangelical in his doctrine, and exemplary in his life, he was careful to keep up the spirit of religion amongst his people; and so much was he esteemed in the neighbourhood, that multitudes flocked from all around to hear him. He visited his flock from house to house, inculcated upon them the necessity of personal religion, and set before them the superior moral efficacy of the gospel. In short he was a conspicuous light in those parts, and a great blessing to the neighbourhood, while he resided in it.

Among other methods which Mr. Hayward took to exemplify the benevolence of his disposition, at this period of his life, was his readiness to assist the studies of young men who had an inclination for the ministry. An instance of this kind occurred in his friendly attentions to Mr. Thomas Strange, afterwards a Dissenting minister at Kilsby, in Northamptonshire. Mr. Strange, in the fervour of his youthful zeal, generally walked ten miles on the Lord's-day, to Potters'-Pury, to attend the ministry of Mr. Hayward, whose reputation as a gospel preacher stood high in that neighbourhood, and in a short time he joined the church. Mr. Strange had an early desire to the Christian ministry, but his father dying when he was young, and his mother not being able to bear the expences of an academical education, she mentioned the circumstance to Mr. Hayward, adding, that her son was so intent on the ministry, that he would often say, he should be willing to live on bread and water if he might but be faithful and useful in that profession. Mr. Hayward was struck by the information, and kindly stated the case to Dr. Doddridge, then in the zenith of his well-

deserved reputation, as principal of the Protestant Dissenting academy at Northampton; who, with his usual generosity and zeal, readily undertook to procure for such a youth all necessary supplies during his academical course. This offer was joyfully accepted, and Mr. Strange was admitted a student in 1745. He afterwards proved a very valuable and useful minister, and was the means of raising the interest at Kilsby, which greatly prospered under his labours. He died much regretted, September 5, 1784, in the 61st year of his age.*

About the year 1746, Mr. Hayward quitted Potters'-Pury, upon an invitation to succeed the Rev. William Madgwick, an excellent minister, at Poole, in Dorsetshire (o) Here also, his labours were very abundant, and blessed to the good of many. As he advanced in life, he seems to have been growingly solicitous to promote the interest of religion in the station where Providence had placed him. The things that lay nearest to his heart, and which, at this period, formed the leading topics of his epistolary correspondence, were, What methods could be taken to stem the tide of immorality and profaneness, and to quicken and revive the spirit of religion amongst professors, especially young people. In one of his letters to Dr. Conder, he lays open the result of his own observation, experience, and concern, in respect to a material branch of ministerial duty, with that judgment, humility, and freedom of thought, as may render it not unacceptable to the serious reader: it therefore shall be inserted in the note (p). While Mr.

* Protest. Diss. Mag. vol. vi. p. 401.

(o) Mr. Madgwick was a man of uncommon piety, and of singular excellence in his private, as well as ministerial character. After his death, the inhabitants of Poole paid a very uncommon mark of respect to his memory, by shutting up their shops, and attending his body to the place of interment.

(p) "Dear Brother, Poole, 19 March, 1751.

"I am sorry to find you complain of the state of religion amongst you. Infidelity abounds, and Christians grow cold and lukewarm: Ministers

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Hayward resided at Poole, he published a sermon, addressed to young persons, and entitled, "Growing in the Knowledge of Christ." It was preached January 1, 1746-7, and the text is 2 Pet. iii. 18.

labour, and in a great measure in vain ; sufficient causes of lamentation these : Yet both ministers and private Christians have reason to be ashamed of their frequent neglect of those important duties, a serious and regular discharge of which, has a tendency to revive the power of religion ; though I am fully sensible nothing will do without the presence of the Spirit of God, yet so far as we live in the neglect of any means, so far we are certainly culpable. The great defect in serious gospel ministers in the present day, I apprehend is impertinent conversation, and not labouring in private, to impress upon the minds of their hearers, a sense of what is delivered in public. If our visits were more religious, we might hope to find our labours more owned. When we are in Christian company, where we may use the utmost freedom, how backward to a serious enlivening conversation ! And we can spend perhaps an whole evening amongst our less religious hearers, and not drop a single word that savours of the real power of godliness. I speak too much by experience, having often lost a disposition to converse about the things of God, by impertinent chat, &c. It is a difficult matter to retain a serious temper, and an inclination to intermix with indifferent subjects, serious and suitable reflections. We are either ashamed, or afraid, to speak for God ; or else our inclination is wanting, or some trifling excuse or other keeps us from the discharge of our duty. I am often convinced of my neglect, and promise to strive against it ; but I am soon overcome with fear, or filled with that shameful modesty which is a great hindrance to usefulness. It is certainly a minister's duty to preach in private, and to use plainness and faithfulness : when instead of enforcing in private, what we preach in public, we readily join in impertinent talk, unrenewed persons are hardened in their impenitency, and if they have had any convictions, upon this they presume to take encouragement, either to think well of their state, or to think there is nothing in religion ; by which means our public performances are despised, or looked upon as a mere form. It is necessary then that we use plainness with sinners in private, as well as publicly admonish them, and talk with them about their souls in the most serious and affectionate manner, if we would be successful. I am only telling you, how it has been with me ; I hope God has given some others a greater measure of resolution, and grace, to stand up for him : yet as this is too generally the case, and you may have found something of it, let us resolve, in a dependence upon our great Master, to add this to all our other endeavours ; hoping to find success in a greater measure crowning our imperfect labours in the conversion of souls. Infidelity appears more and

From Poole, Mr. Hayward removed to London, about the year 1752, upon an invitation to succeed the Rev. Roger Pickering, at Silver-street. In this station, however, his ministry was but of short duration; for, amidst the pleasing scene of harmony and usefulness, and at an age of life which promised much longer public service to his generation, it pleased the Sovereign Disposer of human events, to cut short his days, and bereave his flock of a faithful minister, from whom they promised themselves a long series of usefulness and success. Having served his generation by the will of God, his latter days were eminently peace. What had been the matter of his earnest prayer years before, was now the matter of his happy experience. The evening of his life was serene, and without a cloud; heaven was in his eye, and much of heaven appeared to be in his heart. He was enabled to bear testimony to the truths he had preached, and to take a cheerful farewell of time, comfortably secure of eternal life, through a dear Redeemer. Mr. Hayward quitted this world for a better, July 23, 1757, in the 39th year of his age. His remains were interred in Bunhill-Fields. Mr. Pike delivered the address at the grave; and Mr. Brewer preached the funeral sermon to his bereaved church, from

more barefaced; it requires courage and resolution now, to confess Christ before men: things cannot continue long in the present posture, either a reformation, or some sore judgment. God grant it may be the former! I cannot but entertain great hopes from those means in town which are made use of, to send serious gospel ministers out, &c. I have lately, I bless God, been more deeply impressed with a sense of the worth of souls, the awfulness of death and eternity, than usual, though I could wish it did stir me up to greater diligence, in the pursuit of eternal blessings: I have such a sense of the awfulness of dying in a state of suspense, that I cannot bring my mind to give up the point to God, from whom I am sensible I deserve no favour, yet I cannot but beg for a cheerful frame in a dying hour, to bear a testimony to the truth God enables me to deliver. Oh happy case, when the soul is enabled to bid a cheerful farewell to time, and boldly ventures into eternity, secure of eternal life, through a dear Redeemer.

SAMUEL HAYWARD."

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Job xix. 21. *Have pity upon me, have pity upon me, Oh my friends! for the hand of the Lord hath touched me.*
 This sermon was not printed.

Mr. Hayward was in person tall and slender; his voice was soft, his pronunciation easy; and his deportment in the pulpit popular for the day in which he lived. In the various places where he resided, his labours met with great acceptance and success. To young people he was particularly acceptable, and he preached a sermon to them annually, both before and after his settlement in London. In discharging the duties of the pastoral office, he was faithful and diligent; was frequent in visits to his people; and aimed to keep up the power of religion by serious conversation. In private life was exceedingly amiable; his piety was ardent; and he exemplified the power of religion by the light of a good example. Mr. Hayward published one sermon after his removal to London. It was addressed to young persons, and preached at Silver-street, June 1, 1756. The text is Prov. viii. 17. He was also concerned with Mr. Pike in the casuistical exercise at Little St. Helen's. The product of their united labours was given to the public in 1755, in two volumes duodecimo; and since then, the work has passed through several editions. After Mr. Hayward's death, there was published a volume of his posthumous sermons, with a large dedication to his church and congregation, by Dr. Conder. They are seventeen in number, and are mostly on doctrinal subjects. Though these discourses are not particularly distinguished as compositions, they are nevertheless composed in a truly evangelical strain, and well adapted for usefulness. They were reprinted in Scotland, in a cheap form, in 1792. To the London edition there was prefixed a portrait of the author.*

JOHN CHATER.—This gentleman was a native of Lon-

* Dr. Conder's Preface to Mr. Hayward's Sermons—and *Private Information.*

 SILVER-STREET.—*Independent, Extinct.*

don, where his father carried on the business of a watch-maker, in Aldersgate-street. Being designed for the ministry among the Independents, he was placed in the academy at Plasterers'-Hall, under the tuition of Dr. Marryat. On the 29th of September, 1752, he was admitted a member of Mr. Bradbury's church, in New-court, Carey-street, and was dismissed to Newport, in the Isle of Wight, July 4, 1755. At the latter place he had preached for some time upon probation, and having accepted a call to the pastoral office, was ordained August 7, 1755. Mr. William Wright preached upon the occasion; and Mr. William Johnson gave the exhortation. These discourses, together with Mr. Chater's confession of faith, were afterwards published. Mr. Chater continued but a short time at Newport, not quite three years, when he removed to London, to succeed Mr. Hayward, as pastor of the congregation at Silver-street. He was set apart in that place June 29, 1758.

About this period, the sentiments maintained by Mr. Sandeman, in his "Letters on Theron and Aspasio," began to gain ground among the Dissenters, and several ministers spoke favourably of them, both in the pulpit, and in private conversation. Among others, Mr. Chater began to avow his preference for those opinions, and also for the discipline adopted by that gentleman. This produced a difference with his people, and after various attempts to new model the church according to the plan of the Sandemanians, he left them at the latter end of 1765. After this he joined the Sandemanian society, in Bull-and-Mouth street, became a preacher amongst them, and continued in that connexion till his death, which happened many years ago. After he retired from the ministry among the Independents, he commenced business as a bookseller, and entered into partnership with Mr. Thomas Vernor, upon Ludgate-hill. About 1769, he removed into King-street, Cheapside, where he conducted the business by himself, and kept a circulating library. He was

 SILVER-STREET.—*Independent, Extinct.*

the author of a religious novel, in three volumes, called, "Tom Rigby;" and of an anonymous pamphlet, entitled, "Another high Road to Hell. An Essay on the pernicious Nature and destructive Effects of the modern Entertainments from the Pulpit. Occasioned by a Pamphlet entitled, 'The Stage the high Road to Hell, &c. 1767.'"*

JACOB DALTON.—After the departure of Mr. Chatter, the church in Silver-street, was supplied in the morning, for about six months, by Mr. Josiah Thompson, junior, a minister of the Baptist denomination. He was requested to undertake this service, Jan. 24, 1766, and to continue it till the church could be provided with a pastor. This was in the June following, when Mr. Dalton, who received his education at Mile-End, under Dr. Conder, was set apart to the pastoral office. Dr. Savage preached upon the occasion. Mr. Dalton continued in this connexion only three years and half, when he resigned his charge, at Christmas, 1769. After this he removed to Coventry, and was assistant to Mr. Patrick Simpson, at the Independent meeting, in Vicar-lane. This gentleman dying in July, 1773, Mr. Dalton published a funeral sermon for him, on John xiv. 28. and succeeded him in the pastoral office. At Coventry, Mr. Dalton is said to have indulged himself too freely in the habit of drinking, by which means he lost his reputation, and a division took place in his church. After this he gradually sunk into obscurity, till death summoned him to another world. In his best days he never shone as a preacher; and to the general sentiment as to this particular, it was probably owing that he left London. But as he himself entertained higher thoughts of his preaching abilities, in order to disprove the public opinion, he published, in the year 1772, a small volume of sermons, fifteen in number, in his best

* *Private Information.*

style. But these did not at all add to his reputation as a sermonizer.*

WILLIAM SMITH, M. A.—This gentleman, who is still living, is a native of Scotland, and was educated in one of the universities of that country. In the spring of 1770, he was chosen to succeed Mr. Dalton, at Silver-street. As the congregation was but small, Mr. Smith confined his services to the afternoon, and about the year 1777, let out the meeting-house, in the morning, to Mr. Toller, who in consequence of his difference with Dr. Fordyce, brought away part of the people from Monkwell-street. After the two churches had assembled in this manner for about twelve years, the declining state of Mr. Toller's health obliged him to confine his labours to Hoxton-square, where he had preached for many years in the afternoon. After this, Mr. Smith's church not being able to support alone the expenses of the place, removed in 1789, to Monkwell-street; soon after which Mr. Smith resigned his pastoral office, and in 1790, the church became extinct. Several years previous to this, Mr. Smith had built a meeting-house at Camberwell, close to his own dwelling-house, where he kept an academy. Mr. Smith is a member of the Scotch Presbytery, in London. Many years ago he published "A System of Prayer," in a large octavo volume, which has been lately reprinted.

DAVID BOGUE, M. A.—This venerable minister, who is well known to the present race of Protestant Dissenters, is a native of Scotland, and received his education in the University of Edinburgh. About the year 1774, he was chosen assistant to Mr. Smith, at Silver-street, and preached there regularly in the morning for three years, till 1777, when he removed to Gosport, where he is still minister of

* *Private Information.*

SILVER-STREET.—*Calvinistic Methodists.*

the Independent congregation. For many years past Mr. Bogue has supported a respectable seminary in the same town, and has supplied many destitute churches with able ministers. His abilities as a tutor, pointed him out some years ago to the London Missionary Society, as a proper person to superintend the education of such young men as they employ in the work of missions. Of this society he is an active member, and has printed two sermons preached at their annual meetings. He has likewise published several other single sermons preached upon public occasions. Besides these, Mr. Bogue has published, "An Essay on the divine authority of the New Testament, which has passed to a second edition; and he is now carrying through the press, in conjunction with the Rev. James Bennett, of Rumsey, a much larger work. This is "A History of Dissenters from the Revolution in 1688, to the year 1808," to be completed in four volumes, two of which are already published.

SILVER-STREET.

CALVINISTIC METHODISTS.

HAVING dismissed the two Dissenting congregations that successively occupied the meeting-house in Silver-street, we are now to take some notice of it under its present form. And here we would observe, that the face of the building, as well as the constitution of the people, who are Calvinistic Methodists, is materially changed. From a small plain structure, adapted to the taste of old-fashioned noncon-

formists, it has been metamorphosed into a large and splendid chapel, adorned with every attraction that can dazzle the senses of the religious public. The change has been gradual, and the progress of it as follows : Mr. Smith's people being unable to support the expences of the place, let it out for a lecture on a Thursday evening, to the Rev. Thomas Wills, who had just quitted the Countess of Huntingdon's connexion. This service he commenced at Michaelmas, 1789, and continued it till Christmas following, when he engaged the place wholly upon a lease of nineteen or twenty years. He entered upon his stated labours here on the first Sunday after Christmas-day, preaching at first for a short time only in the evening, but afterwards on both parts of the day, and his lecture as usual. The building now underwent some alteration. A new vestry was built on the west side of the pulpit, being the opposite side to the old one. A communion table was fixed opposite to the pulpit, near the old gallery stairs, which were removed to the side of the new vestry. A reading and clerk's desks were built; the liturgy of the Church of England, and the Countess of Huntingdon's hymns introduced; an organ erected; and the name of the place was altered from Silver-street meeting, to that of Silver-street chapel.

Mr. Wills preached for several years to a crowded assembly; but lately his congregation fell off, partly through the decay of his strength and faculties, and partly by the attractions of a neighbouring preacher, who was of the antinomian cast. Mr. Wills resigned this place in January, 1800, into the hands of Mr. Caldwell, under whose labours the congregation revived. But he dying in April, 1803, gave place to the present minister. Since his accession the chapel has undergone a complete transformation. For this purpose it was shut up in the summer of 1808; and as the increased congregation required a considerable enlargement, the whole of the adjoining yard was thrown into the chapel. By this means it received a large extension, both in length and

breadth, insomuch that it may be computed to seat twice as many people as it would under its former state. So much for the size. As to the fitting up, it is in the highest style of elegance. The pews and walls of about half the chapel are covered with crimson serge; and as the place is well lighted up, and the congregation numerous, the effect, on a winter's evening, is peculiarly striking.

The aræa of the chapel is fitted up with pews and seats, which are rendered very commodious, and are let out to the public by quarterly and annual tickets. The three large galleries are also ticketed, so that the space allotted to those who cannot pay is very inconsiderable. From thence it is concluded that but few of the poorer sort of people attend. Without staying to inquire how far it is strictly legal to exclude the public from so large a portion of a Dissenting place of worship, we may hazard a query, whether it is agreeable to that canon of the New Testament, which says, "The poor have the gospel preached to them." As the minister who rents the place, has also another chapel, he divides his labours between the two, and is assisted at each, on one part of the day, by some other minister. This constant change, which is founded in policy, is also productive of a roving disposition in religious professors, who are thereby rendered unfit for a stated ministry. Among the attractions at Silver-street, besides a variety of preachers, are an elegant and commodious building, an organ, and a prayer-reader, with his paraphernalia of office, and a crowded congregation. Besides the two services on the Sabbath-day, there is a lecture on a Tuesday, and a prayer-meeting on a Monday evening. We had almost forgotten to mention that this is one of the associated Methodist congregations.

The ministers of Silver-street chapel, since it has been in the hands of the Methodists, have been as follows :

SILVER-STREET.—*Calvinistic Methodists.*

MINISTERS' NAMES.	From	To
Thomas Wills, A. B.	1789	1800
Robert Caldwell,	1800	1803
Evan John Jones,	1803	18..

THOMAS WILLS, A. B. was born on the 26th of July, 1740, at Truro, in Cornwall. His parents were persons of respectability, and his father descended from the Rev. Jonathan Wills, one of the Nonconformist ministers ejected in that county. Being left an orphan in early infancy, Mr. Wills was taken under the protection of a maiden aunt, Mrs. Lucy Spry, who left him at her death, in 1755, the principal part of her fortune. His guardianship then devolved upon her brother-in-law, T. Mitchell, Esq. of Croft-West, a few miles from Truro. By this gentleman he was placed under the care of Mr. Conon, an eminent Christian, and master of Truro grammar-school. He also attended the preaching of that valuable minister, Mr. Samuel Walker, curate of Truro church. In 1757, he removed to Oxford, and entered a commoner at Magdalen-Hall. At this time, the present Dr. Haweis, who had been at the head of Truro school, and often acted as usher to the younger boys, was a student at Christ-church. From under Mr. Walker, he had brought to college a deep sense of religion, and abandoning the profession of physic, for which he was designed, he devoted himself to studies for the ministry. In order to forward his views, he formed a society amongst a few of his fellow-collegians, who were eminent for seriousness, and who used to spend the evening in his room to read the Greek Testament, and to converse on religious subjects. To one of these social meetings Mr. Wills was soon introduced, and imbibed strong impressions of religion. Mr. Haweis removing about this time, as a gentleman commoner,

to Magdalen-Hall, their intercourse became more frequent, and mutually profitable.

As Mr. Wills was diligent in study, his improvement in human knowledge bore proportion to his advancement in the divine life; and at a proper age he entered upon the work of the ministry. He was ordained deacon by the Bishop of Oxford, in 1762, and priest by Lavington, Bishop of Exeter, in 1764. After this he left the university, and settled as curate to Mr. Walker's brother, at St. Agnes, one of the most populous parishes in the county of Cornwall. Here he resided upwards of ten years, and his services were both acceptable and useful. The great extent of his parish, and the attention which he paid to parochial duties, made it a very laborious cure. Few men in his station ever acquired more personal weight and influence with their people. His presence every where inspired awe, and his advice was heard with deference. In a neighbouring village, called Church-town, out of ten houses, nine were public ones, for the use of the miners. These were all shut during divine service; and as he would sometimes visit them, if any person perceived him coming, he instantly fled, without waiting for a rebuke. Hardly any man was more beloved, or feared, by his parishioners, than the curate of St. Agnes.

Mr. Wills having, upon a journey to Bath, contracted an acquaintance with Miss Selina Wheeler, daughter of the Rev. Granville Wheeler, and niece to the Countess of Huntingdon, he married her in 1774. This connexion drew him into a particular intimacy with the above religious and valuable lady, who invited him to join her connexion, and change a stationary life for one of a more itinerant nature. He accordingly left Truro, to the great regret of his people, in January 1778. After visiting Trevecca, and Brighton, he came to London, where he narrowly escaped a prosecution from Mr. Sellon, minister of Clerkenwell, for preaching at the Countess of Huntingdon's chapel, in Spa-fields.

The malicious proceedings of that man having given great trouble to her ladyship's preachers, it was judged expedient to devise some method in order to get rid of him; and for this purpose some of them resolved to take shelter under the toleration act. Accordingly, in the year 1782, Mr. Wills seceded from the church of England, and took out a license as a Dissenting minister. At the same time he was appointed minister of the chapel in Spa-fields, and peace was by that means restored.

Having now launched into an extensive field of labour, he armed himself for his work, and applied to it with all the diligence, zeal, and intrepidity which his situation required. Being a ready and pathetic preacher, he was every where heard with attention. In the numerous chapels founded by Lady Huntingdon, in many Dissenting meeting-houses in various parts of the kingdom, in the public streets, and upon commons, he proclaimed to numerous congregations, oftentimes amounting to many thousands, the glad tidings of the gospel to perishing sinners. The opposition he met with did not any way disconcert him, but he persevered in his work, and had the satisfaction of seeing his labours crowned with abundant success. It would be tedious to follow Mr. Wills in his different journies through England and Wales. Those who are desirous of knowing how he spent his time during the ten years he was in her ladyship's connexion, may have recourse to his journal, printed with his life. Mr. Wills's situation and employment gave him particular weight, and the length, as well as constancy of his labours, seemed to fix him in his situation; but the very distinction he enjoyed tended to produce effects, which were ultimately to separate such endeared friends and relatives. As he was in office, and held in honour, he probably felt himself of importance, and thought he might advise and act with a freedom that Lady Huntingdon chose not to admit. She was conscious of the purity of her own motives, and had seen her plans and efforts crowned with such success, that she

was not disposed to alter her own purposes, or to brook contradiction. This disposition in each had been undermining the cordiality and confidence which had subsisted, when a difference of opinion respecting a measure proposed, grew into a breach, and ended in a separation. He preached his last sermon at Spa-fields chapel on Tuesday, July 6, 1788. In the course of the ensuing week, her ladyship sent him a letter, signifying that she had no further occasion for his services, and in consequence gave him his dismissal. On the receipt of this he requested permission to preach a farewell sermon at the chapel; but this was not granted: her ladyship having given orders that for the future he should never enter any of her pulpits. Upon this, he printed "A Farewell Address from the Rev. Mr. Wills to the various Congregations, and Societies, in the Countess of Huntingdon's Connexion, and especially that at Spa-fields, his late more immediate charge."

After his dismissal from Lady Huntingdon's connexion, Mr. Wills preached in the different Methodist chapels about London. At Westminster, and at Orange-street, his services were engaged stately, and he resumed his preaching out of doors, delivering sermons occasionally upon Tower-hill, and in Moorfields. He also formed a society of serious Christians, which met at a house in Shoe-lane, on a Wednesday evening. In the spring of 1789, he engaged the meeting-house in Silver-street, for a lecture on a Thursday evening, and at the ensuing Christmas took it wholly upon lease for nineteen or twenty years. To this place he removed his society before-mentioned, and gave up his Westminster connexion. It was not long before Mr. Wills had a numerous congregation, with whom he was extremely happy, and his labours met with acceptance and success. In the spring of the year 1793, he engaged a chapel in Church-street, Islington, to which place he had removed his residence for the benefit of the air. Here he preached every alternate Lord's-day, as

also a lecture on a Tuesday evening. His congregation at Silver-street still continued very numerous, so that the chapel was not only completely filled, but many persons could not gain admittance. In these employments the latter years of his life were usefully spent. He preached with his usual energy, and with great acceptance, though sometimes interrupted by transient indispositions. At this period, also, he made occasional tours into the country, and was every where esteemed and valued for his work's sake.

In the year 1797, Mr. Wills experienced much uneasiness through the influence of a neighbouring preacher of antinomian principles, who had lately fixed his quarters in Grub-street. The preaching of this person had made so much noise in the religious world, that his chapel soon became filled at the expense of other places, and many people who were wiser than their former teachers, flocked to hear him. Among these were not a few of Mr. Wills's people, who now reproached him as a legalist, and as one who kept his hearers in bondage, while they, good folks, were brought into the liberty of the gospel! The falling off of his congregation, and the cruel speeches which came to his ears, very painfully affected the mind of Mr. Wills; and as the spirits act upon the animal frame, so he ever after became a prey to bodily infirmities, which at length wholly laid him aside.

Towards the close of the year above-mentioned, Mr. Wills was afflicted with a great weakness in his legs, which obliged him for the future to sit while preaching. Soon afterwards, his mental faculties experienced a diminution of their accustomed activity and vigour. His sight began to fail, and though he still continued to preach, it was under an evident imbecility, both of body and mind. At length, a paralytic affection wholly laid him aside, and he was advised to make trial of his native air. With this view he retired to the house of an old friend at Boskenna, in Cornwall. There he lingered for a considerable while under a

complication of disorders, utterly incapable of ministerial labour, and only waiting for his approaching dissolution. His last moments were peaceful, and he enjoyed a comfortable assurance of his interest in the Redeemer. He died May the 12th, 1802, in the 63d year of his age, and was interred in the Burian church-yard, at Boskenna.

Mr. Wills's publications consist of "The Spiritual Register," in three volumes, duodecimo, 1787--1795; a sermon on the death of Mr. Romaine, 1795; and "A Farewell Address," before-mentioned. He, also, reprinted a book, written by Mr. John Gammon, a nonconformist minister of the seventeenth century, entitled, "Christ a Christian's Life."*

ROBERT CALDWELL.—Upon Mr. Wills's retiring into the country, the congregation at Silver-street chose for his successor, a Mr. Robert Caldwell, who rose from an obscure situation, to that of a respectable minister in the Countess of Huntingdon's connexion. Disliking an itinerant mode of life, he resolved to take the first opportunity of settling, and cheerfully accepted the call of the people at Silver-street. He preached his first sermon there February 16, 1800, and his services were so acceptable, that the congregation, which had declined during the latter part of Mr. Wills's time, began to revive. But the pleasing prospects entertained by his friends, were speedily withered by his untimely death, in the month of April, 1803. Mr. Caldwell, though not distinguished for literary attainments, was an affectionate and acceptable preacher. His delivery, however, was somewhat too rapid. During the time he was at Silver-street, he was very popular.

EVAN JOHN JONES.—Mr. Caldwell was succeeded immediately after his death, by Mr. Evan John Jones, the

* Memoirs of the Rev. Thomas Wills, &c.

present minister, who received a classical education at Merchant-Taylors'-School, but never pursued any studies for the ministry. He followed for some years a secular profession in London, became a member at the Tabernacle, near Moorfields, and commencing occasional preacher, officiated sometimes upon a week-day at that place. When Mr. Wills retired into the country, he engaged Islington chapel, and after about three years, upon the death of Mr. Caldwell, he added to it the charge of Silver-street. He was ordained at the latter place, Feb. 12, 1800. As the interest at both places increased, the chapels were enlarged at different times, at a very considerable expense, till they assumed their present handsome form. The congregation at each place being numerous, and both ticketed to great advantage, the joint concern cannot be an unprofitable one.

Mr. Jones, we understand, holds both leases in his own hands; but as it is supposed neither concern would afford a sufficient maintenance alone, he is not to be lightly condemned as a pluralist; more especially as these things are sanctioned by authority. Besides, the strait-laced notions of certain rigid disciplinarians, respecting pluralities, and the popular constitution of primitive churches, are quite old-fashioned things, and therefore not to be attended to. In the present age of improvement, when a due mixture of worldly policy is considered essential in matters of religion, a man would be esteemed a dolt who attempted to revive the simple manners of his forefathers. Though the preaching of the pure gospel, without the meretricious ornaments of a worldly worship, was sufficient to gain their attention, yet modern times have greatly improved upon their notions. Sectarianism must lose much of the odium formerly attached to it, by assuming the trappings of the establishment, and by stripping it of that austerity for which the puritans and non-conformists were so highly censurable!

As when speaking of the living, we wish to confine ourselves to what is merely historical fact, we shall close this

article by leaving with the reader an anecdote of one who has been dead nearly a hundred years. Though it may seem somewhat out of place, yet as anecdote tends much to enliven the dulness of history, the reader will excuse the digression. That excellent and conscientious prelate, Bishop Burnet, in his charges to the clergy of his diocese, shewed a great deal of disinterested integrity, by vehemently exclaiming against pluralities, as a most sacrilegious robbery. In his first visitation at Salisbury, he urged the authority of St. Bernard, who, being consulted by one of his followers, whether he might accept of two benefices, replied, "And how will you be able to serve them both!—I intend (answered the priest) to officiate in one of them by a deputy.—Will your deputy be damned for you too? (cried the saint) Believe me, you may serve your cure by proxy, but you must be damned in person." This solemn admonition so affected Mr. Kelsey, a pious and worthy clergyman then present, that he immediately resigned the rectory of Bemerton, in Berkshire, worth *two hundred* pounds a-year, which he then held with one of greater value. The late Mr. Simpson, of Macclesfield, who cites this anecdote from Bishop Burnet's life, has the following reflections upon pluralities. "It is well known to be the custom of great numbers of the clergy in the Establishment to procure as many (livings) as their interest will reach. This we call good management, prudent foresight, taking care for a family, and the like. If there is no God, it is all very well. But if we are accountable creatures, and are to exist in a future state, our present trading in livings and souls will not yield us satisfaction another day. It is popery, rank popery, the worst part of popery, under the highest pretensions to being the most pure and reformed part of Christ's holy catholic church."* The reader should recollect that these things are spoken of the Church of England, and are not at all applicable to Dissenters!

* Simpson's Plea for Religion, p. 237, note.

EMBROIDERERS'-HALL.

EXTINCT.

EMBROIDERERS'-HALL, Gutter-lane, Cheapside, in common with most of the city halls, was occupied for several years by the Nonconformists; the account we have of it, however, is extremely circumscribed. A short time before the death of Charles II. the meeting was disturbed, and the minister dragged to prison. This was Mr. ALEXANDER SHIELDS, a Scotsman, of whom we have the following account.

Mr. SHIELDS was born at Haugh-head, in the Merse, about the year 1660, and received his education in the college of Edinburgh. He afterwards went for further improvement to Holland. Finding but little encouragement as a minister in his own country, where prelacy triumphed over the sufferings of the persecuted, he went to London, to be an amanuensis to Dr. Owen. There he accepted of a license from the Scots Presbyterian Divines, but refused the oath of allegiance. He had not been long in London before persecution put a stop to his ministry. On the 11th day of January, 1685, he was, with some others, apprehended by the city-marshal, who came into the meeting unawares, and commanded them to surrender in the king's name. Mr. Shields being first in his way replied, "What king do you mean; by whose authority do you disturb the peaceable ordinances of Jesus Christ? Sir, you dishonour your king, in making him an enemy to the worship of God." To which the marshal said, "He had other business to do than to stand prating with him." Mr. Shields made an attempt to escape, but was prevented, and, together with his com-

EMBROIDERERS'-HALL.—Extinct.

panions, brought before the Lord-Mayor, who threatened to send him to Bridewell. Being admitted to bail, he appeared at Guildhall upon the 14th; but while he went out for some refreshment, his name was called over, and not answering, his bail bond was forfeited. This gave him great uneasiness, and to prevent further ill-consequences, he appeared again on the 20th. Being arraigned in form, he was examined as to whether he was at Bothwell, and if he approved of Bishop Sharp's death. To which he replied, that he was not obliged to give an account of his thoughts, but came there to answer to his indictment. Upon which he was in a most arbitrary manner taken to Newgate, without a mittimus, in order to his trial at the next quarter sessions.

King Charles II. dying in the interim, Mr. Shields, with seven others apprehended with him, was put on board the Kitchen yacht for Scotland, and landed at Leith on the 13th of March. On the next day he was examined before the council, where he pleaded the liberty of his thoughts, and put them to prove his accusation. He was remanded back to prison, and after being confined several months in the bass, contrived to make his escape in woman's clothes. Had it not been for this fortunate circumstance he would, probably, have suffered death. After his escape, he went to reside with Mr. James Renwick, and the faithful remnant that continued in the fields, preaching in Crawford muir at Disinckornhill in Glaston parish, and at many other places. At the Revolution he rendered great service to the army, and was in high esteem by King William. Soon afterwards, he was settled minister at St. Andrews, where he continued in the discharge of his office till the year 1699, when he was fixed upon to go over, with other of his countrymen, to the national settlement at Darien, in America. This expedition failing for want of proper management, and a reinforcement from the mother country,

HABERDASHERS'-HALL.—*Presbyterian, Extinct.*

Mr. Shields went to Jamaica, where he shortly afterwards died. * (P)

The next account that we have of Embroiderers'-Hall, is in the beginning of the eighteenth century, when it was occupied by Mr. Richard Pain, who gathered a church of the Baptist denomination at this place, about the year 1700. After a few years he removed to Brewers'-Hall, Aldermanbury, and from thence to several other places, as will be seen in the course of this work. We know nothing of Embroiderers'-Hall after Mr. Pain left it.

HABERDASHERS' - HALL.

PRESBYTERIAN.—EXTINCT.

HABERDASHERS'-HALL is situated in Staining-lane, near Wood-street, Cheapside. The company, named "Merchant Haberdashers," was incorporated a brotherhood of St. Katherine, its patroness, Anno 1447, and was confirmed by the 17th of Henry VII. Anno 1501. This hall, which was a good brick-building, was appropriated to religious pur-

* Biographia Scoticana, p. 567—567.

(P) WORKS.—1. The Hind let loose.—2. Mr. Renwick's Life, and a Vindication of his dying Testimony.—3. His own impartial Relation.—4. The Renovation of the Covenant at Borland-hill.—5. Several Lectures and Sermons.—6. Vindication of the solemn League and Covenants.—7. Several Religious Letters, both before and after the Revolution.—8. An Essay on Church-Communion; published after his death by Mr. Linnings.—There are three pocket volumes of his journals still preserved in manuscript.

HABERDASHERS'-HALL.—*Presbyterian, Extinct.*

poses in the reign of King Charles II. and first let to Mr. Richard Stretton, an ejected minister in the county of Sussex. The present meeting-house it is apprehended was erected for Mr. Stretton. It is a small, inconvenient building, of an oblong form, with three galleries of unequal dimensions. Mr. Stretton's church, which was of the Presbyterian denomination, occupied it about sixty years, when it became extinct, about the year 1734. The last pastor was Dr. Theophilus Lobb. This congregation was never large. Its pastors, though men of great respectability, and serious preachers, were none of them popular, and though occasional revivals took place, yet in the end they could not keep the interest from decaying, till its low state brought on a dissolution. After this event, the meeting-house was let to the Independent church then meeting, at Girdlers'-Hall, under the Rev. Robert Wright, and which meets at Haberdashers'-Hall to this day. Of this society we shall speak more particularly hereafter. The Presbyterian church, like all the Dissenting churches of that period, was strictly Calvinistical; and the two last pastors ranked with the Independents.

The names and order of succession of the ministers of this society, were as follows :

MINISTERS' NAMES.	From	To
Richard Stretton, M. A	16..	1712
James Coningham, M. A.	1712	1716
Joseph Hill,	1718	1729
William Ford,	1730	1732
Theophilus Lobb, M. D.	1732	1734

RICHARD STRETTON, M. A. was descended from the Stretton's of Stretton, in Leicestershire, and born about the

year 1632, at Claybrook, in that county. After suitable instruction in grammar-learning, he was sent to New-College, Oxford, of which he became chaplain, as Dr. Gunning, afterwards Bishop of Exeter, had been some time before. He was ordained to the ministry by the presbytery, at Arundel, Oct. 26, 1658; and in the same year became assistant to the celebrated Dr. Francis Cheynel, at Petworth, in Sussex. Dr. Cheynel being ejected from that living at Michaelmas, 1660, to make room for Dr. King, Bishop of Chichester, Mr. Stretton still continued to officiate there till the November following, having two friends who were intimate with the Bishop, and prevented his appointing any other person. Through them the Bishop offered Mr. Stretton a hundred pounds a-year, and the choice of any vacant prebend in his gift, if he would continue as his curate there; but not being satisfied to conform, he declined the offer, and another person being sent down to the place, he quitted it.

After this, our Divine came to London, where he providentially met with Mr. James Nalton, who took him to Lord Fairfax, then in want of a chaplain. His lordship removing to his seat in Yorkshire, took Mr. Stretton along with him, and treated him with great kindness, as did all the family. His piety, prudence, and excellent behaviour, so endeared him to Lord Fairfax, that he settled a handsome annuity upon him for life, to be continued to his wife. While in this situation he had an opportunity of becoming acquainted with several worthy persons in the neighbourhood, and among others, with Judge Rokely, who continued ever after his firm friend. Mr. Stretton continued in this family till the death of Lord Fairfax, when he removed to Leeds, where he exercised his ministry among the Dissenters for about six or seven years. In the year 1677, he removed to London, where he gathered a congregation, which met at Haberdashers'-Hall. Here he contracted an acquaintance with some eminent Divines of the episcopal communion,

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particularly Dr. Tillotson, who once insisted upon his preaching for him at St. Lawrence's church; for which liberality of conduct, however, the doctor was reproved by the Bishop of London.

In the year 1683, Mr. Stretton suffered six months imprisonment in Newgate for refusing the Oxford oath; being the first of ten ministers imprisoned there on the same account. Though he had not been at his own house for the space of ten weeks, yet, so vigilant were the spies and informers, that upon the very first morning after his return, he was seized by the city-marshal, at five o'clock, his papers secured, and himself carried before the king and council. Some would have had his papers looked into, but the king said he believed there was no treason there. Upon this he was dismissed, and taken before the Lord-Mayor, who treated him very civilly, and who would have persuaded him to take the Oxford oath; but not being satisfied to do this he was committed. While in Newgate, Mr. Smith, the ordinary, treated him with respect, and desired his assistance in the chapel, in preparing the condemned prisoners for death. Captain Richardson, the keeper, also behaved to him with civility, at which some were offended. Sir Roger L'Estrange, who was then the mouth of the fiery party, in one of his papers published about that time, reflected on the keeper for permitting Stretton the *Jesuit*, to visit Captain Walcot, who then lay under sentence of condemnation. During his imprisonment, Mr. Stretton had a son removed by death. In his illness he had a strong desire to see his father, but no interest that he could make was sufficient to procure him this liberty.

Upon his release, Mr. Stretton continued to preach privately to his congregation as opportunity offered; and when King James granted public liberty, he freely made use of it, but never joined in any address of thanks upon that occasion. For the liberty granted by act of parliament after the Revolution, he was very thankful, and endeavoured to make the

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best improvement of it in his power. Mr. Wood, the Oxonian, observes of Mr. Stretton, that "he held forth among the godly for a time in an antiquated dancing-school, without the North-gate of Oxon, in the winter season, 1689, King William III. being then in the throne;" but this, it is apprehended must have been a mistake, Mr. Stretton being then a minister in London. The same author is also mistaken in supposing our Divine to have travelled beyond sea; (Q) he having informed Dr. Calamy more than once, that Lambeth-ferry-boat was the largest vessel he ever was in.

After the death of Dr. Annesley, Mr. Stretton took the management of the Morning Lecture, preached once a fortnight in different places about the metropolis. When there were doctrinal and personal differences among the Dissenters, he was active in his endeavours for peace. He delighted in doing good, and was a zealous promoter of works of charity. To his poor brethren in the country, he proved a generous helper, and was a principal person in setting on foot and supporting the fund for assisting them and their poor congregations. He also greatly encouraged pious and ingenious youths, who had an inclination for the ministry, and was at great labour and expense in supplying them with proper books; as also in furnishing libraries in Scotland, and private academies in England. In encouraging useful publications he was very active, and sent many books to foreign countries. Amongst his papers was found a letter

(Q) Wood attributes to him, but without any foundation, the following piece. "A true Relation of the Cruelties and Barbarities of the French upon the English Prisoners of War; being a Journal of their Travels from Dinan, in Britanny, to Toulon, and back again. With a Description of the Situation and Fortifications of all the eminent Towns on the Road, of their Prisons and Hospitals, the Number and Names of them that died, with the Charity and Sufferings of the Protestants. Lond. 1690. quarto. Published under the name of Richard Stretton, an Eye Witness of these Things." *Fatti Oxon.* vol. ii. p. 122.

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from Professor Frank, of Halle, in Saxony, thanking him for the Polyglot Bible, which he had sent as a present to the library there. This good man continued doing good to the last. It was a frequent petition in his family prayers, "Lord grant that we may be useful while we are here, and that we may not be wanted when we are gone." One of his last acts was stirring himself up when he was so weak as to be scarcely fit for any thing, to give advice and direction in an affair of charity, in which his assistance had been much depended upon. In his last sickness he expressed a cheerful resignation to the will of God, an entire dependence on the grace of Christ, and a believing, comfortable expectation of future glory. He finished his course July 3, 1712, at 80 years of age, and was buried in Bunhill-fields. His funeral sermon was preached at Haberdashers'-Hall, by the excellent Matthew Henry, from 2 Cor. viii. 16. *Thanks be to God, who put the same earnest care into the heart of Titus for you*; from which Mr. Henry takes occasion to insist largely on Mr. Stretton's earnest care for his flock, and for promoting benevolent designs in general. He left a son, who was many years a useful minister in London.

Mr. Stretton was the author of "The Protestant Conformist; or, a Plea for Moderation: contained a Letter from one conforming Minister to another, with his Answer to it;" printed in 1679. Also "The Case of the Protestant Dissenters represented in 1689;" reprinted in Calamy's Life of Baxter. He likewise prefaced the fifth volume of Manton's Works.*

JAMES CONINGHAM, M. A. a worthy minister of the Presbyterian denomination, was born about the year 1670, but at what place is uncertain. After passing through a

* Calamy's Account, p. 676—678.—Nonconformist's Memorial, vol. iii. p. 326—329.—Mr. Henry's Sermon on the Death of Mr. Stretton.

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previous course of classical education, he was removed to the college of Edinburgh, where he pursued his academical studies with diligence and reputation, and took his degree of Master of Arts. His first settlement in the ministry was with a *Presbyterian* congregation, at Penrith, in Cumberland, where he was made exceedingly useful, and had many seals to his ministry. At this place he instituted a seminary for training up young men in their academical studies, a work for which he was well qualified on account of his extensive learning, and affable disposition. In this undertaking he had the pleasure of seeing his labours crowned with considerable success.

After continuing about six years at Penrith, Mr. Coningham accepted an invitation to become co-pastor with Mr. John Chorlton, in a large congregation at Manchester. This was about the year 1700. In that town he also continued to attend and assist young students in their philosophical and theological studies; a work in which Mr. Chorlton was likewise engaged with much success. This connexion, which was in every respect a happy one, lasted about five years; but in May, 1705, Mr. Chorlton was removed by death. On this occasion Mr. Coningham preached and published a funeral discourse, in which he gives a high character of his worthy fellow-labourer, whose death was to him an unspeakable loss. (R) After the removal of his colleague, he met with much uneasiness in his situation, which very much broke and sunk his spirits. He continued, however, at Manchester above six years after the event, struggling with a variety of difficulties; and was observed to lose much of his natural strength and vigour, on account of the trouble he met with. He was prosecuted by the government for keeping an academy; and had to maintain his ground against a

(R) Besides the funeral discourse above-mentioned, Mr. Coningham published a sermon preached at Salters'-Hall, to the Societies for Reformation of Manners, June 28, 1714, on 2 Thess. iii. 13.

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number of persons who were enemies to the interests of the Dissenters in general. But these trials did not affect him so sensibly as the divisions and disorders which he observed breaking out among his own people; and which he took greatly to heart. His situation at Manchester being rendered on these accounts so very uncomfortable, his removal to some other place became extremely desirable.

At this time it pleased God to remove to the world of happy spirits the Rev. Richard Stretton, who had been ejected by the act of Uniformity from Petworth, in Sussex, and afterwards gathered a private congregation, which met at Haberdashers'-Hall, in the city of London; where he died in July, 1712. The death of this venerable Divine paved the way for Mr. Coningham's removal to the metropolis, where he was held in great esteem. The many tokens of kindness and affection he received from his people in this new connexion, sweetened the closing years of his life, and made him reckon it some kind of an amends for the troubles he had formerly met with. He had also the satisfaction of seeing his ministry attended with great success: the congregation revived considerably under his care, and many young persons in particular were added to his church. These pleasing prospects, however, were but of short continuance; for after four years he was seized with a mortal distemper, which carried him off, on the 1st of September, 1716, in the 47th year of his age. During the short space he resided in the metropolis, he buried no less than three children, and had the misfortune to see another become a cripple; but he bore these severe providences with the resignation of a Christian. His funeral sermon was preached at Haberdashers'-Hall, by the Rev. Mr. (afterwards Dr.) Samuel Wright, from Rev. xiv. 13. *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead that die in the Lord, from henceforth: yea, saith the*

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Spirit, that they may rest from their labours; and their works do follow them. This discourse was afterwards printed.

Mr. Coningham enjoyed the reputation of a good preacher, and possessed popular abilities. In the pulpit his deportment was grave, his countenance becoming, and he had a graceful appearance. He always discovered a serious spirit, and seemed affected with the weighty truths he delivered. In prayer he was very copious and expressive. The Protestant interest laid near his heart; and he was warmly attached to King George, and the Hanoverian succession, as the happy means of securing our civil and religious liberties. In his sentiments as to the different parties amongst Protestants he was exceedingly charitable, and would offer up many requests for more of a spirit of love and unity. He possessed an uncommon sympathy of disposition, which he discovered in a remarkable degree, when pleading for the necessitous. In conversation he was free and communicative; and as he had a good stock both of learning and experience, the unreservedness of his temper rendered his company the more desirable. His mind being strongly tinctured with religious affections, he aimed to make conversation improving, and was never better pleased than when it took a serious turn. He gave abundant proof of his sincere and ardent piety, and of his concern for promoting the everlasting salvation of mankind. And he gave the best evidences of the sincerity of his friendship, by the faithfulness of his reproofs, no less than by the tenderness and affection with which he administered his advice.*

Mr. Coningham was interred in Bunhill-Fields, and the following inscription placed upon his grave-stone.

* Funeral Sermon, p. 28--26.

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Here resteth

The Body of the late Rev.

Mr. JAMES CONINGHAM, M. A.

Minister of the Gospel,

Who died September 1, 1716,

In the 47th year of his age.

And Three Children.

Anne, died May 5, 1713, aged 15 years.

Sophia, died Aug. 23, 1713, aged 23 days.

Mary, died Jan. 7, 1713-4, aged 4 years.

JOSEPH HILL, a learned Divine, of the Presbyterian denomination, was born on the 11th of October, 1667, in the city of Salisbury. His parents were persons of reputation and piety, and had their hearts opened for the support of the gospel there, to an extent corresponding with their circumstances. In early childhood, he was placed under the care of old Mr. Taylor, the Nonconformist minister; and before he was seven years of age, entered the free-school at Sarum, where he continued nine years, and gave early specimens of a good genius for learning, as well as a becoming seriousness and tenderness of spirit. Upon his removal from this school, he was placed under the tuition of the Rev. Charles Moreton, at Newington-green. There he pursued his studies with great credit and success, till the violence of persecution broke up the academy, about two years after his admission. Providence then directed him to Mr. John Sprint, a Dissenting minister near Andover, in Hampshire, with whom he continued about twelve months, and during that time made a great proficiency in the Hebrew language. He then removed to London, where, for some time, he prosecuted his theological studies under the conduct of the learned Mr. Richard Stretton. He also attached himself to a class composed of such as had been Mr. Moreton's pupils, and who, at this time, attended weekly lectures, read to them by Mr. Glascock. Mr. Stretton, who

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knew how to distinguish and value men of worth, recommended him as chaplain to Lady Irby, at Westminster; in whose family he lived with full reputation nearly seven years.

While he resided in Westminster, Mr. Hill was ordained to the ministerial office by the ingenious Mr. Vincent Alsop. Not long afterwards he received a call to undertake the pastoral office in a congregation of Protestant Dissenters, in Swallow-street, St. James's. This he accepted; but how long he retained the connexion is uncertain. About the year 1699, he accepted an invitation from the English church at Rotterdam, where he continued his ministry to the entire satisfaction of his people, for the space of nineteen years. He also obtained great respect in the Dutch churches, as well as in the English. During his residence abroad, he had many opportunities for farther improvement, which his good sense did not suffer him to neglect; and he returned to his native country with considerable additions to his stock of knowledge. Upon the death of Mr. Coningham, an invitation was sent to him to undertake the pastoral charge of the congregation at Haberdashers'-Hall. Accepting the call, he quitted his situation abroad, and on the 16th of February, 1718, fixed as pastor of this church. Here he laboured for nearly eleven years, and during that time approved himself a learned, pious, and judicious Divine; but he was not popular, and his congregation declined. Towards the latter part of his life he was chosen to preach the expository lecture on a Wednesday evening, at Little St. Helen's, in which pulpit he appeared both with honour and applause.

Mr. Hill's death was sudden and surprising; but to him it was safe. For during the whole of his illness, he enjoyed his wonted calmness, and was resigned to the will of God, having committed his soul to his faithful keeping. He went to bed without manifesting any visible signs of approaching dissolution, and with as little reluctance as can be supposed in agonizing nature, slept that night in the arms of death.

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This was on the 21st of January, 1728-9, when he was in the 62d year of his age. His funeral sermon was preached by the Rev. James Wood, from 2 Tim. i. 12. *For which cause I also suffer these things; nevertheless, I am not ashamed; for I know whom I have believed, and I am persuaded he is able to keep that which I have committed to him against that day.*

Mr. Hill was a minister highly esteemed in the churches of Christ. They loved him as a faithful, judicious, solid preacher of the gospel in its primitive simplicity and purity, and as one sound and steady in the faith once delivered to the saints. Of this he had convincing proof, and it was some balance to his discouragements. Though it could not be said of him that he was popular, yet he was faithful to his trust; and the declining state of his congregation made great impressions upon his mind, so as to produce the first shock upon a constitution that was naturally hale and vigorous. Mr. Hill was one of the subscribing ministers at the Salters'-Hall synod, in 1719. As an author, we believe, he is not known to the public, having never met with any of his publications.*

WILLIAM FORD.—This respectable minister descended, by the mother's side, from that faithful and eminent nonconformist Divine, the Rev. Nathaniel Vincent, whose daughter married a Mr. Ford, a very respectable merchant in London. † By that lady, Mr. Ford had two sons, John and William Ford, both Dissenting ministers. John, the eldest, was pastor of a numerous congregation at Sudbury, in Suffolk, where he preached with great acceptance and success, from November, 1729, to September, 1750, when he died. Dr. Doddridge, in a letter to Dr. Wood, of Norwich, makes respectful mention of him in the following words:

* Wood's Sermon on the death of the Rev. Joseph Hill, p. 29--32.

† Evangelical Mag. for Dec. 1806. vol. xiv. p. 530.

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“ I much deplored the death of Mr. Ford, of Sudbury. He was a man of great talents, and which is incomparably better, great spirituality, integrity, and zeal for Christ; and we might, considering his age and constitution, have expected much service from him for many future years.”*

William, the second son of Mr. Ford above-mentioned, was educated for the ministry in London, under the eminent Dr. Thomas Ridgley, and the learned Mr. John Eames. After finishing his studies, he went to reside in the family of Sir Daniel Dolins, at Hackney, in quality of chaplain; and was succeeded in that employment by the late Mr. Toms, of Hadleigh. While in this situation he preached occasionally about London; and upon the death of the Rev. Joseph Hill, received a call to the pastoral office from the congregation at Haberdashers'-Hall. He was ordained in that place, in conjunction with another young minister, Mr. Samuel Parks, who afterwards settled at Oxford, on the 18th of December, 1730. Dr. William Harris preached upon the occasion. Mr. Ford being a serious, hopeful young minister, the congregation revived under his care; but he retained the connexion only a short time. In the month of May, 1732, he received a call from the Independent church at Castle-Hedingham, in Essex, which he accepted, and removed thither in the summer of that year.

Mr. Ford's labours at Castle-Hedingham were prolonged to more than forty years, during which time his ministry was both acceptable and useful; and he had a numerous congregation to the day of his death. The number of his hearers is supposed to have been about seven hundred. It is recorded as a remarkable circumstance, that during the long period of his residence at this place, he never preached twice from the same text. The year after his settlement at Castle-Hedingham, he published a sermon, occasioned by the death of the Rev. Timothy Shepherd; preached at

* Doddridge's Letters, p. 302.

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Braintree, May 22, 1733, on 1 Cor. xv. 55—57 : and in the following year, a sermon preached at Coggeshall, in Essex, April 23, 1734, at a meeting of several ministers, and their congregations, for prayer and humiliation, upon the account of our national sins. It is entitled, “ National Guilt a just Cause of National Humiliation ;” and the text Nehem. ix. 16, 17.

Mr. Ford having had a paralytic seizure about the latter end of the year 1773, and the infirmities of age growing upon him, it became necessary to look out for an assistant, with a view to succeed him in the pastoral office. Accordingly, in the autumn of 1774, the congregation concurring with Mr. Ford, gave a very unanimous and affectionate invitation to the Rev. John Stephenson, a young minister, who had not long finished his academical studies under Dr. Conder, at Homerton, and who shortly after succeeded Mr. Ford in the pastoral office. Mr. Ford, we believe, quitted Castle-Hedingham some time before his decease, which took place at Islington, in the vicinity of the metropolis, on the 26th of April, 1778, when he must have been considerably advanced in life. This venerable man left three sons, William, John, and Webb Ford. The first was a well-known and respectable minister of the Independent denomination at Miles’s-lane ; and the second an eminent physician, and occasional preacher, first in Mr. Whitefield’s, and afterwards in the Countess of Huntingdon’s connexion.*

THEOPHILUS LOBB, M. D. F. R. S.—This valuable man, who combined the useful offices of a minister and a physician, was born on the 17th of August, 1678, in the city of London. His father, the Rev. Stephen Lobb, of whom we shall speak in a future article, was many years pastor of an Independent congregation in London ; and his grandfather, Richard Lobb, Esq. was high-sheriff of the

* MS. *penes me.*

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county of Cornwall, and in the year 1659, member of parliament for St. Michael's, in that county. By his mother's side he was descended from two valuable ministers ejected for nonconformity, in 1662; the Rev. Theophilus Polwhele, of Tiverton, in Devonshire, her father; and the Rev. William Benn, of Dorchester, her grandfather.

Mr. Lobb pursued his studies for the ministry, first under Mr. Payne, at Saffron-Walden, in Essex, and afterwards at Pinner, in Middlesex, under the Rev. Thomas Goodwin. As from his childhood he had an inclination to the study of physic, he took all opportunities of cultivating that science. In 1702, he settled as a Dissenting minister in the town of Guildford, where he met with an eminent practitioner in physic, who was very friendly and communicative, and from whom he derived much instruction in the healing art. About this time he married Frances, daughter to Dr. Cook, a physician in the west, and a descendant of the famous Sir Walter Raleigh. They lived together in great love and harmony till the year 1722.

After residing about four years at Guildford, Mr. Lobb removed to Shaftesbury, in Dorsetshire, where he continued about six years, and began to practise as a physician. From thence, about the year 1713, he removed to Yeovil, in Somersetshire.

As Mr. Lobb had received a religious education, and his behaviour had been consistent with the pious character, he was looked upon as one who feared the Lord from his youth; but about this time, satan was permitted to assault him with violent temptations, and he considered himself as having been hitherto a stranger to the power of godliness. "Many convictions (says he) I dreadfully stifled, and was guilty of manifold aggravated iniquities, and of omissions of duty, and commissions of sin, and of wilful neglects of God and Christ, and the everlasting concerns of my soul; till the summer in the year 1713, when it pleased God to permit satan to assault and follow me with horrid and violent temptations,

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to the commission of a monstrous crime, from which, nevertheless, it pleased my good God to preserve me." From this time, he observes, he was kept from running on in rebellion against God; his mind became enlightened; he saw more of the vileness of his nature, and of the sinfulness of sin, and of his absolute need of an interest in Christ. In that year he entered into a covenant with God, which he wrote out at length, and copied for the most part from Shower's character of a real Christian. This he renewed several times afterwards.

His residence at Yeovil was rendered memorable by the prosperity which attended his worldly circumstances, and the success and reputation which accrued to his practice as a physician. He also greatly prospered in his religious concerns; and in his diary takes particular notice of the various mercies for which he had reason to be thankful. In the year 1720, he lost his brother Stephen; and in the following year, his cousin Nathaniel Lobb died intestate, at Penzance, in Cornwall, leaving three children. As he was their nearest relation, he immediately took measures for the guardianship of their persons and fortunes, as he had lately done for the child of his brother Stephen. In August this year, Dr. Lobb was afflicted with a dangerous illness. The fever seized him on Saturday the 4th; but he was so much better on the next day as to preach thrice, and administer the Lord's-Supper. On Monday he was very ill again; but the next morning his disorder greatly abated. On Wednesday, however, his fever so greatly increased, that he thought it might soon end in death. He, therefore, conversed with his wife on the management of his affairs after his decease. During this time he was tolerably composed in his mind, and resigned to the will of God; though it was his earnest desire that he might be raised up again. At his request, some of his pious friends met together to pray for him: and it pleased God to hear their prayers, for on the evening of the next Lord's-day the fever left him.

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In the year 1722, Dr. Lobb quitted Yeovil, and settled at Witham, in Essex. Several circumstances contributed to render a removal from the former place desirable. Neither the air nor the water at Yeovil agreed with him. There were also some differences in his congregation respecting singing; one party being for the introduction of new tunes, and the other against it. As both parties blamed him in the affair, his situation could not be pleasant. The Dissenting minister at Witham dying in July, 1722, the Rev. John Greene, of Chelmsford, who married Dr. Lobb's sister, acquainted the congregation that he had a friend, who was movable, and would probably suit them. In consequence of this, Dr. Lobb took a journey to Witham, in the month of August, and after preaching two Lord's-days, received a call to the pastoral office. In the whole of this affair, Dr. Lobb behaved with the pious and prudent caution becoming a minister and a Christian. In the course of the same year he received from the college of Glasgow, a diploma, creating him Doctor of Physic.

After continuing about ten years at Witham, Dr. Lobb left that place, and removed to London. This change took place in consequence of a call from the congregation at Haberdashers'-Hall, to succeed Mr. Ford, who had removed to Castle-Hedingham. At the time of his settlement with this people, they were in a low state, and his ministry did not tend to revive them; so that towards the beginning of the year 1734, his congregation came to a resolution of breaking up their church-state. Dr. Lobb's pastoral connexion being thus dissolved, he was recommended, and preached to two vacant congregations; but neither of them giving him a call, and his ministry not being acceptable in London, and consequently not so useful as might be wished, he resolved, with the advice of several of his brethren, to lay down the ministerial office, and apply wholly to the practice of physic. When Dr. Lobb resided at Yeovil, he met with such success in his professional practice, that it was predicted

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by some persons, that the Doctor would spoil the Divine ; the consequence of which would be, that he would lay down the ministry. “ But (says he) such was the influence of the grace of God on my soul, that I am not conscious to myself of the least inclination at any time, to give over the work of the ministry, for the sake of any worldly advantage. And when God suffered a period to be put to my exercise of the pastoral office, by the breaking up of the congregation which I served, it was an inexpressible grief to me.”

For some few years after his settlement in London, Dr. Lobb met with but little success as a physician. When a period was put to his ministry, a certain great man asked him, Whether he did not now conform ? “ Imagining (says the Doctor), as I suppose, that I would do so, it being the way to preferment. But I told him, that I was a Dissenter upon principle, and saw no reason to alter my judgment.” From this conversation Dr. Lobb concluded, that according to the common course of things there was no likelihood of his being employed as a physician, or encouraged in any useful undertaking by the great men in the church, on account of his being a Dissenter, and having been many years a Dissenting minister. “ But, blessed be my God, (says he,) for both. I rejoice in my being a Dissenter, notwithstanding the disadvantages of it as to worldly things.” And on this he thus prays : “ O my God, I praise and thank thee for keeping me from all sinful conformities, for the sake of temporal gain. I had rather be poor and low in the world, than gain by conformity the riches and honours of the most celebrated physician. Thy Holy Spirit hath enabled me hitherto, and I pray and trust, that he will always enable me to act according to right principles, and to be true and faithful to my God and Saviour.” As Dr. Lobb was firmly resolved to continue a Dissenter, he joined the Independent church in New-court, Carey-street, under the pastoral care

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of the Rev. Thomas Bradbury. He was admitted a member, together with Mrs. Lobb, on the 31st of March, 1736.

As during his residence in the country, Dr. Lobb published several pieces with a view to promote the knowledge of God, and the practice of religion, so after his removal to the metropolis, he continued to publish several books, upon medical subjects, with the same benevolent design of doing good. The subjects of these performances, in the order in which they were given to the public, shall be inserted in the note below. (s)

(s) WORKS.—1. The Divine Institution of the Ministry of the Gospel; a Sermon at the Ordination of the Rev. Mr. John Greene, at Winburn, July 20, 1708.—2. A Discourse on Ministerial Instruction, proving the Being of God, the Authority of the Scriptures, and the Doctrine of the Trinity; preached before the Assembly of Ministers at Taunton, June 11, 1712.—3. A brief Defence of Christianity.—4. A Dialogue between a Master and his Servants concerning the Sin of Lying.—5. An Answer to the Question, “Whether it be lawful to go to Plays.”—6. Letters on the Sacred Predictions; proper for the Consideration of all Sorts of Persons, especially, when in Danger of public Calamities; shewing the Events some Persons have Reason to fear, and those for which others have Reason to hope.—7. Letters concerning the Plague; shewing the Means to preserve People from Infection, and to alter the Quality of infectious Air; and directing the Conduct of those who attend on the Sick.—8. A Treatise on the Small-pox, in its various Kinds: recommended by Dr. Boerhaave. 1731.—9. Rational Methods of curing Fevers. 1735.—10. Medical Practice in curing Fevers, exemplified in many Cases.—11. A Treatise on Dissolvents of the Stone, and curing that and the Gout by Aliment. 1739.—12. A Treatise on painful Distempers, their Causes and Remedies. 1739.—13. A Compendium of the Practice of Physic.—14. General Medical Principles and Cautions, in three Parts; founded on Facts, supported by Reason, and confirmed by Experience.—15. Medicinal Letters, in two Parts. Part I. contains Letters on miscellaneous Subjects, for removing various Disorders from human Bodies, and for the Preservation of Health. Part II. contains Letters on the most frequent dangerous Diseases incident to Infants and Children, Men and Women; with Directions for the Management of the Sick, and making Medicines for the Cure of the several Diseases. Intended chiefly for the Benefit of those Poor Families which can neither have the Advice of a Physician, nor the Attendance of an Apothecary.

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The life of Dr. Lobb was prolonged to a good old age, and he came to his grave like as a shock of corn in its season. When entering on his seventy-first year, he records, "Through the rich mercy and goodness of my gracious God, I have much health and strength; and my memory, understanding, reasoning and judging faculties are as strong as ever; blessed and praised be his holy name." On the 2d of February, 1760, he lost his second wife by death, after a connexion of thirty-seven years. This was a severe affliction to him, as he was now left in a solitary condition, with none but servants to attend him, labouring under the infirmities of old age, scarcely able to walk, and afflicted with violent fits of the stone. Yet under his complicated afflictions, he possessed a cheerful heart, which discovered itself in the serenity of his countenance; and he was often admiring the goodness of God, being never heard either to murmur or complain. About a month before his death he was remarkably low spirited; upon which he remarked, "I know not what should be the reason of it: my good Master will not let his old servant want for any thing in this world, and I have a well-grounded hope, through grace, of being happy in the other." Dr. Lobb died on the 19th of May, 1763, in the 85th year of his age; and his remains were interred in Buihill-fields.

A few years after the death of Dr. Lobb, there was published, in duodecimo, "The Power of Faith and Godliness exemplified, in some Memoirs of Theophilus Lobb, M. D. F. R. S. By John Greene. 1767." To this performance, which is very injudiciously put together, we are indebted for most part of the foregoing account. No notice is taken of the Doctor's literary character, nor of the time of his death; but of his pious and exemplary conduct we have a full and particular account in various extracts from his diary. These relate chiefly to his personal piety, his strict attention to religious duties, and his exemplary conduct in domestic life. In these particulars he may

HABERDASHERS'-HALL.—*Independent.*

justly be proposed as a pattern to others. But for a more particular description we must refer to the book before-mentioned.* Sometime after his settlement in London, Dr. Lobb was elected a Fellow of the Royal Society. There is a good portrait of him, sitting in a chair, prefixed to one of his medical books.

HABERDASHERS'- HALL.

INDEPENDENT.

AFTER the dissolution of Dr. Lobb's church, the meeting-house at Haberdashers'-Hall, was taken by the Independent congregation at Girdlers'-Hall, under the care of the Rev. Robert Wright. This is the church that now meets there, and is, perhaps, one of the most ancient Dissenting societies, now in existence, in the metropolis. It is deserving remark, that notwithstanding this circumstance, we have a clearer and more connected account of its history, than of many other churches of a much later date; a fact that deserves particular mention. It has been said on the authority of an ancient member, that the learned and eminent Dr. John Owen, was the founder, or first minister of this church; but we apprehend there is no solid ground for the supposition. The more probable and best authenticated account is, that it was gathered by the Rev. William Strong, a member of the Westminster assembly, and one of the parliament's preachers. This statement is corroborated by

* Memoirs of Theophilus Lobb, M. D. By John Greene.

Dr. Calamy.* Also by the church-books belonging to the society; and by the Rev. Thomas Hall, who, in his sermon on the death of the Rev. Robert Wright, one of its pastors, expressly says, "This church was gathered by Mr. Strong, who was its pastor when it used to meet in Westminster Abbey."† The church was first formed in the year 1650, a little before Cromwell assumed the supreme power; and tradition says, that the congregation met together for public worship sometime in the House of Lords. Dr. Gibbons was informed by a very ancient person of the name of Curry, whom he visited at the almshouses, near St. Clement's church, in the Strand, and who at that time was between eighty and ninety years of age, that her husband was baptized in the house of Peers; and it is probable that was the place where the church meetings were held. However, be this as it may, we have undeniable evidence that the congregation assembled for some years in the abbey church of St. Peter's, Westminster, under Mr. Strong, whose successor, Mr. John Rowe, was turned out upon the Restoration.

Notwithstanding the persecution raised against the non-conformists by the royal brothers, the people composing the church, continued to assemble privately for religious worship, till a legal toleration was granted to the Dissenters by the first parliament of the glorious King William, when the meetings were publicly opened. Mr. Rowe, after his ejection, preached to them frequently in Bartholomew-close, and afterwards had a meeting-house in Holborn, not far from Gray's-inn-lane, near which spot he seems to have resided. We think it not improbable that this was the building in Baker's-court, still in existence, and used for the purposes of religious worship. It bears the marks of our ancient building, and appears to have been erected in troublous times, when concealment was so highly desirable. If this

* Calamy's Account, p. 41.

† Mr. Hall's Sermon on the death of the Rev. Robert Wright, p. 23, *note.*

conjecture be right, it may be honourably mentioned as the preaching place of the very learned Theophilus Gale. In the time of the eminent Mr. Thomas Rowe, son to the Mr. Rowe before-mentioned, the congregation removed to Girdlers'-Hall, Basinghall-street, and continued to meet there for a considerable number of years. During the earlier part of this time, they occupied the place only in the morning, another congregation assembling there in the afternoon, under the pastoral care of the Rev. George Griffith, and afterwards of the Rev. Joseph Tate. But this society becoming extinct about the year 1710, Mr. Rowe's people occupied the place on both parts of the day, till the year 1723, when it was shut up for some time, and afterwards let out to other congregations, as may be seen under the article Girdlers'-Hall. About the year 1734, Mr. Wright removed his people from Girdlers'-Hall to Haberdashers'-Hall, where they continue to assemble to the present day.

In its early state, this was one of the most respectable churches among the Independents. Several of Oliver's lords and members of parliament, were members. Among others, as appears from Hutchinson's "History of New-England," was Major-General Goffe, who, in July 1660, together with his father-in-law, Colonel Whalley, a member of Mr. Goodwin's church, two of the King's judges, took shelter in New-England, where, notwithstanding the diligent pursuit of the loyalists, they continued concealed upwards of fifteen years, and died there. The celebrated Dr. Watts, while a student, was a member of this church. The congregation in former days was numerous, but for many years past it has been upon the decline. About a twelvemonth ago, it received an accession by the union of a small church, which formerly met, in the afternoon, at Monkwell-street, under the care of Mr. Charles Neely. The two ministers divide the service between them, and preach alternately. The church at Haberdashers'-Hall is upon the Independent plan, and the pastors have always been esteemed Calvinists.

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The following is a complete list of the ministers of this church from its origin, distinguishing pastors from assistants, with the dates of their settlement and removal.

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
William Strong, M. A.	1650	1654	—	—
John Rowe, M. A.	1654	1677	—	—
Seth Wood, M. A.	—	—	1650	1660
Theophilus Gale, M. A.	1666	1678	—	—
Samuel Lee, M. A.	—	—	1677	167 .
Thomas Rowe,	1678	1705	—	—
John Foxon,	1705	1723	—	—
David Jennings, D. D.	—	—	1716	1718
Henry Francis,	—	—	1718	1723
Robert Wright,	1723	1743	—	—
Thomas Gibbons, D. D.	1743	1785	—	—
Joseph Brooksbank,	1785	18 . .	—	—

WILLIAM STRONG, M. A. author of "A Discourse on the Two Covenants," and of some other theological treatises, received his education in Katherine-Hall, Cambridge, of which he became Fellow. The Master of the College was the celebrated Dr. Richard Sibbes. Upon leaving the university, he was presented to the living of More-Crichel, in Dorsetshire, where he continued till he was forced to fly from the cavaliers. He then came to London, where he preached before the parliament, was chosen one of the Assembly of Divines, and minister of St. Dunstan's in the West. He was also made one of the Triers for the appro-

bation of public preachers.* After some time he gathered a congregation upon the Independent plan, which met for some time in Westminster Abbey, and was composed of many parliament men, and persons of quality residing in Westminster.† He was chosen to the office of pastor in this society, Dec. 9, 1650, upon which occasion he delivered a sermon on the order of a gospel church, which may be seen in the volume of his select sermons, published after his death. In the same volume there is also a sermon upon the choice of church officers.

Mr. Strong died in the vigour of life, in the month of June, 1654. His remains were interred in the abbey church, July the 4th. After the Restoration, the *humane*, the *liberal*, and the *enlightened* Charles ordered his bones to be dug up, together with the bodies of several other eminent persons in church and state, and thrown into a pit dug for that purpose in St. Margaret's Church-yard. We know not whether our ideas revolt most at the refined barbarity, or contemptible meanness of this proceeding, rather to be looked for amongst a tribe of untutored savages, than from a monarch bred up in the refinements of an English court, and whose natural temper was not disinclined to generosity. It is greatly to be feared that the agents of this, and other transactions of a like brutish nature, in this reign, are to be found amongst persons of high rank in church and state, but who abused the confidence of their sovereign, to the most pernicious and arbitrary purposes. One of the illustrious individuals who suffered the indignity thus offered to the dead, was the valiant Admiral Blake, whose name was a terror to the enemies of Britain, and who raised the naval reputation of his country to a higher pitch than any of his predecessors. (τ)

* Neal's Puritans, vol. ii. p. 447.

† Calamy's Account, p. 41.

(τ) The following is a list of some of the persons to whose bodies the above indignity was offered, on the 12th and 14th of September, 1661. Others would probably have shared their fate; but the work was so inde-

[HABERDASHERS'-HALL.—*Independent.*]

Mr. Strong's funeral sermon was preached by the Rev. Obadiah Sedgwick, who says, that he was so plain in heart, so deep in judgment, so painful in study, so exact in preaching, and in a word, so fit for all the parts of the ministerial service, that he did not know his equal.* Mr. Strong published several sermons, and theological treatises, in his life time; and after his death, there appeared in quarto, "Thirty-one select Sermons, preached on special Occasions. By William Strong, that godly, able, and faithful Minister of Christ, lately of the Abbey at Westminster. 1656." This volume is prefaced by Dr. Thomas Manton, Mr. John Rowe, and Mr. George Griffith. There is also another preface by Dr. Henry Wilkinson, Dean of Christ-church, who gives the following account of Mr. Strong's character :

"There is an excellent vein in his sermons, as one saith in the like kind, the farther you search, the richer treasure you are like to find.—That which made his sermons pass with so great approbation of the most judicious hearers, when he was alive, and will be a passport to his writings, though posthumous, was, that he followed the advice of the apostle Paul to Timothy, studying to show himself *approved to God, a workman that need not be ashamed, rightly dividing the word of truth.* He made preaching his work

cent, and drew such a general odium on the government, that a stop was put to any further proceedings.

ELIZABETH CROMWELL, mother of Oliver, Lord Protector.	WILLIAM STROUD, Esq. M. P.
ELIZABETH CLAYPOLE, her daughter.	HUMPHREY MACKWORTH, Colonel.
ROBERT BLAKE, Admiral.	DENNIS BOND, Esq.
JOHN PYM, Esq. M. P.	THOMAS MAY, Esq. the historian.
DR. ISAAC DORISLAUS.	JOHN MELDRUM, Colonel.
SIR WILLIAM CONSTABLE, Colonel.	COLONEL BOSCAWEN.
EDWARD POPHAM, Admiral.	DR. WILLIAM TWISSE, Prolocutor.
RICHARD DEAN, Admiral.	STEPHEN MARSHALL, Pres. Divine.
	WILLIAM STRONG, &c. &c.

* Neal's Puritans, vol. ii. p. 465.

and business.—He was so much taken up in this work, that, to my knowledge, he was often in watchings a great part of the night, besides his pains in his day studies. But, besides that very great diligence and travel of head and heart, and that *intempestivum & pertinax studium*, that he laid out in his sermons, he had a special faculty of keeping close to his text and business in hand ; which, as it is very requisite in a preacher, so it is very advantageous to command a discourse to the most judicious ear. That which further contributed to his excellency in preaching, was his skill which he had, and his deep insight into the mystery of godliness, and the doctrine of the free grace of God. And as to the mystery of iniquity within us, he was well studied in the soul's anatomy, and could dextrously dissect the old man. Then there is the mystery of iniquity without us, of satan and antichrist, which he understood very well, and by his knowledge in these mysteries, he was able to advance the kingdom and honour of our Lord Christ in the hearts and lives of his hearers ; to discover satan's depths, and to disappoint his plots and devices. There was one thing more which did add very much unto him, and to his labours in preaching, and make him successful in clearing dark places, and searching further into the deep mines of the word, and piercing into the secret oracles of God, and that was his constant recourse to the originals, in which he had good skill. By these means he went beyond most of his brethren in the work of the ministry : so that his sermons had always something above the ordinary reach, and a certain strain answering the advantage and happiness of the age in which he lived.—There was so great weight, both of words and sense, in this our author's sermons, and so much of worth, that they appeared as good upon a narrow disquisition, as they did seem to be when they were delivered. The ignorance, or at least the not so clear knowledge of the doctrine of the Covenant of Grace, God's rich and free grace in the business of our salvation, was the cause anciently, and is still, of many errors in the

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church. The author of these sermons had arrived to an excellency and height in this doctrine, beyond the most that ever I read or knew. Had he lived to have perfected his labours about the Covenant of Grace, I presume I may say they had surpassed all that went before. There be divers other things which I might mention concerning this author, but these were the chief, which out of my observation, and my intimate acquaintance, I took notice of in him; by which he came to be of very great note, and cried up beyond his brethren, by reason whereof, had not God given him much grace, he might have been puffed up. And, perhaps, this might be one great reason why the Lord was pleased to let loose the slanderous tongues against him.—“But, however, his adversaries did very much endeavour to aspèrse him, yet he proved them to be false and unjust.—He wàs as happy in the purity and innocency of his life, as he was for the fervour that, through grace, he erected in his preaching.”*

Mr. Strong was the author of a work in folio, entitled, “A Discourse of the Two Covenants, wherein the Nature, Differences, and Effects of the Covenant of Works, and of Grace, are distinctly, rationally, spiritually and practically discussed; together with a considerable Quantity of practical Cases dependent thereon. 1678.” This work was not published till some years after Mr. Strong’s death, and was introduced with a preface by the learned Mr. Theophilus Gale. Concerning the author, Mr. Gale says, “He was a wonder of nature for natural parts, and a miracle of grace for deep insight into the more profound mysteries of the gospel. He had a spirit capacious and prompt, sublime and penetrant, profound and clear; a singular sagacity to pry into the more difficult texts of scripture, an incomparable dexterity to discover the secrets of corrupt nature, a divine sapience to explicate the mysteries of grace, and an exact prudence to distribute evangelic doctrines, according to the capacity of

* Dr. Wilkinson’s Preface to Mr. Strong’s Thirty-one Sermons.

his auditors. He was a star of the first magnitude in the right hand of Christ, to reveal the resplendent light of the gospel. And as he transcended the most of this age in the explication of evangelical verities, so in his intelligence and explication of the *two Covenants*, he seems to excel himself: this being the study of his life, and that whereon his mind was mostly intent. The notices I received from his other works gave me a great impression of his divine wisdom, but what mine eyes have seen, and my thoughts imbibed of his incomparable intelligence from his elaborate *Discourse of the Two Covenants* assures me, that not *the half was told me* by his works formerly published. He was indeed a person intimately and familiarly acquainted with the deepest points in theology; but yet as to those that relate to the Covenant of Grace, his spirit seems to have been most deeply baptized and immersed into them.* Besides the above works, Mr. Strong has a discourse in print, on the Parable of the Prodigal Son.

JOHN ROWE, M. A. a nonconformist minister of considerable learning and abilities, was born in the year 1626, at Crediton, in Devoushire. Of his father, the excellent Mr. John Rowe, of Crediton, he has favoured the public with some account, which affords memorials of eminent piety, industry, and courage. After a previous course of instruction, he was sent in the beginning of 1642, being about fifteen years of age, to New-inn College, Oxford; but the city being afterwards garrisoned by the king's troops, he was removed to Cambridge, when he took the degree of B. A. Upon the change of the times, he returned to Oxford, and on the 12th of December, 1648, was admitted M. A. Not long afterwards, the parliamentary visitors pre-

* Mr. Gale's Summary, prefixed to Mr. Strong's Discourses on the Covenants.

ferred him to a fellowship in Corpus Christi College, in the same university.

Mr. Rowe's first public employment in the gospel, was at Witney, in Oxfordshire, where he preached a lecture with good acceptance, and great advantage to the souls of his hearers. Dr. Calamy relates an awful providence that befel some stage-players in the town, which Mr. Rowe took an opportunity to improve. Some dissolute persons came to the town to perform a play, and for that purpose hired an upper room in a private house; when, acting on a market-day, the room being overloaded, fell in; by which means several persons were killed, and others much hurt. Of this catastrophe Mr. Rowe published some account, in a quarto pamphlet, entitled, "*Tragi-Comædia. A Relation of the strange and wonderful Hand of God, discovered at Witney, in the Comedy acted on the 3d of February, 1652.*" He also preached three sermons upon the occasion, from Rom. i. 18. printed with the Relation. "In these sermons (says Wood) the author takes great liberty in speaking against plays, and the actors of them." But the censure of this writer will be esteemed by many persons to be Mr. Rowe's highest commendation. The above awful providence was the more remarkable, as some of the actors had even dared and defied death, and therein the God of death.

Mr. Rowe leaving his fellowship soon afterwards, became preacher at Tiverton, his native place; and was appointed one of the commissioners for ejecting ignorant and insufficient ministers in the county of Devon. Upon the death of the Rev. William Strong, in 1654, he was called to succeed him as preacher in the abbey church, Westminster; and pastor of the congregation gathered by Mr. Strong in that place. Here, as well as in other places, his sermons were very much attended, and by persons of all persuasions. "His sermons being constant, (says Mr. Wood) and much taking with the men of those times, he was frequented by the chiefest of the Quakers, to the conversion, as it is said,

of some." Among other remarkable persons who were members of Mr. Rowe's church, was the Lord President Bradshaw, at whose interment, on the 22d of Nov. 1659, Mr. Rowe preached a sermon on Isa. lvii. 1. in which, Wood says, "he took great liberty in speaking much to the honour and praise of that monster of men." As Mr. Rowe was in considerable favour with the leading men of those times, he was called to preach before the parliament on a public thanksgiving day, for the victory obtained over the Spanish fleet, Oct. 8, 1656. This sermon, on John xxxvi. 24, 25. he afterwards printed. It is entitled, "Man's Duty in magnifying God's Work." On the 14th of March, 1659, Mr. Rowe was appointed by act of parliament, one of the approvers of ministers; but the Restoration taking place soon afterwards, this statute became of no force.

King Charles the Second being restored to the throne in 1660, Mr. Rowe gave way to the change of the times; was ejected from the church; and afterwards silenced for non-conformity. He did not, however, give over preaching, but continued faithful to his people, and setting up a private meeting in the parish of St. Andrew's, Holborn, preached to them there, as the rigour of the times would allow, till the time of his death. The words with which he concluded his last sermon are remarkable: "We should not (said he) desire to continue longer in this world than to glorify God, and finish our work; and should be ready to say, Farewell time, welcome blessed eternity: even so come Lord Jesus." Mr. Rowe died at his house in Gray's-inn-lane, on the 12th of October, 1677, in the 52d year of his age, and was interred towards the east end of Bunhill-Fields burial-ground, "in the presence (says Wood) of very many persons of his persuasion." Soon afterwards was erected over his grave, an altar-monument of a brick foundation, covered with a plank of marble of a brown colour, with an inscription which will be given in the life of his son, Mr. Thomas Rowe.

Mr. Rowe was in person tall of stature ; of an affable and pleasing countenance ; his action grave and decent ; and his deportment marked by meekness and courtesy. He was of a quiet and peaceable disposition ; averse to ostentation ; and far from an imposing temper. As a scholar his qualifications were very eminent. He had acquired such a knowledge of the Greek, that he began when very young to keep a diary in that language. This he continued down to the time of his death, but burnt the greatest part of it in his last illness. Amongst the various sects of ancient philosophers, he was most partial to Plato and the academics. From the Grecian schools, he stepped into those of Rome ; and made himself acquainted with the writings of the civilians, with the Justinian laws, and the Theodosian Codex. With the writings of the fathers he was intimately acquainted. Athanasius and Cyril, among the Greeks, he most highly esteemed for their writings against the Arians, and in vindication of the Deity of Christ ; and Austin among the Latins, for his able defence of the doctrines of Grace. Basil, and the two Gregories, and indeed all whose writings tended to exalt Christ, he held in high estimation. For Christ was the chief scope of his ministrations and studies. Among the schoolmen, the writers that pleased him most were Aquinas, Bradwardin, Suarez, and Alvarez ; in whose writings, amidst much learned trifling, he could sometimes find some substantial truths. Of these writers he used to observe, " They had great heads, but little hearts." In proportion as he advanced in knowledge, Mr. Rowe grew more humble. The mysteries of faith and salvation, the more he studied them, laid him lower in the dust than the sharpest afflictions. The great mystery of godliness he endeavoured to open in that plain and familiar way, that the weakest capacities might understand. It was a saying of Mr. Rowe's, " That he knew no other bottom whereon to lay the stress of his salvation, than the incarnation of the Son of God." A little before his departure, he observed, " That though most

were apt to look upon these as speculative subjects, yet he esteemed them as the most practical ; and the very heart and kernel of our salvation involved in them." In the delivery of this and other great doctrines of the gospel, he chose the most acceptable forms, as well as the most seasonable opportunities ; looking upon that character of an orator to be no less useful than ancient ;—to teach by cogent arguments, to persuade by insinuating motives, and to delight with elegant metaphors. When near the time of taking his flight to glory, he conversed much with the methods taken by the Holy Spirit in the communications of grace ; and having discoursed upon his divine nature, and his powerful operations on the heart, he ascended to enjoy more plentiful effusions in the celestial mansions.

Mr. Rowe was a man of great gravity in conversation, of strict piety, of diligent researches into the doctrines of the gospel ; but he did not content himself with superficial notions, commending chiefly such as tended to practice. Besides the pieces above-mentioned, he published some other works specified in the note.* (T)

SETH WOOD, M. A.—This gentleman, who is not mentioned by the Oxford historian, received his education, most probably, in the University of Cambridge. The account we have of him is extremely short. He was some time minister of Levington, in Lincolnshire, and afterwards of Christ-church, in London ; at which places he was much

* Calamy's Account, p. 39—41. Contin. p. 59.—Wood's Athenæ, vol. ii. p. 596—598. — Mr. Lee's Preface to Rowe's Emmanuel.

(T) WORKS.—1. Heavenly-Mindedness and Earthly-Mindedness ; in two Parts. With an Appendix on laying hold of eternal Life. 1672.—2. The Life and Death of John Rowe, of Crediton, in Devonshire. 1673.—3. The Saints' Temptations ; wherein the Nature, Kinds, Occasion of Temptation, and the Duty of the Saints under Temptation, are laid forth. As also, The Saints' Fence, &c. in Sermons. 1674 —4. Emmanuel, or, the Love of Christ exemplified, and applied in his Incarnation, being made

esteemed, for his ministerial abilities, and the holiness of his life. From the latter place, he was called to assist Mr. John Rowe, in Westminster Abbey, from whence he was cast out at the Restoration. He was then chosen minister of St. Leonard's, Eastcheap; but not complying with the act of Uniformity, was ejected thence on Bartholomew-day, 1662. He was an ingenious scholar, and an eloquent awakening preacher. He printed a sermon, entitled, "The Saints' Entrance into Peace and Rest by Death;" at the funeral of Sir William Armyne, May 10, 1651. He also joined with Mr. Rowe, in a recommendatory epistle before Mr. Timothy Woodroffe's treatise upon Solomon's Song, 1659.*

THEOPHILUS GALE, M. A.—This learned and eminent Divine was descended from a good family in the west of England, and born in 1628, at King's-Teignton, in Devonshire. His father, Dr. Theophilus Gale, was the vicar of that place, and also held a prebend in the cathedral church of Exeter. Mr. Gale received the early part of his education from a private tutor in his father's house; after which he was sent for further improvement in classical learning to a neighbouring grammar-school. In the year 1647, he was entered a commoner of Magdalen College, in the University of Oxford, where his great diligence and exemplary behaviour recommended him to the notice and esteem of the president, Dr. John Wilkinson. In 1648, he was

under the Law, and his Satisfaction. In *Thirty Sermons*. 1680. Published after his death by Mr. Samuel Lee, with some Account of the Author's Character.—Mr. Rowe also left behind him at his death, several other things fit for the press: as 1. *The Love of Christ in his Intercession*. 2. *A Discourse concerning the Person and Office of the Holy Spirit*. 3. *A Discourse of the Trinity*. 4. *Sermons on the first eighteen Verses of the first Chapter of John's Gospel*; and, also, upon the fifteenth Chapter.

* Calamy's Account, p. 39. Contin. p. 50.

appointed a demy of his college, by the parliamentary visitors; and in the following year was admitted to the degree of B. A. before he had attained the usual standing at which, according to the statutes of the university, that degree is to be conferred. This mark of distinction was declared to have been bestowed upon him as a reward for his extraordinary proficiency and commendable conduct. To the same recommendations he was probably indebted for his election to a fellowship of his college, in the year 1650, when several of his seniors proved unsuccessful candidates. In 1652, he took the degree of M. A. and became an eminent tutor, and distinguished preacher.

While Mr. Gale diligently discharged the duties of these functions, he applied himself closely to theological studies, and collected materials by degrees for his grand work, "The Court of the Gentiles," the plan of which he had begun to form at an early period of his academic life. For soon after he settled at Oxford, some passages which he had met with in Grotius's treatise, "On the Truth of the Christian Religion," led him into a persuasion that it might be made to appear, that "the wisest, and most renowned of the pagan philosophers, borrowed the most rational of their sentiments, and were indebted for their most sublime contemplations, as well natural and moral as divine, from the scriptures; so that how different soever they might be in their appearances, not only their theology, but their philosophy and philology, were derived from the sacred oracles." The more he considered and reflected on this proposition, the stronger was his conviction of its importance, and of the advantages which would be derived to the cause of revelation from its establishment. This task he was encouraged to undertake, by finding that the opinions of the most able and judicious critics in different ages, were favourable to it; particularly those of Josephus, in his book against Appian; of Origen, in his Defence of Christianity against Celsus; of Clement of Alexandria, in the first book of his Miscellanies; of Euse-

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buis in his Evangelical Preparation ; of Tertullian in many of his writings ; of Augustin in his book of the City of God ; of John the Grammarian, in his treatise on the Creation of the World ; of Steuchus Engubinus, Ludovicus Vives, and other learned Papists ; and of Julius and Joseph Scaliger, Serranus, Vossius, Sandford, Heinsius, Bochart, Selden, Jackson, Hammond, Usher, Stillingfleet, Owen, &c. among the Protestants. For several years a considerable part of his theological studies were directed in subserviency to this design ; while at the same time he sedulously discharged the duties of the ministerial office, and was justly admired for the happy mixture of solid reasoning, learning, and piety, by which his pulpit discourses were distinguished.

In the year 1657, Mr. Gale settled as a preacher, at Winchester, where he acquired universal esteem by his ministerial services, and by his exemplary life and conversation. When, after the Restoration of King Charles II. The act of Uniformity was passed in 1662, Mr. Gale, not being able conscientiously to subscribe to the terms required under it, found himself compelled to embrace the hard lot of many other learned and distinguished ministers, who were excluded from the public exercise of their functions ; and he was likewise deprived of his fellowship. In these circumstances he was received into the family of Philip Lord Wharton, in the capacity of tutor to his two sons, Thomas and Godwin. As Lord Wharton was in principle a nonconformist, his views of things would not permit him to send his sons to either of the English universities ; on which account he determined to place them in some foreign public academy. In pursuance of this resolution, he sent them under the care of Mr. Gale, in the year 1662, to Caen in Normandy, where there was at that time a celebrated seminary of learning, under the direction of the most distinguished professors of the reformed religion in France. In this situation Mr. Gale had an opportunity of forming an acquaintance with many of the foreign *literati*, among whom was the famous Bochart, and

of improving himself in their conversation and literary communications.

Mr. Gale, in the year 1665, returned with his pupils to England, and resided with them until the autumn of the following year at their father's house in Buckinghamshire; when, being released from his employment of tutor, he set out for London, with the intention of settling in that city. On his road thither he was presented with the dreadful sight of the city in flames, and as he approached it received such accounts of the extensiveness of the conflagration, as excited most painful sensations in his mind. He felt not only for the losses which the public had sustained, but for those of an intimate friend, whose house he was informed was burnt to the ground; and also for a most bitter calamity which he was apprehensive had befallen himself. For with that friend he had deposited his effects when he went into France, and among them a desk, containing his MSS. the result of many years, reading and diligent study, which he now feared were irrecoverably lost. By degrees, however, he composed his thoughts, and prepared to submit with fortitude to an evil which he thought past remedy. It was not long before he met with his friend, who gave him a detail of what he had suffered, adding this alleviating circumstance, however, that he had happily saved a considerable part of his effects. Upon hearing this, Mr. Gale could not help asking him with some earnestness, "And what is become of my desk?" "Why truly, (replied his friend,) that is saved too, and by a very singular accident. It stood in my counting-house, the contents of which being thrown into a cart, I thought there was still something wanting to make up a load, and in that instant casting my eyes upon your desk, in it went among the rest, and you may have it returned when you please." It will readily be conceived that Mr. Gale's pleasure on receiving this information was of no ordinary nature; for without such a fortunate recovery of his papers, it is not likely that the great work which he had at heart would ever have

been completed; and the learned world would have had reason for no little regret, if his desk had perished.

Mr. Gale now resolved to apply himself with assiduity to the finishing of that performance, on the principal points of which he had consulted the most learned amongst his friends; but being at the same time unwilling to remain unemployed in his ministerial capacity, though interdicted from public preaching, he became an assistant to Mr. John Rowe, his countryman, who was then minister to a private nonconformist congregation in Holborn. When he had finished his work, as a member of the university, he applied to Dr. Fell, the vice-chancellor of Oxford, for his licence to commit it to the press; which being granted with much readiness, Mr. Gale printed the first part, with the view of trying what reception it was likely to meet with in the learned world. This was published in 1669, in 4to. and entitled, "The Court of the Gentiles; or, a Discourse touching the Original of Human Literature, both Philology and Philosophy, from the Scriptures and Jewish Church, &c." It was received with great applause, both at home and abroad, particularly in Germany; which it certainly merited, on account of the profound erudition, ingenuity, and labour, which it displayed. The second part was published in 1671, and the third and fourth in 1677. In 1678, the author added an additional book to the fourth part on the subject of "Divine Predetermination," in which he vindicates the Calvinists from the imputation of making God the author of sin. He also gives a particular and curious account of the New-Methodists, or those who took the middle path between the Calvinists and Arminians. In discussing some knotty points in dispute, concerning the liberty of the will, the Divine prescience, reprobation, and pre-ordination, the author discovers his usual sagacity and learning; and whether the reader may coincide with his deductions or not, the work is well worth the attention of such as are studying those abstruse subjects. Although this book, which is called the third, is not

often to be met with, yet it greatly enhances the value of Mr. Gale's work, which is incomplete without it. The whole was speedily translated into Latin, and spread the author's fame over every part of Europe. Even those who did not concur with him in the deductions from his inquiries, were ready to bestow due praise on his extensive learning, great ability, and very commendable diligence. Before the appearance of the fourth part, Mr. Gale had published, in 1676, another learned work, intended to exhibit a compendious view of the ancient philosophy in general, and entitled, "*Philosophia Generatis, in duas partes disterminata: Una, de Ortu & Progressu Philosophiæ, &c. Altera, 1. de minorum Gentium Philosophia; 2. de 9 Habitibus Intellectualibus; 3. de Philosophiæ Objecto.*" 8vo. This work, on account of its being written in the Latin language, excited less attention in the author's native country than on the Continent, where it was much read and highly commended. The leading design of it is the same with that in "The Court of the Gentiles;" only it is written with more conciseness, and particularly intended for the use of persons engaged in a regular course of philosophical studies. While Mr. Gale was employed in collecting and digesting his materials for the works above-mentioned, he wrote and published several other pieces, which will be particularized in the note below. (v)

(v) WORKS.—These are, 1. The true Idea of Janesemism, both historic and dogmatic. 1669. 8vo. A large Preface to this Book was written by Dr. Owen.—2. Theophily: or, a Discourse of the Saints' Amity with God in Christ. 1671. 8vo.—3. The Life of Mr. Thomas Tregosse, late Minister of the Gospel at Milar and Mabe, in Cornwall, with his Character. 1671. 8vo.—4. The Anatomy of Infidelity: or, an Explication of the Nature, Causes, Aggravations and Punishment of Unbelief. 1672. 8vo.—5. A Discourse of Christ's coming, and the Influence of the Expectation thereof. 1673. 8vo.—6. Idea Theologiæ, tam contemplatiuæ quam activæ, ad formam S. Scripturæ delineata. 1673. 12mo.—7. Wherein the Love of the World is inconsistent with the Love of God; a Sermon on 1 John, ii. 15. in the Supplement to the Morning Exercise at Cripplegate. 1674.—8. A Summary of the Two Covenants; prefixed to Mr. Strong's Discourse on the Two Covenants. 1678.

Mr. Gale continued to assist Mr. Rowe till the death of that gentleman, in 1677, when he succeeded him as pastor of the congregation. He chiefly resided at Newington, where he was less subject to interruption in his studies, than in the metropolis, and where he was conveniently situated for taking a few young persons for instruction under his own roof. In this retreat he was often visited by persons of distinction, and by some of very different sentiments from himself in religious matters, who entertained a just respect for his character and literary acquirements. In the beginning of the year 1678, he printed proposals for publishing by subscription, “*Lexicon Græci Testamenti Etymologicum, Synonymum sive Glossarium & Homonymum;*” which, as the title imports, was intended both for a lexicon and concordance. In this work, which was meant to form one large folio volume, Mr. Gale had made considerable progress; and it promised, according to Dr. Calamy, to be a much more complete and valuable performance than any then extant. The author, however, was prevented from finishing it by death, which took place at the latter end of February, or beginning of March, 1678, when he was in the fiftieth year of his age. His remains were interred in Bunhill-Fields.

The character of Mr. Gale was of that respectable nature, as justly to excite reverence and esteem. The Oxford historian speaks of him as “a man of great reading; well conversant with the writings of the fathers and old philosophers; a learned and industrious person; an exact philologist and philosopher; and a good metaphysician and school Divine.” But Mr. Gale was a man respectable, not only for his learning and eminent talents, but for the ardour and cheerfulness of his piety, the irreproachableness of his moral conduct, and the inoffensiveness of his manners. He was frequently visited by persons of distinction, and some of a different opinion from himself in religious matters, out of a desire to testify their regard for unaffected piety and extensive learning.

He was zealously attached to what he considered to be truth ; steady in his adherence to the principles of nonconformity, and spirited in the defence of them ; but at the same time candid and charitable towards persons who differed from him in opinion, and whom he endeavoured rather to convince than to compel. Of his regard for the interests of the religious party with whom he was united, he gave evidence, by bequeathing his estate, real and personal, in trust, for the education and benefit of young students of their principles ; and, excepting such philosophical books as he reserved for the use of students in this country, bequeathed his well-chosen library towards promoting useful learning in New England, where those principles generally prevailed. In a word, our author maintained to the last, the character which he had early acquired, of having, in a great degree, those qualities that adorn the scholar and the Christian, and which secured him universal love and veneration.*

SAMUEL LEE, M. A.—Dr. Calamy informs us † that upon the death of Mr. John Rowe, Mr. Theophilus Gale was chosen joint pastor of his congregation with Mr. Samuel Lee. Mr. Gale survived only a few months ; and Mr. Lee could not have retained the connection long afterwards, as in September, 1679, we find him settled at Bignal, near Bicester, in Oxfordshire. He afterwards settled with a congregation at Newington-Green, at which place we propose to enlarge further upon his life and character.

THOMAS ROWE.—This amiable divine and eminent tutor, was born about the year 1657, in the city of London. His father, the Rev. John Rowe, was at that time pastor of an Independent congregation in Westminster-abbey, from whence he was ejected at the restoration. This valuable

* Calamy's Account, p. 64. Contin. p. 97.--Wood's *Athenæ*, vol. 2. p. 608.—General Biography, Art. GALE.

† Calamy's Contin. p. 53.

man, of whose life and character the reader has already been presented with some account, left two sons, Thomas and Benoni, both of whom received a pious education, and were trained to the ministry among the Dissenters. We are not informed under what tutor they pursued their studies, though there is some reason to suppose that it was no other than the learned Mr. Theophilus Gale, who kept a flourishing academy upon Newington-green, and was colleague with Mr. John Rowe, in the work of the ministry. Thomas, who was the eldest son, made uncommon progress in his studies. To an ardent thirst for learning, he added very superior powers of mind, which qualified him in early life to become an instructor of others.

Upon the death of Mr. Gale in 1678, he succeeded to the care of his father's congregation, which he removed to Girdlers'-hall, Basinghall-street, where they assembled during his life. At the time he undertook this charge, he was only twenty-one years of age, but such were his attainments in learning and piety, that he was deemed duly qualified for the pastoral office. About this time, also, he super-added to his ministerial engagements the care of a private seminary for training up young men to the ministry among the Non-conformists. In this employment he succeeded, we believe, to that eminent scholar and divine, Mr. Theophilus Gale, his predecessor in the ministry. He kept his academy first at Newington-green, and afterwards at Clapham in Surry. At the revolution in 1688, his academy was in Little-britain, in the city of London. At these places he had the honour of educating many excellent persons, who afterwards adorned conspicuous stations in church and state. Among his pupils was the celebrated Dr. Isaac Watts, who, in his nineteenth year, joined in communion with the church of which his tutor was pastor. Eight years afterwards, when Mr. Watts was called to succeed Dr. Chauncey as pastor of the Independent congregation in Mark-lane, his respected tutor was

invited to preach at his ordination, March 18, 1702. The subject he discussed upon this occasion was from Jerem. .iii. 15. *And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.* The Doctor always spoke of his tutor with the highest respect and honour; and, in his "Lyric Poems," addresses to him an ode, entitled "Free Philosophy," in which are to be found the following lines:

I love thy gentle influence, Rowe,
 Thy gentle influence like the Sun,
 Only dissolves the frozen snow,
 Then bids our thoughts like rivers flow,
 And choose the channels where they run.

Besides Dr. Watts, Mr. Rowe had for his pupils several other persons who afterwards distinguished themselves; particularly Mr. Daniel Neal, our celebrated historian; Dr. John Evans, of New Broad-street; Dr. Jeremiah Hunt, of Pinners'-hall; and Mr. Samuel Say, of Westminster, all Nonconformist divines of singular learning and abilities, and mentioned in this work. To these may be added, Mr. John Wilson, a pious and valuable minister, who laid the foundation of the dissenting interest at Warwick, and died in the prime of life, in 1695; Mr. Henry Grove, a learned and excellent divine, and also an eminent tutor at Taunton; Mr. John Hughes, the poet; and Mr. Josiah Hort, who conforming to the Church of England, rose to the archbishopric of Tuam, in Ireland.

Mr. Rowe had the honour of being singularly useful in the several stations that providence had assigned him. As a preacher, his discourses were solid, judicious, and evangelical; his labours were generally acceptable; and he had a good congregation to the time of his death. As a tutor he was excellently qualified for his work. To extensive learning, he united great urbanity of manners, and a most amiable conciliating disposition. These gained him the affections of

his pupils, and rendered their path to knowledge the more easy as it was the more pleasing. His success in this employment is abundantly evinced in the many excellent persons trained under his care ; and to his exertions as a tutor, the Dissenters were indebted for a race of divines who filled their churches with great reputation. His name has been deservedly held in very great respect, and will be transmitted with the names of many of his pupils to the latest posterity. Mr. Rowe was himself a doctrinal Calvinist, and there is no doubt that he inculcated the same principles in his academy. But he possessed a noble and generous mind, free from the shackles of a party, and utterly averse to all impositions in the concerns of religion. It was this that made him a decided Nonconformist. To his pupils he allowed the most enlarged freedom of enquiry, and it is well known that some of them followed a path in controversy very different to that of their tutor.

It is recorded of the celebrated Mr. Henry Grove, who had published a sermon on the fear of death, in which the subject was treated in so masterly a manner, that a person of considerable rank in the learned world declared, that, after reading it, he could have laid down his head and died, with as much readiness and satisfaction as he had ever done any thing in his life. A realization of these sentiments, whether arising from a contemplation of death in theory, or from a practical view of it in the case of a dying Christian, is at all times seasonable. To impress the mind with a proper sense of this necessity, we need only advert to the uncertainty of life, and the suddenness with which it is sometimes demanded of us. The avenues to death are multiplied ; nor can the strongest foresight, or the utmost precaution guard us from its approach. A thousand accidents are constantly hovering over us, and consigning multitudes to an untimely grave ; and the disorders to which the human frame is liable often give but little time to prepare for the sudden change. To a good man, indeed, the transition cannot be

ungratifying, as it relieves him from the formalities of dying, and from those incumbrances that clog the happy spirit, longing to be at rest. If we are rightly informed, the death of Mr. Rowe was sudden and affecting. As he was riding through the city, he was seized suddenly with a fit, fell from his horse near the Monument, and immediately expired. This event, melancholy for the church, but happy for himself, took place on the 18th of August 1705, in the 49th year of his age. His remains were interred in Bunhill-fields, beneath an altar-monument of a brick foundation, where his father, and others of the family are also interred. Upon it was placed the following inscription:

Here lyeth the body of
JOHN ROWE,
Sometime Preacher in the Abbey of Westminster,
Who died October xii.
in the 52nd year of his age,
Anno 1677.
Near this tomb,
Lies the body of the late learned and pious
Mr. THEOPHILUS GALE.
Under this stone is the body of
Mr. THOMAS ROWE,
The eldest son of Mr. John Rowe,
Late Minister of the Gospel in London.
He departed this life the xviii day of August,
In the year of our Lord 1705,
In the 49th year of his age.
Here also lies the body of
Mr. BENONI ROWE,
Minister of the Gospel in London;
Who departed this life the 30th day of March
In the year of our Lord 1706,
In the 49th year of his age.

JOHN FOXON.—Mr. Rowe was succeeded at Girdlers'-Hall by the Rev. John Foxon, of whom very little account can be obtained. His mind became the subject of serious impressions in his early years, and he might be said like

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Obadiah, *to fear the Lord from his youth.* Being placed by his parents in religious families, he was carefully instructed in the principles of religion, and in the duties of the ministerial office to which he early devoted himself. After a suitable education for the ministry, he settled with an Independent congregation at Bergholt, in Suffolk. This was some time before the year 1703. He afterwards removed to Fareham, in Hampshire, and from thence in the year 1706, to Girdlers'-Hall in the city of London. Soon after his settlement in the Metropolis, he was chosen a Pimmers'-Hall lecturer, and had a society of catechumens at Mr. Rosewell's meeting-house in Silver-street. In these stations of public usefulness he continued till death put an end to his labours, on the 26th of October, 1723, when he was in the prime and vigour of life. In his last illness he was resigned and cheerful. To the Rev. Matthew Clarke, who visited him he said, "If the Lord have any pleasure in me, any more work for me, he will bring me back from this sick bed; but if not, and the Lord say he have no farther occasion for me, nor need of my poor service, here I am, let the Lord do with me what seems good in his sight."—Some few days before he expired, he said to another friend, "Oh, pray that I may see more of the worth of Christ, and an interest in him."—Being asked, when near expiring, if he had God's presence with him, he answered with some of his last breath, "Through grace, through grace, I have." Three Sermons were preached and published upon the occasion of Mr. Foxon's death: one by the Rev. Matthew Clarke, from John xix. 33; another by his assistant, Mr. Henry Francis, on Heb. xi. 4; and a third by the Rev. Daniel Wilcox, preached to Mr. Foxon's catechumens. From these sources we may derive several particulars relating to his character.

Mr. Foxon was a man of good ministerial abilities, a lively, warm preacher, and delighted especially in unfolding the grace of the gospel. His talent lay in the pulpit, where

he was eminently owned and blessed. Being himself a partaker of the grace of God, he was a great admirer and faithful preacher of it. His gifts were admirably fitted to awaken sinners, and comfort saints. He was a painful, affectionate, rousing preacher; and so far from doing the work of the Lord negligently, that he rather too much exhausted his spirits, being willing to spend and be spent in so good a work. He discovered a great concern for the rising generation, and above all for the children of the covenant. These occupied a large place in his prayers, and he was made very useful to them both by preaching and catechising. He had the most unshaken zeal for God, an uncommon concern for the honour of Christ, and the tenderest regard for immortal souls. He was a constant as well as skilful unfolder of the oracles of God, a workman that needed not to be ashamed. Yet, he was one of singular modesty, and humility; sincere in his professions; meek and holy in his conversation; and an ornament to his character as a minister of the gospel. Mr. Foxon was one of the subscribing ministers at the Salters'-Hall synod in 1719. He was strictly tenacious for what appeared to him to be truth, and was willing to bear his testimony when he thought himself called upon publicly to own it. Yet, though he had a zeal for truth, it was guided by knowledge, and he was very charitable towards those who differed from him. He was much concerned for poor ministers in the country, and took a great interest in administering to their necessities. Mr. Foxon, we believe, never appeared in print.

DAVID JENNINGS, D. D.—This eminent divine, soon after his entrance upon the ministry, became assistant to Mr. Foxon, at Girdiers'-Hull. He undertook this service in June 1716, and continued to discharge its duties with acceptance till May 19, 1718, when he was invited to succeed the Rev. Thomas Simmons, as pastor of the congregation in Gravel-lane, Wapping. Under that article we shall give

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a more particular account of Dr. Jennings's life and character.

HENRY FRANCIS.—Upon Dr. Jennings's removal, Mr. Henry Francis was chosen to succeed him in the capacity of assistant, at Girdlers'-Hall. This gentleman received his education under the learned Mr. Samuel Jones, at Tewksbury; and settled at Girdlers'-Hall in the year 1718. He continued to preach at that place in the afternoon, till Mr. Foxon's death, in 1723, when he removed to be assistant to Mr. Wood, at New-court, Carey-street. From thence, after about three years, he removed to Southampton, where he finished his course, as we shall relate more particularly when we come to speak of New-court.

ROBERT WRIGHT.—Mr. Foxon was succeeded in the pastoral office by the Rev. Robert Wright, of whose life we have but a very imperfect account. After a suitable education for the ministry, he was chosen, towards the latter end of 1709, to succeed the Rev. Thomas Scott, as pastor of the Independent congregation at Hitchin, in Hertfordshire. There he continued four years; at the end of which time he removed to Colchester, in Essex. From thence, in 1718, he removed to Bury St. Edmund's, in Suffolk, to be assistant to the Rev. Samuel Bury, upon whose removal to Bristol, in 1720, Mr. Wright succeeded him as pastor. From this station he removed to succeed Mr. Foxon, at Girdlers'-Hall, and was set apart over the church in that place early in the year 1724. About ten years after the commencement of this connexion, Mr. Wright removed his people to Haberdashers'-Hall, where he preached to them till his death; discharging his work till the last, with great diligence, application and judgment.

During some of the latter years of his life, Mr. Wright was afflicted with a remarkable languor, and sometimes much anguish and pain of body. He was, consequently,

for some time, laid aside from his work. Of the frame of his mind during this period, we may form some judgment by the letters which he wrote to his friends, some extracts from which are cited by Mr. Hall, in his sermon preached upon Mr. Wright's death. His church and congregation having set apart a day for solemn prayer and supplication upon his account, he says, "He blessed God, that through faith in a living Redeemer, he could look upon dying as a glorious deliverance; yet, (says he,) if it may be for service and usefulness, the Lord hear, and heal, and restore." It was his earnest desire, that if he was spared, "it might be for the service of his blessed Redeemer." He had a strong conviction of the demerit of sin; for under extreme illness, he observes, "It might have been much worse, and sin deserved it should be so." And again, "Indeed wearisome days and nights are appointed to me; Providence takes very distressing turns with me: yet, I know all is wise and righteous, and I hope gracious." In a letter to another friend, after reciting "the dull scene of his poor afflicted condition, upon account of the continuance of several threatening symptoms, and painful disorders, with want of sleep, and loss of appetite," he adds, "Thus the blessed God is pleased to make life a troublesome affair; and very justly, for it is a poor sinful life." But he was not destitute of consolation; for he observes, that "the time of his affliction would have been a gloomy season, and dreadful indeed, had he not been favoured, through the rich grace of God, with a satisfying persuasion and prospect of escaping that eternal punishment which he saw to be the wages of sin." He possessed a firm confidence and lively hope of salvation, through faith in the mediation of Christ. "Though I have many sins and infirmities, (says he) I know the righteousness of Christ is all-sufficient to justify me. By the grace of God, I penitently and humbly trust to that, and am satisfied it cannot fail.—The great foundation that God has laid in Zion, is all my hope: there I am satisfied; I have a sure dependence."

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Again, " I humbly trust I am safe in the hands of him who has made a complete atonement, and who ever lives to see the effects of it in the complete salvation of all that believe in him. Lord, increase my faith in Jesus, the all-sufficient Saviour!" He was greatly concerned that, under all his trials, he might behave with patience and submission. " I shall be glad of my friend's prayers, says he, that I may be ready for the divine will : I am not to say to my God, What dost thou? I desire to be waiting with patience and submission the pleasure of my great Lord and Master in the issue of this present visitation : the Lord turn all things to some spiritual good!" In another place, " he blesses God, he could look beyond the gloom and anguish of the present scene, to a state and world where all these things shall for ever cease, where there shall be no sin nor mortality, and therefore all happiness."

The above extracts will show that Mr. Wright possessed a solid joy and peace in believing. In the well-grounded hope of future blessedness he departed to the world of spirits, on the 22d of April, 1743. His age is not mentioned. The Rev. Thomas Hall preached his funeral sermon from 2 Cor. iv. 7. and afterwards printed it. Mr. Wright was a solid and judicious preacher, and applied to his work, as far as his health and strength would permit him, with diligence and application. Of his piety as a Christian, the preceding extracts from his letters afford abundant evidence ; and he died in the same faith and hope in which he lived. Being of a retired and melancholy disposition, and having a bad state of health, his congregation latterly declined. His judgment and faith as to some important truths of divine revelation may be seen in a sermon which he printed in 1740, entitled " Scripture Knowledge and Practice necessary to Salvation."* Mr. Wright had a son, Mr. Jesse Wright, a Dissenting minister at Cranbrook, in Kent.

* Mr. Hall's Sermon on the death of the Rev. Robert Wright.

THOMAS GIBBONS, D. D.—This eminent and pious Divine was born at Reek, in the parish of Swaffham-Prior, about eight miles from Cambridge, on the 31st of May, 1720. His father, Mr. Thomas Gibbons, was for some years pastor of a congregation at Olney, in Buckinghamshire; and afterwards of another at Royston, Hertfordshire. His mind was early the subject of serious impressions, and he felt a strong inclination to the Christian ministry. Accordingly, after having been instructed in reading, writing, and arithmetic, he was sent to a grammar-school at Little Swaffham, in Cambridgeshire, and afterwards to one or two other grammar-schools in the same county. At about fifteen years of age he was placed under the care of Dr. Taylor, at Deptford, with whom he commenced his academical studies; but he finished them under Mr. Eames, in Moorfields. Dr. Gibbons must have suffered considerable disadvantages in his education, owing to his being obliged so often to shift his tutors. But by indefatigable application, he was enabled to surmount every obstacle, and made very considerable acquisitions in solid learning and ornamental knowledge.

Mr. Gibbons underwent his examination for the ministry July 5, 1742, before the Rev. Dr. Watts, T. Bradbury, Dr. Guyse, J. Hubbard, Dr. J. Jennings, S. Price, and Dr. W. King. In the same year he was appointed assistant to the Rev. Thomas Bures, in Silver-street. But he did not continue long in that situation, being chosen in the year following to succeed the Rev. Robert Wright, in the Independent church at Haberdashers'-Hall. He was ordained to the pastoral office there October 27, 1743. The Rev. Richard Rawlin, delivered the introductory discourse; Dr. Guyse preached the sermon; and the Rev. Thomas Hall gave the exhortation. In the following year he married Miss Hannah Shuttlewood, a descendant of one of the ejected ministers; by whom he had four sons.

Upon the death of Dr. Marryatt, in 1754, he was elected one of the tutors of the Dissenting academy at Mile-End, in

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conjunction with Dr. Conder and Dr. Walker. The branches of science in which he was appointed to instruct the pupils were, logic, metaphysics, ethics, and rhetoric. In 1759, he was chosen one of the Lord's-day evening lecturers at Monkwell-street, in the room of the Rev. William Guyse; and in the following year he received the degree of M. A. from the college of New-Jersey, in America. In 1764, the university of Aberdeen, conferred on him the degree of Doctor of Divinity.

The circumstances that attended his last illness and death were sudden and surprising. On Thursday the 17th of Feb. 1785, he had spent the whole day in his closet till about eight o'clock in the evening, when he walked to Hoxton-square coffee-house, to read the evening paper, according to his usual custom. On his entering the coffee-house, Mrs. Herbert, the mistress, said to him, "How are you, Doctor?" He replied, with a cheerful countenance, "Perfectly well, madam, I bless God;" and then walked into the parlour. The maid-servant carried him the newspaper, and left the room. Soon after she had occasion to go again into the parlour, and there found Dr. Gibbons lying upon the floor, with the newspaper under him. By his fall the candle had been put out, and was also upon the floor. He was carried from the coffee-house to his own house, and attempted to pronounce a few sentences inarticulately. He lay from the 17th of February, to the 22d of the same month; and though he could not speak, yet he appeared in his bed to breathe easily, and had a pleasant countenance. At length, a little before three o'clock in the afternoon of the 22d of February, 1785, he expired, in the 65th year of his age. On the 3d of March his remains were deposited in Bunhill-Fields, being attended to the grave by a large part of his congregation. His funeral sermon was preached by Dr. Benjamin Davies, from Gen. xlviii. 21. *And Israel said unto Joseph, Behold I die! But God shall be with you, and bring you again unto the land of your fathers.*

Dr. Gibbons was a man of great piety, of unimpeachable manners, upright and benevolent, and of great cheerfulness of temper. His religious principles are said to have been Calvinistical; but we have heard that he considered himself a Baxterian; and he was in the habit of speaking with much candour of those who differed from him in sentiment. He possessed a considerable degree of classical literature, and was very diligent in his profession, being a frequent preacher, and author of a variety of works. (x) He

(x) WORKS.—1. Poems on several Occasions, 1743.—2. A Confession of Faith at his Ordination, Oct. 27, 1743.—3. Britannia's Alarm, 1745.—4. Miscellaneous Pieces on the Rebellion, 1745.—5. Popery Unmasked, 1745.—6. The Vine and Bramble, 1745.—7. The Mourner's Complaint considered and applied, in a Funeral Discourse for Mr. William Beldam, who died of the Small-pox, Dec. 29, 1741, in the 26th year of his age.—By Thomas Gibbons, *senior*. To which are added, an Elegy, and some other poetical Pieces on the same occasion, by Thomas Gibbons, *junior*, 2d edition, 1746.—8. The Deliverance and Triumph of Great Britain, in a Thanksgiving Sermon for the Success of His Majesty's Arms under his Royal Highness the Duke of Cumberland; preached Oct. 1, 1746.—9. The Prosperity of the Christian Church in the latter ages of time, represented and improved in a Sermon preached at New Court, June 17, 1747, at a Monthly Exercise. Dan. ii. 44.—10. An Elegy on the Death of the Rev. Peter Goodwin, 1747.—11. The Divine Improvement of desolating judgments, represented in a Sermon on occasion of the dreadful fire in the city, on March 25, 1748. Micah vi. 9.—12. An Elegy on the Death of Dr. Isaac Watts, 1748.—13. *Juvenilia*; Poems on various subjects of Devotion and Virtue, 1750. 14. The Excellency of the Gospel, and the Happiness of an Interest in it; a Sermon preached Nov. 4, 1751, before the Society for promoting Religious Knowledge among the Poor. Matt. xiii. 45, 46.—15. A Letter from a Pastor to his People on the commencement of the year 1752.—16. The Religious Observance of the Sabbath practically stated and enforced.—17. The Hidden Life of a Christian exemplified in the Diary, Meditations, and Letters of a young Minister, 1752, 2d edition, 1756.—18. Sympathy with our suffering Brethren, and an Improvement of their Distresses shewn to be our duty: In two Discourses occasioned by the cruel oppressions of the Protestants in France, 1755. Amos vi. 6.—19. A Sermon on occasion of the tremendous earthquake at Lisbon, Nov. 1, 1755. Heb. iii. 2.—20. Our Duty as Patriots, Protestants, and Christians in a time of War. A Sermon on the Declaration of War against the French, May 18, 1756. Jer. iv. 19.—21. An Elegy on the Death of Dr. Grosvenor,

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was happily free from that dejection of spirits which spreads a gloom over the soul, and tends to occasion misconceptions of the nature of genuine religion. His conver-

1759.—22. A Sermon occasioned by the Death of King George II. Oct. 25, 1760. Eccles. vii. 14.—23. Divine Conduct vindicated, or the Operations of God shewn to be the Operations of Wisdom, in two Sermons occasioned by the Death of the Rev. Samuel Davies, M. A. President of the College in New Jersey, Feb. 4, 1761.—24. Sermons on various subjects, with an Hymn adapted to each, designed to assist the Devotion of the Family and Clergy, 1762.—25. Dedication of ourselves to God argued from the Divine mercies in a Sermon preached at St. Thomas's, Jan. 2, 1764, for the benefit of the Gravel Lane Charity School.—26. The Divine Glories displayed in Babes and Sucklings, a Sermon occasioned by the Death of his Son, Nathaniel Gibbons, May 28, 1764, in the 11th year of his age.—27. The Duty of saving one another in Love: preached at Little Baddow in Essex, at the separation of the Rev. Evan Jones to the pastoral office, Sep. 20, 1764.—28. A Charge delivered to the Rev. William Kingsbury, at his Ordination at Southampton, Oct. 18, 1765.—29. A Charge at the Ordination of the Rev. Charles Case, at Witham in Essex, Oct. 15, 1767.—30. Rhetoric: or a view of its principal Tropes and Figures, in their Origin and Powers: with a variety of rules to escape errors and blemishes, and attain propriety and elegance in composition, 1767.—31. An Ode to the Memory of the Duke of Newcastle, 1768.—32. An Account of a most terrible Fire that happened at Burwell in Cambridgeshire, during the exhibition of a puppet-show, when eighty were either killed or wounded, 1769.—33. The State of the World in general, and of Great Britain in particular as to Religion and the Aspects of Providence seriously and impartially considered, in a Sermon at Haberdashers'-Hall, Oct. 21, 1770.—34. The Character and Blessedness of the Righteous: occasioned by the death of William Cromwell, Esq. July 9, 1772. With the speech at his interment, and a brief account of the Cromwell family.—35. The Christian Minister, in three poetic epistles. To which are added, Poetical Versions of several parts of Scripture, and Translation of Poems from Greek and Latin writers, 1772.—36. Objections against the Application to the Legislature for relief of Protestant Dissenting Ministers and Dissenting Tutors and School-masters dispassionately considered and obviated: to which are added, the Sentiments and Observations of Lactantius, a Christian writer in the fourth century, and of the eminent Dr. John Owen in the last century upon the only warrantable methods of treating diversities of opinion in religion, 1772.—37. The Blessedness of dying in the Lord: preached at the Weigh-House, on the death of Dr. Langford, Apr. 23, 1775. Rev. xvi. 13.—38. An Account of what Share Dr. Gibbons has had in the late transactions among the Protestant Dissenters at Northampton, 1775.—39. The Birth-place; or Thoughts on a Visit

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sation was cheerful and entertaining; but at the same time discovered a mind deeply impressed with an habitual reverence for God. And very seldom, if ever, did he close a conversation, without suggesting some hints which might be improved to spiritual advantage and edification. Uprightness and integrity were distinguishing features in his character; and he never concealed sentiments unfriendly to any man for whom he professed a friendship. His hopes and expectations were founded on the gospel; and his spirit appeared to be cast in its mould. This was evidenced by that evident degree of benevolence and candour, which he did not merely profess, but possess. His heart was more enlarged and expanded by the influence of the love of Christ, than to suffer him to confine his affectionate regards within the narrow limits of a party; but he could see and admire the image of the Saviour, wherever it appeared. But the influence of Christianity was in nothing more evident than in the tender sympathy he manifested to the distressed. "In his ministry (says Dr. Davies) he was truly evangelical, and bore an unambiguous testimony to the grace of God, and the atonement of Christ, as the grand and sole foundation of a sinner's hope. And in connexion with this he maintained the absolute necessity of genuine holiness and piety,

to it, 1775.—40. An English Version of the Latin Epitaphs in the Nonconformists' Memorial: to which is added, A Poem sacred to the Memory of the two thousand Ministers, ejected or silenced by the Act of Nonconformity, August 24, 1662, 1775.—41. The Remembrance of our Creator in the days of our Youth; a Sermon on the death of Mr. Thomas Wilton, Aug. 5. 1776.—42. Female Worthies; or the Lives and Memorials of eminent pious Women, who were ornaments to their sex, blessings to their families, and edifying examples to the church and world; 2 vols. 8vo. 1777.—43. Essays in prose and verse, partly collected, and partly original, for the improvement of younger minds.—44. Memoirs of the Rev. Isaac Watts, D.D. 8vo. 1780.—45. Hymns adapted to Divine Worship, in two books. 1. Derived from select passages of the Holy Scriptures. 2. Written on sacred subjects, and particular occasions; gathered in part from various authors, and partly original, 1780.—46. Sermons on evangelical and practical subjects; published after his death in 3 vols, 8vo. 1787.

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as an essential part of the great salvation, and the evidence of our title to life and blessedness. These important points he insisted upon with great fidelity, ability, and zeal. For a considerable number of years he sustained another important capacity, as a tutor; and in this department, his character was truly respectable. Here he discovered the man of learning, and communicated to his pupils the valuable fruits of those studious researches, which he continued to a very advanced period of life."*--The text of Dr. Davies's sermon upon his death was Gen. xlviii. 21.

Upon Dr. Gibbons's tomb-stone in Bunhill-Fields, is the following inscription :

Beneath this stone
are interred,
The remains of
The Rev. THOMAS GIBBONS, D. D.
whose
Upright mind,
Benevolent heart,
Ardent piety,
and
Successful labours in the cause of Christ,
as a minister and tutor,
are so well known,
as not to require a glowing imagination,
like that he possessed,
to delineate ;
or
Those warm feelings
Which distinguished his character as a friend,
To add energy to the description.
The affectionate tears which have been found
on this tomb,
are
The best tribute that can be offered
to his
Memory.
He died Feb. 22, 1785, aged 64.
Multis ille bonis febilis occidit:

* Dr. Davies's Sermon on the death of Dr. Gibbons.—*And Prot. Diss. Mag.*
vol. ii, p. 489—493.

 COACH-MAKERS'-HALL.—Extinct.

JOSEPH BROOKSBANK.—Dr. Gibbons was succeeded, after a short time, by the Rev. Joseph Brooksbank, who is a native of Yorkshire, and was educated at Homerton academy. Since the union of his congregation with that under the care of Mr. Neely, he preaches at Haberdashers'-Hall only on one part of the day ; but is engaged on the Lord's-day evening at Broad-street, and at other lectures.

 COACH-MAKERS'-HALL.

EXTINCT.

COACH-MAKERS'-HALL, Addle street, near Aldermanbury, was another of the city halls, let out to the Dissenters for a meeting-house. But, as considered in this connexion, it is only of modern date ; and its history is very brief. Mr. JAMES RELLY, usually styled the Antinomian, occupied it for a short time before he went to Crosby-square, under which article we have given some account of him. The place was afterwards taken by a few people who separated from Red-cross-street, after the death of Mr. Craner, upon the choice of the Rev. Augustus Clarke. These people, after a short time, built a new meeting-house in Mitchell-street, behind Old-street church. About fourteen years ago, Coach-Makers'-Hall was occupied by a debating society.

MONKWELL STREET.—*English Presbyterian.*

MONKWELL-STREET.

ENGLISH PRESBYTERIAN.

MONKWELL-STREET, vulgarly Mugwell-street, is so called from a well at the north end of the street, looking towards Cripplegate. Here stood in ancient times an hermitage, or well, belonging to the abbot of Garendon, in Leicestershire, who had also a chapel here, called St. James's in the Wall, as early as the year 1298. At this time, William de Lion was hermit of this religious house, and the monks, who were of the Cistercial order, officiated in the chapel. The abbot also placed there two Cistercial monks of the house, to pray for the souls of Aymer de Valence, Earl of Pembroke, and Mary his wife. In the reign of Edward VI. the hermitage, with the appurtenances, was purchased by William Lambe, one of the gentlemen of the king's chapel, and citizen and clothworker, of London; who dying in 1577, endowed the chapel, and bequeathed it to the clothworkers' company, together with other tenements, to the value of fifty pounds per annum, for the support of a minister, &c. Since that time it has been called Lambe's chapel, and the company have four sermons preached there annually, on which occasion, twelve poor men, and as many women, are relieved with money and clothing. From the monks above-mentioned the well took its name, and the street from the well, making Monkwell-street. Here are, also, twelve almshouses, founded by Sir Ambrose Nicholas, salter, and Lord-Mayor of London, in 1575, for twelve poor aged people, who, besides their dwellings rent-free, were each of them allowed seven-pence a week, five sacks

of coals, and a quarter of a hundred of faggots. Barber-Surgeons'-Hall is, also, situated in this street, and near to it stands Windsor-court, where the meeting-house now under consideration is situated.

This is probably the oldest meeting-house now in existence among the Dissenters in London. The precise date of its erection is not ascertained; but it was the first meeting-house built by the nonconformists after the fire of London, in 1666, and was raised between that year and 1672. Although this place is of so early a date, it is an extraordinary good one, and in point of substance far superior to most that have been erected in modern times. It is a large substantial brick-building, of a square form, with three deep galleries; and being situated under a gate-way, is invisible from the street. On this account it was admirably adapted for the purposes of concealment, so necessary to the nonconformists of a former period, when their preaching was considered a crime, and imprisonment the consequence of a discovery. It was built for the famous Mr. Thomas Doolittle, the ejected minister of St. Alphage, London Wall, who first gathered the congregation. Before this place was erected, his people met in the neighbourhood of Bunhill-fields; but that place proving too small, they built the present large and commodious meeting-house in Monkwell-street. Mr. Doolittle had a dwelling-house adjoining, which communicated with the meeting-house, and was the means of facilitating his escape, when interrupted by the soldiers, and often preserved him from being taken to prison. Upon the Indulgence granted to the Nonconformists, in 1672, Mr. Doolittle took out a licence, which is still preserved in the vestry of the meeting-house, framed and glazed. As this is the only memorial of the kind that we remember to have seen preserved in London, we shall subjoin an exact copy of it for the satisfaction of the curious.

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“ CAROLUS, R.

“ Charles, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To all Mayors, bailiffs, constables, and other our Officers, and Ministers, civill and military whom it may concerne, greeting. In pursuance of our declaration of the 11th of March, 167 $\frac{1}{2}$, wee allowed, and wee do hereby allow of a certaine Room adjoining to the dwelling-house of Thomas Doelittle in Mugwel Street, to bee a place for the use of such as do not conforme to the Church of England, who are in the persuasion commonly called Presbyterians, to meet and assemble in, in order to their public worship and devotion, and all and singular our Officers and Ministers, ecclesiasticall, civill and military, whom it may concerne, are to take due notice hereof; and they, and every of them are hereby strictly charged and required to hinder any tumult or disturbance, and to protect them in their said meeting and assembly.

Given at our Court at Whitehall, the 2d day of April,
in the 24th year of our Reign, 1672.

By his Majesty's command,

ARLINGTON.”

“N. B. The above was the first Meeting-house built after the fire of London, 1662. (y)

This and the dwelling-house are the oldest in the Parish, of Olive Hart Street.

1766. SAM. SHEAFE, grandson
to the above named Thomas Doolittel; He died,
Pastor thereof, 24th May, 1707. aged 77.”

In copying the above licence, we have adhered strictly to the original spelling, as will be easily perceived by the reader. Mr. Doolittle's name, which occurs twice, varies

(y) This is a mistake for 1666.

in both instances from the usual mode of spelling it, and from that which we have adopted after Dr. Williams, and Dr. Calamy. It is certain, however, that he himself sometimes spelt his name Doolittel, as appears by several of his publications printed in his lifetime. We have seen portraits of him with his name spelt all the three different ways. In the original instrument CAROLUS R. is in the king's own hand-writing. The notes at the bottom appear to have been inserted by Mr. Sheafe, who was Mr. Doolittle's grandson.

Monkwell-street meeting exhibits at present a melancholy contrast to its former prosperous state. Mr. Doolittle, who was a laborious and useful minister, and much esteemed for his serious and faithful preaching, had no sooner opened his doors, than multitudes flocked to hear him; and, at his death, he left a very numerous church and congregation. Mr. Wilcox, his successor, was a man of a like spirit, and left the church at his death in a flourishing state. Both these ministers were hearty Calvinists. Dr. Lawrence, who followed next, was a highly respectable minister, of Baxterian sentiments, and maintained a large and respectable audience to the day of his death. Dr. Fordyce, the next minister, by the charms of his eloquence attracted for some years a numerous congregation, and we have been told that the celebrated Garrick was frequently his auditor. But latterly, several circumstances operated to the decline of his congregation, nor has it been at all revived by his successor. At present the number of pews greatly exceeds that of the hearers, who are so few that the ends of public worship seem scarcely answered by their meeting together. With the falling off of the congregation there has been an equal declension from the doctrines taught by the earlier pastors of this society. For many years past those doctrines that are peculiarly styled evangelical, and were characteristic features in the ministry of a Doolittle a Wilcox, and a Lawrence, have ceased to resound from their pulpit, and given place

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to what is called a more rational mode of preaching. Though the constitution of the church is strictly independent, it nevertheless ranks with those of the Presbyterian denomination.

The earlier ministers of this society paid great attention to the instruction of the rising generation. Mr. Doolittle, of whose pious and useful labours several anecdotes are recorded, formed a society of catechumens at his own meeting-house, and met with great success. After his death, the celebrated Matthew Henry maintained a catechetical lecture at Monkwell-street, and found it a very useful exercise. Mr. Wilcox continued the same service, and his labours were greatly owned and blessed. There was, for many years, a Lord's-day morning lecture at this place, preached chiefly by ministers of the Independent denomination.

As the people to whom the place belongs meet here only on the morning, it has been let out for the afternoon to different persons successively. Soon after the settlement of the present pastor, Mr. Smith's people from Silver-street, engaged it for the afternoon, but assembled here only a short time, when they dissolved their church state. After this a Mr. John Armstrong preached in the afternoon for a few years, as assistant to the morning society; but their circumstances not admitting the support of two ministers, his services were dropped. The place was then let out to Mr. Neely's congregation from Hoxton-square. Mr. Neely continued to preach at Monkwell-street in the afternoon for several years; but about a twelvemonth ago his people united with the church at Haberdashers'-Hall, and he takes his turn in preaching at that place. After the removal of Mr. Neely, Dr. Rees's congregation from the Old Jewry, were accommodated with Monkwell-street in the afternoon, while their new meeting-house was building. This being now completed, they removed thither on Sunday the 10th of December, 1809. For many years the well-known Mr. Hurtington had a lecture here on a Tuesday evening, which was well attended; but he removed it some time ago to the

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chapel in Grub-street. A few years back a Lord's-day evening lecture was preached here during the winter season, by the late Mr. Edwards, of Birmingham, but it was badly attended. Some years ago Dr. Watts's Psalms were discarded by the morning society, and a selection better adapted to anti-trinitarian worship substituted in the room.

The following is, we believe, a correct list of those ministers who have served this church in the capacity of pastors and assistants :

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
Thomas Doolittle, M. A.	1666	1707	—	—
Thomas Vincent, M. A.	—	—	16..	16..
John Mottershed,	—	—	16..	1697
Samuel Doolittle,	—	—	1697	1700
Daniel Wilcox,	1707	1733	1706	1707
Henry Read,	—	—	1718	1724
Samuel Lawrence, D. D.	1733	1760	—	—
James Fordyce, D. D.	1760	1782	—	—
Thomas Toller,	—	—	1760	1774
James Lindsay, D. D.	1783	18..	—	—
John Armstrong, M. A.	—	—	1791	1796

THOMAS DOOLITTLE, M. A.—This eminent and pious Divine was born at Kidderminster, of religious parents, in the year 1630. He was designed for the law, and actually put upon trial to an attorney, but being set to copy some writings on the Lord's-day, he resolved against that profession, and determined upon the ministry. In this resolu-

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tion he was encouraged by that eminently holy man, Mr. Richard Baxter, whose sermons on the Saints' Rest, which he heard delivered from the pulpit, were blest to his saving conversion. Mr. Baxter thinking him a promising youth, sent him to Pembroke-Hall, Cambridge, where he made such a proficiency in learning, as fully answered his patron's expectations. Upon his leaving the university, having previously taken the degree of Master of Arts, he came to London, where he was soon taken notice of for his warm and affectionate preaching.

About the year 1653, Mr. Doolittle was called to the pastorship of St. Alphage, London Wall, and performed the duties of his office with great diligence and success for the space of nine years. Soon after his settlement there, he married a very prudent and pious gentlewoman, whom he found every way suitable, and a great help to him, especially in the persecuting times. Upon the passing of the Bartholomew Act, in 1662, he was compelled to relinquish his charge, with about two thousand of his brethren, and silenced for non-conforming to uninstituted inventions. Such an invasion upon the kingly office of Christ, in silencing so many of his servants, for no other reason but their standing up for his authority, as sole lawgiver in his kingdom, was an act that calls for greater signs of national repentance than have hitherto been manifested. Before the act took place, Mr. Doolittle carefully studied the terms required, and after prayer to God, thought it his duty upon the whole to be a nonconformist. Worldly advantages presented to him no temptation, when put in competition with conscience. He had now three children, and was in expectation of a fourth; his maintenance from his living was stopped, and he had nothing to look forward to but straits, reproaches and persecutions, yet he determined to cast himself and family upon the care of Providence, whose concern for him he very soon experienced. For on the very day after he preached his farewell sermon, one of his parishioners, after expressing his

sorrow for the loss of his ministry, and approving his faithfulness to Christ and conscience, presented him with *twenty pounds*, saying, "There was something to buy bread for his children, as an encouragement to his future trust."

From St. Alphege Mr. Doolittle removed into Moorfields, where he opened his house for boarders; and so many were desirous of having their children with him, that he soon had occasion for a larger house, which he hired in Bunhill-fields. Upon the breaking out of the plague, he removed to Woodford-bridge, near Epping Forest, leaving Mr. Thomas Vincent in care of his house. This village proved a Zoar to him while the plague was raging in the city, and though many resorted to his house for the worship of God, yet he had not one sick person in his numerous family, which then consisted of upwards of thirty. However, he could not but have a tender concern for his friends in London, and discovered it by writing to them a most serious and suitable letter, which, at their earnest desire, was printed, under the title of "A Spiritual Antidote in dying Times."

After the sickness, he returned to London, and in the next year saw, with sorrow, the city in flames, by which most of the churches were laid in ashes. This and the former judgment were very awful, and when the voice of the Lord cried so loudly to the city and nation, he thought it no time for ministers to be silent, though forbidden to preach by the *Act of Uniformity*; he could not take that for a discharge from the work and office of the ministry, to which he had been solemnly separated, according to the rules of the word of God. When human laws clash with the divine, it is strange that any persons should hesitate about which ought to be obeyed. Mr. Doolittle being persuaded of his duty, and having counted the cost, zeal for God, and compassion to souls, led him to open a meeting-house, first near his dwelling-house at Bunhill-fields; and when that proved too strait, and the city began to be rebuilt, he took a piece of ground and erected a large and commodious place of worship

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in Monkwell-street, where he was assisted by Mr. Thomas Vincent. Here he preached to a numerous auditory, and had many seals to his ministry. Among others there was one who used to rail against him, and abuse his wife, who was a pious woman, for going to hear him. This unhappy man, one Lord's-day, told his wife, he had a mind, for once, to go with her himself, and hear the minister of whom she talked so much. She answered, if he would, he'd never speak against him more. And so it proved: for while he was hearing, the Spirit of God, which, like the wind, *blows where it listeth*, so effectually applied what was said to his heart, that from that time he became a new man, and a serious Christian. Thus he held on to the last, adoring the power of God, that, by Mr. Doolittle's ministry, plucked him as a brand from the burning.

The rest of his brethren, who had, about the same time, left their retirements, and entered with more freedom on the exercise of their ministry, in the despised way of nonconformity, were witnesses to the like success. With reference to this, *a great and effectual door was opened* to them, which excited the rage of many adversaries, who would not suffer them long to go on in such work as this without disturbance. The Lord Mayor understanding what was designed against them, sent privately to Mr. Doolittle, and Mr. Vincent, engaging his word of honour that they should not be detained. When they appeared, he endeavoured to dissuade them from preaching, on account of the danger they would run. They told his lordship, that they were satisfied of their call to preach the gospel, and therefore could not promise to desist; intimating, that in the way of their duty, they could trust Providence with their persons and concerns. On the Saturday following, a king's messenger, with a company of the trained bands, came at midnight to seize Mr. Doolittle in his house; but while they were breaking open the door, he got over the wall to a

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neighbour's house, and made his escape. He purposed to have preached the next morning, but was prevailed upon to forbear; and the minister who supplied his place, narrowly escaped being taken. For while in his sermon, a company of soldiers came into the meeting-house, and the officer who led them, cried aloud to the minister, "I command you in the king's name to come down." The minister answered, "I command you in the name of the King of kings, not to disturb his worship, but let me go on." Upon which the officer bad his men fire. The minister, undaunted, clapt his hand upon his breast, and said, "Shoot, if you please, you can only kill the body, and after that can do no more." Upon which, the people being all in an uproar, and the assembly breaking up, the minister got away in the croud, unobserved, and without hurt. (z) After this Mr. Doolittle was absent from home for some weeks, and on Lord's-days, guards were set before the meeting-house, to prevent the worship of God being carried on there. At length the justices came, and had the pulpit pulled down, and the doors fastened, with the king's broad arrow set upon them. The place being convenient, was soon after used as a chapel for the Lord Mayor, without any allowance to the owner. Thus liberty and property were invaded by tyrants, and Christ's faithful servants, by the heat of persecution, driven into corners.

Upon the liberty granted by King Charles II. in 1672, Mr. Doolittle resumed his place, and set up an academy at Islington, where he educated several young men, for the ministry, but such was the iniquity of the times, that soon after he was forced to remove to Wimbledon, and several of his pupils taking lodgings in the neighbourhood, attended his lectures privately. While he resided here, he met with

(z) The minister above alluded to, was Mr. Thomas Sare, the ejected minister of Redford, in Gloucestershire, concerning whose history no particulars are preserved,

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a remarkable providence. As he was one day riding out with a friend, he was met by a military officer, who took hold of his horse. Mr. Doolittle asking him what he meant by stopping him on the king's highway, he looked earnestly at him ; but not being certain who he was, let him go, and went away, threatening " that he would know who that black devil was before he was three days older." Some of Mr. Doolittle's friends were much concerned for him ; but on the third day a person brought him word, that the captain was choaked at his table with a bit of bread. Though Mr. Doolittle lived as privately as possible, he was sued in the crown office for several hundred pounds, for the heinous offences of teaching youth, and of preaching the gospel.

After this he removed to Battersea, where his goods were seized and sold. In several other places his house was rifled, and his person often in danger, but Providence favoured his escape, so that he was never imprisoned. At length the toleration granted by King William, gave him an opportunity of returning to his place and people in Monkwell-street, where he also kept his academy, and continued there as long as he lived, preaching twice every Lord's-day. He had also a lecture there on Wednesdays, at which he delivered his exposition of the Assembly's Catechism, which was printed after his death, in one volume folio.

Mr. Doolittle took great delight in catechising, and urged ministers to it, as having a special tendency to propagate knowledge, to establish young persons in the truth, and to prepare them to read and hear sermons with advantage. Accordingly, every Lord's-day, he catechized the youth and adults of his congregation ; and this part of his labours was attended with the happiest effects. Of this we have the following striking anecdote. The question for the evening being, " What is effectual calling ?" The answer was given in the words of the Assembly's Catechism. This answer being explained, Mr. Doolittle proposed that the question should be answered by changing the words *us* and *our* into

me and *my*. Upon this proposal a solemn silence followed. Many felt its vast importance; but none had courage to answer. At length, a young man, about twenty-eight years of age, rose up, and with every mark of a broken and contrite heart, was enabled to say, "Effectual Calling is the work of God's Spirit, whereby convincing *me* of *my* sins and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, did persuade and enable *me* to embrace Jesus Christ freely offered to *me* in the gospel." The scene was truly affecting. The proposal of the question had commanded unusual solemnity. The rising up of the young man had created high expectations; and the answer being accompanied with proofs of unfeigned piety and modesty, the congregation was bathed in tears. This young man had been converted by being catechized, and, to his honour, Mr. Doolittle says, "Of an ignorant and wicked youth, he had become a knowing and serious professor of God's glory, and my much comfort."

Mr. Doolittle was a man who made religion his business, and was best pleased when taken up in the exercises of it. Scarcely any one spent more time in his study; the advantage of which appeared in his own improvement, and in the preparations he made for the pulpit. He did not satisfy himself to offer to God, or to his people, that which cost him nothing. He made a conscience of practising himself what he pressed upon others: and this not only as to his visible conversation, but as to secret transactions between God and his soul. Having preached many sermons on Rom. xiv. 7, 8. *For none of us liveth to himself, and no man dieth to himself; for whether we live we live unto the Lord, and whether we die we die unto the Lord: whether we live therefore or die we are the Lord's.* In the application he gave ten directions for a holy life, and a safe death; one of which was to enter into personal covenant with God. In conformity with this, a form of covenanting was found amongst his

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papers, after his decease, dated Nov. 18, 1693. It is of considerable length, and may be seen in the "Memoirs" prefixed to his Body of Divinity. Thus, while in the world, he evidenced that he was not of it, and spent his life and labour in preparing himself and others for a better.

In his latter years he was greatly afflicted with the stone, and by that and other disorders, more than once brought near to the grave. But on his people's fervent prayers, he was wonderfully restored. And he was careful to answer the purposes of divine grace in prolonging his life, under the quickening apprehension of its approaching end. Though he entered betimes into heaven's way as a Christian, and into Christ's vineyard as a minister, yet he held on in both without fainting, even to the seventy-seventh year of his age, and the fifty-third of his ministry. A life prolonged beyond his usefulness was the greatest trial he feared, and God graciously prevented it; for on the Lord's-day before his death, he preached and catechised with great vigour, and was confined but two days to his bed. In the valley of the shadow of death, he had such a sense of the divine presence as proved a powerful cordial for his support. Being desired by his son, when he lay speechless, to signify if he had inward peace and satisfaction, as to his eternal state, by lifting up his hand, he readily lifted up his hand, and soon after fell asleep, May 24, 1707, being the last of the London ministers ejected by the Act of Uniformity.*

His body was interred in Bunhill-fields, and followed by a numerous train of true mourners. Dr. Williams preached his funeral sermon from 2 Cor. i. 12. and says, "His zeal carried him to build the first meeting-house in London, and thereby opened the way for many ministers, with more freedom, to enter upon greater service. He was the last of the London ministers ejected by the Act of Uniformity; few of whom had more seals to their mi-

* Memoirs of the Rev. Thomas Doolittle, prefixed to his Body of Divinity.

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nistry, though all of them were too useful to be silenced for uninstituted inventions, without such guilt as requires repentance, before England be secure.”*

The following anecdote which is related of Mr. Doolittle, is strongly characteristic of the nonconforming ministers of that age. Being engaged in the usual service on a certain occasion, when he had finished his prayer, he looked around upon the congregation, and observed a young man just shut into one of the pews, who discovered much uneasiness in that situation, and seemed to wish to go out again. Mr. Doolittle feeling a peculiar desire to detain him, hit upon the following expedient. Turning towards one of the members of his church, who sat in the gallery, he asked him this question aloud, “Brother, do you repent of your coming to Christ?” “No, Sir, (he replied) I never was happy till then; I only repent that I did not come to him sooner.” Mr. Doolittle then turned towards the opposite gallery, and addressed himself to an aged member in the same manner. “Brother, do you repent that you came to Christ?” “No, Sir, (said he) I have known the Lord from my youth up.” He then looked down upon the young man, whose attention was fully engaged, and, fixing his eyes upon him, said, “Young man, are *you* willing to come to Christ?” This unexpected address from the pulpit, exciting the observation of all the people, so affected him, that he sat down and hid his face. The person who sat next him encouraged him to rise and answer the question. Mr. Doolittle repeated it, “Young man, are *you* willing to come to Christ?” With a tremulous voice, he replied, “Yes, Sir.” “But when, Sir?” added the minister, in a solemn and loud tone. He mildly answered, “Now, Sir.” “Then stay (said he) and hear the word of the Lord, which you will find in 2 Cor. vi. 2. *Behold now is the accepted time; behold now is the day of salvation.* By this sermon God touched the heart

* Dr. Williams's Works, vol. ii. p. 350.

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of the young man. He came into the vestry, after service, dissolved in tears. That unwillingness to stay, which he had discovered, was occasioned by the strict injunction of his father, who threatened, that if ever he went to hear the fanatics, he would turn him out of doors. Having now heard, and unable to conceal the feelings of his mind, he was afraid to meet his father. Mr. Doolittle sat down, and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. The Lord graciously met with them both; and father, mother, and son were together received with universal joy, into that church. (A)

THOMAS VINCENT, M. A.—Of this valuable minister, who hazarded his liberty and life in London during the whole

(A) WORKS.—1. A Sermon concerning Assurance: in the Morning Exercise at Cripplegate. 4to. 1661.—2. A Spiritual Antidote against sinful Contagion; a Cordial for Believers, with a Corrosive for the Wicked in dying Times. 8vo. 1665.—3. A Treatise concerning the Lord's-Supper. 12mo. 1665.—4. Directions how to live after a wasting Plague. 8vo. 1666.—5. A Rebuke for Sin, by God's burning Anger. 8vo. 1667.—6. The young Man's Instructor, and the old Man's Remembrancer. 8vo. 1673.—7. Captives bound in Chains, made free by Christ their Surety: or, the Misery of graceless Sinners, and their Recovery by Christ their Saviour. 8vo. 1674.—8. A Sermon concerning Prayer; in the Supplement to the Morning Exercise. 1674.—9. The Novelty of Popery: a Sermon in the Morning Exercise against Popery. 4to. 1675.—10. The Lord's last Sufferings, shewed in the Lord's-Supper. 12mo. 1682.—11. A Call to delaying Sinners. 12mo. 1683.—12. A Sermon of eyeing Eternity in all we do: in the Continuation of the Morning Exercise. 4to. 1683.—13. A Scheme of the Principles of the Christian Religion. 8vo. 1688.—14. The Swearer silenced: or, the Evil and Danger of profane Swearing and Perjury, demonstrated. 12mo. 1689.—15. Love to Christ, necessary to escape the Curse at his Coming. 8vo. 1693.—16. Earthquakes explained, and practically improved. 8vo. 1693.—17. The Mourner's Directory. 8vo. 1693.—18. A plain Method of Catechising. 8vo. 1698.—19. The Saints' Convoy to, and Mansions in Heaven. 8vo. 1698.—20. A complete Body of practical Divinity; being a new Improvement of the Assembly's Catechism. Folio, 1723. To this Work, which was recommended by the principal London Ministers, was prefixed some Memoirs of the Author's Life.

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time of the plague; and whose labours were so eminently useful, we have spoken particularly elsewhere. He for some time assisted Mr. Doolittle, both in his academy and in the pulpit, and had some narrow escapes of being taken. He was afterwards pastor of a congregation which met in Hand-alley, Bishopgate-street, and removed, after some years, to New Broad-street, Petty-France, to which article we refer the reader for an account of Mr. Vincent.

JOHN MOTTERSLED.—We shall have occasion to notice this excellent minister elsewhere, and will only observe here, that he was for some years assistant to Mr. Doolittle, at Monkwell-street, approving himself by his pious life and useful preaching, both to his worthy fellow-labourer, and to the congregation to which he ministered. About the year 1698, he removed to Ratcliffe-Cross, to succeed the Rev. George Day, and continued there till his death.

SAMUEL DOOLITTLE.—This excellent and useful minister, was son to the Rev. Thomas Doolittle before-mentioned. He was born about the time the act of uniformity took place, by which his father, and about two thousand more worthy ministers were thrown out of their livings, because they would not violate their consciences by complying with the unjust dictates of an arbitrary court, to the great disgrace of the church, and almost utter ruin of religion in this kingdom. Mr. Doolittle received his education under his father, who kept an academy at Islington, for training young men to the ministry. There he had for his fellow students the well-known Mr. Matthew Henry, of Chester, Mr Samuel Bury, of Bristol, and Mr. Henry Chandler, of Bath all eminent ministers among the Dissenters. Mr. Doolittle's advantages in receiving his education under the immediate eye of his father, were no doubt of a distinguished nature and qualified him in a particular manner for the ministerial office.

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Having laid in a good foundation of human and divine knowledge, he commenced his public work as a minister, by stately assisting the Rev. Mr. John Turner, who was ejected from Sunbury, in Middlesex, and afterwards had a private congregation in Fetter-lane. At the same time he assisted his father at his meeting-house in Monkwell-street; from whence he removed about the year 1700, to take the charge of a congregation at Reading, in Berkshire, where he finished his course, April 10, 1717, aged about 55 years. His funeral sermon was preached by Mr. James Waters, of Uxbridge, from Col. iii. 3. The following extract from it will give us some idea of Mr. Doolittle's amiable character.

“ I have been intimately acquainted with him,” (says Mr. Waters,) for above seven and thirty years; and therefore what I shall say of him will not be the reports of others, but what I know to be true. When he was in his nineteenth year, (which was the first part of our acquaintance,) I had reason to think, that he had a serious sense of true godliness, and a love to it; and knew that he kept up constant communion with God in secret, as became one that was in earnest to work out his own salvation. He was a diligent reader and studier of God's word; not only for his own improvement in grace, but that he might also from thence be enabled to instruct and edify others. For he had early resolved to devote himself to the sacred work of the ministry, as soon as the Divine Providence should give him opportunity, and a clear call thereunto. How industriously he laboured in his office, (when solemnly invested in it), is well known to many in other towns, who have cause to bless God for his labours amongst them. You that are here present can witness also, how laborious he was amongst you, for some years, in preaching, and instructing the younger in a catechistical method to your great satisfaction and spiritual improvement. And I hope there are still amongst you, many seals of his ministry, who will be his joy and his crown in

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the day of Christ. His ministerial abilities (I am sure) were very great; and I had as fair an opportunity of knowing them as any other. He had the whole body of divinity in his head, and was well skilled in most of the nicest controversies of religion, having well studied them. His manner of delivery, in explaining and applying divine truths, I need not mention, seeing yourselves were so long deeply affected therewith, and thought yourselves happy in enjoying his useful labours.

“And whereas some few amongst you suspected the soundness of his judgment as to some of the points controverted between the Calvinists on one side, and the Arminians on the other, as if he somewhat leaned to the latter; I must deal very plainly and candidly with you; I have had frequent converse with him about those matters, and therefore may be supposed to be well acquainted with his true thoughts in reference thereunto. I do therefore solemnly declare, that he did not incline to any one of the Arminian doctrines that were condemned in the famous synod of Dort. As to the extent of Christ’s death, he was of the same mind with Bishop Davenant, Dr. Twisse, Amyraldus, Mr. Claude, and many other learned Divines, who were strenuous opposers of the Remonstrants: and therefore those that censured him, on that account, betrayed either their ignorance, or ill nature. For if we be prejudiced against one another, about doubtful points of religion, in which learned and good men entertain different sentiments, or use a different manner of expression, there must be either a weak head, or a corrupt heart, which makes men judge of truth by a party, and offer a sacrifice of peace thereto.

“This leads me to the dark part of his life, I mean his decayed and sickly constitution; which was in part caused by the unjust prejudices some entertained against him, and the unhappy and unreasonable feuds which arose among yourselves. These things made too great an impression upon his spirit, and caused a very great increase of his hypocon-

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driac melancholy, which his neglect of exercise had already brought him into. Thus that life which might have been further useful to yourselves and others, received so violent a shock, that death made very sensible advances towards him, and at length landed him in the invisible world."

Mr. Doolittle published, "The righteous Man's Hope at Death, considered and improved for the Comfort of dying Christians, and the Support of surviving Relations. To which is aded, Death-bed Reflections, proper for a righteous Man, in his last Sickness;" on Prov. xiv. 32. This was the first sermon preached by the author after the death of his mother, Mrs. Mary Doolittle, who died Dec. 16, 1692; and was published with enlargements. It is dedicated to his five sisters, Mary Sheafe, Tabitha Hearne, Susanna Pool, Sarah Dawson, and Martha Doolittle.

DANIEL WILCOX.—This eminent and useful minister was born about the year 1676, but at what place we are no where informed. He began to be religious betimes; and having a strong inclination to the ministry, was placed under the care of suitable tutors, from whom he received such instruction as, by the help of his own diligence, fitted him to appear with advantage at his entrance upon his work. Having chosen the ministry among Protestant Dissenters, he was ordained over a congregation at Abbots-Rooding, in Essex, on the 15th of September, 1703. The ordainers were the Rev. J. Spademan, W. Tong, B. Robinson, and J. Sheffield. At Abbots-Rooding he continued but three years; and on the 27th of October, 1706, was chosen assistant to Mr. Doolittle, at Monkwell-street. Upon the death of that excellent minister in the following year, he succeeded to the pastoral office.

As in undertaking the work of the ministry, Mr. Wilcox proposed to himself, as his sole object, the glory of God, and the advancement of his kingdom among men, so he applied himself to his work with extraordinary diligence, and

had the satisfaction of seeing his labours crowned with abundant success. To the useful work of catechising he devoted much of his time and attention, and in this part of his labours was the means of doing much good. For a long course of years he preached a lecture on a Saturday evening, preparatory to the Lord's-Supper. Upon these occasions he commanded a very large and serious auditory, persons of different denominations and communions hanging upon his lips, and their hearts burning within them while he opened to them the scriptures. This excellent man was no bigot to a party; yet firm and steady to his principles, and ready, upon proper occasions, publicly to declare them. A sense of duty occasioned his appearing among the subscribing ministers, at the Salters'-Hall synod, in 1719, that he might have an opportunity of setting his seal to a doctrine that he firmly believed in his heart.

For several years Mr. Wilcox performed the whole duties of the ministerial office without any assistance. But about the year 1718, the Rev. Henry Read, was chosen to assist him in the pulpit on one part of the Lord's-day, preaching on the other part as assistant to Mr. Mottershed, at Ratcliffe Cross. Mr. Read, however, did not continue many years in this situation, for about the year 1723, Mr. Wilcox dismissed him by his own authority; which so much displeased some of his people, that they left him, and joined themselves to Mr. Browne, in the Old Jewry. The reason assigned for this proceeding, related to Mr. Read's preaching, which was considered to be in the Arminian strain. This circumstance was for some time prejudicial to Mr. Wilcox; but he afterwards overcame it, and had a flourishing church and congregation.

Mr. Wilcox was a warm, serious, and judicious preacher. His mind was richly furnished with both human and divine knowledge. He was sound in his principles, a lover of truth, and zealous for the faith once delivered to the saints. The main scope of his ministry was to be made serviceable

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to others. To this end, the subject matter of his discourses was highly interesting and important. He declared the great truths of the gospel with a becoming zeal and boldness, mixed with tenderness and affection. While he alarmed the conscience of the secure and careless sinner, by setting before him the terrors of future punishment, pronounced upon the impenitent; he would display the glories of the Redeemer, the perfection of his work, and the merit of his sufferings, as revealed in the gospel. But while he pointed out the privileges and security of the saints, he would humble man in the dust, that the Lord alone might be exalted. He had something peculiar, and perhaps inimitable in his manner of describing the saints' communion with God here, and the glories of the heavenly world reserved for them hereafter. He had a rich stock of experience, as well as of useful knowledge; and felt himself what he preached to others. He had a good judgment, with a lively fancy; a readiness of thought, and a vast flow of pertinent expressions. Ever ready to instruct, he was warm and unwearied in his work. There was something exceedingly moving in the manner of his address. His eloquence was charming, and almost irresistible; his exhortations close and serious; and his expostulations very moving and pathetic. It was evident in his ministry that he was much with God in private, and no one ever seemed to have more of his presence in public. Wherever he preached he had a numerous and attentive auditory, and his ministry was owned and blessed to the conversion, as well as edification, of many. Few ministers had a more general reputation, or were better formed for extensive usefulness.

In his whole deportment he discovered a remarkable simplicity and integrity. He would never stoop to sinful compliances for the sake of reputation or advantage. In honest integrity, mixed with a most agreeable and inoffensive cheerfulness, he had his conversation in the world. He was always easy of access; a stranger to pride and haughtiness;

one who treated the poor with kindness, affability and affection, as well as the rich with decency and respect. Tenderness and sympathy entered into the very make of his soul, and discovered themselves upon all proper occasions. It was hardly possible to be in his company long without pleasure and improvement. He was a faithful minister, and an affectionate friend. There was something so engaging in his conversation, that it secured him the love and esteem of all who knew him. As a private Christian, he recommended the religion he professed, by the purity and pleasantness of his conversation.

His removal from our world was sudden ; but to him not the less welcome. Death found him in his Master's work, for the last act of his life was visiting and praying with the sick. It was a frequent saying of his, " Sudden death is sudden glory to a Christian." Some of his last words were these : " To have the soul ready when God calls for it, is our hope now, and will be our happiness to eternity." He was taken ill after eight o'clock in the evening, and was dead before ten. This sudden change took place on the 11th of April, 1733, when he was fifty-seven years of age. The Rev. James Wood preached the sermon upon his death, at Monkwell-street, from Psalm xxxi. 5. *Into thine hand I commit my spirit : thou hast redeemed me, O Lord God of truth.* This was the last passage of scripture from which Mr. Wilcox preached ; and one more happy he could not have chosen, had he foreseen that his departure was at hand. A man of his piety must have already done that which he recommended to others ; even committed his spirit into the hands of the Redeemer. Thus, it was like his being anointed for his burial. Another funeral sermon was preached for him at the same place, by the Rev. Samuel Wilson, an eminent minister among the Particular Baptists, who received his first serious impressions under the ministry of Mr. Wilcox. His text was Acts xx. 38. *Sorrowing most of all for the words which he spake, that they should see his face*

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no more. Both these sermons are printed, and contain an affectionate tribute to the memory of departed worth.*

Mr. Wilcox published, we believe, only two single sermons in his lifetime. These were entitled, “The Saints’ Satisfaction;” occasioned by the death of the Rev. George Sendall, 1716. and “Abiding in Christ;” on the death of the Rev. John Foxon; preached to his catechumens. 1723. Besides these, he published a Confession of Faith, delivered at his ordination, 1703; and a tract entitled, “The Duty of holding fast the Form of sound Words: Referred to the Assembly’s Catechisms, and Confession of Faith. To which is added, A List of the Divines in that Assembly: The Vow taken by every Member at his Entrance; with a Word of their Character. 1717.” This piece was anonymous. After his death there were published, in three volumes, 8vo. Sixty-four of his practical Sermons; including the pieces before-mentioned. These sermons have been highly esteemed on account of their evangelical spirit, as well as their practical tendency, and it is certain they possess considerable merit. The two first volumes came to a third, and the last to a second edition, in 1757. They are now become scarce.

HENRY READ.—He was ordained at the Old Jewry, in 1716; and began his ministry as assistant to Mr. Mottershed, at Ratcliff Cross. About 1718, he was chosen to assist Mr. Wilcox, at Monkwell-street. But after a few years, some disagreement arising between them on the score of orthodoxy, Mr. Read being suspected of verging towards Arminianism, he was dismissed by Mr. Wilcox, as above related, about the year 1723. Soon after this affair Mr. Read was chosen to assist the Rev. John Sheffield, at St. Thomas’s, Southwark, and succeeded him as pastor of the

* Mr. Wood’s Sermon on the death of the Rev. Daniel Wilcox—and Mr. Wilson’s Sermon the same occasion.

congregation there, as we shall relate more particularly under that article.

SAMUEL LAWRENCE, D. D.—This respectable minister was born in 1693, at Nantwich, in Cheshire, where his father was minister of a congregation of Protestant Dissenters, a man of remarkable piety and extensive literature; of whom we shall speak in a future part of this work. Dr. Lawrence was his second son; and received the first rudiments of learning at a grammar-school, at Bethnal-green. Having acquired a competent knowledge of the languages, he was sent very early in life, to the University of Glasgow, where he continued several years, performing a course of academical studies. When he left that place he returned home, being then too young to engage in the ministry. His father, who knew well the importance of laying a solid foundation in useful knowledge, read lectures to him for upwards of a year, both in philology and philosophy. The pains taken with him were far from being lost; he made very considerable improvements, and at length became “a workman that needed not to be ashamed.”

Before he settled as a minister, he became a tutor to the eldest son of Chief Baron Ward; the duties of which office he discharged with fidelity. The first congregation he was connected with, was at Newcastle-under-Line, where he was ordained in 1714. While there, he married a person of a very respectable family, by whom he had eight children, only one of which survived him. On the death of the Rev. Benjamin Bennet, author of the “Christian Oratory,” he had a pressing invitation, in 1727, to succeed him in the pastoral office at Newcastle-upon-Tyne, which he accepted. There he was greatly esteemed; but a very ill state of health rendering a long stay amongst them impossible; he accepted the unanimous call of the congregation in Monkwell-street, to succeed their late pastor, Mr. Daniel Wilcox, in 1733. Here he continued till his dying day, having for many years

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a crowded auditory, and his labours being very respectable and successful.

Dr. Lawrence was a man of a most amiable temper, and possessed a happy mixture of seriousness, cheerfulness, and politeness. He had all the ease of the gentleman, without departing, in the least, from the decorum of his profession. He knew life; and read men as well as books, and could discern nicely the characters of mankind. His acquaintance with the world, the felicity of his temper, and the courteousness of his deportment, joined to render him a most agreeable companion. As a preacher, there was a noble simplicity in his style, and engaging affection in his manner, that added weight to what he said, and engaged the attention of his hearers. Valuable knowledge, unaffected devotion, undissembled benevolence, and well directed zeal, contributed to render him a faithful and useful pastor. It was the business and the joy of his life, to promote at once the salvation and happiness of all with whom he was connected. He was much esteemed by good men of different denominations, and was a considerable acquisition to the Dissenting cause. During his last illness, which was occasioned by the dropsy, he discovered a manly composure, and pious submission to the will of God, preserving his wonted cheerfulness to the last. Nature, at length, being worn out, he resigned his soul in peace, Oct. 1, 1760, aged 67.* His assistant and successor, Dr. Fordyce, delivered an address at his interment, in Bunhill-Fields; and preached a discourse upon his death, from Rev. xiv. 6. *The everlasting gospel.* Dr. Lawrence was many years one of the Friday evening lecturers at the Weigh-House.

JAMES FORDYCE, D. D.—This ingenious Divine, and celebrated pulpit orator, was born at Aberdeen, North-

* Dr. Fordyce's Sermon on the death of Dr. Lawrence.

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Britain, in the year 1720. He descended of very respectable parents, who had the singular good fortune of transmitting superior talents to almost every individual of a numerous family. Dr. David Fordyce, a learned Scotch professor of divinity, and elegant writer, was the elder brother of our Divine; and Dr. George Fordyce, a late physician, and learned writer, was his nephew. James Fordyce having acquired the rudiments of classical learning, at the grammar-school in Aberdeen, was entered at the Marischal College, where he went through the regular course of studies necessary to qualify him for the Christian ministry. As he possessed excellent natural abilities, and studiously improved the advantages which he derived from his situation in the university, he was, when very young, deemed well prepared for the office of a preacher of the gospel, and obtained his licence according to the forms of the church of Scotland.

His first appointment was to the place of second minister in the collegiate church of Brechin, in the county of Angus. After continuing there some years, he received a presentation to the parish of Alloa, near Stirling. It was very discouraging to Mr. Fordyce, that the parishioners of Alloa were prepossessed in favour of another minister, who was well known to them, and prejudiced against himself, whom they did not know. His situation at Brechin, however, had become so unpleasant, owing to some disputes with his colleague, that he judged it expedient to hazard the consequences of a removal, notwithstanding the unfavourable circumstances in which he must enter on his new charge. From the result it appeared that his decision was prudent and happy: for by his able and impressive manner of preaching, and his diligence in discharging the other branches of the ministerial duty, particularly those of private visiting and catechising in the different districts of his parish, he soon removed the prejudices which had been conceived against him, and acquired the admiration and warm esteem of his parishioners.

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During Mr. Fordyce's residence at Alloa, he attracted the notice of the public by printing three sermons, all good in their kind: one "On the Eloquence of the Pulpit," and annexed to his brother David's "Theodorus;" another "On the Method of promoting Edification by public Institutions," preached at an ordination in 1754; and a third, entitled, "The delusive and bloody Spirit of Popery," preached before the synod of Perth and Stirling, in the year last mentioned. But still greater attention was drawn to another sermon, "On the Folly, Infamy, and Misery, of unlawful Pleasure," which he preached before the general assembly of the church of Scotland, and published in 1760. It displays such excellences of composition, in point of description, spirit, and elegance, and was delivered with such solemnity, animation, and feeling, that it produced a striking impression on the author's learned and respectable auditory, and raised his fame as a pulpit orator to unrivalled eminence among his brethren in Scotland. It was about this time, and probably in consequence of the reputation which the author acquired by this sermon, that the degree of Doctor of Divinity was conferred upon him, by the University of Glasgow.

Dr. Fordyce's nearest relations were now all settled at London, and were very pressing in their solicitations that he would come and live amongst them. While he was upon a visit in the metropolis, unsuccessful efforts were made by some of his friends to have him chosen one of the ministers of a respectable Dissenting congregation, meeting in Carterlane. Soon afterwards, however, their wishes were gratified, by his being invited to become co-pastor with Dr. Lawrence, minister of a respectable Dissenting congregation, meeting in Monkwell-street. With this invitation he complied, to the great regret of the people of Alloa; and upon the occasion of the death of Dr. Lawrence, which took place within a few months after Dr. Fordyce became his colleague, the latter displayed his oratory with much ap-

plause, both from the pulpit and the press, in a sermon, accompanied with a funeral oration delivered over the grave.

For several years Dr. Fordyce maintained a high share of popularity at Monkwell-street, generally preaching to crowded and overflowing audiences. Such popularity was certainly due to the excellence of his pulpit services, whether considered in relation to the elegance which they displayed as compositions, or their happy adaptation to impress the heart, and their uniform practical and useful tendency. Their effect was also much heightened by the author's studied action and elocution, which were well calculated to strike the generality of hearers; by the dignified figure of his person; and by the animated expression of his countenance, and of his bright penetrating eye. He lived, however, to see a great declension in his popularity, to which more than one cause contributed. Fashion and curiosity, it will readily be imagined, had some effect, for a time, in producing the throng of his hearers. But the attachment of persons attracted by such motives, will be as capricious and variable as their minds. They will change their preachers as they change their dress, not from their own taste, for in general they have none: but from the desire of being where others are, of doing what others do, and of admiring what others admire. Dr. Fordyce appreciated justly the value of such men's approbation; and knew it eventually from experience.

In the year 1772, a circumstance took place, which contributed greatly to thin the pews of his auditory, and that was the failure of a younger brother, a banker in very extensive connections, whose ruin involved in it that of many of the Doctor's constant hearers, and most liberal supporters. Several of them by this means became dispersed into different situations; and though no blame could justly attach to the Doctor on account of his brother's misconduct, yet the odium which it brought on his family did undoubtedly operate very unfavourably on the attachment of several other

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other individuals to him as their minister. Another cause which led to the diminution of the number of his hearers, was an unhappy breach which took place in the year 1775, between the Doctor and his coadjutor, Mr. Toller, a very worthy and amiable man, and the son-in-law of the Doctor's predecessor. The issue of it was a division in the congregation, when several families, who considered Mr. Toller to have been injured by some proceedings which were sanctioned by the majority, withdrew with him to another place of worship.

After this division, Dr. Fordyce discharged the whole duty at Monkwell-street, until about Christmas, 1782, when his health, which had been long declining, rendered it necessary, in his own opinion, and in the opinion of his medical friends, to discontinue his public services. In the following year he delivered a "Charge," at the ordination of his successor, the Rev. James Lindsay, which is, perhaps, the finest specimen of pulpit oratory that ever fell from his pen. It is indeed one of the best productions of the kind that was ever published, and deserves the attentive perusal of every minister, of every denomination, who wishes to discharge his duty with credit to himself, and with advantage to his people.

After resigning his pastoral charge, Dr. Fordyce spent the greater part of his remaining years at a retirement in Hampshire, in the neighbourhood of the Earl of Bute, with whom he lived in great intimacy, and to whose valuable library he had free access. He removed afterwards to Bath, where, after suffering much from an asthmatic complaint, to which he had been subject for several years, and enduring that and other infirmities incident to age with Christian fortitude and resignation, he ended his days without a groan, on the 1st of October, 1796, in the seventy-sixth year of his age.

Dr. Fordyce's writings discover much genius and imagination, a correct taste, no little knowledge of the world, and a

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happy method of engaging the attention, and interesting the feelings of his readers ; and they are marked by a devotional spirit, and a zeal for the interests of virtue, which they are well adapted to subserve. His religious sentiments inclined to what is termed liberal, and this liberality increased with his age. It is even said to have ended in deism ; but from this charge, he is exculpated with great animation by his successor Dr. Lindsay. In private life he is represented to have been highly amiable, and justly beloved ; conciliating the affections of the young, as well as of his friends in more advanced life, by his cheerful, pleasing, and instructive conversation.

Besides the pieces already mentioned, Dr. Fordyce was the author of "Sermons to Young Women," in two volumes, twelves, 1765, which met with a very favourable reception from the public, and have been translated into several European languages ; "A Sermon on the Character and Conduct of the Female Sex," 1776 ; "Addresses to Young Men," in two volumes, twelves, 1777 ; "Addresses to the Deity," 1785 ; a volume of "Poems," 1786 ; "A Discourse on Pain," 1791 ; and additions, to his brother's "Temple of Virtue."*

THOMAS TOLLER.—This respectable minister received his education at Plaisterers'-Hall, under Dr. Marryat, and Dr. Walker, and, in 1754, was chosen pastor of the congregation in Nightingale-lane. This situation he resigned in 1760, having been previously chosen morning preacher at Monkwell-street. About the same period he became afternoon preacher to a society at Hoxton-square. In the year 1774, an unpleasant difference took place between Mr. Toller and Dr. Fordyce, the pastor and afternoon preacher at Monkwell-street. The occasion and consequence of this dispute are already before the public, in a narrative pub-

* General Biography, Art. FORDYCE.—Lindsay's Sermon on the death of Fordyce.

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lished by Mr. Toller, including the correspondence that took place between them. In this statement the conduct of Dr. Fordyce does not appear to advantage. On the contrary, Mr. Toller appears to have received very injurious treatment; and though, by the management of the Doctor's friends, a resolution passed the society, on the 28th of February, 1775, by which he was dismissed from his situation, yet a very considerable part of the congregation thought him an injured man, and putting themselves under his pastoral care, withdrew to Silver-street. There, and at Hoxton-square, he continued to preach several years; but we abstain from any further mention of him in this place, as a more particular account of his life and character will come, with greater propriety, under the article last mentioned. After Mr. Toller's exclusion, Dr. Fordyce undertook the service at Monkwell-street on both parts of the day.

JAMES LINDSAY, D. D. the present minister at Monkwell-street, was born and educated in Scotland, where he commenced preacher. Soon after Dr. Fordyce's resignation, he was invited to become his successor, and accepting the call, was ordained at Monkwell-street, on the 21st of May, 1783. On this occasion Dr. Kippis proposed the questions; Dr. Fordyce delivered the Charge; and Dr. Hunter preached to the people. For the first three or four years after his settlement, we believe, he performed the service on both parts of the day; but relinquished that in the afternoon about the year 1787, upon his being elected afternoon preacher to the Presbyterian society at Newington-green. He also fixed his residence at that place, and opened an academy. As the interest at Newington-green had dwindled almost to nothing, Mr. Lindsay resigned his services there, about the year 1803, soon after which it was shut up. About the same time he removed his academy to Old-Ford, and received, we believe, from Aberdeen, a diploma creating him Doctor of Divinity. Dr.

Lindsay has published two funeral sermons; one for Dr. Fordyce, 1796; and another for Dr. Towers, 1797.

JOHN ARMSTRONG, M. A.—We notice this gentleman as assistant preacher with Mr. Lindsay, for a short time, to the society in Monkwell-street. He was a native of Leith, in Scotland, and received the first rudiments of a classical knowledge, at the grammar-school in that place. He afterwards pursued his studies at the high school and college of Edinburgh, where he received marks of particular attention from the different masters and professors he attended, and was honoured with the degree of Master of Arts. He was particularly fond of the Belles Lettres, and before his twentieth year, had perused most of the authors who had written on that subject. From his earliest years he had a taste for poetry; and at the age of eighteen, published a volume at Edinburgh, under the title of “*Juvenile Poems,*” many of which met with very considerable approbation. In this publication he also inserted, “*An Essay on the best Means of punishing and preventing Crimes,*” for which, in January, 1789, a few months before, he had received the gold prize medal, given by the Edinburgh Pantheon Society, for the best specimen of prose composition. About the end of the same year, he, at the request of several gentlemen, composed the words of the songs, which were introduced during the procession which took place, when Lord Napier, as Grand Master Mason of Scotland, laid the foundation-stone of the new college. Some time previous to this he had entered himself at the Divinity Hall, and was employed as a tutor in one of the most respectable families in Edinburgh. But having a literary turn of mind, he thought he could indulge it better in London, and removed thither in 1790: He first offered himself to the conductors of some periodical publications, and engaged himself as a writer in one of the daily papers. In 1791, he published a collection of sonnets from Shakspeare, many of which had appeared in

GLOVERS'-HALL.—Extinct.

the public prints, under the signature of Albert. About this time he commenced preacher; in which capacity he had to struggle with a natural awkwardness of manner, and an unfortunate defect in his speech, which were, however, somewhat balanced by his bold and energetic, yet correct and highly finished stile. After preaching about occasionally for a short time, he was appointed afternoon preacher to the society in Monkwell-street, which in the morning attended Mr. Lindsay's ministry; but for want of a sufficient fund, to afford Mr. Armstrong an adequate compensation, the afternoon service was, after some considerable time, discontinued. Some time previous to his death, his different engagements produced him an income of above four hundred and fifty pounds per annum; and he was forming a plan of life, more adapted to the impaired state of his health, when a decline, originally arising from excessive fatigue, both of mind and body, terminated his life on the 21st of July, 1797, about a month after he had completed the 26th year of his age.

GLOVERS'-HALL.

EXTINCT.

GLLOVERS'-HALL is situated just at the entrance of Beech-lane, leading out of Beech-street, into White-Cross-street. No part of the building is visible from the street, but it is accessible by means of a narrow passage, or gateway, on the right hand side of the lane. It was originally part of a palace belonging to the Abbots of Ramsay, who

 GLOVERS'-HALL.—Extinct.

used it for their lodging place when they repaired to London. Many traces of the Romish superstition were lately remaining; which leave room for a conjecture, that it was used by them for a private chapel. This building afterwards came into the possession of Sir Drew Drewrie, and from him was called Drewry-House. It then devolved to the Glover's Company, who converted part of the building into a hall, for the use of their corporation.* From them it passed into the hands of the Nonconformists, who fitted it up for a place of public worship, about the time of the Restoration.

This is one of those places of worship of which a perfect account is not now to be collected. We apprehend it to have been first occupied by the Baptists. The earliest account we have of it is in the year 1662, from a pamphlet, entitled, "Behold a Cry; or, a True Relation of the inhuman and violent Outrages of divers Soldiers, Constables, and others, practised upon many of the Lord's People, commonly, though falsely, called Anabaptists, at their several Meetings in and about London. 1662." In this work we find the following particulars. "On the 25th of May, the soldiers came to Beech-laue, to a meeting there, with their swords drawn, pulling and halling of them violently: and two of them they carried to Newgate, where they were kept, and never had before any magistrate to be heard, nor accused by any till the quarter-sessions, which was a month or five weeks after."—Again. "On the 1st of June, 1662, they came to the aforesaid Beech-lane, with their swords drawn as before. The ensign came in with his sword drawn, holding it over the head of him that was preaching; pulling them violently down the stairs, carrying them to Paul's-yard, and from thence to Richard Brown, who committed them to Newgate."—Again. "On the 8th of June, 1662, the soldiers came to the meeting in Beech-lane, manifesting their fury and rage: they took away only him that

* Strype's London, &c.

GLOVERS'-HALL.—Extinct.

was preaching, and carried him before Richard Brown. When the man was before him, amongst the rest of his learned discourse, he told him, "He should teach him a new trade, (meaning, as we suppose, that he would send him to Bridewell,) and have the skin from his back. He committed him to Newgate."—Again. "On the 15th of June, 1662, they came again to the meeting in Beech-lane, and violently set upon them with drawn swords, pulling of them out of their meeting-place with great rage. The place they stood to preach in they took down with such fury, that they broke their muskets. They struck several persons to their detriment in point of health; after which they took two men more, carried them to Paul's-yard, and from thence to Newgate, where they were kept while sessions; not being at all committed, nor had before any magistrate, and at sessions returned to Newgate, nothing being laid to their charge, where they still remain."—* Thus much concerning the Baptists.

The next time we find Glovers'-Hall mentioned, it was in the hands of the Pædo-Baptists. Towards the latter end of the reign of King Charles the Second, Mr. Robert Franklyn, an ejected minister, was apprehended while preaching there, and for refusing the corporation oath was committed to Newgate, where he continued six months, and found eight other ministers imprisoned there on a like account. It does not appear that Mr. Franklyn was the settled minister at Glovers'-Hall: he preached to a society at Plasterers'-Hall, and should have been mentioned under that article; but the circumstance did not come to our knowledge till it was too late. The founder of the society at Glovers'-Hall, at present remains in obscurity. In 1695, Mr. THOMAS LONG was pastor there. Of this gentleman's history we are not acquainted with any particulars; but we can ascertain for certain, that the church

* Crosby's English Baptists, vol. ii. p. 173, &c.

of which he was pastor, became extinct in the year 1702.

After the dissolution of Mr. Long's church, Glovers'-Hall passed successively into various hands, but it was never occupied for any length of time by any one society. The celebrated Dr. Daniel Williams, sometime before his death, purchased the reversion of the lease of Glovers'-Hall, and left it, with his other estates, to charitable purposes. But his executors were involved in a law-suit with the person from whom he purchased the reversion, and who pleaded another agreement, annulling the former one, upon the payment of a sum specified. This person, however, not appearing in court, the suit was dropped.*

In the year 1738, Glovers'-Hall belonged to the Baptists. About that time a Mr. Lee was minister there; but we know nothing concerning him, nor the society of which he was pastor. An aged and respectable member of this denomination has informed us, that Mr. Lee was reckoned a great preacher, but at the same time a notorious liar. He seems to have preached at Glovers'-Hall several years. Mr. John Pryer, also a popular minister among the Baptists, had a lecture here, which he quitted in October 1740. The farewell sermon that he delivered upon this occasion, he afterwards published. Mr. John Bernard, an independent minister, preached at Glovers'-Hall, previous to his embracing Sandemanianism. About the year 1760, the celebrated Mr. Robert Sandeman, occupied Glovers'-Hall; and we think that Mr. Glass also preached there. Many years afterwards, the late Mr. David Bradbury was the minister there. About the year 1793, Glovers'-Hall was taken upon lease by a society of Baptist Sandemanians, who were followers of Mr. Archibald Maclean, a well known and respectable minister in Scotland, and a celebrated writer. This people continued at Glovers'-Hall about eight years,

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when they removed to an old meeting-house in Red-Cross-street, where they now assemble. After their departure, the place was let out to a secular purpose, and converted into a carpenter's shop, which is its present state.

Before we dismiss the present article, we will just observe, that in former times several persons of distinction had their town residences in this neighbourhood. In Beech-lane are still to be seen the remains of the house of Prince Rupert. King Charles the Second paid him a visit there; on which occasion the ringers of Cripplegate had a guinea for complimenting the royal visitors with a peal. Garter-Place was another great house in this quarter. It was built by Sir Thomas Writhsley, garter king of arms, and uncle to the first Earl of Southampton. In Golden-lane stood the nursery of King Henry VIII. which in the reign of Elizabeth, and James I. was used as a play-house. General Monk, afterwards Duke of Albermarle, had a mansion in this neighbourhood. In Beech-lane there are some almshouses belonging to the Drapers' Company.*

 BARBICAN.

INDEPENDENT.

THE word BARBICAN is of Saxon original, and signifies an outwork, or watch-tower. It was an appendage to most fortified places. The Saxons gave them the title of *Burgh-Kenning*. The Romans, who built that which we now speak of, called them *Specula*, which answers to our Eng-

* Pennant's London, &c.

lish word *watch-tower*. They were esteemed so important, that the custody was always committed to some man of rank. The Roman *Specula* lay a little to the north of this street. Here was of old a manor-house of the king's, called *Base-Court*, or *Barbican*, destroyed in 1251, but afterwards restored, and in the reign of Edward III. bestowed on Robert Ufford, Earl of Suffolk, who was also entrusted with the care of the Tower. It descended by the marriage of Cecilia, one of his daughters, to Sir John Willoughby, afterwards Lord Willoughby of Parham. In the reign of Queen Mary, of bloody memory, it was possessed by Katherine, widow of Charles Brandon, Duke of Suffolk, in her own right Baroness Willoughby of Eresby; and the wife of Thomas Bertie, ancestor of the Duke of Ancaster. She was a very pious woman, and, like her husband, an enemy to popery. In her zeal she dressed a dog, (whom she had named after Gardiner,) in a rocket, or surplice, worn by the bishops. The persecution which then raged against the Protestants, compelled them both to retire into Germany till the danger was over. The Earls of Bridgwater had also a house in the Barbican, on the site of which Bridgwater-square now stands.

In the reign of William the Third, the nonconformists had a meeting-house somewhere about Barbican; but where it was situated, or indeed any particulars relating to the society that met there, we have not been able to ascertain. All that we know respecting it is, that a Mr. Andrew Burnett was the pastor in 1695, and that the church became extinct with him in 1707.

The present meeting-house, which stands on the south side of Barbican, nearly opposite to Bridgwater-square, and at the corner of Paul's-alley, was built in the year 1784, for the late Mr. John Towers, at an expence of about eleven hundred pounds. It is a neat brick-building, of a square form, and rather small in dimensions. During the lifetime of Mr. Towers, the galleries went round the whole building;

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but after the accession of the present minister, the place was thoroughly repaired, and the back gallery taken down. This was a considerable improvement, and has given the place a larger appearance. The society assembling there, which is of the Independent denomination, originated in a separation from the church in Jewin-street, after the death of Mr. Hart, in 1768. Those who disapproved of the choice of Mr. Hughes for his successor, withdrew, and assembled a short time for public worship, at a private house in Noble-street, where they chose Mr. Towers for their minister. In 1769, they took a lease of the ancient meeting-house in Bartholomew-Close, and entered upon it at the Midsummer in that year. They continued at that place exactly fifteen years, and at Midsummer 1784, removed into the above meeting-house in Barbican, which they had erected for their own use. At the time of the separation, there were only thirteen members; but Mr. Towers was successful in raising a flourishing church, and left behind him, at his death, upwards of two hundred. From respect to the memory of Mr. Hart, he adopted his hymns in public worship, in conjunction with those of Dr. Watts. This church has been lately taken upon the Independent board. It has had but the two following pastors:

MINISTERS' NAMES.	From	To
John Towers,	1771	1804
John Gore,	1805	18..

JOHN TOWERS.—This excellent and useful minister was born about the year 1747, in the borough of Southwark. In the early part of his life he entered the sea service; but at the solicitation of his parents he left it, after making two or three voyages, one to Greenland, the others to the West Indies. He was then apprenticed to a packer,

in Turnwheel-lane, Cannon-street. Here it was that his extraordinary abilities began to shew themselves ; for long before the expiration of his indenture, he discovered a serious regard for religion, and at his vacant hours, employed himself most indefatigably in the study of the Holy Scriptures, both in the original and vulgar tongues. In a short time he became acquainted with the various readings, both Jewish and Christian, and was esteemed a judicious critic of the Hebrew Bible.

Mr. Towers began to preach very early in life, we have been told before the expiration of his apprenticeship, which obtained him the appellation of " The London Apprentice." His piety, zeal, and acquirements attracted the attention of several persons who were members of the Independent church in Jewin-street. Having lost their excellent pastor, Mr. Joseph Hart, who was of the Pædo-Baptist denomination, his brother-in-law, Mr. John Hughes, a worthy minister among the Baptists, was chosen his successor, which occasioned a division in the society. Those persons who withdrew, invited our young preacher to officiate to them for a few Sundays ; and after due consideration, solicited him to undertake the office of pastor. This he accepted, and was ordained at the meeting-house in Bartholomew-Close, in the year 1769.

Mr. Towers' youth, eloquence, and criticism, added to the solemnity of his addresses, drew vast numbers to hear him, and he soon had a flourishing church and congregation. After continuing fifteen years at Bartholomew-Close, his people erected a new meeting-house in Barbican, to which place they removed in the summer of 1784. Here, for the space of twenty years, he continued the faithful and vigilant pastor of a numerous and happy society.

Soon after his entrance on the pastoral office, Mr. Towers married his first wife, a worthy and amiable woman ; and, that he might not be burthensome to his friends, he opened a day-school, in the vestry-room of his meeting. Here,

likewise, his diligence and attention to his duty were highly honourable to him, many of his pupils, now respectable tradesmen, are living to bear testimony of his regard to their religion and morals, as well as to fit them for the middle class of society. This useful employment of a Christian-schoolmaster, soon after his second marriage, his health preventing him from attending to as he could have wished, upon medical advice, he gave up.

Mr. Towers' labours were continued with this society for the long space of thirty-four years, and during that time he was highly esteemed by his people, and his labours rendered eminently successful. He was called home to his reward at by no means an old age; being but fifty-seven when he died. This event, happy for himself, but melancholy for his numerous connexions, took place on the 9th of July, 1804. On the 17th of the same month, his corpse was conveyed from his meeting-house in Barbican, attended by a long train of friends, and the carriage of Sir William Staines, late Lord-Mayor of London, who was his firm friend and patron, and decently interred in Bunhill-Fields burial-ground. The Rev. Alexander Waugh delivered a solemn address at the grave, to an immense concourse of persons that attended. It being noticed by a person present, What a great multitude of poor surrounded the grave? it was justly remarked, That this excited no wonder; as there was scarcely a cellar, or a garret, around the neighbourhood, where human misery resided, that he had not visited, relieving the indigent and distressed to the utmost of his power. Mr. Towers had the rare felicity of being followed to his grave by the tears of the poor. His funeral sermon was preached by the Rev. W. F. Platt; but not published.

Mr. Towers' character was truly amiable and respectable. Really devoted to the sacred function of a minister of the gospel, he appeared in it with great zeal, diligence, and success. In his views of the doctrines of the gospel, he

must be ranked with the Calvinists; but he was no blind follower of Calvin, nor of any other master in Israel. The scriptures alone, as contained in the Old and New Testaments, were his standard of divine truth; all his doctrines, motives, and exhortations were drawn from thence. Hence his judicious reasonings in casuistical divinity. As a preacher, we have already seen that at his first setting out, he was amazingly popular; and he retained much of his popularity to the last. There was, indeed, a certain awkwardness in his action, and sometimes in his voice, which would give offence to a nice critic on pulpit oratory; but this was abundantly made up to those who pay less regard to those external circumstances, by the zeal and simplicity which characterized his pulpit performances. There was no act of kindness which this worthy man did not embrace, by his attention to the poor and distressed, for miles round the metropolis. In the several hospitals, prisons, and work-houses, within the sphere of his ability, he admonished, comforted, and instructed the poor inhabitants in the great truths contained in the scriptures; and with sedulous concern he watched over the poor children who attended his catechising. Mr. Towers was a firm Protestant Dissenter, and a steady advocate for our civil and religious liberties as settled at the glorious revolution. His love for the Protestant succession in the illustrious House of Brunswick, as centering in our venerable monarch, he manifested upon all occasions; and was of great service to the government when the wild, confused publications of Paine were distributed, in small tracts, among the lower classes. He attacked them with great success; and was the happy instrument of convincing many of the scepticism of these schemes, both as they related to the Christian church, and to the British government.

Mr. Towers's publications consist of, *An Answer to Mr. Madan's "Thelephora,"* and a few single sermons. Four of these are upon funeral occasions, and for the following

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persons: the Rev. Thomas Chorlton, 1774; Mr. Joseph Jackson, 1792; Mr. John Fonton, 1794; and the Rev. Thomas Markinson Morton, 1801. It should not be forgotten that Mr. Towers was brother to the late learned Dr. Joseph Towers, whose life will, probably, occupy a place in this work.*

Upon Mr. Towers' tomb-stone, in Bunhill-Fields, is the following inscription:

In Memory of
The Rev. JOHN TOWERS,
34 years pastor
Of the Independent Congregation
In Barbican,
Who died July 9th, 1804,
Aged 57 years.

JOHN GORE.—Mr. Towers was succeeded, after a lapse of several months, by the Rev. John Gore, who received his education at Hoxton academy, and commenced preacher about the year 1796. He laboured first at Sandwich, in Kent, where, after two years, a society was formed, over which he was ordained pastor, in the old Presbyterian meeting-house, May 16, 1798. There he continued till the beginning of the year 1805, when he removed to London, upon an invitation from the Barbican society. The union took place in February, and he was publicly set apart to the work of a pastor, June 5, 1805. Mr. Buck prayed, and read the scriptures; Mr. Townsend delivered an introductory discourse; Mr. Simpson prayed; Mr. Burder gave the charge; Mr. Boden, of Sheffield, preached to the people; and Mr. George Clayton, concluded the service.

* *Cent. Mag.* for July, 1804,—and *Private Information.*

PAUL'S-ALLEY.

GENERAL BAPTIST.—EXTINCT.

PAUL'S-ALLEY is situated on the south side of Barbican, nearly opposite to Bridgewater-square. The meeting-house at the upper end is an ancient building, but the precise date of its foundation cannot be ascertained. The late Mr. Daniel Noble, who preached there about half a century ago, has been heard to say, that it was built originally for a play-house; but that the government would not licence it. Upon this it was taken by the General Baptists, who converted it into a meeting-house. It is a large, square brick-building, with three deep galleries, conveniently fitted up, and substantially built. In 1716, a baptisterion, with suitable appurtenances, was erected. The Baptists had been for many years in great want of a convenient baptizing place, and after many inquiries, at length fixed upon Barbican as the most eligible place, on account of the size of the meeting-house, and the large vacant space behind it, upon which three good rooms were built, for the convenience of dressing and undressing. The expence of these alterations amounted to more than six hundred pounds, and was defrayed chiefly by Thomas and John Hollis, Esqrs. who were good friends to the Baptists. Crosby has given the following description of this baptistery: "This *Baptisterion*, or cistern, is fixed just before the pulpit, the sides and bottom of which are made with good polished stone, and round the top is put a kirb of marble, about a foot wide; and round it, at about a foot or two distance, is set up an iron rail, of handsome cypher work. Under the pulpit are the stairs that lead down into it, and at the top of these are two folding doors, which open into the three rooms behind the meeting-house,

PAUL'S-ALLEY.—*General Baptist, Extract.*

which are large, and handsomely wainscotted. Under one of these rooms there is a well, sunk down to the spring of water; at the top of this there is a leaden-pump fixed, from which a pipe goes into the bason, near the top of it, by which it is filled with water; at the bottom of the bason there is a brass plug, from whence there goes another pipe into the said well, to empty it again."* In the meeting-house was kept a register of all the persons baptized, and by whom it was performed.

The society in Paul's-Alley was of ancient date, being collected during the time of the civil wars, by the Rev. John Gosnold, who is mentioned by Dr. Calamy among the silenced nonconforming ministers. His church appears to have met at this place from their very origin as a society, and continued so to do till their numbers were so greatly reduced, as to render it expedient to dissolve their church state. In the earlier part of its history, this society was in a very flourishing condition. Mr. Gosnold is said to have had frequently nearly three thousand auditors, and among them some persons of consideration. This occasioned an application, after the fire of London, from the officers of the parish of Cripplegate, to request a collection for the poor, who abounded in that parish. The request was complied with: a sum of fifty pounds and upwards was raised, and the church voluntarily continued the collection for twenty years afterwards. Though they were frequently scattered by persecution, yet when liberty returned, they again collected together, and resumed their former places in considerable numbers. In 1695, the Barbican church received a considerable accession by the union of the church at Turners'-Hall, where Mr. Richard Allen had preached, and who henceforward became pastor of the united society. It is at this period that the church books now in existence commence; but with the assistance of other materials, we

* Crosby's English Baptists, vol. iv. p. 166.

PAUL'S-ALLEY.—*General Baptist, Extinct.*

shall be enabled to deduce the history of the Barbican church from its origin. A good abstract of the records just mentioned, drawn up by the Rev. John Evans, was published in "The Universal Theological Magazine," for January, February, and March, 1803. In the article of union between the churches at Barbican and Turners'-Hall, *one* psalm is ordered to be sung during divine worship. It was with great caution, and only by degrees, that the pleasing exercise of singing in public worship was introduced among the Baptists. It is but lately that it has been received into some churches of the General Baptist denomination, and we believe there are still some who cleaving close to the prejudices of their ancestors, exclude harmony from their devotions. In 1719, it was agreed by the Barbican church, that there should be singing twice in the afternoon service.

The discipline of the Barbican church for the first seventy or eighty years was very strict, and conducted with great regularity. The members were divided into portions, according to the districts in which they lived. Hence, in their church books, we frequently meet with the *Barbican, Limehouse, Southwark, Shoreditch, Westminster, and City* divisions. Two, and in some cases three, persons, members and deacons of the church, were appointed to inspect and visit the respective members, in these different departments. If any member was absent from his place during divine worship on the Lord's-day, he was sure to be visited in the ensuing week, and the cause of his absence ascertained. This was laid before the church; and, if not satisfactory, such member was admonished, and his regular attendance enforced. Any refractory behaviour, or conduct, unbecoming the Christian character, was visited with the censure of the church; and hardened offenders were blotted out of the society. If the discipline of the church should appear, upon some occasions, too minute and severe, this inconvenience was balanced by the good effects which resulted to the society as a whole. Towards the latter end of

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the seventeenth century, a library was formed for the use of the Barbican church; and it accumulated from time to time, till, in the end, it became very considerable. A catalogue of the books of which it consisted, is preserved in one of the old church books; from which it appears to have been collected with judgment, and with a view to utility. In 1712, the Barbican society received a farther accession in members, by the union of the Particular Baptist congregation in Virginia-street, which took place on the 18th of May, in that year. The General Baptist fund, which is now in existence, and distributes annually the sum of two hundred pounds, was instituted at Barbican, the scheme being laid before the church meeting by Mr. Joseph Burroughs, and Mr. James Foster, July 25, 1725. It was drawn up in concert with several ministers of other congregations, as well as some private gentlemen, and was originally designed for the support of young men training to the ministry among the Baptists. Several instances of the benevolence of this society are recorded in their church books. Besides the collection after the fire of London, already mentioned, there was one made in 1711, for the repairing such meeting-houses as were destroyed, or otherwise damaged, by Sacheverel's mob. In 1732, they made a collection for the persecuted Protestants at Saltzburg, in Germany, who, to the number of two thousand, were, by their intolerant prince, expelled their country. In 1737, certain books in the library belonging to the Barbican church, were voted for the use of the academy at Trowbridge, under the direction of Mr. Thomas Lucas. The recurrence of this subject gives rise to a question, What became of these books, at the dissolution of the Barbican church? In the year 1744, an attempt was made to introduce mixed communion into the Barbican church, but it failed. In the following year, the society relinquished the afternoon service in favour of the General Baptist church, in White's-alley, under the care of Mr. Charles Bulkley; which they could the more easily do, as the congregation

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was greatly decreased, and Mr. Foster, one of the ministers at Barbican, had lately resigned his connexion, and removed to Pinners'-Hall. Mr. Bulkley's congregation continued to meet at this place, till the expiration of the lease, when they united with some other congregations in building a new meeting-house, in Worship-street.

On the 15th of September, 1754, a resolution passed at a church meeting, that a subscription be opened for defending such gentlemen as the deputation have taken into their protection, against any prosecution that may be carried on, in order to oblige them to serve as sheriffs for London and Middlesex. This brings to our notice the name of a gentleman who rendered essential service to Protestant Dissenters, by defending their rights and liberties, in a contest with the city of London. We allude to Mr. Allen Evans, a member and deacon of the Barbican church, who being set down for sheriff, refused to serve the office on account of the sacramental test, which he considered a vile prostitution of a sacred ordinance. It is well known that this case became the subject of legal discussion, and was at length carried to the House of Lords, where it was given in favour of the Dissenters. On this occasion, the judges gave their solemn opinion in their favour; and Lord Mansfield declared, that every attempt to force conscience was against natural and revealed religion, as well as sound policy. Mr. Evans died in 1767, in his 82d year; and his name will occupy a conspicuous place in the annals of religious liberty. The Barbican church being greatly reduced, the surviving members agreed to dissolve, June 5, 1768. At this time, the congregation lately meeting in Glass-house-yard, under the care of Mr. Daniel Noble, being desirous of having the use of the meeting-house, in Paul's-alley, it was granted them; and the remaining members of the Barbican church united with the said society. The lease of the meeting-house expiring at Midsummer, 1777, the two churches that met there united with two other societies of the General Baptist

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denomination, in erecting a new meeting-house in Worship-street, where the two former still assemble for divine worship.

The church at Barbican, as we have already intimated, was of the General Baptist persuasion; but differed from most other churches of that denomination, by not using the rite of laying on of hands at the admission of members. All the ministers of this society were men of respectable characters, and several of them distinguished by their talents and learning. A Gale, a Foster, and a Burroughs, were men who did honour to their denomination, as well as to the society with which they were connected. In point of religious sentiment there was a progressive declension as the church approached to dissolution. The earlier pastors differed from their brethren of other denominations, principally, if not wholly upon the point of general redemption; and they associated very much with their brethren of the particular persuasion. Latterly, however, the difference was much wider, and affected doctrines which have been always considered to be of considerable importance. How far a departure from the peculiar doctrines of Christianity had any influence on decreasing the prosperity of this church, and hastening its extinction, we shall not at present stay to inquire; but the fact of its dissolution, after existing for the space of one hundred and twenty years, reminds us of the instability of human affairs, and the precariousness of those societies that seem even now to enjoy a considerable degree of prosperity. When the General Baptists quitted the meeting-house in Paul's-alley, at the expiration of their lease, in 1777, it was taken by the Sandemanian society, formerly meeting in Bull-and-Mouth-street, and who still occupy it.

The ministers who presided over the General Baptist Society, from its commencement to its dissolution, have been as follows:

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MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
John Gosnold,	164 .	1678	—	—
Thomas Plant,	1678	1693	—	—
Joseph Stennett,	—	—	16 .	1700
James Pitman,	1693	16 .	—	—
Richard Allen,	1695	1717	—	—
Nathaniel Foxwell,	—	—	1700	1718
John Gale, P. P.	—	—	1705	1721
Joseph Burroughs,	1717	1761	1713	1717
Isaac Kimber,	—	—	1722	1724
James Foster, D. D.	1724	1744	—	—
James Burroughs,	—	—	1724	1728
Francis Webb,	1758	1766	—	—
Daniel Noble,	1766	1768	—	—

JOHN GOSNOLD.—This worthy minister had been a scholar at the Charter-house, and afterwards a student at Pembroke-Hall, Cambridge. In early life he became chaplain to Lord Grey. He entered on the ministry in the established church, but in the time of the civil wars embraced the principles of the Baptists, and gathered this congregation in Barbican. He was a man of great learning and piety; a serious practical preacher; of singular modesty and moderation; unconcerned in the disputes of the times; and much esteemed and valued by men of note and dignity in the established church, particularly by Dr. Tillotson, whose weekly lecture he used to attend. When the persecution was hot against the Dissenters, he was often obliged to conceal himself, though he was always peaceably-minded. He was much respected by his flock, and so popular in his preaching, as to draw after him people of all denominations.

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His audience was usually computed to be nearly three thousand; and among them, very often, six or seven clergymen in their gowns, who sat in a convenient place, under a large gallery, where they were seen by few. The number of his auditors, and the figure which some of them made, occasioned, after the fire of London, an application from the officers of the parish of Cripplegate, to request a collection for the poor, who abounded in that parish. The request was complied with, upwards of fifty pounds were raised, and the church voluntarily continued the collection for above twenty years. Mr. Gosnold was one of the ministers who subscribed the apology presented to Charles II. on occasion of Venner's conspiracy. He had a great zeal against Socinianism, and was careful to keep his people from those opinions. He published a small treatise, entitled, "The Doctrine of Bapisms;" and another concerning "The laying on of Hands." Before one of these books there is a small print of him, by Van Hove, which is very scarce. He was buried in Bunhill-Fields, with the following simple inscription on his tomb-stone :

Here lyeth the body of
Mr. JOHN GOSNOLD,
A faithful minister of the gospel,
Who departed this life October the 3d, 1678,
In the 53d year of his age.*

THOMAS PLANT.—Mr. Gosnold was succeeded by a Mr. Thomas Plant. His popularity in preaching excited so much the rage of his persecutors, that he had once nine warrants out against him at a time; but he was so beloved in the parish, that all the constables who had the warrants, sent him private notice to get away. His meeting, however, was disturbed, and the pulpit and forms broke to pieces, by

* Calamy's Acc. p. 53.—Contin. p. 77.—Crosby's English Baptists, vol. iii. p. 61.

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order of the Earl of Bridgwater, whose house stood in the neighbourhood, but was, not long afterwards, burnt down to the ground, and two of his children, together with the person who used to go in his name and disturb the meetings, burned in it. Mr. Plant was obliged to go in such disguises along the street, that many of the people belonging to the church, of which he was pastor, did not know him when they met him. He was concerned with Mr. John Dennis, in publishing "A Narrative of the Life and deplorable End of Mr. John Child." Mr. Plant continued elder of this church till his death, about the year 1693.*

JOSEPH STENNETT.—In the articles of union between the churches at Barbican and Turners'-Hall, Mr. Stennett is set down as minister of the joint society. This office was different from that of pastor, or elder, and answered to that of assistant. Mr. Stennett was a Calvinist; but the majority of the society in Barbican, being of different sentiments, the seed was sown for an interruption of their harmony. On the 4th of April, 1700, a complaint was made to the church, that Mr. Stennett had preached on the points in dispute between the Remonstrants and the Calvinists; and some brethren were desired to wait upon him, with a request that he would not preach upon controverted points any more. They were also desired to acquaint him, that it was reported he had preached at Loriners'-Hall, and thereby abetted the schism from the church at White's-alley, which the church at Barbican had declared ought to be discouraged by all ministers, as well as others; and therefore the church expected him to desist from preaching there for the future. Mr. Stennett replied, that the doctrines he had preached of late, were the same that he had formerly preached there without offence; and as he thought there was then a greater necessity than ever to preach upon controverted points, he could

* Crosby's English Baptists, vol. iii. p. 113.

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not promise to desist. As to his preaching at Loriners'-Hall, he did not know it was a just occasion of offence; for though the separation of the people there was irregular, and he had used several arguments to induce an acknowledgment of their irregularity, yet as they were now set down together, as a separate church, it made him the more free to preach amongst them. This answer was deemed unsatisfactory; yet so great was the affection of the church towards him, that they expressed their willingness to pass by what had occurred, if he would forbear preaching upon the controverted points, which say they, "hath been found destructive to many churches." The answer of Mr. Stennett expressed his thankfulness for the kindness of the church, and intimated his willingness to desist from preaching at Loriners'-Hall; but not upon the controversies before-mentioned. As Mr. Stennett's name does not occur afterwards in the Barbican church-books, it is presumed that he withdrew about this time from his connexion with that society. This is confirmed by the substitution of another minister, Mr. Nathaniel Foxwell, who was chosen to fill up the vacancy.* Mr. Stennett was pastor of a Sabbatarian congregation in London, and a minister of distinguished eminence among the Baptists, as we have seen under a former article. (B)

JAMES PITMAN.—The name of this gentleman is entirely unknown, excepting as it occurs in the church-books of the society. In the first article of union between the churches at Barbican and Turners'-Hall, "Brother James Pitman, and Brother Richard Allen," are appointed elders of the united church; "Brother Joseph Stennett to be continued in the ministry thereof." Though Mr. Pitman's name is here set down as one of the elders of the Barbican church, it does not appear that he ever executed the office,

* MS. *penes me.*

(B) See CARRIERS'-HALL.

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at least for any length of time. His name occurs in the church-books but once or twice afterwards, and that not in a way that refers to him as exercising the office of a pastor, or even preacher. All the church transactions are in the name of "Brother Allen," of whom we proceed to give some account.

RICHARD ALLEN was an eminent minister among the General Baptists, at the latter end of the seventeenth, and beginning of the eighteenth centuries. He was a man of good endowments, and though he had not the advantages of a learned education, yet by constant application and persevering industry, he attained to a respectable acquaintance with the oriental languages, and other parts of useful learning, so as to exceed many who enjoyed the benefits of academical instruction.* He commenced preacher in the reign of King Charles the Second, a time when all the Dissenters from the church were under the iron rod of persecution. And Mr. Allen did not escape, but shared in common with his brethren, the wholesome discipline of fines and imprisonment, for the conviction of his conscience, and reducing it to the standard of the royal faith.

As he was preaching his lecture once on a Thursday, the meeting was disturbed, and he was seized, together with ten other persons and committed to Newgate. Mr. Allen was fined ten pounds, and the rest some marks. After he had lain there about six or seven weeks, his friends having some interest with the sheriff's, became bound for his good behaviour, and obtaining a remission of his fine he was discharged; the other persons were also liberated upon paying their respective fines. At another time as he was preaching in White's-alley, Moorfields, the congregation being assembled at five o'clock in the morning, the better to conceal themselves, the soldiers broke in upon them, and vented their

* Crosby's English Baptists, vol. iv. p. 346.

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abuse upon the people; they threw one of the forms at Mr. Allen in the pulpit, broke down the galleries, and forty or fifty pounds damage to the meeting-house.*

It is apprehended that Mr. Allen was called into the ministry by the General Baptist society in White's-alley; at least it is certain that before the revolution, he sustained the character of minister in that church, an office different from that of pastor or elder, and which is still preserved in some Dissenting churches in the country. The practice of laying on of hands on baptized believers, formed an essential article in the constitution of this society, and was adhered to with rigid tenacity, till the choice of Mr. Ashworth as pastor in 1740, when it was left indifferent. Mr. Allen had no great fondness for this custom; he did not consider it as a positive institution, and as such binding on the church; at least he thought the matter should be left optional, and that it ought not to be made an indispensable requisite to Christian communion. This sentiment clashing with the received opinions of that church to which he stood in the relation of minister, a separation was the necessary consequence. The matter was deemed of so much importance that several other churches, who retained the practice in question, were invited by their representatives to attend the church meeting at White's-alley, in order to debate the matter, and to sanction by their presence whatever proceeding the church should think fit to adopt; accordingly a church meeting was held on the 18th of June 1688, when a resolution was passed suspending him from the ministry among them.* (c)

Mr. Allen being dismissed from this situation, gathered a small society which met at Turners-Hall, Philpot-lane, and was most probably composed of some of his former hearers at White's-alley. Beloved by his little flock he continued to watch over them with much pleasure and usefulness

* Crosby's English Baptists, vol. iii. p. 161.

† MS. *penes me.*

(c) See TURNERS'-HALL.

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for about the space of seven years; when in consequence of the death of Mr. Plant, he was invited in 1695, to become elder of the General Baptist church in Paul's-alley, Barbican, which had been vacant about two years. Mr. Allen was unwilling to desert his little congregation at Turners'-Hall, but at the same time not willing to disappoint the wishes of the Barbican people, it was unanimously agreed that both churches should unite, and assemble for the future in Barbican. The union took place accordingly on Wednesday June the 12th, 1695, which was kept as a day, of solemn prayer to God for his blessing upon the united congregation.*

The practice of singing in public worship was at this time introduced into the church at Barbican; Mr. Allen was a warm advocate for this pleasurable part of christian worship, and the following year published an Essay in vindication of the practice. It is not undeserving observation, that the custom of singing in public worship, met with much opposition about a century ago, more especially among the Baptists; and though the prejudices of former days are in a great measure overcome, yet there are some societies of that persuasion in the country, who to the present day, continue to disallow the practice.

Mr. Allen continued to approve himself the faithful and diligent pastor of this church for nearly two and twenty years. He did not confine his services to the pulpit, but extended his labours of love to the individuals of his congregation at their own private habitations; visiting and relieving the sick, composing differences amongst his own people, and admonishing such as absented themselves from their usual places, at public worship on the Lord's day. He maintained a strict, yet laudable discipline in his church, and preserved a large congregation to the time of his death. As a preacher, his discourses were reckoned ingenious and useful; and in the walks of private life he preserved the character of a

* MS. *penes me.*

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pious man. Although he went under the denomination of a General Baptist, he conversed chiefly with the ministers of the particular persuasion, and was, with his church, admitted into their association at London in the year 1704. He was also for some years, a member of the society of Calvinistical ministers that met every week at the Hanover Coffee-house in Finch-Lane. His sentiments of religious truth were formed after a careful and diligent investigation; though moderate they embraced the fundamental principles of the gospel, and his generous mind could not allow itself to be shackled to a party. He preserved a long and endearing friendship with the excellent Mr. Joseph Stennett, an eminent minister among the particular Baptists, who was for some time his colleague in the ministry at Barbican.

It was Mr. Allen's happiness to be continued in his work till within a few months of his dissolution; which took place February 20, 1717, when he was considerably advanced in years, though his exact age does not appear. His remains, after being carried to Mr. Mulliner's meeting-house in White's-alley, was removed for interment to the dissenters' burial ground, Bunhill fields, being accompanied thither by a great number of ministers and other spectators. Mr. Mulliner delivered a short discourse on mortality at the grave; and on the following Lord's day Mr. Nathaniel Hodges preached the funeral sermon at Mr. Allen's meeting house in Barbican.*

WORKS.—1. An Essay to prove singing of Psalms with conjoined voices a Christian duty, and to resolve the doubts concerning it. 8vo. 1696.—2. A brief Vindication of an Essay to prove singing of Psalms &c. 8vo. 1696.—3. A gainful Death the end of a truly Christian life; A Sermon at the Funeral of Mr. John Griffith. 8vo. 1700.—4. A Sermon of the Death of K. William 3d. 4to. 1702.—5. A Sermon on the Union of England and Scotland. 8vo. 1707.—6. Biographia Ecclesiastica; or the Lives of the most eminent Fathers of the Christian Church, who flourished in the first four Centuries and part of the fifth; 2 vols. 8vo. This is without his name.

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NATHANIEL FOXWELL.—This gentleman came from the White-Friars church, Norwich, and succeeded Mr. Stennett in the office of minister, to the General Baptist society in Barbican. The first invitation he received appears to have been in April, 1700, and he sustained the ministerial office in this church till Michaelmas, 1718, when he was dismissed, to make room for Dr. Gale. This was done in as respectful a manner as possible; the church returned him their kind thanks for his past services; and in his answer he expressed perfect satisfaction. Mr. Foxwell was many years pastor of the General Baptist church in Fair-street, Horsleydown, where we shall again have occasion to speak of him.

JOHN GALE, P. P.—This learned and eminent divine, was descended from a respectable family, and born in London on the 26th of May, 1680. As he early exhibited a strong inclination for learning, his father took care to place him in a proper school, where he was so indefatigably industrious that he soon outstript those who were of his own standing, and by the time that he was seventeen years of age was not only accomplished in the Latin and Greek languages, but also well acquainted with the Hebrew. At this period his father, who had determined to spare neither pains nor expence on his education, sent him to the university of Leyden, to complete that literary progress which he had so happily begun. In this seminary he applied to his studies with uncommon ardour and success; and in less than two years had made such rapid improvement, that he was honoured with the degrees of M. A. and Doctor of Philosophy, when about nineteen years of age, having performed the usual exercises required in that university with uncommon applause and commendation. The thesis which he maintained upon this occasion, *De Ente, ejusque Concepta*, he published, with a dedication to his father, and his two uncles, Sir John and Sir Joseph Wolf; and it was also accompanied with a

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Latin panegyric, in testimony of the author's merit, by the famous Adrian Reland. From Leyden Dr. Gale went to Amsterdam, where he pursued his theological studies under the celebrated Limborch; and in that city he contracted an intimate acquaintance with the well-known John Le Clerc, which he afterwards continued to cultivate by an epistolary correspondence.

Upon his return to his native country he pursued his studies with the same diligence as at the university, paying his principal attention to theology, and the branches of learning necessary to perfect his acquaintance with it. With this view he carefully improved himself in the knowledge of the oriental languages; and then undertook a critical examination both of the Old and New Testament in their originals, comparing his own observations with the remarks of the best commentators, ancient and modern, and consulting the different ancient versions. He also made himself thoroughly acquainted with the sense of antiquity, by a diligent perusal of the most eminent among the fathers, and knew how to estimate the value of their testimony with respect to facts, without suffering his mind to be biassed by their judgment in point of authority. While he was thus laudably engaged in increasing his stock of solid and useful knowledge, the University of Leyden offered him the degree of doctor in divinity, upon the condition of his assent to the articles established by the synod of Dort. But as such a condition was inconsistent with the notions which he entertained of religious liberty, and he was resolved to preserve his judgment unshackled by the definitions of any human formularies, he was obliged to decline the offered honour.

Notwithstanding that Dr. Gale's superior merits were thus known and acknowledged abroad, at home his learned acquisitions had as yet procured him no distinction, excepting within the narrow circle of his private acquaintance. It was not many years, however, before an occasion offered for the exertion of his talents in a controversy, which held him out

to public notice in a very conspicuous point of view. The Rev. Wm. Wall, vicar of Shoreham, in Kent, having published a celebrated treatise, entitled "The History of Infant Baptism," was honoured by the thanks of the House of Convocation which sat in 1705, as a testimony to the great merit of his performance. This treatise was recommended to Dr. Gale by one of his friends, a member of the church of England, as perfectly convincing and unanswerable; but the doctor, after perusing it, instead of becoming a convert, determined to answer it, in order to satisfy his friend, as he says, that reason and learning might be urged in defence of that cause which he thought so utterly overthrown. Accordingly, he drew up a series of letters, in the years 1705 and 1706, which after being long handed about in manuscript, and commended by persons of every persuasion, for the learning, good sense, and moderation displayed in them, were at length published in the year 1711, under the title of "Reflections on Mr. Wall's History of Infant Baptism, in several Letters to a Friend," 8vo. The extraordinary merit of this performance soon made the author generally known and respected; and even those who were not convinced by his reasonings, awarded him just praise for his erudition and modesty, as well as the candour and charity which he discovered towards persons of a different persuasion from his own. In the course of these letters he took an opportunity of vindicating his friend Le Clerc from imputations of heresy and impiety cast on him by Mr. Wall and others, on account of his unwillingness to admit any human explanation of the doctrine of the Trinity as an article of Christian faith.

When Dr. Gale finished this work he was more than twenty-seven years of age; and the proof of abilities which it afforded made his friends desirous that he would then engage more stably in the work of the ministry; for which he had been preparing himself by his long course of arduous application. But he was so modest that he chose to defer undertaking the pastoral office till greater age and more experience might

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give some authority to his ministrations; and it was not before he was thirty-five years old that he undertook to preach stately and constantly. He had commenced preaching, indeed, about nine years previous to this, though his services were only occasional. As early as the month of February 1705-6, the society in Pauls-Alley, Barbican of which he was a member, requested him to give them a sermon, with which he complied; and so acceptable was his preaching, that they requested him to continue his services as often as convenient. Their application was renewed in 1710, with a request that he would preach oftener. It was again repeated in the following year, with an assurance that the church would be always ready to give him the utmost respect and assistance. At the same time they returned him their thanks for his late excellent book, entitled "Reflections on Mr. Wall's History of Infant Baptism." In 1715 his labours were more constant, and he was employed with Mr. Burroughs, another assistant preacher in the same society, in visiting the members of the church. In July 1718, he was invited to preach once a fortnight in the morning, with which he complied as he did in November 1797, to preach every Lord's-day morning. In April 1721, he gave notice that he could preach only once a fortnight; which seems to have been in consequence of an illness coming on, which terminated in his dissolution. It seems strange that so eminent a man and so acceptable a preacher as Dr. Gale was not invited, upon the death of Mr. Allen, in 1717, to undertake the pastoral office, either alone, or in conjunction with Mr. Burroughs, who succeeded to that situation. Besides his connection with the Barbican church, Dr. Gale was an occasional preacher to the General Baptist society in Virginia-street, Ratcliff-highway, of which the venerable Mr. Dan. Taylor is now pastor; he also preached frequently to another society of the same persuasion at Deptford, which was at no great distance from Blackheath, where he resided.*

* Univ. Theol. Mag. for Jan. and Feb, 1803.

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When Dr. Gale was once brought to engage in stated service, he pursued his work with unwearied diligence and integrity. He was qualified both to teach and to persuade. His voice was clear and melodious; his style perspicuous, easy, and strong; his method exact; his reasoning clear and convincing; and his deportment in the pulpit easy, yet accompanied with a seriousness and solemnity becoming the work in which he was engaged. He had an almost irresistible power over the passions, which he ever used agreeably to reason, and directed to the profit and advantage of his hearers. He was honoured during the term of his life, with an auditory, not only numerous, but as learned as any which his age could boast: and he was much followed and admired by persons who were of a different persuasion from himself. His doctrinal notions are said to have been liberal and scriptural, and were always expressed by him in the language of the Sacred Writings, which alone he would admit to be authoritative in matters of faith and practice. But he thought that an accurate acquaintance with the doctrines and discipline of the church, in the ages next to the apostles, was highly desirable, as, by affording a view of the sense in which the sacred writings were then understood, and of the obligations which at that period were supposed to be founded on them, some difficult points relating both to opinions and practice might be greatly elucidated. With the design of improving in such an acquaintance, he became a member of a society for promoting primitive Christianity, which met weekly at Mr. Whiston's house, in Cross-street, Hatton-garden, for the purpose of seriously and amicably considering and examining the most ancient writers of the christian church, to determine which of the pieces attributed to them were, and which were not genuine. On these occasions he sometimes took the chair; and, according to the acknowledgment of Mr. Whiston, no member shewed a more steady, warm, and conscientious attachment to the object of their meeting than he did, or discovered more willingness to contribute to

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the utmost of his power to extinguish all disputes among Christians. When in the year 1719 the furious controversy that originated among the dissenters in the west of England on the subjects of the Trinity and subscriptions to tests of orthodoxy, had been taken up by the London ministers, many of whom were for sanctioning the proceedings of the bigotted and intemperate party, Dr. Gale was one of the seventy-three who subscribed an advice to their western brethren not to impose unscriptural subscriptions, in opposition to sixty-nine who subscribed a contrary letter on that subject.

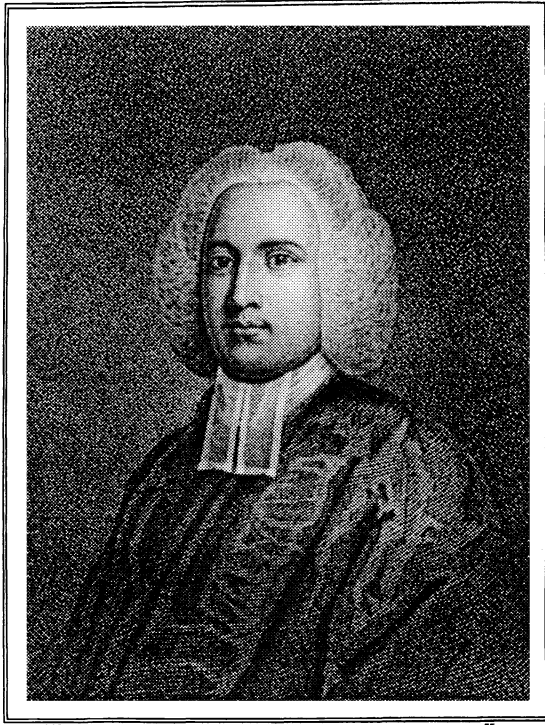
Some time after the appearance of Dr. Gale's "Reflections on Mr. Wall's History," the two antagonists held a personal conference on the subject at Mr. Whiston's house; which ended, as such conferences generally do, in each person's retaining his own opinion, and a persuasion of his advantage in the dispute. Mr. Whiston indeed asserts, that the advantage was altogether on the side of Dr. Gale; but it may be fairly imagined that in forming this judgment his mind was not entirely unbiassed by his own sentiments on the question, which now corresponded with those of the Doctor. Mr. Wall, however, was determined to appeal to the public against the "Reflections," to which he drew up an answer that was committed to the press in the year 1791, under the title of "A Defence of the History of Infant Baptism, &c." 8vo. So highly was this defence, as well as the history itself, approved of by the University of Oxford, that they complimented the author with the degree of Doctor of Divinity, on account of the learning and abilities which he had displayed in them. We cannot applaud the temper and spirit in which this performance is written; for it was unworthy of the learned author to assume a contemptuous tone when speaking of his opponent, and by insinuations, for which his conduct afforded no pretence, to endeavour to excite prejudices against him in the clergy of the establishment, as well as among the dissenters. Dr. Gale was preparing an

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answer to this defence, when the world was deprived of the benefit expected from some of his other projected labours by his premature death.

Dr. Gale had entertained a design of offering to the public some means for facilitating the study of the oriental languages, as indispensably necessary for the perfect understanding of the scriptures. He had also intended to publish "An English Translation of the Septuagint, according to the Edition of Dr. Grabe;" and "A History of the Notion of Original Sin," in which he intended to shew its total inconsistency with just and honourable conceptions of an infinitely wise and good Being. But what appears to have most occupied his thoughts, and to have been in the fairest train for being carried into execution, was a scheme which he had formed of a complete exposition of the whole New Testament from the pulpit. From the excellent plan of this exposition, which was found among his papers, and printed in the Life of the Author prefixed to his posthumous Sermons, we may conclude that such an undertaking, had he lived to execute it, would have proved of considerable importance and benefit to the Christian world. While Dr. Gale was employed in preparing for these useful labours, he was attacked by a fever, in December, 1721, which proved fatal to him, when only in the forty-second year of his age.

Dr. Gale was rather tall than otherwise, and possessed a manly gracefulness of person, exceeded by nothing but his negligence to adorn it. His countenance expressed the innocence as well as greatness of his mind; and always appeared with that calm which springs from inward tranquillity and composure. To what has been already mentioned respecting his character we have to add, that he was truly pious without ostentation, serious without moroseness, humble, though in such high reputation for his learning, cheerful without levity, and on account of his benevolence of disposition, and mild courteous manners, the object of very general respect and esteem. Some of the most eminent men in his day lived in



Duarte del?

Hopwood sc.

Joseph Burroughs,
Ob. 1761.
From an original Painting.
In D. Williams's Library, Red Cross Street.

Published October 1st 1809 by Maxwell & Wilson Skinner S^t

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habits of friendship with him, and among others the Lord Chancellor King, Dr. Hoadly, at that time Bishop of Bangor, and Dr. Bradford, Bishop of Rochester. Dr. Gale left a widow and several children, whose only support arose from a contribution set on foot by friends, which enabled her to open a coffee-house in Finch-lane. In that situation, her submissive and obliging behaviour, and her easy compliance with her humble fortune, shewed how much she merited a better.*

Soon after his death, four volumes of "Sermons upon several subjects, by the late Reverend and learned Dr. John Gale," were given to the public, and met with such a reception as might be expected from the author's reputation while living. They passed to a second edition in 1726, and are distinguished by the utility and importance of their subjects, strength and clearness of reasoning, and masculine unaffected eloquence. To the first volume is prefixed a life of the author, and a portrait of him by Vertue.†

JOSEPH BURROUGHS, a learned and respectable Divine of the Anti-Pædobaptist denomination, in the last century, was born in London, on the first of January, 1684-5. His father, Mr. Humphrey Burroughs, was a respectable weaver in Spital-fields,‡ and by the smiles of Providence upon his industry, arrived at considerable affluence. He was many years a member and deacon of the Baptist church in Virginia-street, and afterwards sustained the same office in the General Baptist society, Paul's alley, Barbican. This gentleman narrowly escaped being ruined in his circumstances by the infamous Titus Oates; and his deliverance was annually commemorated in a day of thanksgiving, by his descendants. A very particular account of the transaction here

* Atterbury's Correspondence, vol. iii. p. 538.

† General Biography, Art. GALE.—Prot. Diss. Mag. vol. iii. p. 41—46.—Crosby's English Baptists, vol. iv. p. 366—375.—Life of Dr. Gale, prefixed to his Sermons.

‡ Univ. Theol. Mag. for Jan. 1803.

referred to, may be seen in Crosby's History of the English Baptists.*

His son, Mr. Joseph Burroughs, was early inclined to the work of the ministry, which was a proof of the seriousness of his disposition; as his circumstances were such as enabled him to pursue a more lucrative profession. With a view to this sacred employment, his father gave him a very liberal education, first in a private academy at Highgate, under Dr. Ker, and afterwards at Leyden. In that university he made such progress in many different branches of knowledge, especially such as had a real connexion with the ministerial profession, that he became entitled to great distinction in the literary world. After a few years occasional preaching, he was invited in May, 1713, to the co-pastorship with the Rev. Richard Allen, pastor of the General Baptist congregation in Paul's-alley, Barbican. This offer his great modesty induced him to decline; he, however, continued his occasional labours in that church, till the death of Mr. Allen, when he was chosen to succeed him in the pastoral charge, to which he was ordained May 1, 1717.† The service was conducted in the following manner: Mr. Nathaniel Foxwell opened the work of the day, by reading 1 Timothy, chap. 3 and 4, and then prayed; Mr. Benjamin Stinton explained the duties and office of an elder, in a discourse from Phil. i. 1. The form of ordination was then explained, and vindicated, in another discourse, from Titus i. 5. by Mr. Nathaniel Hodges. After this, the members of the congregation being desired to assemble around the pulpit pew, and the rest of the assembly to withdraw into the galleries, Mr. Stinton, in a short address to the church, called upon those who approved the election of Mr. Burroughs to the pastoral office, to signify their concurrence, by holding up their hands; which was done *nem. diss.* Mr. Burroughs was then desired to signify his acceptance of the

* Vol. 3. p. 170-180.

† Mr. Noble's Sermon on the death of Mr. Burroughs, p. 31.

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call ; which he did in a short speech, expressing the views with which he had undertaken the ministry, as well as the office of pastor in that church ; declaring at the same time, his firm resolution to make the holy scriptures the only rule of his preaching and conduct, and his determination to watch for their souls, as one who must hereafter give an account. A short prayer was then offered up suited to the occasion ; and the ministers present laying their hands upon his head, Mr. Stinton, in the name of the whole, pronounced the words of ordination as follows : “ Brother Joseph Burroughs, we do, in the name of our Lord Jesus Christ, and with the consent of this church, ordain thee, to be an elder, bishop, or overseer of this church of Jesus Christ.” And their hands continuing on his head, Mr. Stinton offered up a short prayer for him and the congregation. Immediately after the ordination of Mr. Burroughs, the ministers present proceeded to the ordination of two deacons in a similar manner. Mr. Stinton proposed, and accepted, the recognition of their call to the office, and their acceptance of it ; Mr. Mulliner put up a suitable prayer, which was accompanied by imposition of hands ; he then went into the pulpit and treated of the duties which the members of a Christian church owe to their officers, both elders and deacons, in a discourse from 1 Thess. v. 12, 13. after which he prayed ; a psalm was sung, and the assembly dismissed with one of the apostolical benedictions.*

After his ordination, Mr. Burroughs applied himself to the duties of the pastoral office with great assiduity, and in the early part of his life kept up a strict discipline in his church. He delighted in his work, and discharged it in such a manner as might be expected from one who made it his chief pleasure. Careful to inform himself of the true sense of sacred scripture, he explained them in his public ministrations with the greatest accuracy ; for he justly thought that

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every thing was of importance that tended to illustrate any part of the divine oracles. He was a steady friend to liberty and free inquiry. His zeal was not spent upon speculative notions, but upon such points as are the most efficacious to rectify the hearts and lives of mankind. The practical duties of piety, charity and inward purity, were his favourite subjects. He was a zealous advocate for the importance of the Christian revelation, which he justly considered the highest blessing that the providence of God has ever conferred upon the human race. And he thought it incumbent upon Christians, to exert all their power in maintaining the purity of gospel institutions. As no particular terms of church communion are prescribed in the New Testament, he concluded that every church must be at liberty to fix those terms, which it may judge to be most conducive to the main end and design of the gospel, provided no attempt was made to impose them upon others. And while he apprehended that churches formed upon the principle of the Baptists, should admit none to their communion but those who had been baptized at years of maturity, it was apparent from the whole of his conduct, that this did not arise from any narrow and contracted notions, or party attachments; for he always shewed an equal regard for all sincere Christians of whatever sect or denomination.

He was a very strenuous promoter of every scheme that tended to advance the common interests of religion; but the Baptist churches were in a very particular manner indebted to his exertion. Whenever he was called to baptize any persons, it gave him real pleasure, even though they did not propose to join themselves to his particular society. He had many agreeable occasions of this nature, of which we shall mention one that gave him peculiar satisfaction. A French Roman Catholic, and his wife, who being convinced of the errors of Popery, had with great difficulty made their escape, on their arrival upon the English coast, joined themselves to a church of French Protestant refugees. Upon further in-

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quiry they were led to embrace sentiments different from those which they had before held concerning baptism, and to entertain serious desires of following their conviction into practice; but being wholly unacquainted with the English language, and no baptist minister in that part of the country being able to administer baptism in the French tongue, they were at a loss how to proceed. Mr. Burroughs being applied to on the occasion, readily undertook two considerable journies, at his own expense; and during a stay of two or three weeks in their neighbourhood, he did not fail to take some opportunity for religious conversation with them every day. At his second visit, he composed a discourse suitable to the occasion in French, and administered the ordinance much to the satisfaction of these worthy persons.*

In the summer of 1723, Mr. Burroughs took a journey to Scarborough for the benefit of his health. From thence he wrote a most affectionate letter to his church, which they answered in their public capacity, expressing fervent hopes of his recovery. Early in the following year, finding his health still in a precarious state, he requested his church to choose him a co-pastor. The persons mentioned for this office were Mr. James Foster, Mr. Joseph Morris, and Mr. Hubert Stogdon; but the first of these was chosen and ordained in the same year. This was the celebrated Dr. Foster, who, in the year 1744, removed to Pinners'-Hall. After this, the Barbican church occupied their meeting-house, only in the morning; the afternoon service being resigned to another congregation.†

Mr. Burroughs had been for many years afflicted with various bodily indispositions; but he persevered in the ministerial work till his strength entirely forsook him. In October, 1757, he signified his desire of resigning the pastoral care of the church in Barbican, the ill state of his health rendering him incapable of performing the stated service any

* Mr. Noble's Serm. p. 32--35.

† MS. *penes me,*

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longer. His people, however, as a testimony of their respect, desired him to retain his pastoral relation, and they would chuse him an assistant. Mr. Francis Webb was accordingly chosen to this service, and in a little time ordained co-pastor.* With this assistance he persevered a short time longer, but was at length totally incapacitated for public work.

In the close of his life his humility was very exemplary. He charged himself with many defects, and referred himself entirely to the mercy of God, only praying that God would enable him to finish well. His devotion was very fervent. He often repeated with peculiar emphasis, but under great pain of body, those words of the Psalmist, "I will love thee O Lord with all my strength," adding some short remarks upon the vanity and insufficiency of man, and upon his experience of the goodness of God. At last, being worn out with infirmities, after some hard struggles, he expired in a manner uncommonly gentle and easy, on the 23d of November, 1761, in the 77th year of his age.† His funeral sermon was preached and printed by Mr. Daniel Noble, on 1 Pet. i. 22—25. a text chosen by the deceased, who desired that little should be said concerning his personal character and conduct. But Mr. Noble had such a sense of his worth, that he could not undertake the service, without claiming a liberty to make mention of some of his virtues.‡

It is well known that Mr. Burroughs classed with that denomination of Baptists called General, from their holding general redemption, and other tenets of Arminius. Upon some other topics of religious inquiry, it is probable that his sentiments in the latter part of his life were somewhat different to what they were when he set out in the ministry. We refer particularly to the doctrine of the Trinity and the person of Christ, upon which subjects he is generally thought to have taken the Socinian side. It is but justice, however,

* MS. *pene me.*

† Mr. Noble's Sermon, p. 36.

‡ *Ibid.* p. 30.

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to observe, that in one part of his life, at least, he seems to have held the doctrine of an Atonement. In support of this we refer to his sermon on "Auricular Confession," among those at Salters'-Hall against Popery. His words are these, "Be so good to your own souls, as to believe the words of Christ himself; who does not insist upon such penances and satisfaction as your priests lay upon you: 'Come unto me all ye that labour and are heavy-laden, and I will give you rest: Him that cometh unto me I will in no wise cast out.' You want no other mediator to appear before God in your behalf; no priest to make or repeat that atonement, which he himself has completely made already, and which he made once for all. 'He is able to save to the uttermost all that come unto God by him; seeing he ever liveth to make intercession for them.'* Mr. Noble sums up the character of Mr. Burroughs in these words: "The integrity and purity of his heart were conspicuous in every part of his life. He manifested a most habitual regard to the great objects of a future world. He was earnestly desirous of doing good to all men. He was very zealous for the honour of God, and of the blessed Redeemer. He was unwearied in his endeavours to recommend and enforce the doctrines and precepts of rational and genuine religion. And the general course of his life was so regularly and uniformly virtuous, as to render him an honour to his profession."† It may be also observed that Mr. Burroughs was one of the non-subscribing ministers at the Salters'-Hall Synod, in 1719.‡ He left a son of the same name, who died at Kingsland, in the year 1799, at the advanced age of eighty-six. (E)

* Sermon on Auricular Confession. p. 47. † Mr. Noble's Sermon, p. 30.

‡ An Authentic Acc. &c.

(E) WORKS.—Mr. Burroughs printed a volume of Sermons, several Tracts, and a number of single Sermons, chiefly on public occasions. Their Subjects are as follow: SERMONS. 1. The Thanksgiving on Nov. 5, 1712. Psalm xxxvii. 7.—2. On a total Eclipse of the Sun, April 22, 1715. Jer. x. 2.—3. On the death of the Rev. John Gale; preached at Barbican,

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ISAAC KIMBER.—Upon the death of Dr. Gale, the church proceeded to the election of another minister to fill up the vacancy, when the choice fell upon Mr. James Howe. This gentleman, however, declined the situation.

Dec. 24, 1721. 2 Tim. iv. 7, 8.—4. At an Ordination of Deacons, July 15, 1730. 1 Tim. iii. 13.—5. To the Society for Reformation of Manners. 1731. Prov. xiv. 34.—6. Two Sermons: One against the Traditions of the Church of Rome: the other about the right Manner of contending for the Christian Faith, at Barbican, Oct. 15 and 22, 1732, on Occasion of collecting for the persecuted Protestants, at Saltzburg. Jude 3.—7. On the Popish Doctrine of Auricular Confession, and priestly Absolution, at Salters'-Hall, March 13, 1734. John xx. 21--23.—8. The Sinfulness of neglecting acknowledged Duties, on Jan. 1, 1737, in White's-alley. James iv. 17.—9. The Blessedness of a benevolent Temper, at the Old Jewry, March 2, 1742, to the Society for the Relief of the Widows and Orphans of Protestant Dissenting Ministers. Acts xx. 35.—10. On the Death of the Rev. John Weatherly, at Pinners'-Hall, May 31, 1752. 1 Cor. xv. 57.—11. The Duty and Reward of a Christian Pastor, at Pinners'-Hall, March 23, 1753, at the Ordination of the Rev. Richard Baron. 1 Pet. v. 1--4.—12. Steadfastness not in vain in the Service of Christ, on the Death of the Rev. Isaac Kimber, Feb. 9, 1755, 1 Cor. xvi. 58.—13. On the Death of the Rev. Joseph Morris, at Glass-house-yard, July 20, 1755. 1 Thess. iv. 13--18.—Besides these, he published in 1741, a volume of Sermons, fourteen in number, and on various subjects. To these is annexed, a Latin Discourse on the Holiness of Places, from Isa. lxvi. 1--8; delivered at the annual Meeting of the Dissenting Ministers, at Dr. Williams's Library, Red-Cross-street, 1734. In this library there is a fine painting of Mr. Burroughs. He also edited a volume of Sermons, by his brother, who died young.—TRACTS. 1. A View of Popery, taken from the Creed of Pius IV. containing an Answer to the most material Things in the Profession of the Catholic Faith, &c. now in use for the Reception of Converts into the Church of Rome. 1735. Second edition, 1737.—2. The Discourses relative to positive Institutions: 1. Christ's Judgment concerning the Fitness of obeying every Divine Command. Matt. iii. 13--15. 2. Baptism designed for all those in every Age, who profess Christianity; and not confined to the first Converts only. Acts. xxii. 16. 1742. Mr. (afterwards Dr.) Caleb Fleming, animadverted on this piece, in a pamphlet entitled, "An Appendix to the Plea for Infants." Mr. Burroughs replied to this tract in—3. A Defence to two Discourses relative to positive Institutions, against the Reflections contained in the Appendix to the Plea for Infants. 1743.—4. Day Thoughts, a Poem, in Blank Verse; written by Way of Animadversion, upon some gloomy Passages in Dr. Young's Night Thoughts, the earlier parts.

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An invitation was then given to Mr. Isaac Kimber, then a member at Wild-street, and author of an excellent "Abridgment of the History of England." Mr. Kimber accepted the call, and removed his communion to Barbican. Though a man of respectable attainments, his talents in the pulpit were not popular, and he was unsuccessful in the ministry. It was probably on this account that he was not proposed for co-pastor with Mr. Burroughs. On the 28th of June, 1724, the church having no further occasion for his services, in consequence of the election of Mr. Foster to be co-pastor, gave him a respectful dismissal, with a present, and thanks for his past services. Mr. Kimber then removed to Nantwich, in Cheshire, to be assistant to Mr. Samuel Acton; but returned to London in a few years, and settled with the General Baptist society in Artillery-lane, first as assistant, and afterwards as pastor. Under that article, we shall give a further account of his life and character.

JAMES FOSTER, D. D.—Mr. Joseph Burroughs, in consequence of the precarious state of his health, wished the church to choose him a co-pastor. Three persons were put in nomination for this office, Mr. James Foster, Mr. Joseph Morris, and Mr. Hubert Stogdon; but Mr. Foster was invited. He accordingly came up to town, and preached to the Barbican church, February 23, 1724; and so well pleased were they with his sermon, as to vote him their thanks, and desire he would continue preaching to them during his stay in town. With this he acquiesced, and on the 29th of March, was unanimously chosen co-pastor. To this office he was ordained July 1, 1724. Mr. Foster continued in this situation till the year 1744, when he was chosen to succeed Dr. Hunt, at Pinners'-Hall. So acceptable were his labours to the Barbican society, that strong attempts were made to induce his stay. It was agreed that

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in case he accepted the invitation to Pinners'-Hall, he should be invited to continue his pastoral office in that church; though it was given as their opinion, that it would be more for his own advantage and usefulness as a minister, to continue his pastoral relation at Barbican, and his lectures at the Old Jewry, and to decline the invitation from Pinners'-Hall. Four persons were appointed to acquaint him with these resolutions; and in his answer, he promised to give them all the weight they would bear. At a church-meeting, held Dec. 2, 1744, Mr. Foster, being present, reported, "that the occasion of his present address gave him great affliction; but that, however, as he believed it would tend to his greater usefulness, he had come to the following determination—to accept the call which the church at Pinners'-Hall had given him to be their pastor; but not to continue the pastoral office at Barbican, being against *plurality*.—That he was very thankful to the church, for the respect and affection which they had always shewn him, and that he should heartily pray for their prosperity." To which he added, that, at the desire of the church at Pinners'-Hall, he should, the beginning of next January, commence his ministry amongst them.* Thus, after a series of twenty years labours, ended Mr. Foster's connexion with the church at Barbican. Under the article Pinners'-Hall, we have already given a full detail of his life and writings.

JAMES BURROUGHS, a younger brother of Mr. Joseph Burroughs, mentioned in a former article, and son to Mr. Humphrey Burroughs, a deacon of the church in Virginia-street, and afterwards of that in Paul's-alley, Barbican. He was brought up to the ministry among the General Baptists, and received his education under Mr. Jennings, at Kibworth, where he was a fellow-student with Dr. Doddridge. In 1724, he became an occasional preacher to the church in

* MS. *penes me.*

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Paul's-alley, and so acceptable were his services, that he was desired to preach oftener to them. This excellent young man was snatched away in the prime of life, much regretted by all who knew him. He died May 16, 1728, in the 26th year of his age. After his death, his elder brother, Mr. Joseph Burroughs, edited eight of his sermons, the only ones he ever composed, and prefixed a brief character of the author. To these discourses the amiable and truly excellent Dr. Doddridge, bears the following honourable testimony, written by himself, upon the blank leaf of the copy, to be found in the library at Wymondly-house academy, near Hitchin. "The author of these serious, elaborate, and useful discourses, was educated with me at Mr. Jennings's, where he admirably adorned religion, and entirely answered the character given of him, in the preface to the following sermons, some of which he composed while at the academy. The knowledge I had of his readiness to every good work, engages me heartily to rejoice that these remains are snatched from oblivion, in which his modesty would have been ready to have buried them; that this, he being dead, may yet speak! May those influences of divine grace, which so evidently appeared to work in him, attend these his labours, and crown them with abundant success."*

FRANCIS WEBB.—This gentleman, who is still living, is a native of Taunton, and received his grammar learning under Mr. Foot, of Bristol. His academical studies he commenced, we believe, under Dr. Doddridge, at Northampton; but finished them at Daventry, under Dr. Caleb Ashworth. The ill state of Mr. Burroughs's health rendering a co-pastor desirable, Mr. Webb, who, it was said, preached with great acceptance in the west country, was invited to undertake that service; and accepting the call, was ordained at Barbican, on the 27th of September, 1758.

* *Univers. Theol. Mag.* for February, 1803.

Mr. Burroughs dying in 1761, Mr. Webb undertook the whole service, which he performed with great acceptance, till July 9, 1766, when he gave notice of his intention to resign the pastoral office. Mr. Webb then retired into the country, and lately removed from Poole to Crewkerne, in Somersetshire. In 1765, Mr. Webb published two volumes of sermons, duodecimo. These were followed in 1772, by a third and fourth volume, dedicated to Dr. Amory. He has also published several practical pieces, and some upon political subjects.

DANIEL NOBLE.—Upon the resignation of Mr. Webb, Mr. Daniel Noble was chosen Nov. 2, 1766, to preach to the Barbican church, for the remainder of the lease. At that time he was pastor of the Sabbatarian congregation, in Mill-yard, Goodman's-fields; and early in 1768, he was chosen pastor of the General Baptist congregation, that observed the first day, in Glass-house-yard, Goswell-street. On the 5th of June, 1768, the Barbican church agreed to dissolve from that day; and possession of the meeting-house was granted to the Glass-house-yard society, on that day fortnight. Upon this occasion, a hope was expressed that every member of the church would join themselves to the said congregation, the first time the Lord's-Supper shall be administered among them. Accordingly twenty-seven members of the Barbican church did join the Glass-house-yard people. Thus ended this ancient church, after existing under a long succession of pastors and ministers, for the space of about a hundred and twenty years. Of Mr. Noble we shall have occasion to speak more particularly under the article Worship-street, to which place his church removed at the expiration of the lease, in 1777. The meeting-house in Paul's-alley then fell into the hands of the Sandemianians, of whom we now proceed to speak.

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SANDEMANIAN.

THIS is the original Sandemanian Society, formed by Mr. Robert Sandeman, soon after his removal to London, in 1760. They met first at Glovers'-Hall, and afterwards, for several years, in an ancient meeting-house, originally occupied by the Quakers, in Bull-and-Mouth-street, St. Martin's-le-Grand, from whence they removed in 1778, to Paul's-alley, Barbican. This denomination of Christians originated in Scotland, about the year 1728, and has been distinguished in that country by the name of Glassites. Mr. John Glas, the founder of the sect, was a minister of the established church in that kingdom; but being charged with a design of subverting the national covenant, and sapping the foundation of all national establishments, by maintaining that *the kingdom of Christ is not of this world*, was expelled by the synod from the church of Scotland. His sentiments are fully explained in a small piece which he published at that time, entitled, "The Testimony of the King of Martyrs," and preserved in the first volume of his works. In consequence of Mr. Glas's expulsion, his adherents formed themselves into churches, conformable, in their institution and discipline, to what they apprehended to be the plan of the first churches recorded in the New-Testament. In 1757, Mr. Robert Sandeman, an elder in one of these churches in Scotland, published a series of letters, addressed to Mr. Hervey, occasioned by his "Dialogues between Theron and Aspasio," in which he endeavours to shew, that Mr. Hervey's notion of *faith* is contradictory to the scripture account, and could only serve to lead men, professedly

holding the doctrines called Calvinistic, to establish their own righteousness upon their frames, feelings, and acts of faith. In these letters Mr. Sandeman undertakes to prove, that faith is neither more nor less than a simple assent to the divine testimony concerning Jesus Christ, delivered for the offences of men, and raised again for their justification, as recorded in the New-Testament. He also maintains that the word faith, or belief, is constantly used by the apostles to signify what is denoted by it in common discourse, viz. a persuasion of the truth of any proposition; and that there is no difference between believing any common testimony, and believing the apostolic testimony, excepting that which results from the testimony itself, and the divine authority on which it rests. This led the way to a controversy amongst those who are called Calvinists, concerning the nature of justifying faith; and the effect was, that many persons embraced Mr. Sandeman's notion, and joined his society. Among these were several Independent ministers; such as Mr. Barnard, Mr. Chater, Mr. Prentice, Mr. Boosey, &c. but the most eminent was Mr. Samuel Pike, who joined the Sandemanian church in London, in 1765, and became an eminent preacher among them.

In the letters above-mentioned, Mr. Sandeman strongly reprobates the writings of several Divines who have obtained a considerable name and reputation in the religious world; such as Flavel, Marshall, Boston, Guthrie, the Erskines, Watts, Doddridge, Romaine, &c. whom he has treated with but little ceremony, considering them as the great corrupters of the word of God, and destroyers of men's souls. Some of these "popular preachers," as he terms them, had inculcated the notion of an appropriating faith; or that it was necessary to believe that Christ is ours. This, Mr. Sandeman condemns, on the ground that what is believed in true faith, is the truth, and would have been the same had we never believed it. The popular doctrines he considers to spring entirely from the pride of man, who is unwilling to admit

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the gospel account of acceptance with God, through the work already done and finished by Jesus Christ. "Every scheme of religion devised by man, (says he) has been continued for the gratifying of this principle: and from hence every corruption of that religion which came from heaven takes its rise."* The account he gives of a sinner's justification is as follows: "Every doctrine which teaches us to do, or endeavour, any thing toward our acceptance with God, stands opposed to the doctrine of the apostles; which instead of directing us what to do, sets before us all that the most disquieted conscience can require, in order to acceptance with God, as already done and finished by Jesus Christ. What Christ hath done is that which pleases God; what he hath done is that which quiets the guilty conscience of man as soon as he knows it: so that whenever he hears of it, he has no occasion for any other question but this, Is it true or not? If he finds it true, he is happy; if not, he can reap no comfort by it. If then we slight the comfort arising from the bare persuasion of this, it must be owing, at bottom, to our slighting this bare truth, to our slighting the bare work of Christ, and our considering it as too narrow a foundation whereon to rest the whole weight of our acceptance with God." Again. "Whatever doctrine teaches us to think that our acceptance with God is begun by our own good endeavours, seconded by the Divine aid, or even first prompted by the Divine influence, leads us to look for acceptance with God by our own righteousness: for whatever I do, however assisted or prompted, is still my own work; otherwise the most common actions of life could not be called our own, seeing in all these we must still acknowledge our dependance on God; in whom we live, move, and have our being. Agreeably to what is now said, we may find philosophers and pharisees, both ancient and modern, in the height of their self-applause, acknowledging Divine

* Sandeman's Letters, Let. I.

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assistance, and ready to agree in using language like this ; *God I thank thee for my excellency above other men*. We must begin our religion then as we would end it. Our acceptance with God, first and last, must rest entirely on the work finished by Jesus Christ on the cross ; or we must betake ourselves to what many call the religion of nature, and what God warrants us to call the religion of pride, as being no less opposite to the law of nature, than to the gospel.”*

Having stated the leading doctrines that characterize the Sandemanians, we proceed to unfold some of those practices by which they are distinguished from other Christians. These are their weekly administration of the Lord's-Supper ; their love-feasts, of which every member is not only allowed, but required to partake ; and which consists in dining, either in the vestry of their meeting-house, or at each other's houses, in the interval between the morning and afternoon service ; their kiss of charity at the admission of a new member ; and at other times when they deem it necessary and proper ; their weekly collection before the Lord's-Supper, for the support of the poor, and defraying other expences ; mutual exhortation ; abstinence from blood and things strangled ; washing each other's feet, when, as a deed of mercy, it might be an expression of love ; community of goods, by which every one is to consider the whole of his property liable to the calls of the poor and of the church ; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future, and uncertain use. Agreeably to this they do not allow of putting out money to interest. They allow of public and private diversions so far as they are not connected with circumstances really sinful ; but apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, &c.

They maintain a plurality of elders, pastors, or bishops,

* Sandeman's Letters, Let. I.

in each church, and the necessity of the presence of two elders in every act of discipline, and at the administration of the Lord's-Supper. In the choice of these elders, want of learning, and engagement in trade, are no sufficient objections, if qualified according to the instructions given to Timothy and Titus ; but second marriages disqualify for the office ; and they are ordained by prayer and fasting, imposition of hands, and giving the right-hand of fellowship. In their discipline the Sandemanians are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. In their church proceedings they are not governed by majorities, but esteem unanimity to be absolutely necessary. Silent votes are not admitted ; but the name of each member is called over separately, and he must give his assent, or dissent, with an audible voice. If he differs in opinion from the rest, he must state his objections to the church. Female members are allowed to vote equally with the males.

Sandemanianism, it is apprehended, has been of late years upon the increase, not only in Scotland, where its followers are most numerous, but also in Ireland, and in England. In these places it exists under various modifications, and the leading features of the system have been embraced by many persons who are in communion with other societies. A few years since, an important controversy took place among the Sandemanians, or Glassites, on the subject of assurance. The controversy was begun in 1798, by one of their leaders affirming, that " by the work of faith, and labour of love, they came to know they were of the truth ; that by receiving a foretaste of the heavenly life, they obtained the assured hope of being accepted of him ; that this was the highest possible enjoyment of Christ's people in this life, and in

them the highest possible evidence that Jesus is the Son of God." This doctrine was firmly opposed by some as unscriptural. If, said they, our salvation depends on our work of faith and labour of love, we are of all men most miserable. They added, the gospel comes to us on the highest of all possible evidence, *the divine testimony*, and *the resurrection of Jesus Christ from the dead*. Both parties seemed to unite in maintaining, that it was not by the merit of any work of theirs, or long standing in the church, that they were entitled to the comforts of the gospel; that these comforts come as the faith comes; of the free gratuitous gift of God. Their difference appeared to turn upon this point: One party maintained, that the consolation of Christ attend the work of faith and labour of love, and abound as that love and labour abound; that Christians are encouraged to desire and look for them, and give all diligence to obtain them; and that to deny this, is to deny the promise, purpose, and influence of the Holy Spirit as the Comforter. The other party objected to this; affirming, that these consolations are not promised to our labours, but abound as our knowledge of Christ abounds, and that is through the teaching of the Holy Spirit by the divine word. That the more we understand the unspeakable gift of Christ, the more we shall be filled with thankfulness to God, and express this thankfulness by obedience to all his commands, or, in other words, by the work of faith, and labour of love. They think there is the same connexion between these consolations and obedience, as there is between the seed and the fruit. In proportion as those consolations are known, so will the fruit be; in some thirty, in some sixty, and in some an hundred fold. The controversy was carried on for some time with great bitterness, and at length, a number of the Glassite churches separated from their brethren, in defence of the new doctrine, which Mr. Sandeman would have called "a devout path to hell." In 1801, an attempt was

made towards a reconciliation between the two parties ; but it proved ineffectual.*

The names and classes under which this denomination at present exists, are these : Glassites ; Sandemanians ; the followers of Mr. M'Lean, of Edinburgh, who are Baptists ; the societies formed by the Messrs. Haldanes, originally Pædo-Baptists, but who have been lately baptized ; and the followers of Mr. Walker, of Dublin, who reject baptism altogether. There is also another class of Sandemanians, called *Johnsonians*, from Mr. Johnson, of Liverpool. Though the shades of difference between the various bodies of Sandemanians, are comparatively small, yet such importance do they attach to their own individual views of the points upon which they differ, that they hold no connexion, or correspondence, with each other. This spirit of bigotry, we are sorry to remark, is a leading feature in their character. Like the Brownists of old, they are strongly disposed to unchurch all the Christian world but themselves. Their strong aversion to "the popular preachers," leads them totally to disregard the writings of our most eminent Divines ; and we believe, they seldom trouble themselves with theological writers out of their own communion. It should be recorded to their praise, however, that they are, in general, well versed in the sacred volume, which they substitute for other books, and of which they are, not unfrequently, very skilful expounders. Some of them, also, pay great attention to classical literature ; but seminaries for training young men to the ministry they totally discard. The books that are in greatest repute amongst them, and which contain a clear exposition of their views upon religious subjects, are Sandeman's "Letters on Theron and Aspasio ;" Pike's "Correspondence with Sandeman ;" "Glas's Testimony of the King of Martyrs ;" M'Lean's "Commission ;" Haldane's "View of Social Worship ;" Carson's "Reply" to

* Theol. Dict. *Perth*, Art. SANDEMANIANS.

Brown and Ewing; and Walker's "Address to the Methodists in Ireland; with a Series of Letters to Alexander Knox, Esq." They have also two periodical publications: one printed in Scotland, under the superintendance of Mr. Haldane, and entitled, "The Scripture Magazine;" the other printed at Liverpool, and called, "The Christian Advocate." The latter was started in the room of a former work, printed at the same place, called, "The New Theological Repository," and which extended to several volumes. The Sandemanians are warm admirers of the sentiments maintained in Bishop Hoadly's famous sermon on "The Nature of Christ's Kingdom;" which they very justly consider an admirable performance.

The foregoing account of the Sandemanians, which may be considered the completest that has been hitherto offered to the public, would be still deficient without some biographical information relating to their two principal leaders, Mr. Glas, and Mr. Sandeman, of whom we now proceed to relate a few particulars.

JOHN GLAS, the father of the Scotch Independents, was born at Auchtermuchty, in the county of Fife, on the 21st of September, 1695. His father, Alexander Glas, was the minister of that place, and translated to Kinclaven, in 1697. It was here that our author acquired the first rudiments of his education; but he was afterwards sent to Perth, where he made the usual progress in the Latin and Greek languages. At the Universities of St. Andrew's and Edinburgh, he finished his studies. The peculiar doctrines of Calvin and Arminius, he examined with unwearied assiduity, and soon became convinced that the latter were untenable. He was licensed to preach by the presbytery of Perth; and in 1719, was ordained minister of the established church at Tealing, near Dundee. In 1721, he married Catherine Black, eldest daughter of Mr. Thomas Black, minister in Perth. By this lady, who proved a very valua-

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ble wife, he had fifteen children, all of whom he out-lived. (F)

With the important concerns of his office, as a minister of the gospel, Mr. Glas became deeply impressed. He was

(F) His son George, was the well-known and unfortunate Captain Glas, author of "The History and Conquest of the Canary Islands," 1 vol. 4to. Dodsley, 1764. And a "Description of Teneriffe," &c. He was using his utmost endeavours to open a new channel for the trade of Great-Britain to the interior of Africa, and aimed (if the government approved of it) to erect an establishment on that coast near some large navigable river, which he had discovered as suitable, on the west of Senegal. He first went out in the employ of some London merchants, in pursuit of a plant used in dyeing. On his return to London, he laid his plan before the ministry, who furnished him with a ship of some force, and powers to fix a settlement. He arrived safe at the place, but, wanting some corn for his little colony, he set out with his wife and daughter, and some men, in a small vessel, to the Canary Islands, where they were all seized, and put in separate prisons. The cause was this: The Spanish minister in London, hearing of a new settlement on the coast of Africa, and not knowing the nature of it, sent information to his court, and particularly described Captain Glas as the great promoter of the scheme, which he suspected would interfere with their fishing trade. In consequence of this, the court of Madrid sent orders to the Governor of those islands to confine the Captain if he came there. In the mean time, the men whom he had left in Africa were murdered by some Arabs, and the ships pillaged. After some years confinement, the Captain found means, by enclosing a bit of paper (written with his pencil) in a loaf of bread, to inform the British Consul of his situation; and after several letters had passed betwixt the British and Spanish Ministers, he was, with his family, liberated. They took their passage on board a trading vessel bound to London, and their friends in Scotland were informed of it. At length the newspapers announced the arrival of the ship in the Irish Channel; and at the very time when their aged father, and many friends, were looking daily for their personal appearance, another newspaper brought the melancholy tidings that they were all murdered! some villains in the ship, knowing there was much treasure in her, combined together to secure it, and resolved to kill the captain and crew. Captain Glas, hearing a noise on deck, went up with his sword; but one of the fellows, fearful of his bravery, lurked below, and on his going up thrust him through the body from his back. Poor Mrs. Glas, with her sweet daughter, clung together begging for mercy; but the cruel wretches heaved them overboard, fast locked in each other's arms! These murderers got to land, secreted the chests of money in the sands, and went to an ale-

himself an early subject of divine grace, and anxious that the same saving knowledge should be communicated to others. His concern for the success of his ministry in the parish of Tealing, where he officiated, was very great; and appeared in his preaching and public prayers, both of which drew the attention of a numerous audience. As early as 1725, he united with a few persons, whom he considered as influenced by the truth, and with them formed a little society within his own parish. His fame as a preacher soon spread abroad, and many from distant places came to his sacramental occasions. It was then customary to preach long sermons; and he was capable of keeping up the attention of his audience for two or three hours together.

At this time there was a considerable noise among the clergy, who discovered great zeal in preaching up the covenants. These were the National Covenant, and the Solemn League and Covenant. The lawfulness of swearing to these covenants by Christians, was doubtful to Mr. Glas; which induced him to study the nature of Christ's kingdom in this world; and produced that interesting tract, "The Testimony of the King of Martyrs." On the appearance of this publication, in 1728, the clergy of the church of Scotland, set themselves to a vigorous opposition of the doctrine it held forth. They charged the author with sapping the foundations of all established religions, by maintaining that a

house to enjoy themselves. They were soon taken up on suspicion, confessed all, and were hanged in Ireland.

When this sad news reached Perth, the friends of Mr. Glas were shocked exceedingly, and knew not how to communicate this unexpected event to the poor old father. One of them took the paper, and pointing to the paragraph, with solemn silence, waited his perusal. Mr. Glas bore the shock with great composure and resignation, and in a few hours attended the church assembly that evening, where all were astonished to see him. He took his part as if nothing had happened. On hearing afterwards that those murderers were executed, he made the following uncommon remark: "It would be a glorious instance of divine mercy, if George Glas, and his murderers, should meet together in heaven."

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Christian church, with its bishops or elders, and deacons, is subject to no jurisdiction under heaven. He also differed from them in some other essential points, both of doctrine, constitution, and discipline. The publicity and steadiness with which he declared his sentiments, occasioned his being deposed by the synod of Angus and Mearns, in the month of April, 1728. The immediate cause of this measure was his refusing to subscribe the formula of the church, and also some passages in the confession of faith. Mr. Glas's views on various subjects of doctrine, and illustrations of many passages of scripture, were published in detached pieces, as occasion offered, chiefly for the use of a few little companies with which he associated.

After his deposition, Mr. Glas left Tealing, and went to Dundee, where he was joined by several other persons; and it was here that the formation of churches in other places first came in contemplation. But the question was, How these churches could be supplied with elders? By exhortations which they held among themselves, many of the brethren were found to be possessed of gifts, by which they much edified the church; and in comparing their characters with the rules laid down by Paul and Titus, some of them were found to be possessed of those requisites, and were accordingly set apart for the elder's office. Upon this being known, a great ferment was raised. The clergy were alarmed, as if their province was encroached upon. That tradesmen, and others, who had not obtained a college education, should pretend to preach, was thought highly ridiculous. James Cargill, a glover, was the first unlearned member called to the office, and many went to hear him merely from curiosity. But they were greatly surprised to find him contend for the doctrine of salvation by Christ, with so much boldness, and yet sobriety. He was many years an elder at Dunkeld, and went with Mr. Sandeman to America, in 1764; but returned in 1766, and died at Dunkeld in 1777, aged 74.

In 1733, Mr. Glas erected a church at Perth, when it was thought very arrogant for a small number of people, united together, thus pretending to be a church of Christ. Some endeavoured to extirpate him from the town, and an inflammatory sermon was preached, from *Take us the foxes, the little foxes, &c.* A certain lady, in the height of her religious zeal, on seeing Mr. Glas walk in a street of Perth, was heard to say, "Why do they not *rive* (tear) him in pieces."

When Mr. Glas travelled, he was generally attended by some friends, who delighted to be with him, on account of his being so entertaining a companion. Some charged him with levity of mind, as contrasted with the gravity of other ministers, whom they admired. To which he used to reply, "I too can be grave at times, when I want money, or want righteousness." By this he intimated, that covetousness and self-righteousness, were, perhaps, the foundation of that gravity they so much delighted in. Mr. Glas being one time at a friend's house, happened to speak upon divine sovereignty; when a sprightly young lady, who had been much in the gay world, observed, "If that doctrine were true, I should go mad;" to which he replied, "Perhaps I may see the day when you will be thankful for this doctrine." It was very remarkable, that some years afterwards, on taking a severe illness, she was comforted by this very doctrine, *He hath mercy on whom he will have mercy.* She expressed a desire to see Mr. Glas, who immediately went, though about twenty miles distant. On seeing him, she cried out with great joy, "O, Mr. Glas, what would I do, were it not for that doctrine I so much spurned at?" She died in full hope of finding mercy.

Several ministers of the establishment of Scotland, were much impressed with the doctrines and practices of Mr. Glas, as being consonant to the scriptures, and corresponded with him on this account. But few, however, were disposed to give up their livings, excepting Mr. Byers, of

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St. Boswell's, Teviotdale; and Mr. Ferrier, of Largo, in Fife.

Mr. Glas died at Perth, on the 2d of November, 1773, aged 78. In the prospect of death, it is very common for people to comfort their dying friends, by reminding them of their well-spent life, or some such evidence. The following letter, which Mr. Glas wrote to Mr. Cant, a few days before he died, affords such a contrast to the language commonly used on addressing sick people, and at the same time displays some of his tenets so forcibly, that we are induced to lay it before our readers.

“ O. B. D.

March 5, 1744.

“ By the accounts I have from Edinburgh, it seems you are ready to engage with the last enemy, the last trial of your faith. The Lord has been preparing you I think by his providence; humbling and proving you to know what is in your heart, and to make you understand, that it is not for “ your righteousness you can go in to possess the inheritance.” Yet your being kept in the faith of the righteousness of our God and Saviour Jesus Christ, must be entirely owing to grace helping in that very time of need. It needs no merit, or effort of your's, to make it effectual. You are not weak enough to be helped by it, if you think to assist it in the least. Yet it is sufficient to make you strong in weakness. The boundless merit of the blood of Christ, needs not the least grain of aught from you added to it, to make it outweigh the demerits of all your heinous sins. It scorns the least offer of assistance from the sinner, to make him perfectly just in the sight of God. And if you believe it to be the blood of the Son of God that is exhibited to you in the divine testimony, you cannot suspect that you lack any thing to make you inherit eternal life. When once you have ceased to walk by faith, being present with the Lord, and seeing him as he is alive from the dead, by his own blood, the brightest light of the Father's face, that shines on him,

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will fill your soul; and so shall your spirit live, because of his righteousness, when your body dies, because of sin. If you keep the faith but a very little, and that would be impossible for you in the conflict with the last enemy, if Jesus had not said, "I have prayed for you." Now that your eyes may be opened to see more for you than against you; that mercy may compass you round; that the eternal God may be your refuge, is the desire of your's, &c."* (G)

ROBERT SANDEMAN was born at Perth, in the year 1723. Being intended for one of the learned professions, he received a liberal education in the University of Edinburgh. After he had been two years at college, he returned to Perth, and married Catherine Glas. As his fortune was small, he entered into trade, and manufactured linen cloths, in partnership with some of his relations. He early imbibed the sentiments of Mr. Glas, and became an elder in that connexion. After residing some years at Perth, he removed to Dundee, and soon afterwards to Edinburgh. In 1757, he published his well-known "Letters on Theron and Aspasio," which gave great offence to many religious parties, both Calvinistic and Arminian. In the next year, he commenced a correspondence with Mr. Samuel Pike, of London, an eminent Independent minister, and a lecturer at Pinners'-Hall. In 1760, Mr. Sandeman went to London, preached in various places, and attracted great notice. Mr. Romaine, and many others, had the curiosity to go and hear him preach, their attention being excited by the books which he had recently published.

The fame of Mr. Sandeman's writings having reached America, he received a pressing invitation to visit that country. With this request he complied in 1764, and was ac-

* Theol. Dict. *Perth*. Art. GLAS.

(G) In 1761, Mr. Glas's writings were collected together and published in 4 vols. 8vo. and a second edition of his works was printed at Perth, in 6 vols. 8vo. in 1782.

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accompanied thither by two other persons; Mr. James Cargill, and Mr. Andrew Oliphant. They first visited a society at Danbury, and continued there thirty days, preaching the gospel; but perceiving no genuine fruits of their ministry, they quitted that place, after leaving with the people a striking address, which is printed in the third volume of the Liverpool Theological Repository. After this, Mr. Sandeman visited other parts of America, and erected several churches, particularly in New-England, where his sentiments mostly gained ground. Yet the few years he resided in that country, were not so comfortable to himself as his friends could have wished. The political disputes between America and Great-Britain had become very serious, and Mr. Sandeman being loyal from principle, thought it his duty to exhort the Americans to obedience, which irritated them to such a degree, that when he died, they would scarcely suffer his body to be decently interred. He died at Danbury, April 2, 1771, aged 53 years. Besides his "Letters," before-mentioned, Mr. Sandeman published some other pieces, which will be particularized in the note. (H)

The following epitaph was composed for his tombstone :

Here lies
 Until the Resurrection,
 The Body of
 ROBERT SANDEMAN;
 A native of Perth, North Britain;
 Who, in the face of continual opposition,
 From *all sorts* of men,
 Long and boldly contended
 For the ancient Faith;
 That the *bare work* of Jesus Christ,
 Without a deed, or thought on the part of man,
 Is sufficient to present
 THE CHIEF OF SINNERS

(H) WORKS.—1. Letters on Theron and Aspasio, in reply to Mr. Hervey. 1757. 2 vols. 8vo.—2. An Epistolary Correspondence between S. P. and R. S.—3. Thoughts on Christianity.—4. The Sign of the Prophet Jonah.—5. The Honour of Marriage, opposed to all Impurities.—6. On Solomon's Song.

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Spotless before God.
 To preach this blessed Truth,
 He left his country—he left his friends;
 And, after much patient suffering,
 Finished his labours.
 At Danbury,
 Second April, 1771.
 Aged 53. *

The meeting-house in Paul's-alley, since it has come into possession of the Sandemanians, has undergone a considerable alteration. The old pulpit has been removed, and a new one, about twelve feet long, substituted in its room. Here are seated the elders of the church. The access to it is by a flight of stairs from the vestry; and, over the door, opening into the pulpit, is a sounding board. Below this is another low pulpit, or pew, where some of the leading members are seated, and from whence the Lord's-Supper is administered. The inside of the meeting-house presents an appearance of great neatness, and the congregation is large and respectable. They conduct their worship in the following order: After singing a hymn, a member of the church prays; these exercises are repeated three or four times; one of the elders then reads some chapters from the Old and New Testament; this is followed by singing; another elder then prays, and either expounds or preaches for about three quarters of an hour. Singing follows; and the service is concluded with a short prayer and benediction, by one of the elders. In the afternoon the former part of the service is curtailed; but after the sermon, the church is stayed to receive the Lord's-Supper, and contribute to the poor. When this is over, the members of the church are called upon to exercise their gifts by exhortation. The version of the psalms which they sing is nearly literal, and formed on the plan of the Scotch and New-England versions, without any regard to rhyme. The Amen is repeated aloud by the whole congregation.

* Theol. Dict. *Perth.* Art. SANDEMAN.

HARE-COURT.

INDEPENDENT.

HARE-COURT was formerly part of a messuage, or plot of ground, belonging to Sir Henry Ashurst, Bart. a friend to the Nonconformists, and whose name descends to posterity as the friend and patron of the celebrated Mr. Richard Baxter. Towards the latter end of the reign of James II. Sir Henry leased a part of this ground, for nine hundred and ninety-nine years, to a congregation of Nonconformists of the Independent persuasion. Upon this ground they erected a meeting-house, together with a dwelling-house adjoining, for the use of the minister. The date of the first building may be in a great measure ascertained by the circumstance that it was scarcely completed when the Revolution took place, in 1688. The present meeting-house was erected on the site of the former one, for Mr. Joseph Popplewell, about the year 1772. It is a good, substantial, square building, of rather a small size, and neatly fitted up. It has three galleries; and underneath the meeting-house there is a cellar, which is let out for the benefit of the church. Formerly the meeting-house stood quite open to Aldersgate-street, which was the only avenue to it; but some years back, another entrance was opened from Paul's-alley, Barbican.

The society was gathered in the reign of Charles II. by the Rev. George Cockayn, who was ejected from St. Pancras, Soper-lane. His congregation was both numerous and respectable; and among the members of his church were several persons of consideration in the army, and in the city. His successor, Mr. Nesbitt, was one of the most

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popular preachers in his day, till laid aside by illness and infirmities ; after which the congregation at Hare-court declined, till Mr. Bruce, a young minister of popular talents, was chosen to succeed Mr. Hurrion. His race, however, was but short ; and the congregation continued to decline under his successors. Though it has been somewhat increased under the present minister, it is still in rather a low state. In the doctrinal sentiments maintained by this society there does not appear to have been any variation. It has always ranked with the Independents and Calvinists. For many years a lecture was carried on at this place, on a Lord's-day evening, first by four ministers, and afterwards by the pastor alone ; but not succeeding on either of these plans, a new one was adopted, and about twelve ministers selected from the different denominations, were chosen to preach in rotation. In this form it continued for some years, and was well attended ; but about a year or two since, the lecture was entirely given up.

Some years ago, the congregation had a dispute with the parish about the payment of taxes. By an act of the 33d. Geo. III. certain trustees therein named, were empowered to raise money to pay such annuitants as had lent money for repairing the church of St. Botolph, Aldersgate, and for building a new work-house for that parish. Amongst other places, the meeting-house in Hare-court was assessed to the rate of twenty-nine pounds, and eleven pounds for the cellar under it, which, in the whole made forty pounds ; being three-pence in the pound for the parish church, and two-pence in the pound for the poor-house. The society were willing to pay for the cellar, as they received rent for it ; but not so for the meeting-house, no profit whatever being made of the same, by letting of pews, or otherwise. In the year 1794, an appeal was made at the sessions at Guildhall, against the whole, as an overcharge. Upon the hearing of the matter, the court gave it as their unanimous opinion, that the meeting-house ought not to have been rated ;

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and, therefore, ordered the rate to be assessed at eleven pounds a-year only, being the rent received for the cellar. As this case affected not only the society at Hare-court, but the whole body of Dissenters, it was laid before the society of deputies, who carried the cause through with spirit, though at a considerable expense, occasioned by delays and adjournments, at the instigation of the church-wardens and overseers of the parish. The decision of this case was of great importance to Protestant Dissenters, as it clearly ascertained that meeting-houses belonging to regular Dissenting churches, who are not chargeable with rent, stand exempted from taxation. The case, however, is different with regard to chapels that are made a source of emolument by the sale of tickets. These coming under the head of commercial speculations, are chargeable equally with other property.

The ministers at Hare-court from the origin of the society have been as follows :

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
George Cockayn,	16..	1689	—	—
John Nesbitt,	1690	1727	—	—
Matthew Clarke,	—	—	16..	1705
James Naylor,	—	—	1705	1708
John Corder,	—	—	1710	1744
John Hurrion,	1724	1731	—	—
Samuel Bruce,	1732	1739	—	—
William King,	1740	1769	—	—
Joseph Popplewell,	1770	1773	—	—
Joshua Webb,	1774	18..	—	—

GEORGE COCKAYN, the founder of the Independent church at Hare-court, was descended from an ancient family

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in Derbyshire; but the time and place of his birth are involved in obscurity. We are equally uninformed with respect to his education; but as Anthony Wood does not enumerate him with the Oxford writers, it is probable that he pursued his studies in the University of Cambridge. In the time of the civil wars, he was presented to the living of St. Pancras, Soper-lane, and became a celebrated preacher among the Independents. On the 29th of November, 1648, he was appointed to preach the fast sermon before the House of Commons, in St. Margaret's church, Westminster, and was afterwards ordered to print it. The text of this discourse is *Psa. lxxxii. 6—8.* Not long afterwards, he was appointed chaplain to Bulstrode Whitlock, one of Oliver's lords, and the celebrated annalist of English affairs. In 1657, Mr. Cockayn published, "Divine Astrology; or, a Scripture Prognostic of the sad Events which ordinarily arise from the good Man's Fall by Death:" a funeral sermon for Colonel William Underwood; on *Isa. lvii. 1.* Upon the return of the King, in 1660, Mr. Cockayn was ejected from his living, and driven into silence, with other nonconformists. He, however, testified the peaceableness of his conduct to the new government, by joining other Independent ministers in a renunciation of Venner's insurrection. After his ejection, Mr. Cockayn gathered a congregation of Independents, who met for some time most probably in private houses, but whether they had any public meeting-house, previous to the erection of that in Hare-court, seems uncertain. It is probable, however, that this was the case, though the spot is not mentioned. Many eminent citizens, as well as others, adhered to him after he was silenced, and were members of his church. Among these were Aldermen Tichbourn, Iretton, Wilson, Sir John More, &c. At length, after many labours in the service of his Master, and some sufferings for him, he quietly ended his days, and was carried to his grave in peace, with a numerous attendance of devout mourners. The time of his death is no where recorded; but it is ascer-

tained that he just survived the Revolution, and died, it is apprehended, in the next year, 1689. Mr. Cockayn was a man of considerable learning and abilities ; and Wood speaks of him as “ a prime leader in his preachings in Oliver’s time.” Besides the sermons before-mentioned, he wrote a prefatory epistle before Mr. Obadiah Sedgwick’s funeral sermon for Rowland Wilson, Esq. and he had some hand in the “ English Greek Lexicon, containing the Derivation and various Significations of all the Words in the New Testament, with a complete Index in Greek and Latin, 1658.” 8vo. The other persons who had a hand in this work were Joseph Caryl, Ralph Venning, William Dell, Matthew Barker, William Adderley, Matthew Mead, and Henry Jessey, all Nonconformists. In some of his writings, Mr. Cockayn has made free remarks upon the Quakers, on which account he is animadverted upon by George Fox, in his “ Great Mystery.” Of Mr. Cockayn a large painting is preserved in the vestry at Hare-court.

Wood mentions another person of this family, Thomas Cockayn, who was educated in *Corpus Christi* College, but took no degree in Oxford University. To this person he also attributes a hand in the “ English Greek Lexicon” above-mentioned ; as also “ An Explanation of Romans ii. with all the Greek Dialects in the New Testaments,” printed with the former book, and “ both very useful for private Christians, and recommended to the churches by several ministers of the Presbyterian and Independent persuasion.” From this circumstance we are strongly inclined to think that the Oxford Antiquary has split into two the history of our person, and that his Thomas is no other than our George Cockayn. Our conjecture is further strengthened by an observation of the same historian, that our author George was sometimes called Thomas Cockayn.*

* Wood’s *Athenæ*, vol. ii. p. 233, 514.—Calamy’s *Contin.* p. 51.

JOHN NESBITT.—This popular and useful Divine was a native of Northumberland, and born on the 6th of October, 1661. His parents designing him for the ministry, sent him to the University of Edinburgh; but he had not been there long, before he was obliged to leave the place on account of his zeal for the Protestant religion, which he discovered in the most public manner, in the presence of the Duke of York, afterwards, King James the Second. This laid the foundation for his future troubles. Being forced by the iniquity of the times to seek shelter in a foreign land, he was apprehended with several other persons, on his way from London to Holland, and committed close prisoner to the Marshalsea. There he was laid in irons, and confined for more than four months, in hopes of making him turn evidence; but, though he was then under twenty years of age, God gave him grace and courage sufficient to withstand many advantageous offers made to him by the King and council. During his confinement, he had no books in the prison, excepting his bible, which he was forced to conceal, lest it should be taken from him. In this afflicting solitude, he read the scriptures much, improved in his knowledge of them, and God was with him. His presence, as he often afterwards declared, made the prison a palace to him.

Mr. Nesbitt's enemies not being able to prove any thing against him, he was set at liberty; when he retired to Holland, to finish his studies. There he laid in a good stock of useful learning; God having blessed him with a quick apprehension, a rich fancy, a strong memory, and a solid judgment. He became well read in the classic authors, and thoroughly versed in history. With the state of the church in different ages, he acquired a good acquaintance, and did not neglect the most celebrated among the ancient Christian writers. Of the Greek language he obtained an exact knowledge; and in point of learning was equalled by few of his contemporaries in the ministry, though none could be guilty of less ostentation upon that account. This procured him to

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be greatly respected by men of letters, though of different sentiments from himself.

Mr. Nesbitt entered young upon the work of the ministry, and met with great acceptance, not only amongst his own people, but wheresoever he occasionally laboured; and his popularity, though an unusual thing, continued to the last. About the year 1690, being then only twenty-nine years of age, he was chosen to succeed the Rev. George Cockayn, as pastor of the Independent church, meeting in Hare-court, Aldersgate-street. There he was very useful, and maintained a flourishing congregation as long as he was able to appear in the pulpit. In 1696, he was chosen one of the lecturers upon a Tuesday morning, at Pinners'-Hall. Not long afterwards, the excellent Mr. Matthew Clarke, was chosen into the same lecture; and in their turns, which came both together, there was constantly, for nearly thirty years, a crowded audience. After Mr. Mead's death, these two ministers were the most popular of any in their day, and the annual collection for the fund at this lecture, was larger in their time, than after their decease. It is worthy of remark, that by their advice and influence, the congregational interest was in a great measure kept from parties; but upon their death, which happened nearly at the same time, disunion extensively spread itself.

Mr. Nesbitt laboured with his people for three and thirty years together, with great faithfulness, diligence and success. During all this time, he never missed the administration of the Lord's-Supper, at the usual seasons, above once or twice, and was very seldom absent from his own pulpit on the Lord's-day. His labours were abundantly blessed for conversion and edification; and he watched over the meanest of his flock, with tenderness and compassionate regard. He had long enjoyed a degree of health and vigour which promised as many years of future service as, from his time of life, could be rationally expected. But, by a very sudden and surprising attack of the palsy, which seized him in the

year 1723, he was threatened with immediate dissolution; and though he survived between four and five years, yet he was ever after disabled for his ministerial work. Many ardent prayers were put up for his recovery, both by his own church, and elsewhere; and it pleased God, for some time, to grant him a revival of his intellectual faculties, and an opportunity and ability to reflect upon the frailty of natural life, and on the security of that unseen supernatural, and eternal life, which believers have with Christ in God. But, after a long course of trial of faith and patience, the better to prepare him for another world, it pleased God to take his servant to himself. Sometime before he was taken ill, he used to say, his work was done; and on the very night he felt the distemper come upon him, he prayed in the family very earnestly, that the Lord would not lay upon him more than he would enable him to bear: which request was wonderfully answered; for during the whole time of his illness, he shewed great calmness and resignation to the will of God, never murmuring at his hand, but patiently waiting his dismissal from this to a better world. When the time came, his departure was very sudden; and on the 22d of October, 1727, in the 67th year of his age, he entered into the joy of his Lord. His funeral sermon was preached by his successor, Mr. John Hurrion, from Col. iii. 3. *Your life is hid with Christ in God.*

Mr. Nesbitt's qualifications for the ministry were very considerable. He possessed a natural vivacity, strong sense, lively affections, and a ready utterance. His manner of expression was very close and striking, and he was favoured with much of the Divine presence in his work. He had a large acquaintance with the scriptures, and his manner of unfolding and applying them, was very judicious and affecting. In most of his sermons he had a number of apt similes, which rendered them pleasant and useful to his hearers. His discourses were well composed and digested, and evidently the fruit of hard study. He often preached on prac-

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tical points, but in an evangelical way, teaching his hearers to derive their strength for duty from a crucified and risen Saviour, which was his professed and most delightful subject. He greatly disliked what some call practical preaching, which he used to say, was no other than disguising the Christian faith, and sinking it below some heathen moralists. Of the efficacy of his preaching, Mr. Hurrion has recorded the following example. One of his hearers, upon his death-bed, charged his friend to let Mr. Nesbitt know, that he blessed God for his ministry, which brought him to a clear and saving knowledge of Christ in his person and offices, which, said he, I never attained, though I had been a church member many years, till I came to sit under Mr. Nesbitt's ministry. Our Divine had a well digested knowledge of the doctrines of the gospel, and strictly adhered to them, to the very last. He was well acquainted with the controversies between the Calvinists and their opponents; and possessed a happy skill in exposing the absurdities of those who oppose the truth, under pretence of making things above reason more pleasing to what men of corrupt minds take the liberty to call reason. As he derived his faith from the scriptures, and was for going no further in explaining mysteries, than he gained light from them, so he was not afraid nor ashamed to own what he believed, and to stand up for it when attacked. In the close of the seventeenth century, when the controversy relating to the doctrine of justification ran high, he stood by the ancient faith, and appeared with boldness against innovations: at that time, he joined with four other of his brethren in declaring openly against the antinomian errors. Several years afterwards, in the unhappy disputes concerning the Trinity, he cheerfully bore his testimony against any attempt to give up a doctrine which he considered to be of the last importance; and he thought it no absurdity to subscribe with his hand, the doctrine which he believed in his heart, and preached to the people. In his judgment as to church discipline, he was

congregational, and in the management of church affairs, acted with great wisdom and prudence, and a regard to the good of his people. In maintaining his authority as a pastor, he never overlooked the just rights of the people. He was a great lover of peace, cultivated it in his church, and few ministers were more revered and beloved by their people. His temper was truly generous. He constantly laid by a tenth part of his income for charitable uses. On all occasions he was ready to shew kindness to the poor, especially to poor ministers in the country, for whom he often pleaded with earnestness and success. To young men designed for the ministry, he was ever ready to afford his encouragement and support. His humanity and compassion, improved and heightened by grace, disposed him to give all the relief and comfort he was able to the distressed that came under his notice. His natural temper, which was quick and warm, was so much under divine government, that he could command it to admiration. He was a great redeemer of time, and was never observed to spend an hour in a trifling manner. His visits were generally short, but very agreeable and useful; and when he gave advice, it was very proper, judicious, and valuable. He filled up the relations of private life well; and his whole conversation was such as became the gospel.* Dr. Abraham Taylor, in his sermon on the death of Mr. Hurrion, has given a character of Mr. Nesbitt, quite harmonious with the above.†

Though Mr. Nesbitt's discourses were of a superior kind, and received with general approbation, and he was much pressed to print many of them, yet such was his modesty, that he never could be prevailed upon to publish more than six. Three of these are addressed to young persons; the other three, on the deaths of ministers, who were his particular friends. These were Mr. Thomas Gouge,

* Mr. Hurrion's Sermon on the death of Mr. Nesbitt, p. 34—42.

†, p. 15—17.

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1700 ; Mr. John Russel, 1714 ; and Mr. Richard Taylor, 1717.

MATTHEW CLARKE.—Of this excellent minister we have already given a particular account under the article Miles's-lane. In this place it will be sufficient to notice, that for some years he assisted Mr. Nesbitt, at Hare-court, on the Lord's-day morning, once in three weeks. This service he relinquished in 1705, and confined himself to Miles's-lane.

JAMES NAYLOR.—He was son to the Rev. Peter Naylor, who was ejected by the Act of Uniformity, from Houghton Chapel, in Lancashire ; and was afterwards minister at Ellenthorpe and Pontefract, and died June 2, 1690. The son was for a short time assistant to Mr. Nesbitt, at Hare-court ; but died young of a consumption, in the year 1708. In Tong's *Life of Matthew Henry*, there is mention made of a person of both these names ; but he could not be the same. " In the year 1710, in the month of May (says Mr. Tong), I find Mr. Henry at St. Helen's chapel, in Lancashire, lamenting the loss that congregation had of their faithful pastor, Mr. James Naylor, a very useful person, aged about 46 ; and, upon very short notice, he preached to them suitable to that providence, from 2 Cor. iv. 11. *Death worketh in us.*" Mr. Naylor, of Hare-court, was buried in Bunhill-Fields ; and upon his tombstone was the following inscription :

JAMES NAYLOR.
Minister of the Gospel,
Dyed July 23, 1708,
Aged 29 years.

JOHN CONDER—This was a different person from a late eminent minister of the same name, and tutor of Homer-

ton academy ; nor does it appear that he was of the same family. He was long prior in point of time ; and only a few particulars of his history have reached us. After the death of Mr. Naylor, he was chosen to assist Mr. Nesbitt, at Hare-court, and continued to serve the same congregation under the succeeding pastors till his death, on March the 3d, 1746, a year remarkable for the decease of several ministers ; which circumstance is noticed by Dr. Hughes, and Dr. Chandler, in funeral discourses which they published in that year. We have never met with any publications by Mr. Conder ; nor does he appear greatly to have distinguished himself in the constellation of Divines that flourished in the same period. A very strange incident, however, is recorded of him, which places his character in rather a whimsical light. In the debates at the Salters'-Hall synod, in 1719, he sided with both parties of subscribers and non-subscribers ; and affixed his name to the advices drawn up by each. Whether this proceeded from fickleness, from a desire to please both parties, or from any better motive, we cannot at this distance of time determine. But the circumstance created a good deal of noise at the time, and gave rise to one or two pamphlets, in which Mr. Conder was treated with not a little pleasantry, and even ridicule.

JOHN HURRION.—This excellent Divine descended from a good family in Suffolk, and was grandson, by the mother's side, to Mr. Edmund Whincop, the ejected minister of Layston, but afterwards pastor of a congregational church at Wattesfield, in that county. Of his immediate parents, and of the place of his birth, we have no information, but the last event took place about the year 1675. In his younger years, he was brought to a saving knowledge of Jesus Christ ; and having experienced the grace of God himself, he thought it his duty to give himself up to the work of the ministry, that he might bring others to know those things which he found to be of the utmost importance.

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He was sensible that this was a work of labour, and therefore devoted himself to a course of unwearied study. He was educated for the ministry partly under Mr. Robinson, of Walpole, in Suffolk; but the names of his other tutors have not reached us. Mr. Hurrion was never more delighted than when he could apply himself to the increase of knowledge, without interruption; and this desire for improvement continued to the last. When he was scarcely able to walk across a room, he would spend many hours at close study, and seemed never better than when in this manner employed. He carefully and diligently searched the scriptures, and read over with great attention, many bodies of divinity, comparing them with the oracles of divine truth. He also consulted the best commentators. Amongst these, he had a particular esteem for John of Constantinople, commonly called Chrysostom, and he was pleased with the extracts which were made from him by Theophylact. Mr. Hurrion's great abilities being accompanied by a sanctified understanding and judgment, he acquired a good degree of knowledge as to the truths of the gospel, and the controversies relating to them; insomuch that it may be said of him, he was as judicious and accomplished a Divine as any that appeared in his age.*

Mr. Hurrion entered early upon the work of the ministry, and about the year 1696, settled at Denton, in Norfolk, as successor to Mr. William Bidbank, the ejected minister of Scottow, in that county. Not long afterwards, he entered into the married state with Jane, daughter of Samuel Baker, of Wattesfield-Hall, Esq. a gentleman of considerable influence among the Dissenters in that county. The interest at Denton, at the time of his settlement there, was in a low and declining condition; but by the blessing of God upon

* Ab. Taylor's Acc. of Mr. Hurrion, affixed to his Sermon upon his death, p. 6, 7.

his labours, it was brought into a very flourishing state. His great abilities gained him also a large share in the affections and esteem of several other churches in that and the neighbouring county.* During his residence at Denton, he applied himself with indefatigable diligence to his studies, which, with his abundant labours, confining himself to a very spare diet, and using no exercise, brought on a severe fever, and laid the foundation of that languid and uneasy distemper which terminated his life.†

During the early part of his residence at Denton, Mr. Hurrion was engaged in a private controversy upon the subject of our Lord's divinity, with Mr. William Manning, a nonconformist minister at Peasehall, in the same county, and who had adopted the Socinian side of the question. Mr. Manning, who was a gentleman of considerable natural abilities, and a subtle disputant, had been the occasion, some years before, of effecting a change in the views of the famous Mr. Thomas Emlyn, during his residence at Leostoff.‡ As Mr. Hurrion was growing into considerable repute amongst the Dissenters in his part of the county, Mr. Manning justly thought, that if he could gain him over, he would be a considerable acquisition to his party. He therefore made strong attempts for that purpose. This put Mr. Hurrion upon studying the controversy, of which he became complete master; and the result was his thorough establishment in the doctrine of the Trinity. The opportunity this afforded him of entering upon the study of this important subject, yielded him great satisfaction; and the more so as but few persons in his part of the county had attended to it; and he lived to see the day when opposition to that doctrine grew more common. It was an observation which he used to make, that whether the Trinity was opposed or no, young Divines could not take a better way to fit themselves for

* Dr. Ridgley's Sermon on the death of Mr. Hurrion, p. 36.

† Ab. Taylor's Sermon, p. 18.

‡ Biog. Brit. Art. EMLYN.

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public service, than to be rooted and grounded in that important doctrine. When called afterwards to engage in controversy upon this subject, he discovered singular ability in defending the point of our Lord's divinity, and particularly the deity of the Holy Spirit, in some elaborate discourses upon that subject.*

Mr. Hurrion's station at Denton was as easy and as agreeable as could well be desired; his ministry was very successful, and he was esteemed a great blessing by all the Dissenters in those parts. It was, therefore, not without a great deal of deliberation, that he left the country to serve a church in London. Mr. Nesbitt being rendered unable to perform any part of the ministerial work, the church at Hare-court, gave Mr. Hurrion an unanimous invitation to become his successor. His compliance with this call was considered by many persons as a very unadvised step; but it appears from his diary, that before he determined upon it, he kept between twenty and thirty fasts, to seek direction from God in that affair. That which influenced him chiefly was the hope that his ministry being employed in a different part of the world, a new scene of usefulness might be opened. He was also greatly desirous to prevent a breach which it was much feared would take place in the society that called him, in case he refused to comply. His expectations, with regard to ministerial usefulness, however, were far from being fulfilled. His popularity in London was by no means so great as it had been in the country. It was also a great unhappiness to him, that his frequent illness, and his unwieldy habit of body rendered him unable to go amongst his people, and incapable of receiving many visits from them. It was probably upon this account that many of his people conducted themselves with coolness towards him, which gave him great uneasiness. The weight with which this circumstance pressed upon his spirits, induced

* Ab. Taylor's Sermon, p. 7, 8.

him sometimes to think of relinquishing his charge ; and he would probably have effected his design, had he not have apprehended that it would not be long before the chief Shepherd granted him a general discharge from all service below.*

Mr. Hurrion settled in London in the year 1724, and he met with a share of attention and respect from many worthy and judicious persons, to which his great merits justly entitled him. In 1726, he was chosen one of the Merchants' lecturers, at Pinners'-Hall, and preached his first sermon in that place on the 11th of June, in the same year. In the following year he published Eight Sermons, on "The Knowledge of Christ, and him crucified," preached at that lecture ; and some other discourses which he delivered there, were published after his death. In 1730, he was nominated, together with eight other ministers, by Mr. Coward, to deliver a course of sermons at Lime-street, on some important doctrines of the gospel. The subject allotted to Mr. Hurrion for discussion, was, "The scripture doctrine of Particular Redemption," in four sermons ; but he delivered only two of them, being prevented by illness from finishing his plan ; he was enabled, however, after a short revival, to transcribe three of them for the press, which he completed about a fortnight before his death ; and his friend, Dr. Abraham Taylor, added the fourth from his papers.

Mr. Hurrion possessed but a bad constitution of body, and for some years his health was very much impaired. He had an uncommonly unwieldy body, and the prevalence of the dropsy, a faint and cumbersome distemper, rendered his life very troublesome. To accelerate this complaint, his mode of living, while in the country, greatly contributed. He addicted himself very much to a recluse and sedentary life, seldom appearing in public, excepting on the Lord's-days, and associating with his family no more than the ne-

* Ab. Taylor's Sermon, p. 18--20.

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cessary duties devolving on the head of it required. This greatly injured his health, and the want of proper exercise brought on a confluence of humours that undermined his constitution, and rendered him a burthen to himself. Yet, under all his bodily distempers, his mind was vigorous and active; and he possessed a surprising cheerfulness of temper. During the seven years that he preached in London, his infirm constitution rendered him very unfit for the constant discharge of his ministerial work; and when he engaged in public, it was oftentimes with more bodily uneasiness than words could express. But even at this period, such was the vigour of his mind, and his thirst after learning, that his application to study was unremitted. He employed his time chiefly in reading the Divines of the ancient church, whom he was satisfied none could despise but such as were unacquainted with them. His afflictions, which were his daily monitors, made him mindful of his great change. He would sometimes compare himself to a ship that had passed through many storms and tempests, but was now drawing near to its desired haven. When in the more immediate prospect of death, he often expressed his entire resignation to the will of God, without the least murmuring or repining thought, concluding that God knew what was best for him. The frame of his spirit was even and composed; not lifted up in an extraordinary manner, with transport and raptures of joy on the one hand; nor, on the other, cast down, or sinking under the weight of fear and dejection of spirit. He desired it should be communicated to the world, that he died in the firm persuasion and belief of those great doctrines which he had preached and maintained, without the least hesitation, and that he found more comfort from them in his last sickness, than ever he had done before. These were the guide, rule, and support of his faith in life; and it pleased God to send him great relief from them in the hour of death.*

* Dr. Ridgley's and Ab. Taylor's Sermons, *ubi supra*.

Mr. Hurriou departed this life on the 31st of December, 1731, in the 56th year of his age, having been engaged in the work of the ministry, and particularly in that of a pastor, for thirty-six years. Dr. Ridgley preached his funeral sermon, from John v. 35. and another was delivered on the same occasion, by Mr. (afterwards Dr.) Abraham Taylor, from 2 Tim. iv. 7, 8. Both these discourses were published, and contain a particular account of the deceased.

Mr. Hurriou possessed qualifications for a Divine inferior to few ministers in his day. He was favoured with bright natural parts, a quick apprehension, and a solid judgment; and he was enabled by divine grace to improve his great natural abilities to the most beneficial purposes. By close study and diligent investigation, he became well versed in the doctrines of the gospel, which he unfolded with great ability, both from the pulpit and the press. He was a thorough master of the controversies between the Calvinists on the one hand, and the Arminians and Antinomians on the other; and he possessed great courage in defending what he apprehended to be the truth. He appears, from his publications, to have been a close reasoner, and very capable of exhausting a subject. His style is natural, unaffected and manly; possessing a gravity without dulness, and smartness that never degenerates into levity. His pulpit talents were very considerable. He had a strong masculine voice, free from a disagreeable tone, and a false pathos. In the delivery of his discourses he was unaffected, and their matter was substantial. When he insisted on practical subjects, he addressed himself with great plainness to the consciences of men; and in recommending the doctrines of the gospel, he used the greatest strength of argument with the view of establishing his hearers in the faith once delivered to the saints. Upon the whole, he was justly considered an agreeable, as well as a judicious preacher. In his conversation he was heavenly and blameless, in all things acting as one who had experienced the grace of God bringing salvation. His integrity

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in avowing, and his courage in defending, the doctrines he embraced, were very conspicuous. He disdained concealing his sentiments from the fear of offending man; nor would he compromise what he thought to be the truth, for the sake of gaining the applause of moderation. He said, he had lived to see the day, when it was, by such as should know better, reckoned folly to appear openly in behalf of the truth; but he declared, that "whatever others did, he would, without baulking the cause, serve his Lord, and if this was to be vile, he resolved, as long as he had breath, to be more vile;" adding, "he could not but think, that if others had tasted as much of the sweetness of the exalted Redeemer's love, as he had, they would desire to be as open and zealous for his cause, as he aimed to be. However, the best wish he could bestow on all ministers of the gospel was, that when they came to look death in the face, as he did, they might have as much pleasure as he had, in reflecting on his having kept the faith, and never been ashamed of his Master's name and cause." This was some months before his decease, when he did not expect to be continued so long as he was.*

Of Mr. Hurrion's publications, his eight sermons at Pinners'-Hall, on "The Knowledge of Christ, and him crucified," in one volume, octavo, and his four sermons at the Lime-street lecture, on "Particular Redemption," have been already mentioned. Besides these, he published in his life-time, we believe, only two single sermons, and both on funeral occasions. One, while he was at Denton, for Mrs. Esther Thompson, entitled, "The Hope and Resurrection of the Dead," from *Thess. iv. 13, 14.* the other on the death of his predecessor, the Rev. John Nesbitt, entitled, "The Christian's hidden Life," from *Colos. iii. 3. 17, 27.* After his death, his friend, Mr. Abraham Taylor, presented the public with another volume of his Sermons,

* Dr. Ridgley's and Ab. Taylor's Sermons on the death of Mr. Hurrion.

entitled, "The Scripture Doctrine of the proper Divinity, real Personalty, and the extraordinary Works of the Holy Spirit, stated and defended in Sixteen Sermons, delivered at the Merchants' Lecture, at Pinners'-Hall, in the years 1729, 1730, and 1731." With a preface by Ab. Taylor, 1734.

Mr. Hurrion left behind him two sons, who were both educated for the ministry, under Dr. Ridgley. Mr. John Hurrion, the eldest, preached many years at Gosport, and has been noticed in this work. (1) Mr. Samuel Hurrion, the younger son, was ordained at Guestwick, in Norfolk, Sept. 26, 1733; and continued there till 1754, when a bad state of health obliged him to resign. He retired first to Bungay, and then to Beccles, in Suffolk, where he died on the 25th of October, 1763, aged 53 years, and was buried at Denton, his native town. Mr. Hurrion had likewise a grandson, who was a Dissenting minister at Southwold, in Essex.

SAMUEL BRUCE.—This popular young minister was born about the year 1711; but at what place we are not informed. His mind was early impressed with a serious concern for religious things, and he was taught betimes the knowledge of Jesus Christ, and the way of life and salvation by him. As he was blessed with a pious, so also with a learned education, and discovering a good genius for literature, it was carefully improved under able instructors. After passing through the several forms of the grammar-school, being intended for the ministry, he entered upon academical studies at Sheffield, in Yorkshire, under the Rev. John Wadsworth, successor to the eminent Mr. Timothy Jollie. From Sheffield he was removed to London, where he was placed under the care of the Rev. Dr. Ridgley, an eminent tutor in Moorfields, who was instrumental in training up

(1) See THREE CRANES.

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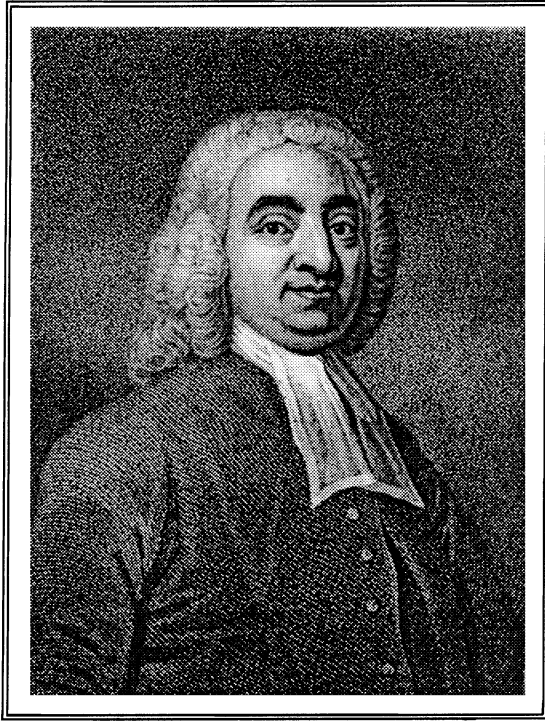
many persons of distinguished learning and worth in their day and generation. Under the direction of so skilful a tutor, Mr. Bruce added to his natural abilities many excellent acquired accomplishments. He entered upon the ministry at an early age, and under circumstances of great popularity. His first stated service was at Kingston, in Surry, where he preached for some time, as assistant to the Rev. Daniel Mayo. From thence he was invited to succeed Mr. Hurrion, in the congregation at Hare-court, Aldersgate-street, and was ordained to the pastoral office in that place in the year 1732. Here his labours proved very acceptable; but they were suddenly interrupted by death, after a service of little more than five years, to the unspeakable regret of his congregation, and of all who knew him.

Mr. Bruce was a person of good sense and learning; he possessed a quick apprehension, and a strong penetrating judgment. And as he was furnished with a good measure of useful knowledge, so he had a very easy and happy way of conveying his ideas. As a preacher, he was a scribe well instructed in the mysteries of the kingdom of heaven, and shunned not to declare the whole counsel of God. His composes were very exact, his reasoning solid and convincing, and his delivery grave and serious. The subjects he insisted upon, from time to time, were generally the most useful and important, and such as were calculated to affect the minds of men with respect to their great and everlasting concerns. In all his discourses there appeared a great seriousness of spirit, and a becoming concern for the glory of God, and the honour of religion. He, on all occasions, discovered an ardent desire to promote the interest of the Redeemer's kingdom, and the eternal welfare of the souls of men. And his own heart being warmed, he seldom failed to kindle the like feelings in the hearts of others. He had a very successful way of addressing persons under temptation and distress of mind, and possessed a happy skill in

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answering and removing the doubts and fears of discouraged Christians. He greatly lamented the growing errors and corruptions of the times, and manifested a just and commendable zeal for the great and important truths of the gospel. But he knew how, both in sentiment and in practice, to distinguish between zeal against corrupt opinions and practices, and charity to the persons of those who differed from him. Though but a young Divine, he was very grave and serious, of a meek and humble spirit, very sincere in his friendships, and faithful without the semblance of flattery. He was very prudent in the management of all his concerns, and condescending to others without any unbecoming meanness of spirit or conduct. Few were more diligent in watching over their flocks, or more successful in the work in which they were engaged. And as he had obtained mercy of the Lord to be faithful; so he was careful to live as he preached, and to be an example to his flock, by a holy and upright life and conversation.

As this excellent man lived by the faith and hope of the gospel, so he also died in the comforts of it. He was enabled to meet the last enemy without any fear or amazement; and, throughout his illness, possessed a holy serenity and fortitude of mind, which he derived from a steady reliance upon the promises of God, and the finished work of the Redeemer. He expressed a perfect resignation to the Divine pleasure and disposal, declaring, that "should the Lord leave it to him to choose, whether life or death, he would refer it back again to him, to determine for him." It was a noble testimony he bore to the truths he had preached, when he professed to venture his eternal all upon them; and desired several friends to bear witness, that, "He died in the faith, and had the comfort of them." He declared, that the ground and foundation of his hope and expectation of pardon and acceptance with God to eternal life, were the free grace of God in Christ, and that everlasting righteousness which Christ has wrought out by his active and passive obedience,



Hopwood, sc.

*Will^m King, D.D.,
Ob.^d 1769,
From an original Painting,
In the Vestry at Here Court.*

Published Feb. 1st 1810, by Maxwell & Wilson, Skinner Street.

HARE-COURT.—*Independent.*

and which is to and upon all them that believe; saying, that, "Though he could not charge himself with any great and uncommon wickedness, yet he was conscious to himself of so many failings, and imperfections, and such is the purity and perfection of the law of God, that if he should be tried by that, he must be condemned: and that therefore, as he needed, so, he fled for refuge to that better hope which Christ has brought in." Such were the dying sentiments of this able and useful minister, who left this transitory life for a world of immortal glory, on December the 5th, 1737, in the 27th year of his age.* His funeral sermon was preached to a crowded congregation at Hare-court, by the Rev. Peter Goodwin, from Hebrews xiii. 7. *Remember them that rule over you, &c.*

WILLIAM KING, D. D.—This respectable minister was a native of Wiltshire, and born on the 9th of June, 1701. He had the happiness to descend from parents who were eminent for their love to religion, and trained him up at proper schools, under the direction of able masters, with a view to the sacred employment of the ministry, which in early life became the subject of his choice, and for which he received a liberal education. After passing through a previous course of studies, he was sent to the University of Utrecht, in Holland, where, having made great proficiency, he passed his trials for the ministry, being examined and approved by the classis, and recommended to the churches in that city. The first public sermon he preached was at Utrecht, for the Rev. Dr. De la Fay, from Psa. l. 14, 15.

Mr. King returning to his native country, was chosen by the church of Protestant Dissenters at Chesham, in the county of Bucks, and solemnly ordained to the pastoral office, on the 22d of April, 1725. While at Chesham, he taught school, for which service he was excellently well

* Mr. Goodwin's Sermon on the death of Mr. Bruce.

qualified; and was very useful, not only in the exercise of the pastoral office, but in forming the minds of youth for usefulness here, and happiness hereafter. Many persons had their education under his tuition. Here, also, he had repeated offers of preferment in the established church; but he was a Protestant Dissenter upon principle, and could not conscientiously fall in with the terms of conformity. In his judgment, as to church discipline, he was congregational, and had a great regard for that denomination; but he was at the same time a friend to all good men, who appeared to bear the image of their Lord and Master.

In the year 1740, Mr. King removed to London, and on the 14th of February, was settled pastor of the Independent church in Hare-court, as successor to Mr. Samuel Bruce. It was before this, as it is apprehended, that he received, from one of the universities of North Britain, a diploma, creating him Doctor of Divinity. In the year 1746, the Doctor lost his mother, a Christian of great experience, who, after a season of darkness, enjoyed remarkable light and comfort in her last moments. About ten years afterwards his father died. On the 14th of January, 1748, he was chosen into the Merchants' lecture, at Pinners'-Hall, in the room of Mr. Peter Goodwin. On the 24th of January, 1769, he delivered his last sermon in that place, having preached a hundred and ninety-two times at that ancient lecture. He had just finished a set of discourses on Psa. xxvii. 13. *I had failed unless I had believed to see the goodness of the Lord in the land of the living.* He was also engaged many years in the Lord's-day evening lecture, at Silver-street, which was afterwards removed to Monkwell-street; and likewise in that at Lime-street, which was removed to Little St. Helen's.

During the last four years and upwards of his life, Dr. King laboured under violent pain from the dreadful disorder of the stone in the bladder. This affliction he endured with uncommon patience and cheerfulness, often expressing his

HARE-COURT.—*Independent*

thankfulness that it was no worse. The first attack of this disorder, of which he was sensible, was on the 13th of January, 1765; and he was exercised, at intervals, with sharp returns of the same disorder till his death. On the 26th of February, 1769, being the Lord's-day immediately preceding his death, he preached his last sermon at Hare-court, upon the word *Now*, being a part of the twenty-fifth verse of the epistle of Jude: *To the only wise God our Saviour be glory and majesty, dominion and power, both now and for ever, Amen*; upon which verse he had preached several discourses. Had his life been spared, he intended to have preached another sermon upon the word *Ever*, but before the next sabbath he was removed to glory. On Monday the 27th of February, about ten o'clock at night, he gave some particular directions, whereby it appeared that he was apprehensive of the near approach of death. About two o'clock on the next morning, his difficulty of breathing returned; having been afflicted with that complaint, at intervals, for several weeks. However, he continued expressing his joy and hope of glory, till about five o'clock, when his speech failed, by means of a paralytic stroke which affected his right side; and he continued speechless, though sensible, until about seven o'clock on Saturday morning, March the 4th, when he finished his course, in the 68th year of his age. The stone which was found in his body after his death, measured seven inches round one way, and five the other. It weighed three ounces and a quarter; and there were besides this, two smaller ones.* Dr. King possessed a respectable share of learning, and was a cheerful, as well as serious Christian. As a preacher he was not popular, nor did he ever distinguish himself as an author. There is a large painting of him preserved in the vestry at Hare-court, from which we have copied the engraving in this work. His funeral sermon was preached by Dr. James Watson, from Isa. lx. 19. *Thy God thy glory*.

* Dr. Watson's Sermon on the death of Dr. King, p. 31—39.

HARE-COURT.—*Independent.*

Dr. King lies buried in Bunhill-Fields, where the following inscription may be seen upon his tomb-stone :

Near this stone
 Are deposited the Remains
 Of that faithful servant of Jesus Christ,
 The Rev. WILLIAM KING, D. D.
 Not more eminent for his extensive learning,
 Than for the practice of every social virtue,
 And the exercise of all the Christian graces.
 He was remarkably patient and cheerful
 Under trying afflictions
 Diligent and constant unto death
 In the duties of his ministerial character,
 And Pastoral office.
 Blessed is that servant whom his Lord when he cometh,
 Shall find so doing.
 He was born in the county of Wilts, June 9th, 1701,
 And died in London, March 4th, 1769,
 In the 68th year of his age.

JOSEPH POPPLEWELL.—After a vacancy of about twelve months, the Rev. Joseph Poplewell was chosen to the pastoral office at Hare-court. This gentleman was a native of Yorkshire, and trained to the ministry in a Dissenting academy at Heckmondwicke, in that county, under the superintendance of the venerable Mr. James Scott. He entered upon the ministry, in the Independent congregation at Nottingham, as assistant to a respectable minister, Mr. James Sloss. Upon the death of Dr. King, he received an invitation to become his successor at Hare-court, and was ordained to the pastoral office in the year 1770. Not long after his settlement the present meeting-house was built. In this connexion he continued about two years and a half; at the end of which time, some exception being taken to his moral character, he was dismissed from his relation to this society, and retired into Yorkshire. He finished his course several years ago, at Beverley, in that county.

 RED-CROSS-STREET.—*Particular Baptist.*

JOSHUA WEBB, the present minister at Hare-court, is a native of Tadly, in Hampshire, and entered the academy at Mile-End, under Doctors Conder, Walker, and Gibbons, in the year 1768. In that seminary he continued about six years, when he was invited to preach as a probationer at Hare-court. He delivered his first sermon in that place, on the second Lord's-day in May, 1774; the church having then been destitute about a year. After preaching several months upon trial, he received an invitation to the pastoral office, and was ordained on the 15th of February, 1775: Mr. Barber gave the charge; Dr. Conder preached to the people; and Dr. Gibbons, Mr. Richard Winter, Mr. Brewer, and Mr. James Webb, engaged in other parts of the service.

 RED-CROSS-STREET.

PARTICULAR BAPTIST.

THE meeting-house in Red-Cross-street, Cripplegate, was built rather more than half a century ago, by a Mrs. Masters, a worthy lady, of considerable property, but who had the misfortune to become deranged. She, at first, procured occasional supplies for this place; but about the year 1760, granted a lease for twenty-one years, to Mr. John Stevens, who had been lately excluded from the Baptist church in Devonshire-square. Upon Mr. Stevens's death, in 1778, his church broke up. Some of the surviving members of his congregation, with some other persons of the same

denomination, continued to assemble at Red-Cross-street, but without any stated minister, till the year 1781, when they chose Mr. Thomas Mabbott, who continued to preach there for about ten years, and in 1791, removed to Hod-desdon, in Hertfordshire. After this, his church broke up. The meeting-house was then let to Mr. Watts, a bookseller, in Tabernacle-walk, who occupied the place that was formerly Mr. Towle's, in Rope-makers'-alley. At this time a Mr. Kirkman preached a lecture in Red-Cross-street. Upon the death of Mr. Watts, which happened in 1793, the meeting-house was let to the Swedenborgians, or New Jerusalem church, which assembled there till the month of February, 1800. The meeting-house was then let to the Particular Baptist church, meeting in Curriers'-Hall, Cripplegate, then under the pastoral care of Mr. John Wilson, and formerly of Mr. Briue. About the same time Mr. Burn-sides' congregation that assembled at the same place on the seventh day, removed to Red-Cross-street. Mr. Wilson being dismissed by his congregation in 1807, and the remaining members unable to support a pastor, they let the meeting-house to a newly raised society of the Baptist denomination, of which a Mr. Franklyn is pastor; and they have since attended his ministry. Mr. Franklyn's church formerly met in a small wooden building in Chapel-street, Mile-End New-Town, and consisted of several persons who broke off from Mr. Shenston's church, in Little Alie-street, Goodman's-fields. These persons are of the supra-lapsarian cast, and separated from Mr. Shenston, because he did not preach the gospel; that is, was not sufficiently enlightened upon some of those high points, which they could digest as easily as common food. Having obtained a pastor to their own taste, he is very popular, has a large church, and the meeting is well filled. Of Mr. Stevens, and Mr. Mabbott above-mentioned, we will here present the reader with a brief account.

JOHN STEVENS, of whom some notice has been already taken, under the article *Devonshire-square*, was born about the year, 1722, at a small village near Exmouth, in the county of Devon. His parents were in poor circumstances, and placed him first with a farmer; but afterwards they bound him apprentice to a rope-maker, in Plymouth. It was at that place that he first received his impressions of religion, under a celebrated Methodist preacher, in Mr. Whitefield's connexion, probably Mr. Kinsman. Afterwards commencing preacher himself, he went up to London, and was introduced to the Tabernacle, near Moorfields. After officiating there for some time, he paid a visit to Scotland, in company with another preacher. When he had been about two years in the Tabernacle connexion, he embraced the leading sentiments of the Baptists, and after preaching a short time upon trial, received an invitation to succeed the Rev. George Braithwaite, as pastor of the Particular Baptist congregation in Devonshire-square. He was ordained there in the month of May, 1750. Soon afterwards, upon the resignation of Dr. Gill, he was chosen, in conjunction with Mr. Brine, to carry on the Wednesday evening lecture in Great Eastcheap, which the Doctor had preached alone for about thirty years.

At his setting out in the ministry, Mr. Stevens was exceedingly popular, and wherever he preached, had a crowded congregation. In this course he continued about ten years, and during this time his meeting-house was enlarged. But in the year 1760, a heavy charge of moral guilt was alleged against him, and cast a stain upon his character for the remainder of his life. In consequence of this he was discharged from his congregation; but several persons, under the apprehension of his innocence, still adhered to him, and engaged a newly erected meeting-house in Red-Cross-street, where he formed them into a church, and preached to them till his death. Mr. Stevens survived this transaction about

RED-CROSS-STREET.—*Particular Baptist.*

eighteen years. He endured a long affliction from the stone, which subjected him to the most excruciating pain, till he was released by death, on the 17th of October, 1778, in the fifty-seventh year of his age. He published several single sermons, which will be specified below. (κ)

His remains were interred in Bunhill-Fields, where, upon his tomb-stone, is the following inscription :

Sacred to the Memory
Of the Rev. JOHN STEVENS,
Who exchanged mortality for immortal vigour
And for a crown of life,
After a long affliction of excruciating pain from the stone, &c,
Under which he enjoyed great supports,
Lively joys, and strong comforts ;
Composedly and resignedly waiting and wishing
For the uninterrupted enjoyment of his covenant God,
Whom living he delighted to proclaim,
Whom dying he glorified,
October 17, 1778,
Aged 56.

Rev. xiv. 13.

Blessed are the dead which die in the Lord
From henceforth, yea saith the Spirit,
That they may rest from their labours,
And their works do follow them.

Look up my friends, pant towards the eternal hills,
Those heavens are fairer than they seem,
There pleasures all sincere glide on in crystal rills,
There not a dreg of guilt defiles,
Nor grief disturbs the stream.
That Canaan knows no noxious thing,
No cursed soil, no tainted spring,
No roses grow on thorns, no honey wears a sting.

(κ) *Several single Sermons.*—1. The Necessity of the Spirit's Help in Prayer ; two Sermons preached at Devonshire-square, June 15 and 22, 1755. Rom. viii. 26, 27.—2. Christ made of God unto his People Wisdom, Righteousness, Sanctification, and Redemption : an annual Sermon to the Society that supports the Wednesday Evening Lecture, in Great Eastcheap, Dec. 29, 1757. 1 Cor. i. 30.—3. God the unerring Leader of his People to

 RED-CROSS-STREET.—*Particular Baptist.*

THOMAS MABBOTT, was born at Digby, in Lincolnshire, in the month of November, 1742. His parents were members of the church of England, and in circumstances of mediocrity; but they gave him an education according to their ability. Mr. Mabbott grew up ignorant of God, ran into open profaneness, and continued so till his marriage in 1764, when he fixed his residence at Naneby, in Lincolnshire. His first convictions he received at that place, under one of the preachers in Mr. Wesley's connexion. These were increased by a book of Mr. Bunyan, entitled, "Sighs from Hell; or, The Groans of a damned Soul," which he accidentally saw, and borrowed. After this he fell into great distress of mind, from which he was relieved by reading the scriptures, and other good books, from whence he derived a more thorough knowledge of the way of salvation through Jesus Christ. About this time he became a Baptist, and offered himself as a member to the people at Lincoln, who were a branch of the Baptist church at Horncastle, under Mr. Hill, who went once a month to Lincoln. By this church he was called to the work of the ministry. In 1774, he was ordained pastor of a society consisting only of eight persons, at Spalding. In 1777, he removed to Birmingham, in the prospect of becoming co-pastor with Mr. Turner; but he did not continue there. Shortly afterwards, he went to Dudley, in Worcestershire; from whence, in 1780, he removed to London, upon a call from the church in Mitchell-street, but did not settle there. In the following year, he was set apart as pastor over the church in Red-Cross-

a City of Habitation; occasioned by the Death of Mr. Joseph Mayor, who died August 2, 1758, aged 23 Years. Psa. cvii. 7.—4. The Comfort and Establishment of Saints, God's own Work, and the fervent Wish of Gospel Ministers: at the Wednesday Evening Lecture, in Great Eastcheap, Dec. 27, 1759. 2 Thess. xvi. 17.—5. Christ made Sin for his People, and they made the Righteousness of God in him: a Sermon occasioned by the remarkable Conversion and Repentance of Robert Tilling, late Coachman to Samuel Lloyd, Esq. who was executed at Tyburn, April 28, 1760. 2 Cor. v. 21.

street; and continued in that situation till October, 1791, when he accepted a call from the Baptist church at Hoddesdon, Herts. From thence, in 1794, he removed to Biggleswade, Bedfordshire, where he was the instrument of much good. During some of his latter years, he laboured under the pressure of weakness, and of a diseased body; but when he could ascend the pulpit only with a slow pace and faltering step, he often preached like a man enjoying the full vigour of life and animal spirits. His complicated disorders at length terminated in a consumption of his lungs, and during the space of six or eight months, nature seemed gradually decaying. He endured his last affliction under much darkness of mind; but this was mercifully removed, and succeeded by the Divine supports, and rich consolations arising from a firm persuasion of his interest in the unchangeable love and mercy of God, which accompanied him to the gates of death. He died on the 11th of December, 1800, in the 58th year of his age.*

MEETING-HOUSE-ALLEY.

MEETING-HOUSE-ALLEY, Red-Cross-street, is situated nearly opposite to Dr. Williams's Library, and to the meeting-house before described. It is a good, clean, paved court, without a thoroughfare, and at the upper end is the meeting-house we are about to describe. It is an ancient building, and must have been erected either at the latter end of the seventeenth, or quite at the commencement of the eighteenth century. It is a small, plain structure, of an oblong form, and has three galleries. The early state of this place is involved in obscurity. The first mention that we find made of it is about the year 1710, when it was occupied by a Mr. John Lewis, a minister of the Independent deno-

* Baptist Annual Register, vol. iii. p. 306—310.

RED-CROSS-STREET.—*Independent.*

mination, who was succeeded by his son, Mr. Jenkin Lewis, whose church became extinct in 1728. After this the meeting-house was taken by Mr. Samuel Stockell, likewise an Independent, who, with his successors, occupied it more than thirty years, when they gave way about the year 1760, to a society of Particular Baptists, under the care of Mr. Thomas Craner. His church falling to pieces in the time of his successor, Mr. Augustus Clarke, the meeting-house again became vacant. It was then taken by a society of Scotch Seceders, under the care of Mr. Alexander Easton, who, after continuing there upwards of three years, removed his people, at Christmas 1795, to the meeting-house in Miles's-lane. It was then taken by Mr. William Moore, an Independent minister, who removing into the country in 1797, the meeting-house passed to a society of Baptist Sandemanians, from Glovers'-Hall, who at present occupy it. Having thus given a brief outline of the state of this place during the last hundred years, we shall proceed to take up each society separately; and here, also, we are compelled to be very brief.

INDEPENDENT.

MINISTERS' NAMES.	From	To
John Lewis,	1710	172 .
Jenkin Lewis,	172 .	1728

JOHN LEWIS.—Concerning this person but few particulars can be procured. The first time we hear of him is in 1698, when he became pastor of the Independent congregation at Bethnal-green. From thence, in 1702, he removed to Rope-makers'-alley, Moorfields. With the congregation in that place he continued about five years, but in 1707, he was discharged from his situation, “not behaving

 RED-CROSS-STREET.—*Independent.*

(as our manuscript represents) in a commendable manner." After this he was chosen pastor of a small congregation that met somewhere about Clerkenwell; and the number of his people increasing, he removed with them to the meeting-house in Red-Cross-street; but whether that place was built for him we have no records to determine. Mr. Lewis joined the subscribing ministers at the Salters'-Hall synod, in 1719; and his church, classed with the Independents, is in the list of those that were acknowledged by the whole body. We know nothing further respecting him, excepting that his death is supposed to have taken place about the year 1721.*

JENKIN LEWIS, concerning whom our information is very brief, was son to the preceding. He commenced the ministry by assisting his father, at Red-Cross-street, and, at the same time, assisted Mr. Samuel Harris, pastor of a congregation in Mill-yard, Goodman's-fields. But not agreeing with the latter gentleman, his connexion with him was very short. Upon the death of his father, Mr. Jenkin Lewis succeeded to the care of his congregation, and preached to them till the society dissolved in 1728. What became of Mr. Lewis immediately after this, we are not informed; but after a lapse of several years, he was called to succeed Dr. Abraham Taylor, at Deptford, and died in connexion with that society, about the year 1754.

INDEPENDENT.

MINISTERS' NAMES.	From	To
Samuel Stockell,	1728	1750
John Griffith,	1754	1758
William Tolley,	1758	1760

* MS. *penes me.*

SAMUEL STOCKELL, commonly called SAM the POTTER, on account of his being bred to that profession, was a man who, by his peculiarities excited, for some years, a considerable degree of attention in London. He was originally a member of Mr. Hussey's church, in Petticoat-lane, and pressed himself into the ministry, not only without the approbation, but against the advice of his pastor, and of the church to which he belonged. He first preached occasionally where he could, and after a time was chosen assistant to Mr. Samuel Harris, in Mill-yard, Goodman's-fields; but they not agreeing long together, he soon quitted that situation, and set up for himself. As we have always a set of people who are ready to encourage any new preacher, especially if he excels in confidence, and is noted for any singularities, so it was not long before Mr. Stockell raised a congregation, which he formed into a church. His first meeting-house was in Whitechapel; but that proving too small, he got a new one built for him, in the way from Spitalfields to Hackney, which went by the name of the *Loggerheads*, from the sign of a public-house in that neighbourhood. But there his continuance was very short; for, falling out with his patrons, he was obliged to leave it. After this, he set up anew, near Cripplegate, whither some of his people followed him; and upon the meeting-house in Red-Cross-street becoming vacant, in consequence of the dissolution of Mr. Lewis's church, he removed into it in 1728. At that place he continued preaching till his death, a period of twenty-two years.

Mr. Stockell was not deficient in natural ability, and having fluency, as well as boldness, in the pulpit, he acquired great popularity. He was a great admirer and imitator of Hussey; but possessed neither his learning nor consequence. Like his master, he was a very high Calvinist; and drank deep into the sentiments of Crisp, and other writers of his stamp. His followers, who were all of the supra-lapsarian school, considered him as a very deep and spiritual preacher,

and as having attained to an eminence in divine knowledge greatly above his fellows. The zeal and confidence with which he asserted his favourite dogmas, gave him great authority amongst his people, who looked up to him with reverence, as a person endowed with very extraordinary gifts. Though his hearers were numerous, they were chiefly of the poorer sort; and Mr. Stockell not being looked upon by his brethren, his church was never acknowledged by the body of Dissenting ministers. A manuscript now before us, written during the early part of his career, gives the following very striking and characteristic account of him. "He pretends to be a great admirer of the grace of God, although it is to be feared he had not learnt thereby to deny all ungodliness. His meeting is filled, and he is as bold and daring a man as most that are to be met with; which qualifications, it is apprehended, are what he principally excels in." With all his peculiarities, we have never understood that Mr. Stockell brought any stain upon his character by immoral conduct, though the preceding quotation intimates as much. But whatever irregularities may have attended his early life, he certainly maintained in his later years a conversation suitable to his Christian profession. Mr. Stockell died on the 3d of May, 1753, in the 49th year of his age.*

Mr. Stockell, though a man of small attainments in literature, yet by a diligent study of the holy scriptures, attained to a considerable knowledge upon theological subjects, and delivered his thoughts with ease, both in speaking and in writing. After his entrance on the ministry, he applied himself to the study of the languages, particularly the Hebrew, for which he had a particular regard. He was a zealous advocate for the doctrine of the præ-existence of the human soul of Christ, maintained by the Arians, and defended by some orthodox Divines, such as Goodwin, Robert

* MS. *penes me.*

 RED-CROSS-STREET.—*Independent.*

Fleming, Watts, Hussey, &c. Mr. Stockell, also, undertook the public defence of this doctrine, in a book which he published with the following title, which we shall give at full length: "The Redeemer's Glory unveil'd, or the Excellency of Christ vindicated, in the Antiquity of his Person, as God-Man before the World began: Being an Explication of the Mystery which was kept Secret from the Beginning of the World. Wherein are unfolded, the Doctrines of the Præ-existence of the Soul of Jesus Christ, and the Glory of the Elect in their vital Union to him, &c. being a Reprehension of this degenerate Age. By *Samuel Stockell*, Minister of the Gospel; not of Men, neither by Man, but by Jesus Christ, and Pastor of a Church of Christ, in London. 1733." 8vo. Of this work a new edition was printed a few years ago. It is still in great repute amongst persons of the same school with the author, and it must be acknowledged to be not altogether destitute of merit. Besides this work, Mr. Stockell also published two single sermons, which are usually bound with it. These are, "Scripture and Reason, the Standards of all Religion;" preached at Red-Cross-street, April 5, 1743, from 1 Thess. v. 21. And, "The Redeemer's Care of Saints departed: or, the Blessedness of them which sleep in Jesus:" preached in Red-Cross-street, February 2, 1745, occasioned by the death of Mrs. Jane Cheesman, who departed this life January 22, 1745, aged 75 years, on 1 Thess. iv. 14.

Mr. Stockell was buried in Bunhill-Fields, where the following inscription was placed upon his tomb-stone:

Here lies the body
Of that faithful minister and servant of Jesus Christ,
Mr. SAMUEL STOCKELL,
Pastor of a church near Cripplegate, London,
Who departed this life May 3, 1750,
In the 49th year of his age.

JOHN GRIFFITH, who succeeded Mr. Stockell, at Red-Cross-street, after an interval of about four years and a half, was born in London, in the month of December, 1714. His father was professedly a churchman; but his mother was a Protestant Dissenter, and a member of the Christian society under the care of the celebrated Mr. Thomas Bradbury. In the education of her son, she endeavoured to bring him up in the nurture and admonition of the Lord. But, to him, religious exercises were an intolerable burthen; and he gave way to those sinful practices which are too often the attendants of childhood and youth. While a boy he was frequently in danger of being drowned; and experienced several remarkable deliverances. At twelve years of age he lost his pious mother, and afterwards was placed out apprentice to a clog-maker, in a family where he had not the advantage even of the forms of religion. When he had served about five years and a half, his master died, and he was turned over to another; but they not agreeing, he purchased the remainder of his indenture. Being now his own master, he gave himself up to every youthful folly, practising his favourite pleasures, such as gaming, singing and dancing, even on the Lord's-day. Though nominally a member of the established church, yet he very seldom went there, which often occasioned painful checks of conscience; but he still continued his sinful courses, promising himself repentance when he grew old. The conversation of an old man, whom he accidentally met, made such an impression upon him, that he resolved to amend his ways; but he soon forgot his sober resolutions, and returned to his former habits of life.

About this time, Mr. Whitefield and Mr. Wesley began to make a great stir by their preaching, and religion was much talked of. This put Mr. Griffith upon reviving his former good resolutions. He began to frequent the church again, and was prevailed with to receive the sacrament. For this he prepared himself by many religious duties; such as

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praying morning and evening for a week together out of a book compiled for that purpose. At this time he was beset with many sore temptations; being assaulted with horrid blasphemies, and fearing lest he should eat and drink his own damnation. In the midst of all he experienced many tokens of the divine supports, being comforted in a particular manner by the following passage: Jam. i. 2. *My brethren, count it all joy when ye fall into divers temptations.* His mind being now calmed, he set himself to the strict performance of religious duties, till he again relapsed into sin; and after this he went on sinning and repenting, easily satisfying his conscience by going to church, and receiving the sacrament.

Mr. Griffith thinking he should be able to live more agreeably to his profession, resolved to enter into the married state. But an increasing family soon brought upon him troubles of another nature; and he found that even this state was not without its snares. About this time he was informed by an acquaintance of a Mr. Seagrave, who preached at Loriners'-Hall, and was told that none could be saved who did not believe his doctrine. This induced Mr. Griffith to go and hear him. The discourse seemed suitable to his condition; but after the worship was over, hearing some of the congregation mention their attending the preaching of certain Dissenting ministers, he was quite disgusted, as he gloried in being a churchman, and even despised and hated the Dissenters. He therefore kept close to the church, frequenting St. Ann's lecture in the morning, on account of receiving the sacrament, and different churches on the other parts of the day. If he heard of a bishop preaching, he would follow him to any part of the town; but in all his toil and labour, he found he wanted something which he could not find within the walls of the establishment. He therefore ventured again to hear Mr. Seagrave, who preached Christ and him crucified, which was what he now began to thirst after. As Mr. Seagrave preached only in the evening, he attended in the morning at the Tabernacle, where he was much edified.

After some time, he was providentially led to Mr. Stockell's meeting-house in Red-cross-street, where he found the preaching very suitable to his condition ; but as yet he would not bear the idea of leaving the church, thinking that only to be the right way. When he went to the meeting, therefore, his custom was to sit in some corner where he might not be seen ; for he generally melted into tears under the sermon, and concluded that the preacher pointed to him. He therefore contented himself with going to the meeting occasionally, and continued receiving the sacrament at church. But all this while he was ignorant of his condition as a sinner, and of the way of savation by Jesus Christ. Endeavouring to work out a righteousness of his own, he would sometimes think himself at the pinnacle of holiness, and singular for piety, having broken off from many sins, shed many thousands of tears, given alms of what he possessed, and attended the word four times on a Lord's day. Yet for all this, instead of growing better, he really thought he was growing worse. This seemed strange to him ; and such was his ignorance at this time, that he could not account for it. In this manner, he went on for many years. It would be tedious to follow Mr. Griffith through all the varieties of his experience ; suffice it to say, that by reading the scriptures and other good books, particularly Mr. Bunyan's little treatise entitled "Come and welcome to Jesus Christ," and also by the preaching of the word, the Lord was pleased by his Spirit to enlighten his understanding, and give him a believing view of the doctrines of the gospel, by which his mind was set at liberty, and he was enabled to derive much comfort from the means of grace.

About the year 1749, Mr. Griffith joined the Tabernacle society, that place of worship having often been a Bethel to him. When he had met with them about a year, it was proposed to him to become the leader of a class. This he modestly declined ; but his objections were over-ruled, and he entered on his office with much fear and trembling. As the

RED-CROSS-STREET.—*Independent.*

Lord's Supper was not then administered at the Tabernacle and he was satisfied of his right to that ordinance as one of the Lord's people; and as the ministry of Mr. Stockell had been greatly blessed to him, he resolved to give himself up to his church, and was accordingly admitted; reserving to himself the privilege of attending the class-meetings at the Tabernacle as before. A short time after this, some of his Tabernacle friends proposed his going to the Deptford society, for the purpose of giving a word of exhortation. The proposal startled him, but their unanimous voice prevailed; and he continued to go there for some time afterwards. It was upon one of these occasions that Providence first directed him into a pulpit. Mr. Lewis, the minister of the society in Butt-lane, being laid aside by illness, one of the deacons of the church applied to Mr. Griffith to give them a sermon. It was not without a great deal of difficulty that he was brought to comply, having never entered a pulpit, and there being no time to prepare a sermon for the occasion. But his scruples were over-ruled, and he conducted the service much to their satisfaction.

Mr. Griffith continued preaching at Deptford and other places in the Tabernacle connexion, for about two years. In the meantime, the pastor of the church in Butt-lane being called away by death, Mr. Griffith received a pressing invitation to supply during the vacancy. From this he excused himself as upon the former occasion, urging that he by no means looked upon himself as qualified for preaching, but only exercised his gifts occasionally to keep the doors open when no other minister could be obtained. His objections being in this instance also, over-ruled, he consented, and preached there a few times, though with much fear and trembling. At this time, the church to which he stood in the relation of a member was also in a widowed state. Thinking they had the first claim to his services, they dispatched a messenger, requesting him to come and assist them. His fears now greatly increased, knowing that a prophet is not usually

acceptable in his own country. He was encouraged, however, to comply with their desire, and preached on one part of the day regularly for four months. It was then agreed, that he should be sent out to preach the gospel wherever Providence called him; and, at the same time, he was invited to preach to them three months longer upon probation. To this he consented, preaching only in the morning, and the elder deacon in the afternoon. This was followed by a call to the pastoral office, and he was set apart by the church on the 30th of October, 1754. Previously to this, Mr. Meredith and Mr. Humphreys, both preachers at the Tabernacle, had been invited to settle in Red-cross-street, but refused.

For some time Mr. Griffith and his little society walked comfortably together, and many were added to their number. But he had not been there long before trials came upon him from quarters he little expected. A principal deacon in his church having granted permission to Mr. Doleman to preach a lecture at his meeting-house, against the approbation of Mr. Griffith, it occasioned some serious disputes, which ran so high as, at length, to divide the church. Mr. Griffith being excluded his own pulpit, went with those who adhered to him, to a meeting-house in White's-alley, where he formed them into gospel order, and preached for some years with great acceptance and success. Of this unhappy transaction, which took place about the year 1758, Mr. Griffith published a particular narrative, in a small tract entitled "A Brand plucked out of the Fire: exemplified in the Experience of John Griffith, late pastor to a church of Christ, meeting in Red-cross-street, London: Containing, An Account of his conversion, Call to the Ministry, Confession of his Faith, and some Hints relating to the unjust Proceedings of the above-said Church towards him. Lond. 1759."*

The meeting-house in White's-alley growing old and out of repair, it was thought advisable to build a new one; and

* Account of the Experience of Mr. John Griffith, Lond. 1759.

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the spot fixed upon for that purpose was in Mitchell-street, behind St. Luke's church, Old-street. A new building was accordingly erected there, about the year 1771. Mr. Griffith contributed to it liberally himself, and was indefatigable in procuring subscriptions amongst his friends. After this removal, his congregation gradually declined, which was so great a discouragement to Mr. Griffith, that, about the year 1777, he accepted a call to Coventry, where he continued but a few years. From thence he returned to Bridgstock in Northamptonshire, and there laboured amongst a poor but pious people for several years, and had some souls for his hire. Being now more than seventy years of age, and having lost his second wife, he was desirous of returning to his native city; and perhaps through a depression of spirits rather than absolute incapacity, he wished to recede from his public work as a minister. He therefore removed to the metropolis about the year 1788, and for the most part lived in retirement, preaching only occasionally. Some of his last sermons were delivered at Mr. Wall's meeting-house, on the Pavement, Moorfields, where he usually attended and communicated. On Friday the 17th of August, 1798, he was visited with a disorder in his bowels which terminated in his dissolution. On Monday following, many friends went to see him. To one he said, "The work is all done, I have nothing to do but to die, I long to be with him whom my soul dearly loves." To another he said, "Oh, what a sight shall I have when I shall be with Jesus, and see him as he is." On Tuesday morning, upon opening his eyes he said, "I see the daylight, I hope this will be the last time." His strength now failed; and about two o'clock, being the 21st of August, 1798, he finished his course in the 84th year of his age. Mr. Wall delivered the address at his interment in Bunhill-fields, and preached his funeral sermon from 2 Cor. v. 5.*

* *Evan. Mag.* for May, 1799. Vol. vii. p. 175—182.

 RED-CROSS-STREET.—*Particular Baptist.*

WILLIAM TOLLEY.—Mr. Griffith was succeeded by Mr. William Tolley, who had been pastor of a Baptist congregation in College-lane, Northampton. He was invited to that place in March, 1752, and ordained there June 9, 1756. After continuing there about two years, he removed to London, and succeeded Mr. Griffith at Red-cross-street, in 1758. Being what is commonly called a high Calvinist, but more properly an Antinomian, he was much esteemed by his people who were of the same cast, and reckoned him a great preacher. But being a man of like passions with others, he unfortunately fell from his own stedfastness, and was dismissed by his congregation in 1760. After this, Mr. Tolley turned Sandemanian, and joined the society of that persuasion in Bull and Mouth-street, where we are compelled to leave him.*

PARTICULAR BAPTIST.

THOMAS CRANER.—After the dismissal of Mr. Tolley, the people at Red-cross-street either dispersed, or united with a congregation of Particular Baptists that now removed to that place from Jewin-street. This church consisted originally of such persons as broke off from the congregation in Crispin-street, Spitalfields, after the death of Mr. Bentley, which took place in 1751, and the choice of Mr. Potts to succeed him about two years afterwards. Those who withdrew, formed themselves into a separate society on the 20th of October, 1754, and soon afterwards took a lease of the meeting-house in Jewin-street. Not long afterwards, Mr. Thomas Craner was invited to become their minister. This gentleman had been settled some time with a Baptist congregation somewhere in the county of Bedford; and left his people on account of some errors which they had given into, and from which he could not reclaim them. We have been told, that when he happened to touch upon any doctrines

* *Private information.*

RED-CROSS-STREET.—*Particular Baptist.*

in the pulpit which was disagreeable to his hearers, they would manifest their displeasure by stamping with their feet. As Mr. Craner did not relish this sort of harmony, he, upon one of these occasions, singled out an old man who was particularly active, and threatened, that in case he did not desist, he would descend from the pulpit and lead him by the nose out of the meeting-house. This salutary threatening had, for that time, the desired effect. But his situation still continued unpleasant, and he was glad of the opportunity to remove. He was set apart over the Baptist church in Jewin-street, October 21, 1756; and in the same year published *A Declaration of the Faith and Practice of the Church of Christ under his pastoral care*, in which he gave a copious account of the separation from the church in Crispin-street. After about four years, Mr. Craner removed his church to Meeting-house-alley, Red-cross-street, which place became vacant by the dismissal of Mr. Tolley, in 1760. Here Mr. Craner continued to preach till his death, which happened on the 18th of March, 1773, in the 57th year of his age. He was a man of respectable character; but a drawling inanimate preacher, and very high in his notions upon some doctrinal points. Mr. Reynolds of Cripplegate preached his funeral sermon, but did not publish it.*

Mr. Craner published a few single sermons, which will be mentioned below. (κ) He lies buried in the ground adjoining to Mr. Dore's meeting-house, Maze-pond, Southwark, where upon his tomb-stone there is the following inscription, which is badly drawn up.

* *Private Information.*

(κ) WORKS. 1. *A Testimony to the Truth as it is in Jesus Christ: or a Declaration of the Faith and Practice of the Church of Christ under the pastoral care of Mr. Thomas Craner, 1756.*—2. *A Scripture-Manual: or a plain representation of a Gospel Church, with the Business of its Officers, and Duty of its Members, 1759.*—3. *National Peace a choice blessing of the Lord: A Thanksgiving sermon, 1763.*—4. *The Christian Hero's Work and*

 RED-CROSS-STREET.—*Particular Baptist.*

In Memory of

The Rev. Mr. THOMAS CRANER,

Servant of Christ, and able minister of the Gospel,

Whose delightful work was to exalt the praise of Christ,

Peculiarly and evidently set forth

The Grace of all the Persons in God,

In the salvation of sinners,

Went to his rest, 18th March, 1773,

In the 57th year of his age.

This sleeping dust shall re-assume its breath,

And triumph over all the chains of death,

He'll in his Saviour's strength and glory rise,

To live and reign with him above the skies.

AUGUSTUS CLARKE.—Mr. Craner was succeeded, after a short interval, by Mr. Augustus Clarke. This gentleman was some time in the establishment, having procured ordination from one of the Greek bishops, who visited England half a century ago, and procured a subsistence by putting to sale their episcopal powers, to the great mortification of the English bishops. He preached for some time about Oxford; but embracing the principles of the Baptists, removed to London, and became a candidate for the pastoral office at Jewin-street, then vacant by the death of Mr. Hughes, A.D. 1773. Not succeeding in this attempt, he altered his course to Red-cross-street, then in a similar situation, in consequence of the death of Mr. Craner. Here he was more successful; but his election was followed by a large breach in the society, the major part leaving him, and setting up at Coach-Makers'-Hall, from whence they removed to Mitchell-street. Mr. Clarke, however, still maintained his ground, and went on pretty well till the year 1780, when he publicly took part with the Protestant mob that besieged the House of Com-

Crown : a sermon at Chelmsford, Essex, Oct. 16, 1765, on the Death of the Rev. John Gibbons, 2 Tim. iv. 7, 8.—5. **A Word in Season :** being a friendly and familiar Exhortation to the Church of Christ, meeting in Red-cross-street, on Tuesday, Dec. 12, 1769, 1 Pet. ii. 11—17.—6. **A Grain of Gratitude :** occasioned by the Death of the Rev. John Gill; preached at Red-cross-street, Nov. 3, 1771. 2 Sam. iii. 38.

 RED-CROSS-STREET.—*Scotch Seceders.*

mons, in consequence of a bill before the House for enlarging the liberties of the Papists, and which occasioned such destructive riots in the metropolis. This considerably hurt his reputation, and occasioned another division in his church; when part of his people went off to Elim chapel, in Fetter-lane, and from thence, under the care of Mr. Powell, to Mitchell-street. Mr. Clarke, however, stood his ground for some time longer, but was, at length, compelled to leave Red-cross-street; after which he opened a school-room belonging to the Haberdashers'-Company in Bunhill-row. There he preached but little more than three months, when he removed to Ireland, and from thence to America, where he continued about three years. Returning back to his native country, about the year 1797, he fixed first at Petticoat-lane; but that place being taken down, he removed once more to Bunhill-row. There he continued to preach for a few years; but at length gave up, and he has now, we believe, no fixed settlement as a preacher.

SCOTCH SECEDERS.

Mr. Clarke's church breaking up, and the meeting-house in Red-cross-street becoming vacant, it was taken after some time, by a congregation of Scotch Seceders, who were a branch of Mr. Waugh's church in Wells-street, Oxford-road. Several members of that society living in the city, and finding the distance inconvenient, took the above meeting-house, and assembled in it for public worship every Lord's-day, still preserving their connexion with the mother-church, and Mr. Waugh officiating for them occasionally. The inconvenience of this plan being soon found out, it was judged most eligible, that they should be formed into a distinct society, and Mr. Easton from Scotland, was invited to become their pastor. He was ordained to the pastoral office Sept. 27, 1792, and at Christmas, 1795, he removed his church to

* *Private Information.*

the meeting-house in Miles's-lane, lately occupied by Dr. Addington. Under that article we have already spoken of Mr. Easton and his church. (M)

INDEPENDENT.

WILLIAM MOORE.—After the departure of Mr. Easton's congregation, the meeting-house in Red-Cross-street was taken by Mr. William Moore. This gentleman had been settled some time at Falmouth, from whence he removed to London, and preached at an ancient meeting-house in Glass-house-yard; but falling out with his people, he conducted the principal part of them to this place, in 1796. At Red-Cross-street he continued but little more than a year, when he accepted a call from the Independent congregation at Tisbury and Birdbush, in the county of Wilts, and was set apart at the old meeting-house, June 14, 1797. The interest at Birdbush had been formed by the labours of the well-known Mr. Peter Ince, of whom a very extraordinary anecdote is recorded in the Nonconformist's Memorial.* Mr. Moore was continued with that people but a year and three months, when he was cut off by death, in the month of September, 1798, in the 49th year of his age. He was a man of respectable character, possessed agreeable pulpit talents, and was an useful, as well as evangelical preacher. He published at least three single sermons. 1. Occasioned by the decease of Mr. Andrew Gifford Gwennap, preached at Falmouth, August 29, 1790. Psa. cxix. 71.—2. Counsel from Heaven to God's People, in a Time of public Danger, or Calamity: preached at Glass-house-yard. 1793. Isa. xxvi. 20, 21.—3. Free-grace exalted; and the proper Use of the moral Law evinced: preached at Glass-house-yard, 1794. Rom. viii. 3, 4.

(M) See Vol. i. p. 519.

* Noncon. Mem. vol. iii. p. 362.

BAPTIST SANDEMANIANS.

Mr. Moore's congregation dispersing, when he retired into the country, the meeting-house in Red-Cross-street was taken by a society of Christians who may properly be termed *Baptist Sandemanians*, as they agree with Mr. Sandeman upon all points excepting baptism, in which particular they follow the English Baptists. As they sprung originally from Scotland, and were composed chiefly of persons from that country, they are sometimes called Scotch Baptists; but many English people are now members of this society. The founder and patron of this people is Mr. Archibald Maclean, who, more than half a century ago broke off from the church of Scotland, and united himself with Mr. Glas, and Mr. Sandeman. From these he afterwards separated upon the point of baptism; and formed a distinct society at Edinburgh, according to his altered views. Of this society he continues the respected pastor, or bishop, to the present day, and has distinguished himself by a long course of unwearied labours in the service of Christ. His writings are well known and read in various parts of the united kingdom; and in defence of his distinguishing sentiments he has been engaged in controversy with Mr. Pirie, in Scotland, and Mr. Fuller, in England. Besides the society at Edinburgh, he formed others at Liverpool, Chester, Hull, Beverly, Nottingham, and the principal towns in England; and once in two or three years he visits and confirms these different societies, of which he may be considered the *Patriarch*. At these seasons he also visits the metropolis.

About twenty-five years ago, some few members of the society at Edinburgh having occasion to remove to London, associated privately for worship. Their numbers increasing, they first hired a school-room near Red-Lion-square; and after about two years removed to a licensed room in Store-street, Tot-

RED-CROSS-STREET.—*Baptist Sandemanians.*

tenham-court-road, which they held about the same period. They then hired the meeting-house at Glovers'-Hall, Beech-lane, where they continued about eight years. As that place was old, and very much out of repair, they took a lease of Red-Cross-street meeting, in 1797; and this expiring in 1808, they have since renewed it. The discipline in this church is conducted pretty much in the same manner as in other Sandemanian societies. They have two pastors, or bishops, who are Mr. Blakie and Mr. Jones, both men of respectable characters and good pulpit talents. In addition to these, Mr. Ballantine, who joined the church about a twelvemonth ago, with several other persons from Cateaton-street, has lately been chosen *Teacher*, and takes his turn in preaching with the pastors. There is service three times on the Lord's-day, and a lecture on Thursdays. They dine together on the Sabbath; break bread in the afternoon, and attend to the word of exhortation. The church is now in a flourishing state, having lately received many additions. In some respects they have greatly the advantage over other Sandemanian societies. They do not appear to be so entirely fettered to a party, but cultivate a spirit of liberality; there is also more of the life and spirituality of religion to be found amongst their members; and they excel in understanding and explaining the scriptures. Though they still retain the kiss of charity at the admission of members, they do not lay so great a stress upon it as some other churches akin in sentiment.*

* *Private Information.*

JEWIN-STREET.

INDEPENDENT.

JEWIN-STREET was anciently called the *Jew's Garden*, and was the only burial place allowed them in England. But in the year 1177, Henry II. allowed them to have such a ground in any part where they dwelt. This spot belonged to the Jews till their first banishment out of the kingdom, when it was turned into fair garden plats, and summer-houses for pleasure. It afterwards had the name of *Leyrestowe*, and was granted by Edward I. to William De Mont Forte, dean of St. Paul's, being valued at forty shillings per annum.* In process of time, this ground became built upon, and thence was derived the name Jewin-street. In the reign of Charles II. the Nonconformists abounded in this neighbourhood, as they do at the present day; and, perhaps, there is scarcely a spot of ground of equal compass, in all London, where there are so many meeting-houses. After the general ejection in 1662, Mr. GRIMES, a Presbyterian minister, who came from Ireland, and sometimes went by the name of *Chambers*, it being no uncommon thing for the nonconformist ministers, in those persecuting times, to bear two names, for their greater safety, opened a meeting at the Cockpit, in Jewin-street. He continued preaching there during all the time of the plague, and was well known in the city; but after the dreadful fire which succeeded to that calamity, he was deprived of his meeting-house by a lawless banditti under the sanction of the government, and

* Calamy's Acc. p. 57.

it was converted to the use of the parish minister. Whether Mr. Grimes ever recovered it, or what became of him and his people afterwards, we cannot determine, as we find no further mention of him in history. The meeting-house in Jewin-street, that stood upon the same spot as the present one, was built about the time of King Charles's Indulgence, in 1672, for Mr. William Jenkyn, a famous Presbyterian Divine, who is mentioned by Mr. Baxter as holding public meetings for divine worship after the fire of London. Whether he and Mr. Grimes preached to the same people seems uncertain. Mr. Jenkyn stands upon record as the first and last pastor of the society that he collected. Dr. Calamy has preserved a good account of him in print, which with some particulars related by other authors, we proceed to lay before the reader.

WILLIAM JENKYN, M. A.—This celebrated Presbyterian Divine was born in the year 1612, at Sudbury, in Suffolk. His grandfather was a gentleman of a considerable estate at Folkstone, in Kent. The eldest son of this gentleman, and the father of our author, being designed for the church, was sent to the University of Cambridge. There he was brought to his first sense of religion under the ministry of Mr. Perkins, and embarked with the Puritans. Upon his return home, his father, who greatly disliked that sort of people, discovering the change that had taken place, disinherited him of the principal part of his estate. Finding his company disagreeable at home, he removed to Wethersfield, in Essex, under the inspection of Mr. Richard Rogers, an old Puritan minister, and there prosecuted his studies with diligence. Being ordained, he was fixed as minister of Sudbury, in Suffolk, where he was signally successful to many, by preaching and catechising, and by exemplary conversation. There, he married the grand-daughter of Mr. John Rogers, the Proto-martyr in the days of

 JEWIN-STREET.—*Presbyterian.*

Queen Mary. Such were the immediate parents of Mr. William Jenkyn.

His father dying while he was very young, he was sent for by his grandfather above-mentioned, who seemed softened by his son's death, and promised to take care of his education. With him he lived much beloved till he was nine years old, when his mother, fearing his want of a religious education, took him home, to the great displeasure of the old gentleman. Under her care, and that of his father-in-law, (his mother having married again) he was trained up in serious piety.

Mr. Jenkyn having made rapid advances in school-learning, was sent, at fourteen years of age, to St. John's College, Cambridge, and placed under the care of Mr. Anthony Burgess. There he pursued his studies with great success, and his progress in piety was as eminent as in learning. His sprightly genius occasioned his company to be earnestly courted by some young wits in the university; but perceiving their looseness, he waved any intimacy with them. At the university, he proceeded M. A. but did not begin to preach till a considerable time afterwards. Upon his leaving the college he went to London, and was chosen lecturer of St. Nicholas Acons. From thence he was called to Hythe, near Colchester, in Essex, where he first married. The unhealthiness of that place, and the solicitation of his London friends, brought him back to the metropolis about the year 1641, when he was chosen minister of Christ-Church, Newgate-street. He was admitted to this living February 1, 1642, void by the death of Mr. Edward Finch; and, some months afterwards, was chosen lecturer of St. Anne's, Blackfriars. He continued to fill up this double station with great diligence and acceptance, till the destruction of monarchy. He was one of those London ministers who signed the remonstrance against bringing the King to trial; and after the death of the unhappy monarch, refused to observe the

JEWIN-STREET.—*Presbyterian.*

public thanksgivings appointed by parliament, for which he was suspended his ministry, and his living of Christ-Church sequestered. This induced him to retire to Billericay, in Essex; but after some time he returned to the metropolis.

In the year 1651, Mr. Jenkyn was concerned with several other persons, in a conspiracy to place Prince Charles upon the throne, and a correspondence was carried on with him for that purpose. The principal persons concerned in this affair were several disbanded officers of the army, and some Presbyterian Divines. But so numerous a conspiracy could not be long concealed from the watchful eyes of the government. A discovery of the whole taking place, the principal persons were apprehended and lodged in the Tower. Two of them were sacrificed as a terror to others. One of these was Mr. Christopher Love, a noted Presbyterian minister, whose fate excited great sympathy in the nation. The other persons, upon their petition for mercy, and promising submission to the government, were released. The petition of Mr. Jenkyn being expressed in very strong terms, was ordered to be printed. It was entitled, "The humble petition of *William Jenkins*, prisoner, declaring his unfeigned sorrow for all his miscarriages, and promising to be true and faithful to the present government; with three queries, being the ground of his late petition, and submission to the present powers." Some of the positions in this petition, and the adulatory style in which it was drawn up, drew down not a little censure upon the author; but it answered his purpose very well: for the parliament not only voted him a pardon, and an immediate discharge from prison, but removed his sequestration. By this general amnesty, Mr. Jenkyn became again entitled to his living of Christ-Church, which was then filled by Mr. Feak, the noted fifth monarchy man, who had been placed there by the government. But he forbore to eject him. His parishioners, however, being desirous to enjoy his labours, set up a lecture on a Lord's-day morning, at seven o'clock, and raised a considerable subscrip-

JEWIN-STREET.—*Presbyterian.*

tion for him. In this, and his lecture at Blackfriars, out of which he had not been ejected, he continued till Dr. Gouge's death, in 1654, when he was chosen pastor of that church. Mr. Feak afterwards becoming obnoxious to government was removed; when the governors of Bartholomew-hospital presented Mr. Jenkyn to the living of Christ-Church afresh. There he exercised his ministry, morning and afternoon, to a crowded congregation, with eminent success, particularly upon occasional hearers. He was very cautious of touching upon any thing that might give umbrage to the government, well knowing how many eyes were upon him. In this course he continued some years, and preached over the epistle of Jude, which he afterwards printed.

Upon the Act of Uniformity taking place, in 1662, Mr. Jenkyn, not being able to comply with the terms which it required, was obliged to quit his living. But he did not think himself called upon to relinquish the ministry. He, therefore, preached in private as he had opportunity. The Oxford Act taking place in 1665, and Mr. Jenkyn not chusing to conform to it, retired to his own house, at Langley, in Hertfordshire, where he preached every Lord's-day, and through the good providence of God, met with but little disturbance. Upon the Indulgence in 1672, he returned to London, and had a new meeting-house erected for him in Jewin-street, where he soon raised a numerous auditory. The Pinners'-Hall lecture being established about the same time, he was one of the first ministers chosen to conduct it. When the indulgence was revoked, there was so far a connivance, that his services on Lord's-days continued undisturbed, till that terrible storm broke out against the Nonconformists, in 1682. After this, he continued to preach from place to place where he was the least observed, and out of the reach of the vile informers.

At length, on the 2d of September, 1684, he was apprehended while spending a day in prayer with several friends, at a house in Moorfields, where they thought themselves out

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of danger. Mr. Flavel, and some other ministers present, made their escape, as Mr. Jenkyn might have done, had it not been for a piece of vanity in a lady, whose long train hindered his going down stairs; having out of his too great civility let her pass before him. Being carried before two aldermen, Sir James Edwards, and Sir James Smith, they treated him very rudely, knowing that it would be acceptable at court. Upon his refusing the Oxford oath, they committed him to Newgate, rejecting his offer of a forty pound fine, which the law empowered them to take, although it was urged that the air of Newgate would infallibly suffocate him. He presented a petition to the King for a release, which was backed by an assurance from his physicians, that his life was in danger from close imprisonment. But no other answer could be obtained than this: "Jenkyn shall be a prisoner as long as he lives" This was most rigorously adhered to. He was not suffered to go out even to baptize a grand-child, though a considerable sum was offered for that liberty, with security for his return. The keepers were ordered not to let him pray with any visitants; nor was he allowed to perform that exercise even with his own daughter, who went to ask his blessing.

Soon after his confinement, his health began to decline, but he was favoured with the utmost serenity and joy of mind. To one of his friends he said, "What a vast difference is there between this and my first imprisonment! Then I was full of doubts and fears, of grief and anguish; and well I might, for going out of God's way, and my own calling, to meddle with things that did not belong to me. But now, being found in the way of my duty, in my Master's business, though I suffer even to bonds, yet I am comforted beyond measure. The Lord sheds abroad his love sensibly in my heart. I feel it, I have the assurance of it." Then turning to some who were weeping by him, he said, "Why weep for me? Christ lives: he is my friend; a friend born for adversity; a friend that never dies. Weep not for me, but

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weep for yourselves, and for your children." Mr. Jenkyn died in Newgate, January 19, 1685, aged 72 years, having been a prisoner there four months; and where, as he said a little before his death, a man might be as effectually murdered as at Tyburn. His friends buried him with great honour in Bunhill-Fields, being attended thither by at least one hundred and fifty coaches. His daughter, who was a high-spirited, though a very worthy and pious woman, gave mourning rings at her father's funeral, on which she ordered this motto to be inscribed: *Mr. William Jenkyn, murdered in Newgate.* A nobleman having heard of his happy release, said to the King, "May it please your Majesty, Jenkyn has got his liberty." Upon which he asked with eagerness, "Aye, who gave it him?" The nobleman replied, "A greater than your majesty, the King of kings;" with which the king seemed greatly struck, and remained silent. In 1715, a tomb-stone was erected over his grave, in Bunhill-Fields, with the following *Latin* inscription, which expresses his having died a martyr, in the 52d year of his ministry.*

In Dom. GULI. JENKYN, M. D. V.

Lond.

Cujus Gratia inter graves Ecclesie procellas

Novo-pylo Incarceratus

Martyr Obiit Anno Ætatis LXXII,

Ministerii LII, Domini MDCLXXXIV.

Ejusdemque Filie,

ANNÆ GURDON.

Generique Dom. GEO. SCOT,

Cum filio suo GULI SCOT,

Dna. ELIZ. JUYCE,

Proles sola superstes Soror, Uxor, atque Mater,

Hæc Sepulchralia, D. S. P. L. M. fieri curavit,

Anno Dom. MDCCXV.

Mr. Jenkyn was in many respects a very considerable

* Calamy's Acc. p. 17. Contin. p. 17. Noncon. Mem. vol. i. p. 109.

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Divine. Mr. Baxter speaks of him as “a sententious and elegant preacher,”* and he certainly acquired a large share of reputation in the pulpit. As he lived in an age of controversy, he had abundant opportunity of exercising his talent that way, and upon many occasions discovered his great learning and abilities. Some of his writings are valuable, particularly his “Exposition of the Epistle of Jude, delivered in Forty Lectures,” and published first in two volumes quarto, in 1652, and afterwards in one volume folio, 1656. Prior to the publication of this work, he had been engaged in a controversy with Mr. John Goodwin, the particulars of which we have related in the life of that celebrated person. The piece published by Mr. Jenkyn was entitled, “The Busy Bishop,” in reply to “*Sion College visited*,” 1647. Mr. Goodwin publishing a reply to this piece, Mr. Jenkyn produced a vindication of it against the reply. In 1654, he was called upon to perform the funeral obsequies over the grave of that excellent puritanical Divine, Dr. William Gouge; and published his sermon upon that occasion, with a large character of the deceased. In 1675, he did the like friendly office for Dr. Lazarus Seaman, an eminent Presbyterian Divine, mentioned in this work. In this sermon he particularly charged some of the conforming clergy with preaching the sermons of the Puritans, at the same time that they treated them with contempt. The publication of so heavy a charge not being relished by the conforming clergy, some of them published answers to it, particularly Dr. Grove, and Dr. Durell. But Mr. Jenkyn defended his former statement, in a work entitled, *Celeuma, seu clamor ad Theol. Hierarchie Angl.* This being answered in Latin, by Dr. Grove, Mr. Jenkyn wrote a reply in the same language. He also published two sermons before the Long Parliament; three in the Morning Exercises; and there are two by him in the London Collection of Farewell Sermons.

* Baxter's Life, P. iii. p. 94.

Mr. Jenkyn had a son who suffered in the west, on the Duke of Monmouth's account; of whose triumphant death a full account is preserved in Turner's "History of Remarkable Providences."*

It has been already hinted, that during the violent persecution which broke forth against the Nonconformists, in 1682, the meeting-houses were every where shut up, and both the ministers and people proscribed the worship of God in public, under pain of fine and imprisonment. These rigorous proceedings continued till the death of the king, and during the early part of the succeeding reign, till King James II. issued forth his hypocritical declaration for indulgence, bearing date, April 11, 1687. What became of Mr. Jenkyn's people after the murderous transaction that separated them from their pastor, we are not informed; neither is it certain that they continued long afterwards embodied in a church state. All that we can ascertain for certain is, that the pious and excellent Mr. John Flavel, who narrowly escaped being taken with Mr. Jenkyn, and was probably well known to the congregation, was invited to become his successor. But he could not be persuaded to accept the call, being unwilling to leave his old friends and congregation at Dartmouth. Whether they looked out any further after this disappointment, or dissolved their church relation, we have no materials to determine; but we rather suppose the latter to have been the case, as we find the meeting-house in Jewin-street occupied a short time afterwards by another congregation.

The excellent Mr. John Shower being chosen to succeed Mr. Borfet, at Curriers'-Hall, in May 1691, the congregation in a little time so much increased that they found it necessary to look out for a larger and more convenient place,

* Turner's Providences, ch. 148. p. 117.

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and the meeting-house in Jewin-street being then unoccupied, they removed into it about the year 1692. Here, Mr. Shower preached with great diligence, and remarkable success, for several years; and during this period, the well-known Mr. Timothy Rogers, author of an excellent “Discourse on Trouble of Mind,” was chosen his assistant. The congregation still increasing, and consisting very much of persons who lived in the centre of the city, and were successful in trade, they determined to build a new meeting-house in a more convenient situation, and capacious enough to contain so numerous an auditory. Having fixed upon a spot in the Old Jewry, they there erected a large substantial meeting-house, whither they removed in the year 1701. Under that article we have already given a copious account of Mr. Shower’s church. (N)

INDEPENDENT.

Upon the removal of Mr. Shower, the meeting-house in Jewin-street was taken by a society of Independents, under the care of Mr. Thomas Powell, who first collected the church of which he was pastor, and at whose decease, we apprehend, it broke up. He came last from a small place called High-Hall, Cow-lane, near West Smithfield; and preached at Jewin-street some few years. Of his history very little is known; but the few particulars we have been enabled to collect shall be laid before the reader.

THOMAS POWELL, many years a Nonconformist minister in London, was born about the year 1656. His parents were pious persons, and his father a valuable minister, but removed by death when he was only thirty years of age, leaving a widow and two sons. On his death-bed he told his wife, that their youngest son should die in a little time

(N) See vol. ii. p. 302, &c.

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after him ; but that the eldest, who was the weakest, and the least likely to live, should grow up to be a comfort to her, which proved to be the case. Mr. Powell was inclined to the ministry from his youth ; but the early death of his father, and his mother's second marriage, proved a great discouragement in the way of his education. He was addicted to reading from a child, and was indebted in a great measure to his own industry and perseverance, for the knowledge which he afterwards acquired. It was not till he was sixteen years of age that he was put to grammar-learning, which he studied under Mr. William Angel, the ejected minister of Meestham, in Surry, who kept an academy in Houndsditch. To that seminary Mr. Powell went constantly every day, for about two years ; and during that time resided in the Upper-Ground, Southwark. It does not appear that he was ever under any other tutor.

He commenced preacher before he was twenty years of age, and in 1675, was minister of a congregation in the county of Hertford. In that year he published, "The Young Man's conflict with, and Victory over the Devil, by Faith : or, a true and perfect Relation of the Experiences of T. P. began in the fifteenth, and continued till the seventeenth Year of his Age, who, upon his first Convictions, having an earnest Desire to serve Christ in the Work of the Ministry, was much tempted to make a Contract with Satan, who after appeared visibly, and made Eminency in Learning the grand Bait to catch his Soul ; but, by Omnipotent Hand, was prevented from that Agreement. Published for the Benefit of such who have been, or shall be tempted in the like Manner ; and composed by Way of Dialogue between four Interlocutors, viz. *Evangelius*, a Minister of the Gospel ; *Paulus*, a young Convert ; *Demas*, an Apostate ; *Apollion*, the Destroyer. By T. POWELL. Lond. 1675." Dedicated to "The little flock in and about the county of Hertford." To this book is prefixed the author's portrait, by R. White. There is also ano-

ther of him by Drapentier. He is represented in the habit of a young Dissenting minister, with a library of books in the back ground. Underneath is an inscription, denoting him to be in the twentieth year of his age, A. D. 1676. Both the portraits are scarce. Of the publication of this work he afterwards repented, on account of some unguarded expressions; nevertheless he seems to have thought that it had been made useful. Not long afterwards he published an Answer to two Quakers' pamphlets written against him, concerning the *Imputation of Sin unto Christ*. In 1676, he printed a sermon preached to young men, entitled, "The Beauty, Vigour and Strength of Youth bespoken for God."

In the year before-mentioned, Mr. Powell removed to London, and preached several years to a congregation at High-Hall, in Cow-lane, West-Smithfield. Not long after his settlement there, he published a sermon on Psa. xxii. 1. "preached before that aged and reverend Divine, Mr. John Yaxley," who was ejected from Kibworth, in Leicestershire, and laid his hands upon Mr. Powell at his ordination. In 1679, he printed another discourse, on Christ's friendly admonition to Peter, Luke xxiii. 31, 32. entitled, "A Salve for Soul Sores."

Upon the removal of Mr. Shower to the Old Jewry, Mr. Powell removed into the meeting-house in Jewin-street, and continued to preach there for some years. He also preached several years at his house in Bartholomew-close, but whether after he left Jewin-street, or before he settled at High-Hall, is not quite clear from his account. However, he was forced to quit his dwelling by reason of persecution, his goods having been seized, and himself excommunicated. Mr. Powell was under great discouragements as to his outward circumstances; but, by self-denial, and prudent management, he was enabled to pass through the world with credit. We hear nothing further of Mr. Powell till the year 1714, when he published a small volume, entitled, "A Name better than that of Sons and Daughters; being the

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Substance of some Sermons, preached from Isaiah lvi. 5. By THOMAS POWELL, after the Death of his only Son and Child, *William Powell*, who departed this Life, Dec. 2, 1713, in the 33d Year of his Age." To this little book is prefixed a large preface, containing a particular account of the deceased, as also some anecdotes of the author's own life. From this source is derived the principal part of the foregoing narrative, to which we shall add some further extracts relating to the son.

Mr. Powell, it appears, married a pious and prudent woman, about the year 1676; and by her had two sons. Thomas, the eldest, was baptized by Mr. John Collins, sen. and died in infancy. WILLIAM, the other son, was born in London about the year 1680, and baptized by Mr. Christopher Ness. His father designing him for the ministry, initiated him, under his own care, in the knowledge of the *Latin* and *Greek* languages. At eight years of age he was sent to an academy at Stoke-Newington, under the tuition of a Mr. Perkins, with whom he continued some years, studying the languages. Afterwards, he was placed under the care of Mr. Singleton, an eminent school-master, first at Eton, and afterwards at Hoxton. From thence, he was sent for academical learning to a seminary in Little Britain, kept by the famous Mr. Thomas Rowe. He was afterwards successively under the tuition of Dr. Ker, at Highgate, and Mr. Benjamin Robinson, at Hungerford. This change of tutors was not so much approved of by his father, but took place in consequence of his own desire. From Mr. Robinson's academy, his father sent him to the University of Leyden, where he studied about two years under Professor *James Trigland*, and the famous *Herman Witsius*, from both of whom he received flattering testimonials to his merit, as also from Mr. John Milling, minister of the English church at Leyden. After his return to England, fitted for the ministry as far as man could well make him, he was admitted into some of the most considerable pulpits

about London. Besides preaching frequently for his father, he was treated with particular kindness by Mr. Shower, who received him into his pulpit, and in order to prepare him still further for the ministry, generously offered that he should become a reader of the scriptures to the congregation in the Old Jewry; at the same time giving him every encouragement, and the promise of his assistance in order to his future advancement. But he had not been in this situation more than a year, when he gave an awful proof of how little value to a minister are extensive endowments, when unaccompanied by the sanctifying influences of divine grace. Too exalted an opinion of his own attainments, accompanied with an impatience of restraint, and ambition for higher preferment, caused him to leave Mr. Shower, and resign himself to evil company, that indulged his ambitious and discontented humour. After this he appears to have made some advances towards conformity, and wrote to Dr. Fleetwood, afterwards Bishop of St. Asaph, with whom he seems to have been acquainted, for a resolution of some doubts upon that subject. From whatever cause it was owing, he did not conform, but turned his eyes to the court, and soon contracted the guilt of court sins. Receiving nothing but flatteries and promises in this quarter, he directed his attention to the army, where, also, disappointments awaited him. He went over to Ireland with Lord Cutts, and returned with a recommendation to the Duke of Ormond, but without any benefit, and his father at length bought him a lieutenant's commission. Afterwards he contracted an unhappy marriage, which was speedily cut short by the death of his wife. In the midst of his difficulties, he invented a fire-engine, to take the place of fire-ships, and laid his plan before government. In order to ascertain the value of his scheme, experiments were made in public; but all he could get from the ministry were fair words and promises. He then accompanied the Duke of Marlborough into Flanders, obtained the title of Captain, and returned home as poor as

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ever. After this he began to reflect upon his former folly ; and during the last three years of his life, lived in a retired manner, evincing in his own experience, that to forsake God is the certain road to disappointment and vexation. He died Dec. 2, 1713, in his 33d year.*

INDEPENDENT.

After the departure of Mr. Powell, Jewin-street meeting was taken by a congregation of Independents from Loriners'-Hall, under the pastoral care of the Rev. Daniel Neal. This church had been gathered during the protectorate of Oliver Cromwell, by the Rev. Philip Nye, a noted Independent Divine, and had moved about to various places under a succession of pastors, till they at length settled at Jewin-street. There they continued to assemble during the whole of the time of our celebrated historian, who dying in 1743, was succeeded by the Rev. Roger Pickering. After a few years, this gentleman conducted the principal part of the people to Silver-street; the remainder uniting themselves to the church at Haberdashers'-Hall. Of the history of this church, an ample account has been given under the article SILVER-STREET. (o)

BAPTIST.

Some time after the removal of Mr. Pickering, the meeting-house, in Jewin-street, was taken by a society of Particular Baptists, who were a branch of the Independent church in Crispin-street, Spitalfields, and broke off upon occasion of the choice of Mr. Potts, to be minister of the society in that place. The separation took place October 20, 1754, when the malcontents sent into the church a letter of withdrawment, signed by *thirty-nine* persons, de-

Mr. Powell's Sermon, above cited, *Preface.*

(o) See page 69, &c.

siring a peaceable dismissal, which was accordingly granted. A narrative of this transaction was afterwards published by Mr. Thomas Craner, who removed from the country to take charge of the newly constituted society, of which he was ordained the pastor, in Jewin-street, October 21, 1756. After about four years, Mr. Craner removed his people to MEETING-HOUSE-ALLEY, Red-cross-street, where we have already given some account of his church. (P)

In addition to what is related of Mr. Craner in page 320, &c. we have since learnt that he came from Blunham, in Bedfordshire. We are also informed that he was the "neighbouring minister" alluded to in the life of Mr. Joseph Clayton, inserted in an early part of the Baptist Register, where the following anecdote is recorded of him. Being in company one day with Mr. Clayton, who was the Baptist minister at Steventon, in the above county, the conversation turned upon Mr. Craner's invitation to London. "Brother Clayton, (says Mr. Craner) I see my call exceedingly clear to leave Blunham, and go to London." Mr. Clayton replied, "Ah, Brother, London is a fine place, and as it is to go there, you can hear very quick; but if God had called you to go to poor Cranfield, he might have called long enough, I fear, before you would have heard him."*

INDEPENDENT.

Soon after the departure of Mr. Craner's congregation, the well-known Mr. Joseph Hart took possession of the meeting-house in Jewin-street, and preached there to a church of his own gathering, for the space of seven or eight years. He entered upon this place about the year 1760, and having popular talents, soon raised a considerable congregation. After his death a division took place in the church, in consequence of the choice of Mr. Hughes, who

(P) See page 320.

* Baptist Register, vol. i. p. 493.

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was a Baptist. Those who went off formed a new society, and chose the late Mr. John Towers for their pastor. In the time of Mr. Hughes, the old meeting-house was taken down, and the present one erected upon a much smaller scale, and flush with the other houses in the street. We omitted to mention at the commencement of this article, that the entrance to the old place was through a narrow passage, it being hid from the street. It was a wooden-building, of an oblong form, with four large galleries, and capable of accommodating a considerable number of people. The present meeting-house is a neat square structure, built with brick, and has three galleries. The church formed by Mr. Hart is still in existence, and has occupied the place ever since. For many years past it has been gradually declining, and is at present in a low state. Though Mr. Hart was a Pædo-baptist, his successor was of different sentiments, and introduced mixed communion into the society. Since his death the church has ranked with the Independents. The doctrinal sentiments maintained in the society have been moderate Calvinism. We proceed to give a brief account of the pastors of this church, of whom the following is a list in succession.

MINISTERS' NAMES.	From	To
Joseph Hart,	1760	1768
John Hughes,	1768	1773
Richard Woodgate,	1774	1787
Timothy Priestley,	1787	18 ..

JOSEPH HART.—This worthy minister was born about the year 1712, in the city of London. As he has himself given us a particular account of the variations in his life and experience, we cannot do better than present the reader with

an abstract of it in his own words. He commences his narrative thus: "As I had the happiness of being born of believing parents, I imbibed the sound doctrines of the gospel from my infancy; nor was I without touches of heart, checks of conscience, and meltings of affections by the secret strivings of God's Spirit with me while very young; but the impressions were not deep, nor the influences lasting, being frequently defaced and quenched by the vanities and vices of childhood and youth. About the twenty-first year of my age, I began to be under great anxiety concerning my soul. The spirit of bondage distressed me sore; though I endeavoured to commend myself to God's favour by amendment of life, virtuous resolutions, moral rectitude, and a strict attendance on religious ordinances. I strove to subdue my flesh by fasting and other rigorous acts of penance and mortification; and whenever I was captivated by its lusts (which indeed was often the case,) I endeavoured to reconcile myself again to God by sorrow for my faults; which if attended with tears, I hoped would pass as current coin with heaven; and then I judged myself whole again, and to stand on equal terms with my foes, till the next fall, which generally succeeded in a short time. In this uneasy restless round of sinning and repenting, working and dreading, I went on for above seven years; when a great domestic affliction befalling me (in which I was a moderate sufferer, but a monstrous sinner,) I began to sink deeper and deeper into conviction of my nature's evil, the deceitfulness and hardness of my heart, the wickedness of my life, the shallowness of my Christianity, and the blindness of my devotion. I saw that I was in a dangerous state, and that I must have a better religion than I had yet experienced, before I could, with any propriety, call myself a Christian. After some weeks passed in this gloomy, dreadful state, the Lord was pleased to comfort me a little, by enabling me to appropriate, in some measure, the merits of the Saviour to my own soul. This comfort increased for some time; and my understand-

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ing was also wonderfully illuminated in reading the holy scriptures, so that I could see Christ in many passages where before I little imagined to find him, and was encouraged to hope I had an interest in his merits, and the benefits by him procured to his people. In this blessed state my continuance was but short; for rushing impetuously into notions beyond my experience, I hastened to make myself a Christian by mere doctrine, adopting other men's opinions before I had tried them; and set up for a great light in religion, disregarding the internal work of grace begun in my soul by the Holy Ghost. This liberty assumed by myself, and not given by Christ, soon grew to libertinism; in which I took large progressive strides, and advanced to a dreadful height, both in principle and practice. In a word, I ran such dangerous lengths, both of carnal and spiritual wickedness, that I even outwent professed infidels, and shocked the irreligious and profane, with my horrid blasphemies and monstrous impieties. Hardness of heart was, with me, a sign of good confidence; carelessness went for trust, empty notions for great light, a seared conscience for assurance of faith, and rash presumption for Christian courage. My actions were in a great measure conformable to my notions; for having (as I imagined) obtained by Christ a liberty of sinning, I was resolved to make use of it; and thought the more I would sin without remorse, the greater hero I was in faith. A tender conscience I deemed weakness; prayer I left for novices and bigots; and a broken and contrite heart was a thing too low and legal for me to approve, much more to desire. Not to dwell on particulars, I shall only say (what, though shocking to hear, is too true!) that I "committed all uncleanness with greediness."

In this awful state he continued for about nine or ten years. From time to time, he felt convictions of conscience, and began by degrees to reform a little, and to live in a more sober and orderly manner. For several years he

continued in the same ease and indolence, contented with a lukewarm, insipid kind of religion, yet not without some tokens of the Divine favour, and now and then warm addresses to God in private prayer. But all this while he was a stranger to true repentance, and an enemy to salvation by Jesus Christ. After this he fell into great distress and anguish of soul, which was likewise attended with much infirmity of body.—“ One morning (says he) I was waked with intolerable pain, as if balls of fire were burning my reins. Amidst this excruciating torture, which lasted near an hour, one of the first things I thought on was the pierced side of Jesus, and what pain of body, as well as of soul, he underwent. Soon after this fiery stroke, I was seized in the evening with a cold shivering, which I concluded to be the icy damp of death, and that after that must come everlasting damnation. In this condition I went to my bed, but dared not close my eyes, even when nature was overcharged, lest I should awake in hell.”

While these horrors remained, he used to run backwards and forwards to places of religious worship, especially to the Tabernacle in Moorfields, and the chapel in Tottenham-court-road, where he received some little comfort. But he still continued overwhelmed with clouds of horror, till the year 1757, when he happened to go in the afternoon to the Moravian chapel in Fetter-lane, where the minister preached from Rev. iii. 10. *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.* “ I was hardly got home (says he), when I felt myself melting away into a strange softness of affection; which made me fling myself on my knees before God. My horrors were immediately dispelled, and such light and comfort flowed into my heart as no words can paint. The alteration I then felt in my soul was as sudden and palpable, as that which is experienced by a person staggering, and almost sinking, under a burden, when it is im-

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mediately taken from his shoulders. Tears ran in streams from my eyes for a considerable while ; and I was so swallowed up in joy and thankfulness, that I hardly knew where I was. I threw my soul willingly into my Saviour's hands ; lay weeping at his feet, wholly resigned to his will, and only begging that I might, if he was graciously pleased to permit it, be some service to his church and people."

Mr. Hart did not begin to preach till towards the year 1760 ; and is said to have delivered his first sermon at the old meeting-house in St. John's-court, Bermondsey. As he commenced preacher late in life, his ministerial course was but short, little more than eight years ; the principal part of which he spent in Jewin-street. There, his services were very acceptable ; he had a crowded congregation, and was made very acceptable. He died May the 24th, 1768, aged 56 years. Mr. Hughes, who succeeded him, preached his funeral sermon, which was printed, but contains nothing remarkable. The text is 2 Tim. iv. 7. *I have fought a good fight, I have finished my course, I have kept the faith.* Mr. Towers preached another discourse upon his death, from Job xix. 21. *Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.* His funeral in Bunhill-Fields was supposed to be attended by more than 20,000 persons, a larger number, probably, than ever assembled on a similar occasion in that ground. The funeral oration was pronounced by the Rev. Andrew Kinsman. Mr. Hart published a volume of "Hymns," which, though entirely destitute of poetical merit, have been much esteemed on account of the store of Christian experience which they contain. At the same time they almost every where abound in expressions which can never be justified by solid reasoning or scripture precedent.*

JOHN HUGHES.—He was brother-in-law to Mr. Hart,

* Preface to Hart's Hymns—and Mr. Hughes's Sermon upon his death.

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whom he succeeded in the pastoral office ; and appears to have been of the Baptist denomination. The following account of him is extracted from a sermon, preached upon his death by Mr. Thomas Chorlton : “ It pleased God, who worketh all things after the counsel of his own will, to call him early in youth to walk in the strait and narrow path that leads to life. And as he had ordained him to endure a long and tedious pilgrimage, he gave him his precious promises for his support, even in his youthful days. Being previously qualified, he became a laborious and successful labourer in the vineyard ; and though for many years despised and neglected, by those who envied the gifts and graces the Saviour had bestowed on him, he endured all with a becoming Christian fortitude. He testified the grace of God in truth ; and copied no man after the flesh. The Lord gave him a method of preaching peculiar to himself. His words and expressions were always plain, and might be understood by the meanest capacity. In his public ministrations he was led to expatiate with inward pleasure and delight on the eternal unchangeable love of God which passes knowledge. He was fully convinced of the impossibility of carrying on gospel ordinances without Divine assistance. And hence his general method of study was on his knees. Yet it pleased the Lord many times to try him as by fire. For even after spending the night in earnest cries and supplications to God, for a word in season to carry to his flock, he has come out on a Lord’s-day morning, having three sermons to preach, and not a text of scripture impressed on his mind. But when weak in himself, he found the joy of the Lord was his strength ; and on those occasions was frequently the most useful. He was eminently qualified for administering consolation to the tempted. Many, that have gone hanging down their head like a bulrush, from year to year, have been comforted, and set at liberty under his ministry. He well knew how apt we are to look for comfort and peace from ourselves, and, therefore, warned his hearers from depend-

ing on their frames and feelings as the ground of God's love to them ; as when this happy season was over, distress and anguish would naturally follow, if their faith was not properly built upon Christ.

“ When your worthy pastor (says Mr. Chorlton) gave himself up to the Lord and you, it was without reserve. Gladly did he labour, and spend his life among you. The sorrows of your breasts were his. And as a tender and affectionate father, he could not bear to see any of you in grief, but he was made partaker of the same. When any of you have been sorely vexed by the enemy of your peace, he constantly carried your case before the Lord in prayer, and often praised his name, that he was enabled to be a means of comforting others when he needed it himself. Notwithstanding he met with very ungrateful returns for his kindness from many, he regarded not his life to supply their lack of service. I cannot better describe his fervent zeal and unwearied diligence in his Master's work, than in his own words, as he delivered them concerning his dear brother and predecessor, Mr. Hart.” As the laborious ox that dies with the yoke on his neck, so did he with the yoke of Christ on his neck ; nor would he suffer it to be taken off ; for when his wife and friends would entreat him to spare himself, he would answer in the words of pious Bunyan, “ Had I ten thousand gallons of blood in my veins, I would spill it freely for Jesus Christ. And had I as many lives to spend, they should all be spent in the service of my bleeding, loving Saviour and his church.” When through weakness of body, his ministerial employment was too heavy for him, and he was entreated to desist, he said, “ I was ordained a minister from the womb ; my soul is wrapped up in the work. I love to draw water for the Lord's congregation ; and so long as my Divine Master has work for me to do, he will enable me to do it.”

The last Lord's-day he was in the pulpit, he preached three times, and on that day week was taken so ill, as to be

obliged to keep his bed. After continuing in London five weeks, he went into the country; where he continued five weeks longer, and endured excruciating pain from the weakness of his inside, attended by a violent fever. In the time of health he would often ask, "If it was the will of God, that when he was to pass over Jordan to the promised land, the waters might be shallow, and the ark of the covenant go before him." All which the Lord in mercy granted; for he frequently told his visitors, and the dear partner of his cares, "That not a dog of the pit was suffered to wag his tongue during the whole course of his sickness." (Q) Just before his departure, he thanked God, "That his sun did not set in a cloud, but that it was bright day in the valley of the shadow of death." At length a blood vessel bursting in his inside hastened his dissolution, on the 29th of May, 1773. In his last moments he exclaimed, "I have no other refuge for my immortal soul than this, God loved me from all eternity, loved me when a sinner in my blood, and will love me for ever." His funeral sermon was preached by Mr. Thomas Chorlton, from Isaiah lvii. 1. *The righteous is taken away from the evil to come*; which words were chosen by himself for a funeral text. His age is not mentioned, but he appears to have been advanced in life.

RICHARD WOODGATE.—After the death of Mr. Hughes, there was a vacancy at Jewin-street for about a twelvemonth, and during that time there were seven candidates

(Q) We desire to enter our decided protest against the use of language similar to the above, which it has been our reluctant duty to record in the lives of Mr. Hughes, Mr. Hart, and some other pious Christians. It certainly is not warranted by the word of God, at all times our best guide; neither is it consistent with the dictates of a sober judgment. By giving too great a loose to those religious feelings which are very frequently the offspring of fancy, we do an injury to religion, and expose it to the contempt of infidels. The gospel of Christ is in perfect harmony with truth and soberness; and needs none of those rhetorical embellishments, which, when they come to be analyzed, very frequently end in nothing but smoke.

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for the pastoral office. These were Mr. John Stevens, of Red-cross-street; Mr. Robert Heath, who died minister of an Independent congregation at Roborough, in Gloucestershire; Mr. George Durant, who preached occasionally at various places, in connection with the Calvinistic Methodists; Mr. West, the king's carpenter, who built a meeting-house at Hammersmith; Mr. Augustus Clarke, who settled in Meeting-house-alley, Red-cross-street; Mr. Richard Woodgate; and another person, whose name we do not recollect. Mr. Woodgate was the successful candidate, and came from Chatham, where he worked for many years in the King's Dock-yard, and also preached for some years at a meeting-house in the same town. After his removal to London, he was very popular, supported a numerous congregation in Jewin-street, and met with great success in his ministry. Though Mr. Woodgate was not a man of literature, he was, nevertheless, much esteemed for his knowledge of the sacred scriptures, and for the readiness with which he suited his preaching to the capacities of his hearers, and to their different attainments in the Christian course. He preached at Jewin-street about thirteen years, and supported a respectable character to the time of his death, which took place June 28th, 1787, in the 57th year of his age.

His remains were interred in Bunhill-Fields, where the following inscription is placed on his tomb-stone.

The Rev. RICHARD WOODGATE,
Late Minister of the Gospel in Jewin-street;
Who departed this life the 28th June, 1787,
In the 57th year of his age.

TIMOTHY PRIESTLEY, the present minister of Jewin-street meeting, is younger brother to the late celebrated Dr. Joseph Priestley. He descended from a respectable family at Birstal-field-head, near Leeds, in Yorkshire. At an early age he went to reside with his grandfather, a respectable

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tradesman, in the same town, and for instruction was sent to a school at about two miles distance; in which school, his brother Joseph, who had been taken into the family of an aunt, was likewise placed. At fifteen years of age, his friends finding he could learn the languages with facility, provided him suitable instruction; but at this time he was unacquainted with religious subjects, which his brother made strong attempts to fix upon his mind. About a year afterwards, however, a great revolution took place in his views, and he determined to enter upon a course of studies preparative to the ministry. He was accordingly placed in an academy at Heckmondwike, superintended by the venerable Mr. James Scott, and continued there several years. His first charge was at Kipping, near Bradford, in Yorkshire, where he was ordained to the pastoral office about the year 1760. After remaining there about four or five years, he accepted at invitation to Manchester, where he resided about seventeen or eighteen years. During this period he occasionally visited London, and preached at the Tabernacle, near Moorfields. Being there in the year 1774, when his brother was at Lord Shelburn's, in Berkeley-square, as they were one day walking in the street, the Doctor appeared particularly struck with the idea of the great difference in their acquaintance, and situations in life. He said, two brothers were surely never thus situated; it mortifies me when I am told, here is a brother of your's preaching at the Tabernacle. When the Dissenting ministers applied to parliament for a repeal of the penal laws, Mr. Priestley was applied to for his signature, but refused to give it, from an apprehension, that it would be lending his assistance in advancing the cause of heterodoxy.

The lecture at Oldbury, in Lancashire, on Bartholomew-day, instituted in commemoration of the two thousand ejected ministers, had been many years in the hands of the Arians. Two ministers were appointed to preach, and it was usual for each to appoint his successor for the year ensu-

ing. It happened that upon one of those occasions the two brothers were fixed upon for that service. This was a great mortification to the Doctor, who wished his brother to decline, and wrote to him for that purpose. Mr. Priestley replied, that his honour was at stake, it was known in so many places, and he particularly wished to let the world see, that though they differed so widely, yet they could, upon such an occasion, preach together. He, moreover, promised that nothing angry should escape his lips. The Doctor being sensible that his brother would not hide his sentiments, declined being there at all, though it would have been particularly pleasing to him to meet so many of his friends. Mr. Priestley preached on Heb. i. 3. "The pleasure I had (says he) I shall never forget; also, the having so great number of ministers of the opposite party before me, gave me such an opportunity of speaking for God, as I never had before, nor suppose I ever shall have again."*

Mr. Priestley removed from Manchester to Dublin about the year 1786, and continued there about two years. He then removed to London, upon a call to succeed Mr. Woodgate, in Jewin-street. Since his settlement in London, he has appeared several times in print. His works consist of a large Family Bible with notes, in two volumes quarto; the Christian's Looking-Glass; Family Exercises; and a few single sermons: as one on the death of Lady Huntingdon; another at the ordination of Mr. Sibree, at Frome; and a third on the death of his brother, Dr. Priestley, in 1804. This last publication contains several anecdotes relating to himself.

* Funeral Sermon for Dr. Priestley, p. 42.

JEWIN-STREET.

PRESBYTERIAN.

THE meeting-house in Jewin-street, called the OLD JEWRY CHAPEL, was lately erected for the use of the Presbyterian congregation, which assembled for upwards of a century, in a substantial building in the Old Jewry, but which they have been lately obliged to leave. The first stone of the new building was laid on Bartholomew-day O. S. September 5, 1808, a day memorable in the history of Protestant Dissenters; for on that day, in the year 1662, about two thousand ministers of excellent talents, learning, and character, were excluded from the church by the Act of Uniformity. Upon occasion of laying the first stone of this building, Dr. Rees, the pastor of the society, delivered an appropriate address, which was printed at the end of the second volume of the Doctor's sermons. It is also inserted in the "Monthly Repository" for November, 1808. After tracing the principles and sufferings of the Nonconformists through various periods, from the reformation down to the time of passing the Act of Uniformity, in the persecuting reign of Charles II. he proceeds to take a brief historical view of his own church, which it will not be unsuitable to introduce in this place.

"It was soon after the period to which we now refer, (says the Doctor) that our congregation had its rise. Mr. Edmund Calamy, the worthy son of Dr. (Mr.) Calamy, who was ejected from the church in Aldermanbury, and who was himself one of the ejected ministers under the act of Uniformity, laid the foundation of our society, by preaching, as often as the spies and myrmidons of power would allow, and

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frequently at the risk of his own personal safety, in his own house, not far distant from his father's residence. Many of the pious and conscientious laity attended on such occasions; and by degrees their number was so greatly augmented, that their minister's house was too small for their accommodation. When the declaration of Indulgence, intended more for the relief of others than for the advantage of Protestant Dissenters, took place in the year 1672, which, however, was soon recalled, Mr. Calamy opened a place of worship in Carriers'-Hall, near Cripplegate. Here he was assiduous in his labours; and though he was eminently peaceful and candid in his own temper, and frequently declared his desire of a comprehension rather than a separation, he shared with his brethren in the trouble and expence of those persecuting times. Mr. Calamy died in 1685, and was succeeded by Mr. Samuel Borfet, who was also one of the ejected ministers. The congregation, which had been gradually increasing, removed about this period, but I have not been able to ascertain the precise year, to a meeting-house in this street, not far from the spot on which we are now assembled. The place sunk into decay, and the congregation increased under the eminent Mr. John Shower, well known by his popular sermons and tracts; so that it became necessary to remove to a more spacious and commodious meeting-house in the Old Jewry. Our predecessors were at a great expence in erecting that building, and sheltering it from public notice and consequent danger, by dwelling-houses fronting the street: they removed thither in the year 1701; and it has been occupied ever since by a congregation, to say the least of it, as respectable for the number, character, rank, and opulence of its members, as any one in the city of London. Of its ministers I shall only mention Mr. Simon Brown, whose singular case is well known, and Dr. Samuel Chandler, one of the most learned men of the period in which he lived, whose services in the cause of Christianity

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and Christian liberty, commanded great attention and respect, and can never be forgotten. At length it became necessary, on account of occurrences, unsought for and unavoidable, and well known to those who hear me, to relinquish that situation, much as it was wished to retain it, and notwithstanding renewed efforts for this purpose; and to seek for another, in which we might erect an edifice, under the direction of a skilful architect, without fear of further dispossession."

After a lapse of fifteen months from the period when the foundation-stone was laid, the meeting-house was thoroughly completed, and opened by Dr. Rees, on the 10th of Dec. 1809. The discourse upon that occasion, which was founded on Nehemiah x. 32. *We will not forsake the house of our God*, and delivered to an overflowing audience, has since been printed. It is entitled, "The Obligation and Utility of public Worship." As to the building, it is large and substantial, of the octagonal form, and presents a tasty appearance. The inside is fitted up with peculiar neatness and elegance, but without any superfluous affectation of grandeur. The pulpit is of a peculiar construction, and may with greater propriety be called a desk, being open on each side, and elevated from the floor but a few steps. There is a large gallery, which extends round about two-thirds of the building. On the front of the meeting-house, there is a stone with the inscription OLD JEWRY CHAPEL, Unlike the buildings erected by our forefathers, who sought obscurity, and concealed themselves in holes and corners, the present place forms a conspicuous ornament to the street. The avenue to it is fenced with iron railings, and the entrance equally tasty with other parts of the building. It is a circumstance rather remarkable, that this society, after an absence of more than a century, should return back to the same street where they assembled for several years for public worship, under the ministry of the excellent Mr. John

ALDERSGATE-STREET.—*Calvinistic Methodists.*

Showers. As we have already given a large account of this church under the article OLD JEWRY, we must refer for further particulars to that place.

ALDERSGATE-STREET.**CALVINISTIC METHODIST.**

IN the course of last year, a new meeting-house was erected in Aldersgate-street, opposite to Westmorland-buildings, for a congregation of Calvinistic Methodists, who have for their pastor a Mr. THOMAS MADDEN. Prior to the building of the present place, they assembled for public worship in a large room belonging to Shaftesbury-house, formerly the mansion of the Earls of that name, but who have long since removed their residence to the west end of the town. It was originally called Thanet-House, being built for the noble family of the Earls of Thanet. From them it passed to the Earls of Shaftesbury. In 1736, it was used as a tavern, and made to serve other mechanical purposes. It was afterwards converted into a lying-in hospital for married women, instituted March 30, 1750. That part where the chapel is situated, is at present the property of a grocer, who occupies the lower part of the premises. The access to the chapel is from Shaftesbury-place, and it was converted into a place of worship for Mr. Madden, who opened it sometime in the year 1804. Previous to this, he had preached a few years in Bartholomew-close, where he first collected his people. Shaftesbury-chapel is an awkward,

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irregular building, and as the people paid a heavy rent for it, they determined upon erecting a new meeting-house, which they have done within a few yards from the old place. The present meeting-house is a large, substantial, brick-building, of an oblong form, with three galleries. The worship is conducted as nearly as possible upon the plan of the establishment; the liturgy being read, and the people using instrumental music. The congregation is very numerous, though chiefly of the poorer sort. Mr. Madden came out under the patronage of the late Mr. Wills, for whom he sometimes preached at Islington, and at Silver-street. But after the removal of his patron, he collected a congregation, and is now very popular.

TRINITY-HALL, ALDERSGATE-STREET.

NONJURORS.—EXTINCT.

IN Aldersgate-street, near the north-end corner of Little Britain, anciently stood an hospital, hall, or priory, belonging to the abbots of Clugni in France; which, among other alien foundations, was suppressed by Henry V. The king granted its revenues to the parishioners of St. Botolph's, on condition that they should found in their church a fraternity, or altar, dedicated to the Holy Trinity. The site of this ancient religious house still remains, by the name of Trinity-Hall, and several tenements in Trinity-lane, in the possession of the parish. Part of the building, also, was standing some years ago. The lower part was let out for a coffee-house;

TRINITY-HALL, ALDERSGATE-STREET.—*Nonjurors*, Extinct.

but the upper room, which retained somewhat the appearance of its original use, was let out as a place of worship to a congregation of Nonjurors. This was the state of it when Maitland wrote in 1738.*

The NONJURORS were a race of men who declined taking the oaths of allegiance to King William and Queen Mary, under the idea that they were usurpers. Their attachment to King James and the Stuart family procured them, also, the name of JACOBITES. The conduct of these men was the most absurd and inconsistent that can well be imagined to fall to the lot of human beings. In politics they were perfectly despotic, and while under the government of the Stuarts, defended the doctrines of passive obedience and non-resistance in their full extent. Always enemies to liberty, they found it convenient to *resist* King James's declaration for indulgence; for which offence seven of their bishops were sent to the Tower. Not relishing that submission, which for nearly thirty years, they had preached up to the Nonconformists, they entered into a conspiracy to dethrone their King, and place the Prince of Orange upon the throne. Diffident of their own strength, they invited the co-operation of those persons whom they had been persecuting to prison and to death. These they condescended to dignify as their *brethren*; expressed a repentance for the past; and promised large rewards for the future. When they had effected their purpose, and sent their King, against the opposers of whose tyrannical proceedings they had been preaching up eternal damnation, into banishment, they all of a sudden grew sullen and discontented, and turned their backs upon their deliverer. Notwithstanding their former professions, the Act of Toleration was a thorn in their sides, from which they could never disengage themselves; and their cloudy understandings, better suited to the darkness of the middle ages, could not brook

* Maitland's London, vol. ii. p. 715.

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the liberal and enlightened conduct of the king whom they had voted to the throne. They therefore refused taking the oaths to King William's government, for which eight bishops, including Sancroft, Archbishop of Canterbury, were deprived of their preferments, as were several other clergymen, who sunk into poverty and contempt.

The religion of the nonjurors was a strange medley of Popery and Protestantism. To a superstitious reverence for ecclesiastical rites and observances, and arrogant notions of the dignity and power of the priesthood, they added the most contemptuous disregard for other Protestants, whom they looked upon as base apostates from the true church. Regarding their episcopal brethren in this light, it is no wonder that they treated nonconformists as heretics, and consigned them over to eternal perdition. The tender mercies of these men were, indeed, of a very peculiar nature. They thought it no crime to assassinate King William, and though foiled in their attempt at so foul and unnatural a murder, when the assassins were called upon to pay the debt of their crimes, they looked upon them as martyrs for the Christian faith, and administered to them ghostly absolution. Sir John Friend, and Sir William Perkins, being condemned to die for attempting this crime, they were attended to the place of execution by three nonjuring clergymen, of whom one was the celebrated Jeremy Collier, who united in giving them solemn absolution, with imposition of hands, in the presence of the multitude; "a strain of impudence (says Burnet) as new as it was wicked, since those persons died owning the ill designs they had been engaged in, and expressing no sort of repentance for them."* By administering priestly absolution to the above traitors, these clergymen identified themselves with the church of Rome, although they called themselves Protestants, and had the modesty to set themselves up as the only true church. Hopeless, in their opinion, was the state of those unfortunate

* Burnet's Own Time, vol. iii. p. 539.

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persons, who could not trace an uninterrupted episcopal descent from the apostolic times. As to the clergy of this description, every Christian ordinance administered by them was null and void; and the estate of those poor souls who followed them was fearful in the extreme, according to the declaration of Mr. Dodwell—*No salvation out of the episcopal Church of England.*

The bigotry of the nonjurors was truly contemptible; and it is matter of lamentation that they found so many learned men to advocate their cause. Their principal leaders, besides the deprived bishops, were Hicks, Leslie, Dodwell, and Collier; the first and last of whom were raised by their nonjuring brethren to the episcopal dignity: but it was merely nominal. Kettlewell, Spinkes, Brett, Howell, and Welton, were also of the same party. The preaching and writings of these men, created, for several years, a considerable ferment in the nation; and so violent was their conduct, that oftentimes it was found necessary to exert the strong arm of the civil power against them. When we consider the studied opposition manifested by the nonjurors towards King William, and the present royal family, and which often broke out into acts of treachery and violence, the lenity shewn to them by the government was truly surprising. To this, their own conduct towards the nonconformists, while in power, was a striking contrast. After the Revolution, many of the deprived nonjuring clergymen set up private congregations, distinct from those supported by the state. Among those, Mr. Welton, the deprived minister of Whitechapel, is particularly mentioned; though where he preached seems uncertain. As they were all the highest of the high clergy, they conducted the worship in their meeting-houses, in strict conformity to the ritual of the Church of England.

The author of an abridged history of nonconformity, who is a Dissenting minister of the Presbyterian denomination,
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has expressed himself concerning the nonjurors in a manner much more favourable than we have felt ourselves obliged to do. He describes them as “a new set of Dissenters from the establishment, deserving honourable mention;” and their clergy as men of “learning, virtue and piety, and as worthy of the places they filled in the church as any of their contemporaries.”* In this panegyric, built upon a supposition of their integrity, we cannot agree. The learning possessed by the nonjurors is acknowledged, in many cases, to have been considerable; but it was devoted to the baneful support of superstition, priestcraft, and intolerance. The virtue of these men was exemplified in their frequent attempts to assassinate King William, for which one clergyman, and several laymen suffered death as traitors. Piety some of them certainly had, but it was of a very extraordinary kind, and better suited to the cells of a cloister, than to the society of rational beings. Their integrity, also, appears to us as very suppositious. They first turn their backs upon King James, by inviting a foreign prince to the throne; then, because he would not go all the lengths they desired, they again face about, and their consciences will not permit them to withdraw their allegiance from their former sovereign, whom they wish to reinstate on the throne from which they had driven him. That the consciences of some of them were made of pliable stuff, is evident from the examples of the two Sherlocks; and they prove to a demonstration, that the consciences of some men, like the councils of princes, often turn upon the fate of a battle. William, the elder, was greatly embarrassed how to act at the Revolution. At first, he utterly refused taking the oaths to William III. and advised a considerable number of the city clergy to follow his example: but Mrs. Sherlock had no such scruples. The government gave him time for consideration, which, aided by her entreaties, formed a revolution in his mind,

* Cornish's Brief History of Nonconformity, p. 125—127.

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and he at length complied. An arch bookseller seeing him soon afterwards handing his wife along St. Paul's Church-yard, said, "There goes Dr. Sherlock, with his reasons for taking the oaths at his fingers ends." His apostacy procured him the hatred of the whole Jacobite party, and afforded new matter for the wit of his adversary South. As William Sherlock did not submit till King William had firmly established his throne, by the battle of the Boyne, so his son Thomas, who succeeded him as Master of the Temple, and was afterwards Bishop of London, owed his conversion to the battle of Preston, which confirmed the throne to George I. On the Sunday succeeding to the battle, he preached a loyal revolution sermon; which occasioned the benchers to remark, that "it was a pity it had not been delivered at least the Sunday before." (R) Of this double conversion, the following epigram was thought to be characteristic:

As Sherlock the elder, with his jure divine,
 Did not comply till the battle of Boyne;
 So Sherlock the younger still made it a question,
 Which side he would take, till the battle of Preston. •

From the Nonjurors, Trinity-Hall passed to the Methodists. Mr. Wesley, in one of his journals, has the following passage concerning this place. "May 24, 1738. In the evening I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God makes in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation. And an assu-

(R) It has been affirmed that it was the event of the battle of Aghrim for which he waited; that he had a friend on the spot to write to him immediately, and as soon as he heard that Ginkle was victorious, he took the oaths.

• Noble's Continuation of Granger, vol. i. p. 91.

 BULL-AND-MOUTH-STREET.—Extinct.

rance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death." On the 20th of September, in the same year, he mentions his preaching to a society in the same place. Trinity-Hall has long since been pulled down, and every vestige of it destroyed.

 BULL-AND-MOUTH-STREET.

EXTINCT.

BULL-AND-MOUTH-STREET, or more properly BOULOGNE-MOUTH-STREET, was so called in honour of our Henry the Eighth, who captured the French harbour of that name. It is a cross street, reaching from St. Martin's-le-Grand to Butcher-Hall-lane. Here stood for many years a meeting-house, built originally for the Quakers, who occupied it as early as the reign of Charles the Second. The celebrated GEORGE FOX, among other persons of that communion, frequently preached here. In those times of terror, this was the scene of many barbarous persecutions. In 1662, many persons were dragged out of the meeting-house, and so disabled for some time as to keep their beds. One person died of the wounds he received; and the coroner's jury which sat on the body, broke up without returning a verdict, alleging as a reason, that if they pronounced it wilful murder, and the perpetrator could not be found, the city would be liable to a fine. The King, when an account of these barbarous transactions was presented to him by one of the society, said, "I assure you, it was not by my advice,

 BULL-AND-MOUTH-STREET.—Extinct.

that any of your friends should be slain ; you must tell the magistrates of the city, and prosecute the law against them." The mayor was, by letter, duly apprised of their proceedings, but afforded no redress. The letter, accompanied by a narrative, was printed and published ; for which the author was committed to Newgate by Sir Richard Brown, the mayor, on the charge of dispersing scandalous papers.* The Quakers held the meeting-house in Bull-and-Mouth-street for upwards of a century. When they relinquished it, soon after the year 1760, the Sandemanian society removed thither from Glovers'-Hall, and occupied it several years, till they removed to Paul's-alley, Barbican. While at Bull-and-Mouth-street, this society was in a very prosperous state, and in 1767, an account of their Faith and Discipline was published by one of their ministers, under the title of " A plain and full Account of the Christian Practices observed by the Church in St. Martin's-le-Grand, London, and other Churches in Fellowship with them." While at this place several ministers from among the Independents united with them, and added respectability to the society. Of these Mr. Pike, Mr. Prentice, and Mr. Chater, have been already noticed in this work. Another of their ministers, Mr. John Barnard, who seems to claim some notice, will be briefly mentioned in the note. (s)

* Gough's History of the Quakers, vol. i. p. 538—546.

(s) JOHN BARNARD is supposed to have been of low origin, and of a contracted education ; but by dint of application and perseverance, attained to a respectable station in society. He began the ministry among the Independent Dissenters, and preached for some time to a congregation at Islington, where he resided. He also carried on a lecture at Mr. Bradbury's meeting-house, in New-court. Afterwards, becoming acquainted with Mr. Sandeman, Mr. Pike, and others, he embraced the Sandemanian principles, was ordained an elder in their societies, and became an eloquent preacher. About the year 1769, he made a journey to Scotland, and stopped some weeks at Hazle-Hall, near Settle, in Yorkshire, the residence of Mr. Edward Gorrill ; where he read publicly his manuscript on the Religion

BULL-AND-MOUTH-STREET.—Extinct.

of Anti Christ. The object of this work was chiefly to illustrate the Book of Revelation. It was afterwards published, in the form of an octavo pamphlet, in 1770. Besides this, he was the author of some other tracts; as “Simple Truth vindicated, &c. 1760 :”—“The Nature and Government of the Christian Church, 1761 :”—Notes to the Book of Psalms in metre, sung in the different congregations, which are pronounced extremely valuable :—“An Account of the Christian Practices of the Churches assembling in St. Martin’s-le-Grand,” is also attributed to him; but we have heard it assigned to Mr. Pike. After some years, Mr. Barnard was cut off from the society for not being sufficiently humble, or, as they thought, for entertaining too exalted notions of his preaching abilities. Notwithstanding the severity with which he was treated by the church, he still attended their meetings for public worship, till he was removed by death in the year 1805.—*Theol. Dict. Perth.*—and *Private Information.*

Dissenting Churches

IN THE

CITY OF LONDON.



WESTERN DIVISION.

CONTAINING,

- | | |
|-----------------------|---------------------|
| 1. BARTHOLOMEW-CLOSE. | 6. SALISBURY-COURT. |
| 2. HIGH-HALL. | 7. SHOE-LANE. |
| 3. GEORGE-YARD. | 8. SCROOP'S-COURT. |
| 4. BAGNIO-COURT. | 9. BAKERS'-COURT. |
| 5. OLD-BAILEY. | 10. FETTER-LANE. |

BARTHOLOMEW-CLOSE.

PRESBYTERIAN.—EXTINCT.

THIS meeting-house, which is still standing, is situated in Middlesex-court, and was part of a large old building called Middlesex-house. In its present appearance, it wears the evident marks of great antiquity; but, at what period, and by whom it was erected, and to what purpose it was originally devoted, there remain no records to determine. Its contiguity to the Priory of St. Bartholomew, renders it no unreasonable conjecture, that it was originally a dependant upon the canons of that foundation, and, perhaps, devoted to the purposes of religious worship. The conventual church adjoining to it, belonged to a priory of Black Canons, founded in 1102, by one *Rahere*, minstrel, or jester, to Henry I. who, quitting his profligate life, became the first prior of his own foundation. Legend relates that he had a most horrible dream, out of which he was relieved by St. Bartholomew himself, who directed him to found the house, and dedicate it to him. He lies buried there under a handsome monument, beneath an arch, divided by elegant tabernacle work. His figure is recumbent, with an angel at his feet, and a canon in a great hood, kneeling on each side, as if praying over him. The good works of *Rahere* continue to this day. For, to him we are indebted for the first foundation of Bartholomew's Hospital, which has continued through every succeeding reign. To this priory Henry II. granted the privilege of a fair, to be kept annually in Smithfield, for three days, at Bartholomew-tide. When the mo-

BARTHOLOMEW-CLOSE.—*Presbyterian, Extinct.*

nasteries were dissolved by Henry VIII. this shared the common fate, and was given to the citizens for a parochial church.

In former times there was a window which opened from the meeting-house into the adjoining church. It was situated directly opposite to the pulpit, in the latter building; so that a person in the gallery of the meeting-house could clearly discern the congregation in the church, and watch the different parts of divine worship. This singular aperture has not been closed up more than half a century. In a corner of the meeting-house there used to be seen, some years back, a very antique sculpture, representing the figure of a Popish priest, with a child in his arms; and there are several arches which appear to have been formerly fitted up with the same sort of trumpery. Underneath appear several vestiges of an antique chapel, though now used for no higher purposes than a cellar.

From these remnants of ancient superstition, there is every reason to suppose that, in the days of Romish ignorance, this place was devoted to the purposes of religious worship. At what time it was first converted into a meeting-house by the Nonconformists seems uncertain, though it must have been pretty early. It is not improbable but that during the interregnum, it was occupied by one of the numerous sects that abounded in that period. During the persecuting reign of Charles II. it was certainly in their hands, and, on account of the obscurity of its situation, was admirably adapted for purposes of concealment. In several parts of the building there is every appearance of private doors, supposed to have been made to facilitate the escape of the worshippers, in that season of affliction. When Mr. Rowe's church was cast out of Westminster Abbey, at the Restoration of Charles II. he preached to them frequently at the meeting-house in Bartholomew-Close; and it was probably occupied by other ministers occasionally, as the rigour of the times would allow.

BARTHOLOMEW-CLOSE.—*Presbyterian*, Extinct.

The Presbyterian congregation that assembled here for nearly fourscore years, was gathered towards the latter end of the reign of Charles II. by Mr. John Quick, the ejected minister of Brixton, in Devonshire, and the famous author of "The Synodicon." His church continued to meet here under a succession of ministers till the year 1753, when, in consequence of its reduced state, it was dissolved, and most of the surviving members united with the church at Pinner's-Hall, to which place their last minister, Dr. Caleb Fleming, had been invited to succeed the learned Dr. James Foster. After this event, the meeting-house passed into the hands of the Methodists, and has been occupied in succession by various ministers who have been the means of forming distinct societies, and in a course of time removed to other places. The particulars of these various changes shall be recorded at the close of the article. The Presbyterian congregation, it is apprehended, was never large, nor indeed, would the size of the meeting-house admit of it; but latterly it declined very fast, by deaths and desertions, nor did others appear to take their places. In the times of the latter ministers, there was an equal declension from the doctrines of the reformation. The earlier ministers were decided Calvinists; Dr. Fleming it is well known was a zealous Socinian. The meeting-house is a small inconvenient building, and is accessible by a flight of several steps. There are three galleries of tolerable depth; and the roof is supported by large beams, after the old manner. The whole building appears in rather a ruinous condition; and evidently wears the marks of a venerable antiquity.

The ministers of the old Presbyterian church, from its rise to its consummation, were as follows :

BARTHOLOMEW-CLOSE.—*Presbyterian, Extinct.*

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
John Quick, M. A.	1681	1706	—	—
Thomas Freke,	1706	1716	16..	1706
John Munckley,	1717	1738	—	—
Benjamin Avery, L. L. D.	—	—	17..	1721
Edward Sandercock,	—	—	1729	1738
William May,	1740	1753	—	—
Caleb Fleming, D. D.	1740	1753	—	—

JOHN QUICK, M. A.—This valuable Divine was born at Plymouth, in Devonshire, in the year 1636; and descended of parents who were in the middle rank of life, and eminently pious. It pleased God to work a saving change upon his heart, when very young, which inclined him to devote himself to the work of the ministry. In 1650, being about fourteen years of age, he was sent to Oxford, and entered at Exeter College, in which he became servitor in 1653. The rector of the college, at that time, was the learned Dr. Conant; and his tutor, Mr. John Saunders, a fellow of the college, and reader of rhetoric. Of both these gentlemen, who were afterwards ejected, Mr. Quick spoke in terms of particular respect. After taking his first degree in Arts, in 1657, he left the university, and returned to his native country. His first labours were at Ermington, in Devonshire; from whence he was called to be minister of Kingsbridge and Churchstow, in the same county. He was ordained at Plymouth, Feb. 2, 1658. He afterwards removed to Brixton, in the same county, where the Act of Uniformity ejected him in 1662. In taking his lot with the Nonconformists, he did not make up his mind without previous study, and deliberate examination. Being convinced

BARTHOLOMEW-CLOSE.—*Presbyterian*, Extinct.

that it was his duty not to conform, he preferred contempt, poverty, and bonds, rather than a compliance with what his conscience disapproved. He refused several preferments offered him, if he would conform, and one of *three hundred per annum*.

His people being earnestly desirous of his labours, he continued preaching to them after Bartholomew-day, till he was seized in the pulpit in the midst of his sermon, Dec. 13, 1663, and by the warrant of two justices committed to gaol, for preaching without episcopal ordination, and that after excommunication. Being brought to the quarter sessions for the county, Jan. 15, 1664, he passed under a long examination from the justices, and the court interrogated him by what authority he dared to preach in defiance of the law? To which he answered, "He did it not in despite of any authority, but from a sense of duty, and the necessity laid upon him by his ordination to preach to his flock, which had otherwise been wholly destitute." They then asked him who were his ordainers? He mentioned four, who had then conformed. His counsel urging that there were errors in the indictment, the bench allowed the plea, and unanimously declared his commitment illegal. But upon a motion made for his discharge, the court insisted on sureties for his good behaviour, or else his promise to desist from preaching. After a long altercation, he freely told them, "He *must obey God rather than them*; and that he could not look God in the face with comfort, if he should make such a promise after his ordination." Upon this he was remanded to prison, where he lay in close confinement eight weeks longer, till discharged at the assizes by the lord chief baron *Hale*.

Afterwards Bishop Ward ordered two indictments to be laid against him, for preaching to the prisoners in jail; and he was tried upon them, but acquitted. He used to observe the goodness of God to him in and after that confinement, in many respects. He had but five pounds in the world, besides his books, when he was seized; but a kind Providence

BARTHOLOMEW-CLOSE.—*Presbyterian*, Extinct.

supplied him ; and though he was consumptive when he went to prison, he was perfectly recovered when he came out. At another time, he and several other ministers, by the order of the Earl of Bath, were imprisoned for twelve weeks in the Marshalsea at Plymouth, without any cause of commitment alleged. Being released, and finding other difficulties obstructing his further usefulness in the West of England, he came to London, and in 1679, was unanimously chosen pastor of the English church at Middleburg, in Zeeland. This he accepted upon condition that he might be at liberty to return, if he should be called into his own country. He there however, met with some angry contests which he did not expect ; upon which he returned to London, July 22, 1681, where he preached privately, with good acceptance, during the remainder of the troubles of King Charles's reign, and gathered a congregation which met in Bartholomew-Close. He afterwards made use of King James's Indulgence, thinking that to be an unjust law at the first, which deprived him and his brethren of the exercise of their ministry.

Mr. Quick possessed a good constitution, but it was broken by racking pains some years before his death. For the last three years his sufferings from the stone were scarcely tolerable. He was whole nights together without any sleep, and in the day-time seldom at ease. But under all his pains he justified God, and often censured himself as deserving more. In this state, a change by death could not have been unacceptable. A short time before his decease, he sent for Dr. Williams, and opened to him the state of his mind, desiring his impartial thoughts on the ground of his hope. On this occasion, he expressed his high admiration of the power of Christ, and his dependence on his righteousness alone for eternal life. Thus he passed to his everlasting rest, on the 29th of April, 1706, in the 70th year of his age ; nearly fifty of which were spent in the work of the ministry, and the chief part of them in the midst of many afflictions and difficulties. His funeral sermon was preached by Dr. Daniel

BARTHOLOMEW-CLOSE.—*Presbyterian, Extinct.*

Williams, from Job iii. 17. *There the wicked cease from troubling; there the weary be at rest.* Another sermon was preached by his successor Mr. Freke.

Mr. Quick was a good scholar and lively preacher. He possessed great fluency and fervour in prayer; and his ministry was successful to the conversion of many. In preaching, his labours were abundant. While in the west, he rode from place to place, often preaching five times a week. In his latter years, when through extremity of pain, he scarcely got a wink of sleep during the whole night, he would preach the next day, though sometimes in great agony. Indeed, he would very seldom suffer himself to be diverted from his work, in which he often found present ease. He was all his life long a hard student. While in health, he would be in his well-furnished study at two o'clock in the morning; and when his distemper seized him, he spent the greatest part of the night in reading, meditation, and prayer. He was very compassionate to persons in distress, and was at great pains and expence for the relief of the poor French Protestants, on account of the noble testimony they bore to religion by their sufferings. As he was himself a learned minister, so he was much concerned for a learned and faithful ministry, and very forward in encouraging hopeful young men who were disposed to devote themselves to that office. He was a serious Christian, who conversed much with his own soul, and spent much time in meditation and prayer. He had been in great despondency and temptations, but was enabled to overcome them, and had a confirmed hope of his own state; which upon the strictest examination, in the views of eternity, he retained unshaken to the end. The warmth and eagerness of his temper, which was the greatest imperfection that appeared in him, was his grief and burden; though it had its advantages to make him the more active in his work. In the midst of labour and persecution, he received very signal consolations and supports. When a justice once told him, to what remote prison he would send him, he re-

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plied, "I know not where you are sending me, but this I am sure of, my heart is as full of comfort as it can hold." He had several signal providential deliverances, and sometimes by warnings in his dreams, of which he recorded several instances.*

Mr. Quick was the author of a learned work, entitled "*Synodicon in Gallia Reformata:*" or the Acts, Decisions, Decrees, and Laws of those famous national councils of the reformed churches in France; being (1) a most faithful and impartial history of the rise, growth, perfection, and decay of the reformation in that kingdom, with its fatal catastrophe upon the revocation of the edict of *Nantes*, 1615. (2) The Confession of Faith and Discipline of those Churches, &c. *London*, 1692, *folio*." The whole was collected and composed out of original manuscript acts of Synods, and was a work never before extant in any language. The author's portrait was prefixed to it.—Besides this, he published "The Young Man's Claim to the Sacrament of the Lord's Supper, 1691," and "An Answer to that Case of Conscience, whether it be lawful for a man to marry his deceased wife's sister." Also, three Funeral Sermons. (1) The Test of true Godliness; preached at the funeral of Philip Harris, late of Alston in Devonshire, Esq. August 10, 1681. Deut. xxxii. 29.—(2) The Dead Prophet yet speaking: preached at Plaisterers'-Hall, Feb. 15, 1690, on the death of the Rev. John Faldo. Zach. i. 5.—(3) The Triumph of Faith: preached at Bartholomew-Close, Jan. 16, 1697, on the death of Mrs. Rothwell. Rom. viii. 38, 39. In this discourse are introduced anecdotes of several persons who died in triumph, particularly his own brother Mr. Philip Quick, who died at the age of 25; Mr. John Welsh, a famous Scotch minister; Dr. Andrew Rivet, and Moses Amyrant, two French Protestant Divines; and old Mr. John Hieron, of Modbury.—

* Calamy's Acc. p. 247. Contin. p. 331.—Dr. Williams's Sermon on the death of Mr. Quick.

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Besides his printed works, Mr. Quick had prepared for the Press, in three volumes folio, a collection of the lives of several Protestant Divines, which he entitled *Icones Sacræ*. They consist of fifty *French* lives, and twenty *English*. Among the former, are the most eminent pastors and professors of that nation, since the reformation: such as the *Capells, Cameron, Chamier, Place, Drelincourt, Du Moulin, Amyrant, Bochart, Daillé, L'Arroque, Claude, &c.* names of the first reputation for piety and learning in the reformed world. The few British Divines he has given an account of, were singled out from their brethren, upon some considerations peculiar to the author. Some of them were *Scotch* Divines, some old Puritans in England; and others, persons for whom the author had a particular esteem and friendship. This collection would have been published in his lifetime had he obtained a sufficient subscription to encourage the design. The old Duke of Bedford was so well pleased with it, that he resolved to see it published, though at his own charge; but death prevented the design. If this manuscript is still in existence, it would be a benefit to the public was it deposited in some public library, where it might be easy of access. Mr. Quick left an only daughter who was married to the excellent Dr. John Evans.*

THOMAS FREKE.—Mr. Quick was succeeded in the pastoral office by Mr. Thomas Freke, concerning whom very little is known. He had been some years assistant to Mr. Quick and stood in the same relation to Mr. Richard Stretton at Haberdashers'-Hall. He was remarkable for lowness of stature, and was well esteemed in his day. Mr. Tong, who preached his funeral sermon from 2 Cor. iv. 7. has nothing concerning him excepting the following paragraph: "When the distemper seized him some years ago, which has now re-

* Calamy's Contin. p. 334, 335.

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turned, and suddenly taken him away from us, I was almost a daily witness of that exemplary faith, and patience, and comfort, and resignation to God which he then exprest, and I doubt not but when his great Lord came, and called him away, though he might not immediately expect so great a change, he was not unprepared for it; and it was observed by those about him, that for the little time he had the use of his reason, he continually lifted up his eyes to heaven with all the signs both of a serious and well satisfied mind.* Mr. Freke died in the month of September, 1716. He was the author of an Essay on the Liberty of the will, and of several single Sermons which will be specified below. (T)

JOHN MUNCKLEY.—After the lapse of a few months, Mr. Freke was succeeded in the pastoral office at Bartholomew-Close by Mr. John Munckley. This gentleman, after studying some years in a private academy near London, went over to Leyden, where his proficiency was well known to those who accompanied him, and fully proved on several occasions. Returning to England, he was chosen one of the ministers at Exeter; from whence he removed to London, and was set apart at Bartholomew-Close, Jan. 19, 1717.

* Mr. Tong's Sermon on the death of Mr. Freke, p. 9.

(T) WORKS.—1. A Fast Sermon, on occasion of the great Storm. 4to. 1703.—2. A Sermon preached to the Societies for Reformation of Manners, in the cities of London and Westminster, October 2, 1704.—3. A Funeral Sermon on the death of the Rev. Mr. Quick. 4to. 1706.—4. Union the Strength of a people; considered in a Sermon preached in Bartholomew-Close, May 1, 1707, being the Day of Thanksgiving, &c. 8vo. 1708.—5. A Practical Discourse concerning a Tender Conscience, as delivered in the Holy Scriptures, &c. 8vo. 1708.—6. The Heroic Christian. A Sermon on Psalm cxxii. 9. Preached in Bartholomew-Close, Jan. 31, 1713-14. 8vo. —7. An Essay upon the Liberty of the Will, and Human Actions. 8vo. 1715.—8. The Nature, Guilt, and Danger of Rebelling against the Light, explained and improved. With a prefatory Epistle to the rising Generation. 8vo. 1716.—9. Christ the Saviour of his People. A Sermon preached at Hackney, on the Wednesday-Lecture, Aug. 1, 1716. 8vo.

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Dr. Calamy preached a sermon upon the occasion, and afterwards published it. Mr. Munkley was a prey to uncommon timidity, which he was never able to conquer in his public work. This was accompanied with a delivery that sometimes gave uneasiness to himself as well as others, especially such as were unacquainted with him. Upon this account, his labours were not accompanied with that acceptance and success which attend many others less deserving. In some places, however, his labours were well accepted, and blessed to the edification of many. Of his want of success Mr. Munkley was himself sensible, and spoke of it with great humility. In a letter to Dr. Wright he says, "You cannot think, Sir, how much you encouraged my spirits under the melancholy mortifications I meet with, by the hopes you gave me, that though God is not pleased to own me with any usefulness and acceptance in my own ministry, I should, however, be some way instrumental in procuring something for the support of those whom God does own and bless with a great deal of success."

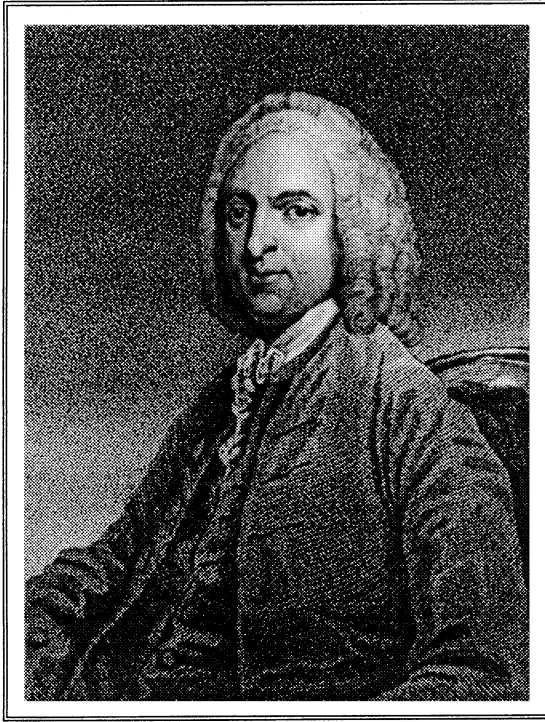
The nature of the distemper which occasioned his death, was such as to deprive him, for the most part, of the free use of his reason. He, therefore, could say but little that would be of advantage to the living. But there is one thing worthy of remark, that the last sermon he preached, was a consolatory discourse under afflictive providences. It was delivered to a very numerous assembly at Exeter; and he could not have chosen a more proper text to serve such a purpose, than the first words of our Saviour's consolatory discourse to his disciples, when he was going to lay down his life: *Let not your heart be troubled, ye believe in God, believe also in me.* John xiv. 1. Of the state of his mind during his last illness, the following account was drawn up by a person who attended him at that period. "Throughout the whole of his illness, he shewed an exemplary patience and submission to the Divine will. In the beginning of it he expressed with an uncommon eagerness, and with tears, his

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firm hope and expectation of the sincerity of his conduct being accepted, notwithstanding the imperfections of it. He had lived in such a manner, and felt so much of the force of religion, that he never shewed the least fears of dying, but always the contrary; speaking of death with the greatest satisfaction, and the firmest assurance and expectation of his partaking of that happiness which follows it to all true Christians." Mr. Munkley died in the month of August, 1738; and his funeral sermon was preached by Dr. Wright, from 2 Tim. i. 10. *Who hath abolished death, &c.*

Mr. Munkley possessed a respectable share of useful learning, and a good acquaintance with books; but such were his modesty and humility, that he carefully avoided ostentation. His sermons he prepared with diligence, and carefully committed them to memory. The subject matter of them was grave and solid, and mostly practical. In prayer he was very serious and earnest, and expressed a strong desire to save both himself and them that heard him. In the more private concerns of the pastoral office, he was ever ready to assist his people as often as occasion called for it. He was of a benevolent disposition, and ever ready to assist the necessitous, particularly his poor brethren in the West of England. His application for their support and encouragement, both in public and private charities, had this recommendation; "That however any man's opinions differed from his own, he never desired one indigent person should be overlooked upon that account: to be *poor* and to be *honest* were sufficient inducements with him to be their advocate." He made it his constant practice every night to review what had passed in the day, and then set himself particularly to devise things that would make for peace. He married into the family of the Rowes of Devon; and was particularly happy in the friendship of his kinsman, Mr. Theophilus Rowe.* It does not appear that he took any

* Dr. Wright's Sermon on the death of Mr. Munkley.



Baxter Del^o

Hopwood Sc

Benjamin Avery, Esq.
Ob. 1764.
From an original Painting.
In D^r Williams's Library Red Cross Street

Published May 1, 1810, by W. Wilson Skinner Street London.

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part in the Salters'-Hall controversy, his name not occurring in either list of subscribers or non-subscribers.

BENJAMIN AVERY, LL. D.—Mr. Munckley was assisted some few years by Dr. Benjamin Avery, a gentleman of great respectability, but concerning whom very few particulars are known. He was educated for the ministry among Protestant Dissenters; first in England, and afterwards, most probably in Holland, but whether he received his degree while in that country, or from Scotland, we have no information to determine. He commenced and closed his ministry with the Presbyterian society in Bartholomew-Close; as colleague first with Mr. Freke, and afterwards with Mr. Munckley; but in connexion with the latter gentleman he laboured only three years. During the former part of his ministry, he published a single sermon, preached on the 4th of November, 1713, on Micah vi. 5.

During the Salters'-Hall controversy, in 1719, he took an active part in the debates of the Dissenting synod, and divided with the non-subscribing ministers. Dr. Avery was a warm friend to religious liberty and free inquiry, and opposed all invasions of the rights of conscience, whether they proceeded from churchmen or Dissenters. In resisting the proposed subscription to the doctrine of the Trinity, he doubtless acted upon conscientious motives; for whatever were his private sentiments upon that subject, the question was not whether the ministers believed the doctrine, but whether they should combine in recommending a human interpretation of what was purely a matter of revelation, and on all hands confessedly mysterious. Had the whole body of London ministers united together, their recommendation could not but have had considerable weight among the Dissenters in all parts of the country, and have contributed materially to allay the heats which were so unhappily fomented. With regard to Dr. Avery's sentiments upon the great controversy of the day, it is highly probable that they harmonized with

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those of his friend, the learned Mr. James Pierce, who was the unfortunate occasion of so much contention, and several of whose writings he revised, and committed to the press.

Not long after the Salters'-Hall controversy, Dr. Avery resigned his connexion with the society in Bartholomew-Close, and with it quitted the ministry. This event is said to have taken place in the year 1720. What were the motives that urged him to this step, we shall not take upon us to inquire, having no information that throws any light upon the subject. But we may remark that he did not follow the example of some of his non-subscribing brethren, who turned their backs upon the Dissenters, and entered the establishment. This was strange conduct in gentlemen who had lately protested against subscription to one article, and whose minds must have experienced an extraordinary revolution to be able in so short a time to swallow thirty-nine. As it respects Dr. Avery, though he laid aside the character of a minister, he always continued the active and generous friend to the cause of religion, and of Protestant Dissent. In all public concerns that affected the Dissenting interest, he for many years took the lead. When the appointment of deputies from the three denominations of Protestant Dissenters, in and about London, to manage their civil concerns, took place in 1732, Dr. Avery was chosen their Secretary; and he conducted the correspondence through different parts of England for several years. He also zealously promoted the application to parliament for the repeal of the test-laws in the same year, and exerted himself to the general satisfaction of the body of Dissenters.

After his resignation of the ministerial character, Dr. Avery applied himself to the practice of physic, and resided for many years in Charter-house-square. That he acquired some celebrity in his new profession is evident from his being chosen one of the physicians of Guy's Hospital, and treasurer to that institution. In these stations of public usefulness, Dr. Avery continued till his death, which took place

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on the 23d of July, 1764, when he was considerably advanced in life. Dr. Avery was a hearty friend to the civil and religious liberties of his country, and bore an unshaken attachment to the Hanoverian succession. He was the warm friend to learning and liberality of sentiment, and distinguished himself by an unaffected universal charity and benevolence, which constantly governed his conduct. The respectable Dr. Toulmin, who has been intimately acquainted with the Dissenters for more than half a century, in a letter to the author, observes, "it is to be regretted that there remains no biographical memoir of Dr. Avery, whom I have always heard mentioned, as a gentleman who was an honour to the Dissenters."

The sermon above-mentioned, is the only publication of Dr. Avery that bears his name. It is well known, however, that he was one of the writers in the "Occasional Paper," published in 1716; but the particular pieces that fell from his pen cannot, we believe, be ascertained. He was also engaged in editing some posthumous works of his learned friend, Mr. James Pierce, of Exeter. These were, A Paraphrase and Notes on the Epistle to the Hebrews, 4to. 1727.—A volume of Sermons, 8vo. 1721.—And, An Essay on giving the Eucharist to Children. We have before us a sermon by Mr. Bowden, of Frome, on the death of George I. with a dedication to Dr. Avery, in which the author expresses his obligations to the Doctor, and commends his zeal in behalf of truth and liberty, and the Hanoverian succession.

EDWARD SANDERCOCK.—This gentleman was a few years assistant to Mr. Munckley, after the withdrawal of Dr. Avery. He preached a short time to a congregation in Spital-square, from which he came to Bartholomew-Close about the year 1729, and continued there till 1738, when he accepted a call from a congregation at the Cuckold's-Point, Lower Rotherhithe. There he preached for a con-

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siderable number of years ; and at length retired to York, where he died in the year 1770. A fuller account of him will come more properly under the article last mentioned.

WILLIAM MAY.—A double vacancy having occurred in this society, in consequence of the death of Mr. Munckley, and the removal of Mr. Sandercock, it was filled up by Mr. William May, and Mr. (afterwards Dr.) Caleb Fleming, who were settled joint-ministers of Bartholomew-Close, in the year 1740. At the same time, Mr. May was joint-minister with Mr. Denham, of the Presbyterian congregation that lately met in Great Alie-street, Goodman's-fields, but is now dissolved. He continued one of the ministers of the society in Bartholomew-Close till the dissolution of the society, in 1753. He survived this event about two years, dying in 1755. Mr. May was a respectable man, and author of some useful publications ; but we reserve a more particular account of him for the article above-mentioned.

CALEB FLEMING, D. D.—Of this gentleman we have already spoken at full length, under the article Pinners'-Hall. In this place it will be sufficient to observe, that he was recommended to the society in Bartholomew-Close by Dr. Avery, and ordained there joint-minister with Mr. May, in the year 1740. A remarkable circumstance attending his ordination was, that he delivered no confession of faith ; and this was probably the first instance of an omission of the kind that ever occurred at a Dissenting ordination. The only declaration that he used was, that " he believed the New-Testament writings to contain a revelation worthy of God to give, and of man to receive ; and that it should be his endeavour to recommend these teachings to the people, in the sense in which he could from time to time understand them." The ministers who assisted at his ordination were, Dr. Chandler, Dr. Hunt, Dr. Benson, Mr. Mole, Mr.

BARTHOLOMEW-CLOSE.

Simmons, and Mr. Saudecock.* In the year 1753, Dr. Fleming accepted an invitation to succeed Dr. Foster, at Pinner's-Hall. Upon this occasion he quitted his connexion with the society in Bartholomew-Close, which being greatly reduced, dissolved its church-relation, and most of the members went to Pinner's-Hall. Dr. Fleming survived the dissolution of that church, and died in 1779.

After the dissolution of the old Presbyterian church, we have a blank in the history of Bartholomew-Close meeting, for about ten years. Subsequent to that time it has been occupied by the following ministers, who succeeded each other in regular rotation, and raised separate churches, all of which are now in existence.

JOHN WESLEY.—This celebrated person took Bartholomew-Close meeting in the room of the Bull-and-Mouth, and preached in it for the first time, December 26, 1763. Mr. Wesley occupied the place only a short time, and was succeeded by Mr. Relly.

JAMES RELLY.—Of Mr. Relly a particular account has been given under the article Crosby-square. He preached only a short time in Bartholomew-Close, and upon the expiration of the lease in 1769, removed to the place just mentioned, vacant by the dissolution of the Presbyterian society, under the care of Mr. Richard Jones.

JOHN TOWERS.—A division taking place in the society at Jewin-street, after the death of Mr. Hart, the persons who withdrew, met for some time in a private house in Noble-street, and chusing Mr. John Towers, then a young preacher, who went by the name of *The London Appren-*

* Disney's Life of Sykes, p. 124, note.

tice, for their minister, they took a lease of the meeting-house in Bartholomew-Close, where he was ordained to the ministerial office, and preached to them for fifteen years. They entered upon the place on the next Sunday after Mr. Rely left it, and upon the expiration of the lease at Midsummer, 1784, built a new meeting-house in Barbican, to which place we refer for a more particular account of Mr. Towers and his church.

JOHN CARTWRIGHT.—Soon after Mr. Towers left this place, it was taken by Mr. John Cartwright, who occupied it a short time, when he removed to Lant-street, Southwark, where he preached about thirty years, till his death, in the year 1800.

THOMAS CANNON.—Mr. Cartwright was followed by Mr. Thomas Cannon, who was educated under the Countess of Huntingdon's patronage, and preached here several years. A new meeting-house being erected for him in Grub-street, he removed to that place in 1788. After preaching there several years, he removed to Glass-house-yard, Goswell-street, but has left that place, also, and now resides at Hammersmith, where he carries on the employment of a school-master.

WILLIAM HOLLAND.—Mr. Cannon was succeeded at Bartholomew-Close by Mr. William Holland, who had been educated at Homerton academy. While at this place he preached a lecture in Kennington-lane. After preaching here a few years, he removed to a small place in Gee-street, Goswell-street, where he now preaches.

THOMAS DAVIES.—Mr. Holland was followed by Mr. Thomas Davies, a Welchman, who studied under the patronage of the Countess of Huntingdon. Having collected a people, he took the meeting-house in Bunhill-row, where

BARTHOLOMEW CLOSE.

he preached some years, till about 1793, when he removed to Bartholomew-Close. There he continued several years, was much followed, and had a Thursday lecture. In 1798, he removed to a large and more commodious meeting-house at the Three Cranes, near Queen-street, Cheapside, where he now preaches.

WILLIAM BRAITHWAITE.—Mr. Davies was succeeded by Mr. William Braithwaite, originally a printer. He was some time in the Countess's connexion, and patronized by Mr. Wills, in whose chapels he frequently officiated. He was for some years a close follower of Mr. Romaine, whom he affected to imitate, and was a great admirer of Hutchinson. In the year 1798, he took the meeting-house in Bartholomew-Close, where he raised a congregation, and continued preaching there till 1803, when he removed to Cross-street, Hatton-garden, where he was amazingly followed, and continued preaching till his death, in 1807.

THOMAS MADDEN.—Upon the removal of Mr. Braithwaite, Bartholomew-Close meeting was taken by Mr. Thomas Madden, who was likewise under Mr. Wills's patronage; but upon the removal of his patron, raised a congregation at Bartholomew-Close, where he preached about a twelvemonth, when he removed to a large room which he fitted up for a chapel, with an organ and prayer-reader, and other requisites, and where he was much followed. After preaching there a few years, he removed towards the latter end of last year (1809) to a new meeting-house in Aldersgate-street.

JOSEPH MORE.—Mr. Madden was followed by Mr. Joseph More, who had preached at various places in the vicinity of London; as at West-lane, at Queen street, Ratcliffe, &c. He preached at Bartholomew-Close but a short time, and left it about 1805.

HIGH-HALL.—*Independent, Extinct.*

JOHN LATCHFORD.—He followed Mr. More at this place about the year 1806, and is the present minister at Bartholomew-Close. Though his hearers are of the poorer sort, he is nevertheless, tolerably well attended.

HIGH-HALL.

INDEPENDENT.—EXTINCT.

HIGH-HALL, in St. John's-court, Cow-lane, West-Smithfield, was anciently the city residence of the Prior of Sempringham, in Lincolnshire. It was an ancient structure of wood and stone, and went by the name of *Sempringham-Head-House*. In the reign of Charles II. a part of this building was converted into a meeting-house for the use of the Nonconformists, and we have notice of two congregations that successively occupied. One was of the Independent, and the other of the Baptist persuasion. The building having been long since destroyed, and no records of it preserved, any description of the meeting-house is not now to be expected. With respect to the Independent congregation, it was gathered in the former part of the reign of Charles II. by Mr. John Yaxley, the ejected minister of Kibworth, in Leicestershire, who preached here a considerable number of years, and lived to an advanced age. His assistant and successor, Mr. Thomas Powell, of whom an account has been given in a preceding article, removed his people to Jewin-street, and from thence to some other place, of which we have no account; and in a little time his congregation became extinct. Having given this brief introduc-

HIGH-HALL.—*Independent, Extinct.*

tion, we will present the reader with some brief memorials of Mr. Yaxley, and then advert to the society of Baptists.

MINISTERS' NAMES.	From	To
John Yaxley,	16..	16..
Thomas Powell,	16..	17..

JOHN YAXLEY received his education in St. John's College, Cambridge. During the civil wars he sided with the parliament, and accepted a captain's commission in the army. He continued in arms some years at Uttoxeter, Worcester, and other places, and opposed the loyal Sir George Booth. Mr. Nichols, in his history of Leicestershire, relates some disorders committed by his army, and accuses him of great severity towards the cavaliers. This, it is very possible, might be true; but the same things may be said of the opposite party, for when any towns that sided with the parliament fell into the hands of the royalists, the inhabitants were treated with severity enough. About the year 1647, he was presented by the committee for plundered ministers, to the living of Kibworth, in Leicestershire, and is said to have taken forcible possession of the living, by entering the church with a party of soldiers. He is reported to have constantly preached and prayed against the Stuarts; and, with thirty-six other ministers, petitioned that King Charles I. might be brought to trial. He also petitioned against Sir G. Booth's party, and seems to have taken too active a part in the politics of those troublesome times. It is said that he caused the font to be taken out of the church, and converted it into an horse-trough. If this be true, it cannot be censured with too great severity.

After the restoration, Mr. Yaxley was repaid with interest for his conduct in the late times. He was not only dispossessed of his living, which was restored to the former in-

HIGH-HALL.—*Independent, Extinct.*

cumbent, but robbed of his goods, and arraigned for his life, for saying in the pulpit, that "he thought hell was broke loose, and the devil with his instruments were come to persecute the godly." His enemies would have made these words treason against the King and government, and articles against him were read in the House of Lords, July 12, 1662, but they were not permitted to take away his life. From some papers published in these times it appears, that great violence was used on both sides in dispossessing his family of the parsonage house on the 17th August, 1660. Mr. Yaxley being in London, Mr. *Beridge*, the patron, entered the house with two other persons, and demanded possession. Mrs. Yaxley withdrew; but in about an hour afterwards, returned with about half a dozen other persons, who had been officers and soldiers in the late times, and demanded reinstatement, using at the same time opprobrious language towards the cavalier party. Her demeanour upon this occasion, not being relished by one Clark, who was of *Beridge's* party, he discharged a pistol at her. This is the account published by the adverse party; but if we may believe the narrative published by a person present, who espoused Mrs. Yaxley's cause, it is materially defective. That narrative says, that Mrs. Yaxley was miserably abused by the soldiers, who pushed her down stairs headlong, and turned her out of doors more than half naked, nor would they suffer her to return for the smallest article of dress. The servants they served in a similar manner, and took forcible possession of every thing in the house. In her fright she forgot a grand-daughter that lay in the cradle; and when she returned back for it, was refused admittance. Looking through the hall-window, she saw the child in the cradle, and the soldiers by it; when in an agony she cried out to them, "You villains, will you kill my child?" Upon this, they fired at her through the window, and so wounded her in the face, that she lost her sight to the day of her death.

Mr. Yaxley preached for many years at High-Hall, and

HIGH-HALL.—*Independent, Extinct.*

lived to be between seventy and eighty years of age. Dr. Calamy gives him the character of “a plain-hearted, sincere, humble, pious, communicative person, a faithful friend, and very zealous in promoting reformation, both in his own parish, and in the whole country, while he was in public.”*

THOMAS POWELL.—We have nothing to add to the account given of Mr. Powell under a former article; and shall only observe in this place, that he came to London in the year 1676, and preached seven years at High-Hall, first, as it is apprehended, along with Mr. Yaxley, and afterwards by himself. Upon Mr. Shower’s removal to the Old Jewry, he conducted his people to Jewin-street, and afterwards to some other place, of which we find no mention. The time of his death cannot be ascertained with certainty, but his church dissolved either on or before that event.

The Baptist congregation that occupied High-Hall after the removal of Mr. Powell, was of the General persuasion. It was collected by Dr. William Russel, who must have been pastor of the Society a considerable number of years, as he published a book as early as 1663, and died in 1702. During the chief part of his time the church met elsewhere, but the name of the place we have not been able to discover. Dr. Russel was succeeded after a considerable interval, by a Mr. Joseph Jenkins, who continued pastor of the Society at High-Hall, till 1716, when he accepted a call from the General Baptist Society at the Park-meeting, Southwark. After his removal, the church at High-Hall became extinct, most of Mr. Jenkins’s people following him to the Park. We shall lay before our readers a few particulars relating to both these ministers.

* Calamy’s Acc. p. 422. Contin. p. 586.—Noncon. Mem. vol. ii. p. 390, 474.

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MINISTERS' NAMES.	From	To
William Russel, M. D.	16..	1702
Joseph Jenkins,	1709	1716

WILLIAM RUSSEL, M. D. A learned and respectable minister of the Baptist denomination, received his education in the University of Cambridge, where he proceeded Master of Arts; then Bachelor, and afterwards Doctor of Physic. He was also admitted by universal consent, a member of the Senate there. Being favoured with uncommon talents, he thought himself obliged to use them in the service of religion. He, therefore, applied himself closely to the study of divinity, and in process of time made a distinguished figure as a Divine. The time and occasion of his joining the Baptists are no where recorded. Crosby says, "He was the first pastor of a baptized congregation at High-Hall," and celebrates him as "a worthy minister of great learning and piety, and well versed in the logical methods of disputation."

Dr. Russel appears to have had a remarkable talent for controversy, and as he lived in a disputatious age, he had ample scope for the exercise of it. His first controversy appears to have been with the Sabbatarians, in a piece entitled "No Seventh-day Sabbath commanded by Jesus Christ in the New Testament." 1663. The next controversy in which he engaged, was in defence of the Baptists; and several pieces upon this subject fell from his pen. The first in 1676, entitled "An Epistle concerning *Baptism*, in answer to two treatises published by Mr. *Thomas James*, teacher of a congregation at Ashford in Kent." A person who fell from the Baptists, and whose name was *William Luddington*, having published a book called "The Twelve Pagan Principles held by the Quakers seriously considered." Dr. Russel set himself to answer it in a treatise entitled "Quakerism is Pa-

 HIGH-HALL.—*Baptist, Extinct.*

ganism by W. L.'s Confession; or, Twelve of the Quaker's Opinions, called by W. L. the Twelve Principles or Opinions for which the Quakers are opposed to Christians, examined and presented to *William Penn.*" Mr. Michael Harrison, the Presbyterian minister of Potters'-Pury in Northamptonshire, having written a book in defence of *Infant Baptism*, was answered by Mr. Collins. To this gentleman Mr. Harrison returned a reply, in which (says Crosby) "he wrote many uncharitable reflections, and scandalous aspersions on the Baptists in general." By way of rejoinder to this, Dr. Russel published a vindication of his brother Collins, and of the cause he defended. In 1696, Dr. Russel engaged in a dispute with Mr. Allen of Barbican, on the subject of singing in public worship. He seems to have opposed in common with the majority of his brethren, that pleasurable part of devotion. The piece he published was intitled "*Animadversions on Mr. Allen's Essay of Conjoint Singing.*"

The year 1699, presented a large field for the display of Dr. Russel's disputing talents. His Majesty having issued a licence for a disputation to be held at Portsmouth, between the Presbyterians and the Baptists, upon the subject of baptism, it was held there accordingly, on the 22d of February, 1698-9. The disputants were Mr. Samuel Chandler of Fareham; Mr. Leigh, of Newport; and Mr. Benjamin Robinson, then of Hungerford, but afterwards of Little St. Helens in London, on the side of the Presbyterians: and Dr. William Russel of London; Mr. John Williams, of East Knoyle; and Mr. John Sharp of Frome, on the side of the Baptists. Mr. Robinson was moderator for the Presbyterians, and Mr. Sharp for the Baptists. Of this spiritual duel, Crosby has preserved a particular account.* Both parties, as is common in such cases, claimed the victory.

* Crosby, *ubi supra.*

However, as the weapons were perfectly harmless, they drew blood from none of the parties; and the present age will smile at the puerility of those men who could think of settling by such a combat, a point that remains unsettled to the present day. An account of the disputation was published by both parties, who recriminated upon each other. Dr. Russel who drew up one of the narratives^(H) was the principal champion on the side of the Baptists, and Crosby pretty broadly intimates that he came off victorious.* “The Presbyterians (says he) in the *Postern* of February 25, proclaimed victory on their side, and at the same time said, That Dr. Russel opposed infant baptism with all the subtilty and sophistry of the schools; so that we may justly conclude, he pressed them with no mean or contemptible arguments, and that he managed them with the dexterity of an able disputant.”

In the year succeeding to the dispute above described, Dr. Russel again exercised his prolific pen upon the old subject of baptism. This piece bore the following title: “*Infant Baptism is will-worship; being a Confutation of Dr. Bereault’s Answer to the Portsmouth Disputation,*” 1700. Another adversary having appeared against the Baptists, Dr. Russel took up the cudgels for the last time, in a piece entitled, “*A just Vindication of the Doctrine and Practice of John the Baptist, Christ, and his Apostles, concerning Water-Baptism, in opposition of Mr. Hawardine, of Marche.*”

From the thorny maze of controversy, we proceed to the close of Dr. Russel’s mortal career. The infirmities consequent upon age, had rendered the whole weight of the pastoral office a burthen; he therefore wished for a co-pastor. On the 2d of December,

(u) It was entitled, “*A true Narrative of the Portsmouth Disputation, between some Ministers of the Presbyterians, and others of the Baptist persuasion, concerning the Subjects and Manner of Baptism 1699.*”

* Crosby, *ubi supra*.

HIGH-HALL.—*Baptist, Extinct.*

1700, he, at the request of his people, addressed a letter to the church in White's-alley, intimating that they had cast their affections upon Mr. Abraham Mulliner, and requesting, that if they should proceed to choose him joint elder with himself, they would acquiesce in the choice. The application, however, was in vain; for they refused to give him up, and Mr. Russell did not live to see another person chosen.* Considerably advanced years, "he exchanged this transitory life for a blessed immortality," on the 6th of March 1701-2. Dr. Jackson, author of "The Funeral Tear to his pious Memory," says, "He was an able teacher and spiritual guide; one that was thoroughly furnished to every good word and work: and as such, an able minister of the New Testament. One so laborious in the performance of the pastoral duty over the flock, which God's providence had committed to his charge, that his care for them was more than common. He was in his studies unwearied, in his sermons and writings elaborate, and so accomplished both in his natural and acquired perfections, as spoke him truly a good man, and great preacher, and one who ought to be spoken of with love and reverence."†

JOSEPH JENKINS.—After the death of Dr. Russel, the congregation at High-Hall remained destitute of a pastor for about seven years. At length in the year 1709, Mr. Joseph Jenkins was chosen to that service. About this time a division seems to have taken place in the society upon some point of controversy, but the particulars of it are at present unknown. Mr. Jenkins was a minister of some note in his day among the Baptists of the General persuasion. He was originally a member of the church in Whites'-Alley, Moorfields, where he preached his first sermon in the month of August, 1698. His service upon that occasion being ap-

* Crosby's English Baptists, vol. iv. p. 259—261.

† White's-alley church-books.

HIGH-HALL—*Baptist, Extinct.*

proved, he was requested by the church to exercise his talents in that way more frequently amongst them. With this request he complied occasionally, till November, 1699, when he was chosen to preach at Whites'-Alley 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 church in Whites'-Alley would not consent to part with him at that time. In the month of July in the following year, the same church invited him to become their elder; and it was not till after some considerable time that he accepted the invitation, his own church being still unwilling to lose him. These circumstances prove, that his ministerial abilities were held in high estimation. On the 14th of December, 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 a call to become pastor of the General Baptist society at High-Hall, and attempted an union between both churches, though without success. In this new connexion he continued also about seven years. In 1716, he made his last earthly removal, by accepting the charge of an ancient congregation of the same persuasion, that met in Duke-street, in the Park, Southwark, to which place many of his former hearers followed him, and an union took place between both churches. Thus ended the General Baptist interest at High-Hall, the very existence of which is scarcely known, excepting to a very few persons, in the present day. We hear nothing further of the meeting-house after this period; so that it was, most probably, in a short time taken down.*

* MS. *penes me.*

BAGNIO-COURT.

PARTICULAR BAPTIST.—EXTINCT.

OF the society that met at what was called THE BAGNIO, in Newgate-street, we have already given a large account under the article *Curriers'-Hall*. In the present place it will be sufficient to observe, that it was gathered in the reign of Charles I. by the famous Mr. HANSERD KNOLLYS, and met first at Great St. Helen's, in Bishopsgate-street. Being turned out from thence by the intolerant proceedings of the Presbyterians, he opened another meeting-house in Finsbury-fields. After being driven about for many years by persecution, he at length fixed at Broken Wharf, Thames-street, where he preached at the time of the Revolution. A few years afterwards, he removed his people to the Bagnio in Newgate-street, where they were without a pastor in 1704. Mr. David Crossley being chosen to that service soon afterwards, removed with the congregation to Curriers'-Hall, Cripplegate, where they assembled, under a succession of pastors, till the close of the century, when they again removed to Red-cross-street, where they are now become absorbed with Mr. Franklin's church.

OLD-BAILEY.—*Presbyterian*, Extinct.

OLD-BAILEY.

PRESBYTERIAN.—EXTINCT.

TOWARDS the beginning of the eighteenth century, there stood a meeting-house in the Old-Bailey, but the existence of it is now scarcely known. It is mentioned in a list of licensed places, in London, in 1738, and was occupied by a congregation of the Presbyterian persuasion. The history of this society is now entirely lost. It must have been raised, however, subsequently to 1695, as it is not enumerated in a list of churches now before us, of that date. We possess no further information respecting the meeting-house, but have for some time supposed it not improbable that it was at this place that the celebrated Mr. Thomas Emlyn preached to a small society that he gathered among persons of his own sentiments, but which being weakened by deaths, dissolved in his own lifetime. Whether our conjecture in this respect be right, we know not; but as we shall have no other opportunity of introducing an account of him in this work, we shall seize that which now offers, being unwilling to omit altogether a person who attained to such distinguished eminence in his day.

THOMAS EMLYN, was born at Stamford, in Lincolnshire, in the year 1663. His parents were frequenters of the established church, and particularly intimate with Doctor Richard Cumberland, afterwards Bishop of Peterborough; but, being inclinable to the principles of the nonconformists, chose to bring up their son to the ministry in that connexion. With this view, after he had gone through a preparatory course of grammar learning, in the year 1678, he was sent

OLD-BAILEY.—*Presbyterian*, Extinct.

for academical education to Mr. Shuttleworth, at Sulby, near Welford, in Northamptonshire. In the year 1679, he was admitted at Emanuel College, in the University of Cambridge; but returned again to Mr. Shuttleworth, with whom he continued, on the whole, for a term of four years. Not finding, however, in his academy, all the advantages which he was desirous of enjoying, particularly in the article of books, he wished to be placed in some other seminary, where he might be furnished with greater means of improvement. Accordingly, in 1682, he removed to Mr. Doolittle's academy, which was kept in the neighbourhood of London, in which he was near the public scene, and had access to a variety of books, and the benefit of literary conversation.

Mr. Emlyn made his first appearance, in the character of a preacher, at Mr. Doolittle's meeting-house in London, in 1682. In the year 1683, he became chaplain to the Countess of Donegal, who then lived in London, and in the year following went over with her and her family to Belfast, in Ireland, where she was soon married to Sir William Franklin, and lived in great state and splendour. Here he had a very liberal and handsome allowance, and was treated with every mark of civility and respect. Sir William, who had a good estate in the West of England, offered him a considerable living in that country; but this offer he declined, on account of his dissatisfaction with the terms of ministerial conformity, though at that time he entertained no scruples on the subject of the Trinity. And that he was no bigot he sufficiently proved by constantly attending the service of the church both parts of the day, and by his frequently officiating for the minister of the parish, with whom he was on a footing of great intimacy, and who was frequently his auditor in the evening when he preached in the Countess's hall. To explain the circumstance of his frequently officiating in the parish church, it should be mentioned, that, without any subscription, he had from the

bishop of the diocese a licence to preach, *Facultatis exercenda Gratia*. While Mr. Emlyn was in this situation he paid a visit to Dublin, where he preached once to the congregation of which Mr. Daniel Williams, and Mr. Joseph Boyse, were then pastors; to whom his services were so acceptable, that they were afterwards induced to invite him to settle among them.

Towards the latter end of King James's reign, the north of Ireland was thrown into such a state of confusion and disorder, that the family of Sir William Franklin and the Countess of Donegal broke up; an event that was also accelerated by some domestic differences. In consequence of this state of things, Mr. Emlyn returned to London towards the latter end of the year 1688, where he found Mr. (afterwards Dr.) Daniel Williams, whom the tyrannical and violent proceedings of the popish administration had driven from his flock in Dublin, and who had for some time come to a determination to relinquish his pastoral connexion with them. That determination was known before Mr. Emlyn quitted Ireland, and it led Mr. Boyse to inquire of him by letter, whether he was willing to become Mr. Williams's successor, and to desire him to take Dublin in his way to England. But he declined the proposal. In Mr. Emlyn's journeyings from Ireland to London, he had frequently preached in the parish churches of the towns through which he passed; and at Liverpool, in particular, being seen in a clerical garb at the door of his inn, one Saturday evening, by the minister of the place, he was requested by him to give his parishioners a sermon on the following day, which he accordingly did. When he passed that way some time afterwards, the minister of the place being dead, several of the inhabitants who had heard him before desired him to preach to them the next Sunday; which service he performed so much to their satisfaction, that they offered to use their interest with the patron, to procure for him the

OLD-BAILEY.—*Presbyterian*, Extinct.

living : but his views of things obliged him to refuse their kind offer.

After Mr. Emlyn had returned to London, being out of employment, he was in the year 1699, invited by Sir Robert Rich, one of the lords of the Admiralty, to his seat near Beccles, in Suffolk, and prevailed upon by him to officiate as minister to a Dissenting congregation at Lowestoff, in that county. In this place he continued for about a year and a half, but declined accepting the invitation of the people to become their pastor, having determined not to undertake the duties of that office in any congregation with whom there was not a probability of his continuing for some length of time. While he continued at Lowestoff, he maintained a friendly intercourse with the parish minister, accompanying him when making collections for public charities, and frequently taking several of his people along with him to church ; by which means a perfect harmony was preserved between the members of the establishment and the Dissenters. During his residence here, likewise, he contracted an intimate acquaintance with Mr. William Manning, a non-conforming minister in the neighbourhood. As they were both of an inquisitive turn, they had frequent meetings, in which they jointly examined into the principal points of religion, and mutually communicated to each other their respective sentiments. Dr. Sherlock's Vindication of the Trinity having been published about this time, their thoughts were much engaged on the consideration of that subject ; and the more they inquired into it, the more did they see reason at first to doubt of, and afterwards to differ from, the commonly received opinion. Mr. Manning embraced the Socinian creed, and used all his powers of persuasion to bring Mr. Emlyn to concur with him ; but without effect. The interpretations given by the Socinians to the scriptures, appeared to him to be so forced and unnatural, that he could not be persuaded to admit them ; nor did he alter his

sentiments upon the subject during the remainder of his life.

When, upon the flight of James II. into France, matters were tending to a settlement in Ireland, and the Protestant congregations had begun to re-assemble in peace and order, Mr. Boyse again urged Mr. Emlyn to accept the pastoral care, jointly with himself, of the Dissenting society in Wood-street, Dublin. After having taken a considerable time for deliberation, and consulted with ministers of experience and respectability, he yielded to the application made to him, and in 1691 removed to Dublin. In this city he soon rose to high reputation as a preacher. He had not only the external recommendations of a portly presence, a strong clear voice, and a graceful delivery; but his discourses were at once rational, persuasive, and pathetic. Controversial points were scarcely ever introduced by him into the pulpit. His manner of conducting the devotional part of worship was peculiarly excellent; and he was also exemplary in the discharge of the private duties of a Christian minister. In the year 1694 he married Mrs. Esther Bury, a widow lady, with a handsome jointure; and, being possessed of an easy fortune, lived in affluence and happiness, highly respected by his people, and beloved by all who knew him. In the year 1697, he had some thoughts of openly declaring his sentiments with respect to the Trinity, and of relinquishing his connexion with his congregation; but, upon deliberation, he determined not to proceed abruptly in so important an affair, nor hastily to throw himself out of a situation of much usefulness. At the same time, he resolved to embrace the first fair occasion that should offer of declaring his opinion concerning the Trinitarian doctrine. Towards the latter end of the year 1701, he met with severe domestic afflictions, in being deprived by death of a young son, and of his wife, who was endeared to him by every consideration. The latter stroke, especially, inflicted a deep wound on his heart, as may be seen in the sermon which he preached on the occa

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sion, and which was printed under the title of "Funeral Consolations." It exhibits a fine specimen of pathetic eloquence, united with rational, just reflections; and is to be met with in the volume of sermons that was published after the author's death, in the Protestant System, the Practical Preacher, and perhaps other collections.

In less than nine months after the death of his wife, a scene of cruel persecution against Mr. Emlyn commenced, on account of his opinions respecting the doctrine of the Trinity. Dr. Cummins, a noted physician in Dublin, and a leading member of the congregation in Wood-street, who had himself been brought up to the study of divinity, but afterwards chosen the medical profession, observing that Mr. Emlyn avoided expressing the common opinion, and the arguments which are used to support it, strongly suspected that he was not a believer in the supreme deity of Jesus Christ. This suspicion he communicated to Mr. Boyse; when they jointly waited upon Mr. Emlyn, acquainting him with their jealousies, and earnestly desiring to know his real sentiments in the matter. Upon this application Mr. Emlyn thought himself bound as a Christian, not ashamed of his principles, explicitly to declare what his faith was, and freely owned himself convinced that *the God and Father of Jesus Christ* is alone the Supreme Being, and superior in excellence and authority to his Son, who derives all from him. At the same time Mr. Emlyn told them that he was far from wishing to create any disturbance in the congregation, but was willing to leave them peaceably, that, if they pleased, they might choose another minister. If the true spirit of the religion for which they were zealous had possessed their minds, they would have acquiesced in such a proposition. But such was not their temper. Mr. Boyse brought the matter before the Dublin ministers, though he well knew the narrowness of their principles. At an interview with them, Mr. Emlyn candidly explained his sentiments; the result of which was, that on that very day they

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agreed to cast him off, and that he should not be permitted to preach any more. This they did without consulting his congregation, who, as yet, were entire strangers to the affair. Mr. Emlyn, however, directed the deacons and chief managers of his church to be called together, when he informed them, that a difference of opinion relative to the Trinity, had made him obnoxious to some who were then present, and to the ministers of Dublin; on which account, with thankful acknowledgments for the respect and kindness which they had shewn him for many years, he requested that they would give him his dismissal. At this information the gentlemen assembled were very much surprised and affected; and Dr. Cummins himself then wished that he had taken no steps in the business. They first proposed to Mr. Emlyn that he should for some time desist from preaching; but this he could not accede to, unless some declaration were made respecting the cause of such a proceeding, lest he should be suspected of having been guilty of some immorality. They next proposed that he should retire for a while to England, that there might be time for consideration before any definitive resolution was adopted in the business. With this proposition he complied, and, with great inconvenience to himself and family, embarked for England the day after this meeting was held; but not before the Dublin ministers sent two of their number, imperiously to “charge him, as (says he) the word was, not to preach any where when he went thither.”

On his arrival in England, Mr. Emlyn's situation must have presented itself to his mind in various views most afflictive to his feelings, and that required an uncommon share of fortitude and self-possession to prevent him from sinking under it. He saw that he had entered on a dark scene, and must arm himself for various trials. He was, most probably, on the point of being cruelly divorced from those connexions that had materially contributed to the felicity of his social life; of having the great respect with which he had

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been treated turned into contempt; and of exchanging a state of ease and affluence, for one of difficulties and embarrassments. But he possessed so firm a persuasion that he had acted no other part than that of an upright conscientious man, and so clear a conviction of what he believed to be truth, that he resolved to adhere to it at all hazards. When he came to London, he met with some persons who were disposed to treat him with candour and charity: an account of which reception highly offended the Dublin ministers, who endeavoured by their letters to render him as odious as possible, while by every method in their power they excited the clamour and rage of the people in Dublin against him and his opinions. While he was in London Mr. Emlyn published a short account of his case.

After about ten weeks absence, notwithstanding the discouraging accounts which he received of the temper of men's minds at Dublin, he thought it necessary to return to his family; and finding that both his person and doctrine lay under great odium with many who knew little of the subject in dispute, he considered it to be an act of justice to himself, and especially to the truth, to shew what evidence there was in the scriptures of the opinion which he embraced. With this view he wrote his "Humble Inquiry into the Scripture Account of Jesus Christ, or a short Argument concerning his Deity and Glory, according to the Gospel." A few days after his work was printed, Mr. Emlyn intended to return to England; but some hot-headed Dissenters, to their eternal disgrace, resolved to have him persecuted. And one of them, Caleb Thomas by name, after a consultation had been held to devise the speediest and surest method of carrying their resolution into effect, obtained a special warrant from the lord chief-justice to seize our author and his books. He had then the hardness of heart to accompany the keeper of Newgate in the execution of the warrant, and was afterwards a forward and eager witness at Mr. Emlyn's trial. Our author, with part of the impression

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of his works, being thus seized, was carried before the lord chief-justice, who at first refused bail, but afterwards granted it, on two sufficient persons being bound in a recognizance of eight hundred pounds for Mr. Emlyn's personal appearance.

In the next term after that in which he was taken up, the grand jury found a bill against him, wherein he was indicted of blasphemy. To such a charge he could not in justice submit, and therefore chose to traverse. After the indictment had been altered three times before it could be finally settled, the trial was appointed for the 14th of June, 1703. On that occasion, as no sufficient legal evidence could be produced that Mr. Emlyn was the author of the book which the indictment was pleased to charge with impious, blasphemous, false, malicious, and seditious expressions, Mr. Boyse was sent for into court; who, when he was examined as to what Mr. Emlyn had preached of the matters contained in the book, acknowledged that he had said nothing of them in the pulpit directly, but only some things that gave ground for suspicion; and when further asked what he had said in private conference with the ministers, answered, "that what he had declared there was judged by his brethren to be near to Arianism." Though this evidence only proved at the utmost the agreement of the book with Mr. Emlyn's sentiments, yet the Queen's counsel rested their sole arguments for his crimination upon it, alleging the scandalous doctrine that strong presumption was as good as evidence, which was supported by the lord chief-justice. They never entered into the main question, whether the passages produced in the indictment amounted to blasphemy, which Mr. Emlyn's own counsel were prevented from touching upon by the shameful violence and partiality displayed by the court; and he was not permitted to speak for himself. Under these disgraceful circumstances, which were as tyrannical as the proceedings of a board of popish inquisitors, and more criminal, because conducted under the forms of a free consti-

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tution, were the jury intimidated to deliver their verdict, and to bring in the defendant guilty; for which some of them afterwards expressed their concern. When the verdict was pronounced, the attorney-general moved that our author might have the honour of the pillory; but sentence was deferred till the last day of the term. In the mean time Mr. Emlyn was committed to the common gaol.

During this interval Mr. Boyse shewed great concern for our author, and used all his interest to prevent the passing of the cruel sentence for which the Attorney General moved. Mr. Emlyn also, in compliance with the advice of his friends, wrote a letter to the lord chief justice, expressed in such candid, serious, and manly terms, as ought to have produced strong impressions in his favour. On the day when he appeared to receive judgment, it was moved by one of the Queen's counsel that he should retract; but to this Mr. Emlyn could not consent. The lord chief justice, therefore, sentenced him to suffer a year's imprisonment, to pay a fine of one thousand pounds to the Queen, and to lie in prison till it should be paid; and to find security for his good behaviour during life. The punishment of the pillory, he was told, was what was due to his crime, but on account of his being a man of letters, it was not inflicted. After sentence was pronounced, with a paper on his breast, he was led round the four courts to be exposed. In passing this severe sentence for matters of mere speculation and belief, the lord chief justice was so unfeeling as to magnify his mercy, because that in Spain and Portugal, the punishment of such a crime would have been no less than burning. A poor compliment to the constitution of his country, that the persons in it whose consciences might lead to question the truth of the established creed, were not exposed to the extreme miseries and cruelties practised by the horrid tribunal of the Inquisition!

After the proceedings of this day, Mr. Emlyn was close prisoner for something more than a quarter of a year in the

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under-sheriff's house ; and at the expiration of that time, was hastily hurried away to the common gaol, where he lay among the prisoners in a close room, filled with six beds, for about five or six weeks ; and thence, by an *habeas corpus*, he was upon his petition, removed to the Marshalsea for the sake of his health. In this prison he wrote, in the year 1704, a treatise, entitled, " General Remarks on Mr. Boyse's Vindication of the true Deity of our Blessed Saviour." Mr. Emlyn remained in the Marshalsea until the month of July, 1705 ; during which time, very few of his former friends, excepting some of the plainer tradesmen belonging to his late congregation, shewed him any marks of friendship or civility. And the Dissenting ministers of Dublin, Mr. Boyse alone excepted, shewed themselves particularly destitute of humanity and kindness towards a supposed erring brother, by not once visiting him in his afflicted situation. Mr. Emlyn's release was at length effected in consequence of the zealous and repeated solicitations of Mr. Boyse, the generous interference of Thomas Medicote, Esq. the humane interposition of the Duke of Ormond, and the favourable report of the Lord Chancellor, that the exorbitant fine passed upon him was against law. Through their exertions his fine was reduced to seventy pounds, which was paid into her Majesty's exchequer. The Archbishop of Armagh, however, who, as Queen's almoner, had a claim of a shilling in the pound upon the whole fine, was less merciful than the government, and would not extend his charity towards a poor sufferer for conscience' sake, until he had received twenty pounds by way of composition for the fifty which the sentence of the Court gave him. While Mr. Emlyn was confined in the Marshalsea, he hired a pretty large room for himself, in which he constantly preached on Sundays, and was attended by some of the imprisoned debtors, and several of the lower class of his former hearers, whose attachment to him was a source of consolation and pleasure under his afflictions.

Soon after his release Mr. Emlyn removed to London,

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where he preached once every Sunday to a small congregation of persons who entertained similar opinions with himself, but without receiving any salary, notwithstanding that his income was now very much diminished. This liberty of preaching which he enjoyed, gave great offence to several persons, and particularly to Mr. Charles Leslie, the famous nonjuror; through whose means complaint was made on the subject to Dr. Tenison, Archbishop of Canterbury. That good prelate, however, knew too much of Mr. Emlyn's real character to sanction any measures for his molestation. Nor were the lower house of convocation, who, in their representation to the Queen, in 1711, asserted that weekly sermons were preached in defence of the unitarian principles, successful, any more than Mr. Leslie, in endeavouring to renew the persecutions against him. On their assertion, Mr. Emlyn thought proper to write some observations which sufficiently proved its falsehood. After a few years his congregation was dissolved, in consequence of the death of his principal hearers, and he retired into obscurity to devote his remaining days to the support, by various publications, of the principles which he had embraced, and the cause for which he had suffered.

The first performance published by him after his release from prison was, "A Letter to the Rev. Dr. Willis, Dean of Lincoln; being some friendly Remarks on his Sermon before the Honourable House of Commons, November 5, 1705." The intention of it was to shew, that the punishment, even of Papists, for religion, was not warranted by the Jewish laws; and that Christians had been more cruel persecutors than Jews. In 1706, Mr. Emlyn published one of his most elaborate productions, which is, "A Vindication of the Worship of the Lord Jesus Christ on the Unitarian Principles, &c." In 1707, he gave to the world two publications: the first of which was entitled, "The Supreme Deity of God the Father demonstrated, in Answer

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to Dr. Sherlock's Arguments for the Supreme Deity of Jesus Christ, &c." and the second, "A brief Vindication of the Bishop of Gloucester's (Dr. Fowler) Discourses concerning *the Descent of the Man Christ Jesus from Heaven*, from Sherlock, the Dean of St. Paul's, Charge of Heresy, &c." In 1708, Mr. Emlyn printed three tracts, all of them directed against Mr. Charles Leslie, on the subject of the Socinian controversy. One of our author's most curious productions made its appearance in 1710, and was entitled, "The Previous Question to the several Questions about valid and invalid Baptism, lay Baptism, &c. considered, viz. whether there be any Necessity (upon the Principles of Mr. Wall's History of Infant Baptism) for the continual Use of Baptism among the Posterity of baptized Christians." Whatever may be thought of the author's hypothesis, it must be allowed that he supports it with ingenuity and learning; and though the converts to it have not been numerous, we believe that of late years they have been rather increasing. The next work which our author published was in the year 1715, and entitled, "A full Inquiry into the original Authority of the Text, 1 John, v. 7. *There are Three that bear Record in Heaven*, &c. containing an Account of Dr. Mill's Evidence from Antiquity, for and against its being genuine, &c." This piece produced an advocate for the disputed text in Mr. Martin, pastor of the French church at the Hague, who published a critical dissertation on the subject, in answer to Mr. Emlyn's "Inquiry." These were followed by some other tracts upon the subject. It is generally allowed, that Mr. Emlyn shewed distinguished abilities and literature in the controversy; and his side of the question has been since supported by a great number of able critics. A few years back the controversy was revived by Mr. Archdeacon Travis, and Mr. Professor Porson; and since that time, we believe, the generality of the learned have given up the disputed text. While Mr. Emlyn was engaged in the above-mentioned controversy, he published, in 1718,

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a treatise, entitled, "Dr. Bennet's New Theory of the Trinity examined; or, some Considerations on the Discourse of the ever-blessed Trinity in Unity, and his Examination of Dr. Clarke's Scripture Doctrine of the Trinity;" in 1719, "Remarks on a Book, entitled, The Doctrine of the Blessed Trinity stated and defended, by four London Ministers, &c." in the same year, "A true Narrative of the Proceedings of the Dissenting Ministers of Dublin against Mr. Thomas Emlyn, and of his Prosecution (at some of the Dissenter's instigation) in the Secular Court, &c." and in the same year, "The Rev. Mr. Trosse's Arguments answered relating to the Lord Jesus Christ, and the Deity of the Holy Ghost, &c."

Mr. Emlyn enjoyed the satisfaction of finding that the doctrine for which he had written and suffered so much, gradually gained ground, both in England and Ireland. Nevertheless, he still continued to be so obnoxious, that none of the Dissenting Divines in London, dared to ask him to preach for them, excepting Mr. Burroughs, and Mr. (afterwards Dr.) James Foster, ministers of a General Baptist congregation in London. But he was, notwithstanding, honoured with the esteem and friendship of many persons of distinguished learning, and in eminent stations; particularly with the truly excellent Dr. Samuel Clarke, rector of St. James's, and Mr. Whiston. About the year 1726, upon the death of the worthy and learned Mr. James Pierce, of Exeter, several of the people intended to take measures to procure an invitation to be sent to Mr. Emlyn, to become his successor; but as soon as he was informed of their design, he requested that they would relinquish it, as his declining years and increasing infirmities would not permit him to accept of it. In the year 1731, he wrote "Observations on Dr. Waterland's Notions in Relation to Polytheism, Deism, &c." and in the same year drew up some "Memoirs of the Life and Sentiments of the Rev. Dr. Samuel Clarke." Those pieces were not published till a complete collection

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was made of the author's works in 1746, in two volumes, 8vo. to which are added, *Memoirs of his Life*, written by his son, Sollom Emlyn, Esq.

Mr. Emlyn, who was naturally of a very cheerful and lively temper, enjoyed a good state of health through the greatest part of his life, the gout excepted; which, by degrees, impaired his constitution, and rendered him exceedingly feeble during his two or three last years. He fell a martyr to it on the 30th of July, 1743, in the seventy-ninth year of his age. Mr. Emlyn was one of the most eminent Divines of the Arian persuasion which this country has produced. His works are written with great ability on that side of the question, and still continue in considerable reputation amongst those who embrace it. He was what is now called an high Arian, believing our Blessed Saviour to be first of derived beings, the Creator of the world, and an object of worship. At the conclusion of the *Memoirs of his Life* it is asserted, that "he was one of the brightest examples of substantial, unaffected piety, of serious rational devotion, of a steady unshaken integrity, and an undaunted Christian courage." His son, Mr. Sollom Emlyn, who was bred to the law, and became an eminent counsellor, was employed to publish Lord Chief Justice Hale's "*History of the Pleas of the Crown*," which he did in 1736, in two volumes folio, together with a preface and large notes.*

* *Memoirs of the Life and Writings of Thomas Emlyn*.—*Biog. Britan.*

SALISBURY-COURT.

PRESBYTERIAN.—EXTINCT.

IN the reign of Charles II. the nonconformists had a meeting-house in Salisbury-court, in Fleet-street. It consisted of four rooms, opening the one into the other. A Mr. John Fowl, who followed the profession of a school-master, is said by Maitland to have been the occupier of it during the time of the plague, in 1665. The dreadful fire succeeding to that dismal calamity in the following year, a sad desolation took place among the places of worship set apart for parochial use. Many clergymen, deprived of their own churches, were suffered to invade the property of their neighbours, and in those lawless times several meeting-houses in this manner fell into their hands. That in Salisbury-court was marked by this fate. As when the parish churches were rebuilt, the clergy gave up their ill-gotten temporary refuges, so they again reverted to the nonconformists. The meeting-house in Salisbury-court was afterwards occupied by Mr. Christopher Nesse, who settled in London, in 1675, and preached there for about thirty years, till his death. What became of his congregation, or of the meeting-house afterwards, we find no mention; but the former was probably dissolved, and the latter taken down at an early part of the eighteenth century. Of Mr. Nesse we will present the reader with the following brief account.

CHRISTOPHER NESSE, M. A. author of a valuable commentary on the Old and New Testaments, was born on the 26th of December, 1621; being the son of Thomas Nesse, of North-Cowes, in the East Riding of the county

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of York. He received his grammar-learning under Dr. Lazarus Seaman; and at sixteen years of age, was sent to St. John's College, in Cambridge. Having spent seven years in Cambridge, the civil wars being then breaking out, he retired into the country, and preached for a time at Cliffe-Chapel, under the inspection of his uncle Bearcliffe, an eminent Divine, and vicar of North-Cowes. From thence he received a call to Holderness, and after a few years to Beverley, where he taught school, and preached occasionally. Dr. Winter removing to Ireland, in 1650, and being soon afterwards elected Provost of Trinity College, in Dublin, resigned to Mr. Nesse his living of Cottingham, near Hull, worth four hundred *per annum*. There he was instrumental in the conversion of many souls, particularly Thomas Raspin, a grey-headed old man, and one of the most substantial in that town. After some years, he had a call from thence to Leeds, in which place he was also made very useful. From the year 1656 to 1660, he was lecturer in the church where Mr. Stiles preached; and continued so under his successor, Dr. Lake, afterwards Bishop of Chichester. Between this last person and Mr. Nesse, there was the same uncomfortable clashing as was formerly at the Temple, between Mr. Hooker and Mr. Travers; that which was delivered in the forenoon being confuted in the afternoon, till Bartholomew-day, 1662, when Mr. Nesse was ejected for nonconformity, and preached in private. The Duke of Buckingham would have complimented him into conformity, as related by himself in one of his books.* Upon the Five-Mile Act taking place, he removed to Clayton, and from thence to Morley. When the times grew more favourable, he had a house of his own at Hunslet, where he instructed youth, and preached in private, till 1672, when the principal riding-house being converted into a place of worship, he preached there publicly to a numer-

* Divine Legacy, p. 203.

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ous auditory. For this offence he was excommunicated four several times, and upon the last, there was issued out a writ *de excommunicatio capiendo*; to avoid which he removed to London in 1675, and there preached privately, for thirty years, to a congregation of nonconformists that assembled in Salisbury-court, Fleet-street. He died on the 26th of December, 1705, aged 84, having been a preacher of the gospel more than sixty years. He was interred in Bunhill-Fields.* Mr. Nesse published a variety of books, some of which are curious and valuable. The principal is his "History and Mystery of the Old and New-Testament," &c. in four volumes folio, which contains much valuable matter, and is said to have been of great assistance to the celebrated Matthew Henry, in compiling his "Exposition." Mr. Granger, who speaks of his style as very indifferent, says, "The reader will find some things well worth his notice in these volumes."† They are now scarce and valuable. John Dunton, the bookseller, tells us, that he wrote for him, "The Life of Pope Innocent xi." of which the whole impression sold off in a fortnight.‡ The titles of the others will be specified below. (x)

* Calamy's Account, p. 799.

† Granger's Biog. Hist. Engl. vol. iii. p. 327.

‡ Dunton's Life.

(x) WORKS.—1. The Crown and Glory of a Christian. 1676. 12mo.—2. The Christian's Walk and Work on Earth until he come to Heaven. 1677. 8vo.—3. A Protestant Antidote against the Poison of Popery. 1679. 8vo.—4. The Crystal Mirror, or, Christian's Looking-Glass, shewing the Treachery of the Heart. 1679. 8vo.—5. A Discovery of the Person and Period of Antichrist, as to his Rise, Reign, and Ruin. 1679. 8vo.—6. The Devil's Patriarch; in the Life of Pope Innocent the 11th. 1683.—7. A spiritual Legacy for young Men. 1681.—8. Half a Sheet on a blazing Star.—9. A philosophical and divine Discourse concerning the Comet. 1681. 4to.—10. A Whip for the Fool's Back, who did ridicule God's holy Ordinance of Marriage.—11. A Key with the Whip to unfold the Intrigues of Absalom and Ahithophel.—12. A Church-History from Adam, and a Scripture Prophecy to the End of the World. 1681. 8vo. To this book is prefixed the Author's Portrait.—13. A Token, or, New-Year's Gift for Children. 1683.—14. Wonderful Signs of wonderful Times, 1684.—15.

SHOE-LANE.

CALVINISTIC-METHODIST.

ABOUT seven years ago, a few persons, who had been hearers chiefly of the late Mr. Romaine, associated together and took an upper room in EAGLE AND CHILD ALLEY, leading from Fleet-market into Shoe-lane. It has been formed into a meeting-house, and fitted up with pews and benches; but the place is small. The people who assemble here, some of whom possess considerable substance, are double-distilled Calvinists, and great admirers of some of the writers of that stamp, particularly Dr. Goodwin. Their pastor is a Mr. SAMUEL EYLES PIERCE, who is a non-resident, spending only half the year in London, and the other half at Truro, in Cornwall, where he has another congregation. As his people cannot endure any other preacher, they meet together during his absence, and employ themselves in reading his sermons, which he writes out for their use. When in London he is much followed. Mr. Pierce has published, for the edification of his people, "A Treatise on Growth in Grace, as begun and carried on in Fellowship

Advice to the Painter upon the Earl of Shaftesbury's Enlargement from the Tower.—16. An Astrological and Theological Discourse upon the great Conjunction.—17. A strange and wonderful Trinity, or, Triplicity of stupendous Prodigies; consisting of a wonderful Eclipse, a wonderful Comet, and a wonderful Conjunction.—18. The History and Mystery of the Old and New-Testament, logically discussed, and theologically improved, in 4 vols. folio. 1690.—19. An Antidote against Arminianism. 1700.—20. His Divine Legacy. 1700.—Mr. Nesse left behind him in MS. a particular Confutation of the Romish Religion in all its Doctrines, &c.—and, A Vindication of his own Thesis at Leeds, that all Divine Worship must have a Divine Warrant.

SCROOPS'-COURT.—*Nonjurors*, Extinct.

and Communion with the Persons in the Godhead :—with the Father in his everlasting Love, by Faith in the Son's Salvation, through the sacred Teachings and Influence of the Holy Spirit." This book has a recommendatory preface by the Rev. Isaac Nicholson, and has passed to a second edition. About two or three years ago, Mr. Pierce published an octavo volume, entitled, "Sermons and Essays." To this there was a recommendatory preface by Dr. Hawker.

SCROOPS'-COURT.

NONJURORS.—EXTINCT.

IN Scroops'-Court, opposite to St. Andrew's church, Holborn-Hill, anciently stood an Inn belonging to one of the courts of law. It was called Scroops, or Serjeants' Inn. Here also stood a meeting-house, which was occupied for some time by the Nonjurors, and was standing in 1738. This little is all that we know concerning the place. Of the strange tribe of Dissenters that held it, we have spoken at large under a former article.*

* See TRINITY-HALL, ALDERSGATE-STREET.

BAKERS'-COURT.

CALVINISTIC-METHODIST.

BAKERS'-COURT is situated in the broadest part of Holborn, between Brook-street and Gray's-inn-lane, and nearly opposite to Thaives Inn. The meeting-house in this court is a very small place, with three galleries. Obscurely situated, and wearing all the marks of an ancient structure, it seems highly probable that it was built in the times of the Nonconformists; and there is some reason to suppose that Mr. Rowe's congregation met here after they were cast out of Westminster Abbey. If this conjecture be right, it was the preaching place of that learned and celebrated writer, Mr. Theophilus Gale. Till within the last half century, the history of this place is involved in obscurity. During that space of time it has been in the hands of the Methodists.

The first person of whom we have any account as preaching at this place, was Mr. GEORGE BELL. He belonged many years to Mr. Wesley's societies, in which he was a local preacher. He possessed a heated imagination, and gave some extraordinary proofs that he was far gone in enthusiasm. One of these was his firm persuasion that the end of the world was nearly approaching. This event he expected to take place on the 28th of February, 1763. Mr. Wesley took great pains to convince him of his errors, but he remained unmoved as a rock. Mr. Wesley accordingly forbid him his pulpits, in December, 1762; and on the 4th of February following, he voluntarily withdrew from the society. About the same time, Mr. Maxfield, and several other persons, withdrew from Mr. Wesley's con-

nexion, and set up a separate congregation in Prince's-street, Moorfields. As Maxfield was chosen pastor of this society, Bell became a member of it, and also an occasional preacher. But it was not long before he resolved to set up for himself. As he had many followers, he took the meeting-house in Bakers'-court, and preached there a number of years. His doctrinal sentiments were high Antinomianism, with which he mixed not a little of enthusiasm. In his preaching he was much given to screaming, so that he could be scarcely understood. He thought he possessed a miraculous discernment of spirits, and sharply condemned those who differed from him.* Of the time of his death we find no mention.

Mr. Bell was succeeded at Bakers'-court by a Mr. Nichols, who preached there but a few years, when he gave way to the late minister, Mr. Russel. This person occupied the place more than twenty years, and appeared to be a serious, good man, though very illiterate. His people were poor, and but few in number. About a year or two ago he was succeeded by a Mr. Lane, from Cheshunt, but who came last from Grub-street, where he had been some time upon trial. He is reckoned an antinomian, and has published one or two pamphlets upon some high points of doctrine.†

* Mr. Wesley's Journals.

† *Private Information.*

FETTER-LANE.

UNITED BRETHREN.

THERE are three meeting-houses in Fetter-lane, but that which first claims our attention, is the one situated between Nevil's-court and New-street, formerly occupied for many years by the Independents, but at present by the Moravians. The origin of this meeting-house may be traced to the reign of Charles II. and it was probably erected at the time that he issued forth his declaration for Indulgence, in 1672. But prior to this there existed, in the same neighbourhood, a place where the Nonconformists assembled for divine worship. As early as the fire of London, in 1666, we find mention made of a meeting-house in Fetter-lane. It consisted of four rooms, opening into each other, and is said to have had "seventeen pews, with divers benches."* This place was taken forcible possession of by the episcopal party, after they were deprived of their churches by the above calamity; and when they had made use of it as long as they thought proper, it was returned to the rightful owner. This place appears to have been situated in New-street; or, at least, there was an entrance to it from that quarter. The nonconformist minister to whom it belonged was Mr. John Turner, who was ejected from Sunbury, in Middlesex, but afterwards came to London, and was very active in preaching during the time of the great plague. Whether this meeting-house be the same as the one now under consideration seems uncertain, if they were different, it is very probable that the latter was built for Mr. Turner, in the room

* Maitland's London, vol. i. p. 452.

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of the former one. At his place the celebrated Mr. Baxter preached for some years a Friday lecture, but quitted it on the 24th of August, 1682. Mr. Henry Stubbs, an ejected minister, also preached there as assistant to Mr. Turner. Owing to some cause now unknown, perhaps to the persecution raised against the nonconformists, at the latter end of the reign of Charles II. and the commencement of the succeeding one, Mr. Turner quitted his meeting-house in Fetter-lane, and afterwards had another built for him in Leather-lane, where he preached till his death.

Upon the removal of Mr. Turner, the meeting-house in Fetter-lane was taken possession of by a congregation of Independents, under the care of the famous Mr. Stephen Lobb. In his time a lecture was carried on here upon a Lord's-day morning, by six London ministers. It was designed principally for servants, and commenced at five o'clock. The meeting-house in Fetter-lane was one of those singled out for destruction by Sacheverell's mob, in 1709, Mr. Bradbury being then pastor. Mr. Lobb's church continued to assemble at this place, under a succession of ministers, till the year 1732, when the present meeting-house, on the opposite side of the way, was erected for Mr. Rawlin. At that place we shall pursue the history of this church, having first dismissed the present article.

Shortly after the removal of Mr. Rawlin, his old meeting-house was taken by Mr. John Wesley, who formed his first society in that place, May 1, 1738. Peter Boehler, a disciple of Count Zinzendorf, having visited England about that time, gained many converts, and had frequent conferences with John and Charles Wesley. Many Moravians in consequence joined their society, but it soon fell into confusion. Most of the members were infected with Antinomian principles, asserting, "That believers were no more bound to obey the works of the law, than the subjects of the King of England are bound to obey the laws of the King of France." Mr. Wesley strenuously endeavoured to reclaim them from

their errors, but without effect, and they soon became estranged from him. At length, matters came to a crisis, and a division was unavoidable. They charged Mr. Wesley and his brother with laying too much stress upon ordinances, and to put the matter out of dispute, one of the members publicly declared, "That he had used the ordinances twenty years, yet found not Christ; but left them off only for a few weeks, and then found him;" adding, "he was now as close united to him as his arm was to his body." The last time Mr. Wesley met the society, he publicly denounced their errors to be flatly contrary to the word of God. "I have warned you hereof (says he) again and again, and brought you to turn back to the law and to the testimony. I have borne with you long, hoping you would turn. But as I find you more and more confirmed in the error of your ways, nothing now remains, but that I should give you up to God. You that are of the same judgment follow me." Mr. Wesley then withdrew, as did eighteen or nineteen of the society, on Lord's-day, July 20, 1740. In the room of this place, Mr. Wesley engaged the *Foundery*, in Upper Moorfields.*

After the withdrawal of Mr. Wesley, the Moravians retained quiet possession of the meeting-house in Fetter-lane, and received large additions to their numbers. In the year 1742, they received a considerable accession in the person of Mr. *John Gambold*, a pious Divine of the Church of England, who had been educated at Oxford, and presented by Bishop Secker, to the vicarage of Stanton-Harcourt, in that county. But being convinced, through the preaching of Boehler, he was induced to quit this preferment to join the Moravians. After this, he was for many years minister of the society in Fetter-lane, and in 1754, was consecrated a Bishop of the United Brethren. In the year 1768, he retired to his native country, Haverfordwest, in Pembroke-

* Mr. Wesley's Journals.

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shire, where he died universally respected, in the year 1771. He published a variety of works, most of which were intended to illustrate the principles of the people with whom he was connected.* Mr. Gambold was succeeded by Mr. Benjamin La Trobe, a respectable minister, who was also a bishop in the same communion. He died a few years ago, and was succeeded by his son, who is the present minister.

The Moravians are a set of Christians who originally inhabited Bohemia, and for a long course of years, resisted the usurpation of the church of Rome. In an address to the Church of England, in the time of Charles II. they notice their freedom for almost seven hundred years from the encroachments of the Romish see; and speak of *Huss* and *Jerom* of Prague, as their famous martyrs, by whose blood the church of Bohemia had been watered and enriched. Being exposed to persecution in their own country, they obtained permission to withdraw to a part of the King's domain, on the boundary between Silesia and Moravia, where they formed themselves into church fellowship in the year 1457. The name by which they designated themselves was *Unitas Fratrum*, the Unity of the Brethren; or, *Fratres Unitatis*, the United Brethren. At the same time, they bound themselves to a strict church discipline, resolving to suffer all things for conscience sake; and instead of defending themselves, as formerly, by force of arms, to oppose nothing but prayer and reasonable remonstrances to the rage of their enemies. From this period to the reformation they were severely persecuted, but still preserved their unity. A connexion was also formed between them and the Waldenses, who had for many centuries borne witness to the truth. They had several conferences with Luther, Calvin, and other reformers, and some attempts were made for an union. They approved of the Augsburg confession, but not agreeing

* General Biog. Art. GAMBOLD.

in discipline, they still continued a distinct body. After various persecutions, distresses, and discouragements, during the seventeenth century, they became in a manner extinct. But about the year 1720, a remarkable awakening took place among the posterity of the Brethren in Bohemia; and as no free toleration could be obtained for them in that country, they agreed to emigrate. Upon application for that purpose, *Nicholas Lewis*, Count of Zinzendorf, granted them permission to settle on his estates in Upper Lusatia; and removing thither in 1722, they formed the settlement of *Herrnhut*. During the first few years they were nearly broken up by dissension, occasioned by some persons of the reformed religion who settled amongst them. But by the exertions of Count Zinzendorf the unity was renewed, and in 1727, rules agreed to, by which divisions might in future be avoided. Count Zinzendorf, who from the first was friendly, now became united to them, and in 1735, was chosen to be their bishop.

With respect to their doctrinal sentiments, they in general agree with the Augsburg confession; and in their preaching they insist most frequently on the love of Christ, as manifested in human redemption. In their writings they have expressed themselves upon some subjects in a very unguarded manner, so as to be an offence to delicacy; and their earlier disciples in this country mixed with their piety, a large portion of enthusiasm. But this has subsided with time; and it is certain that many of the reports propagated concerning them are destitute of foundation. At present, they are a very meek, inoffensive body of Christians, and the legislature has thought fit to exempt them from some inconveniences to which other bodies of Dissenters are liable. The church of the United Brethren is episcopal, but they allow to their bishops no elevation of rank, nor pre-eminent authority; their church having from its first commencement been governed by synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call

conferences. The synods, which are generally held once in seven years, are called together by the elders who in the former synod were appointed to superintend the whole unity. The members consist of the bishop, lay-elders, and ministers who have the general care, or inspection, of several congregations in one province; together with deputies sent by each congregation, and such ministers, or missionaries, as are particularly called to attend. At their first sitting they choose a president, and the votes of all the members are equal. In questions of importance, of which the consequences cannot be foreseen, majorities are disregarded, and recourse is had to lot, which they esteem a scriptural method. Besides this general synod, there is another conference of elders belonging to each congregation, which directs its affairs, and to which the bishops, and all other ministers, as well as the lay-members of the congregation, are subject. Their frame of ecclesiastical government consists of *bishops*, whose peculiar province it is to ordain; *presbyters*, who in other respects are equal to the bishops, and preside over congregations; *deacons*, who assist the presbyters; *deaconesses*, who are retained for the purposes of administering privately to their own sex; and lay-elders, who watch over their constitution and discipline, and attend to the temporal concerns of the community. Formerly the Moravians held all their property in common, in imitation of the primitive Christians; and they still have œconomies, or large houses, where they live together in community; the single men, and single women, widows, and widowers apart, each under the superintendence of elderly persons of their own class. In these houses, every person who is able, and has not an independent support, labours in his own occupation, and contributes a stipulated sum for his maintenance. Their children are educated with peculiar care. In marriage they may only form a connexion with those of their own communion; and as all intercourse between the sexes is carefully avoided, so

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the marriage union is determined by lot. They do not consider a literary course of education as at all necessary to the ministry, provided there be a thorough knowledge of the word of God, a solid Christian experience, and a well regulated zeal for God. They consider the church of Christ as not confined to any particular party, and themselves, though united in one body, or visible church, as spiritually joined in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ, how much soever they may differ in forms, which they deem non-essentials. But the most distinguishing feature of the United Brethren is, their zealous and unremitting labour in attempting to convert the heathen, in which they have far outstripped every other denomination of Christians. Though, of late years, other societies have been stimulated by their example, yet in modesty, meekness, patience, and perseverance in this great work, they still remain without a rival.*

 FETTER-LANE.

INDEPENDENT.

IN the former article it has been noticed that the Independent congregation now meeting in Fetter-lane, formerly assembled in the meeting-house on the opposite side of the way, now occupied by the United Brethren. The origin of that place has been already traced as far as our information reaches. It now remains to give some account of the Independent church that met there at the time of the Revolution,

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

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under the care of Mr. Stephen Lobb. This society, it is apprehended, was collected soon after the Restoration, by the famous Dr. Thomas Goodwin, who, upon his ejection from the Presidentship of Magdalen College, removed to London, whither he was followed by many of his hearers at Oxford, whom he formed into a church, and preached to them till his death. It does not appear where his church originally assembled, or whether they met in Fetter-lane before the time of Mr. Lobb. While at that place they enjoyed the labours of several Divines who greatly distinguished themselves in their day. One of these was the famous Mr. Thomas Bradbury, in whose time the meeting-house was gutted by Sacheverell's mob. In the year 1728, a difference arose between Mr. Bradbury and his people, which occasioned a division in the society. A considerable part of the people went off with him, and united with the congregation in New-court, Carey-street, of which he was chosen pastor. This circumstance proved, for some time, a considerable discouragement to the people who remained behind in Fetter-lane; but they at length overcame it, and by the labours of Mr. Tingey, who succeeded to the pastoral office, grew into a large and flourishing society. Soon after the settlement of Mr. Rawlin, his people determined to build a new meeting-house, upon a vacant spot of ground on the opposite side of the way. They entered upon this undertaking in the summer of 1732, and the church has continued to assemble there ever since. The meeting-house is the property of the church. It is a large, substantial brick-building, of an oblong form, neatly fitted up, and till lately had but three galleries: a fourth has been added since the accession of the present minister, and the meeting-house otherwise enlarged, and the avenue to it very considerably improved. This church has always ranked amongst the most respectable of the congregational persuasion. Its ministers, who have been very numerous, have in general been men of great respectability

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for talents and piety, and supported a numerous congregation. The lecture at this place on a Thursday evening was instituted in the room of the one at Hanover-street, which was held in the morning, and broke up in the year 1767. The new lecture was preached first at Wild-street, from whence it was removed to New-court, and afterwards to Fetter-lane. It is conducted by some of the most respectable ministers of the three denominations about London.

The following is, we believe, a complete list of the ministers of the Independent church in Fetter-lane, from the origin of the society, distinguishing pastors from assistants.

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
Thomas Goodwin, D. D.	1660	1680	—	—
Thankful Owen, M. A.	1680	1681	—	—
Stephen Lobb,	1681	1699	—	—
Thomas Goodwin, jun.	—	—	1681	1699
Benoni Rowe,	1699	1706	—	—
Thomas Bradbury,	1707	1728	—	—
Peter Bradbury,	—	—	1710	1728
Thomas Tingey,	1729	1729	—	—
Richard Rawlin,	1730	1757	—	—
John Farmer,	—	—	1730	1739
Edward Hitchin,	—	—	1743	1750
Edward Hickman,	—	—	1752	1758
James Webb,	1758	1782	—	—
Benjamin Davies,	1783	1795	—	—
William Maurice,	1797	1802	—	—
George Burder,	1803	18 ..	—	—

THOMAS GOODWIN, D. D.—Of this eminent Divine we have spoken at large, under a former article.* To what has been there said, we have but little now to add. It may not be amiss, however, just to observe, that owing to his habits of retirement and contemplation, and the gloomy notions respecting religious decorum, which were at that time prevalent, he appears to have entertained the mistaken idea of religion's being, as Dr. Scott expresses it, "an enemy to mirth and cheerfulness, and a severe exacter of pensive looks and solemn faces." It is probable that he was the Independent minister, and head of a college, described by Addison in the "Spectator;" where the following anecdote is recorded. "A gentleman who was lately a great ornament to the learned world, (x) has diverted me more than once, with an account of the reception which he met with from a very famous Independent minister, who was head of a college in those times. This gentleman was then a young adventurer in the republic of letters, and just fitted out for the university with a good cargo of *Latin* and *Greek*. His friends were resolved that he should try his fortune at an election, which was drawing near in the college, of which the Independent minister whom I have before mentioned was governor. The youth, according to custom, waited on him in order to be examined. He was received at the door by a servant, who was one of that gloomy generation that were then in fashion. He conducted him, with great silence and seriousness, to a long gallery, which was darkened at noon-day, and had only a single candle burning in it. After a short stay in this melancholy apartment, he was led into a chamber hung with black, where he entertained himself for some time, by the glimmering of a taper, until at length the head of the college came out to him, from an inner room,

* See PAVED-ALLEY, LIME-STREET, vol. i. p. 214, &c.

(x) The gentleman here alluded to, was *Anthony Henley*, Esq. who died much lamented in August, 1711.

with half a dozen night-caps upon his head, and religious horror upon his countenance. The young man trembled, but his fears increased, when, instead of being asked, What progress he had made in learning? he was examined how he abounded in grace. His *Latin* and *Greek* stood him in little stead; he was to give an account only of the state of his soul; whether he was of the number of the elect; what was the occasion of his conversion; upon what day of the month, and hour of the day it happened; how it was carried on, and when completed. The whole examination was summed up with one short question, namely, 'Whether he was prepared for death?' The boy, who had been bred up by honest parents, was frightened out of his wits at the solemnity of the proceeding, and by the last dreadful interrogatory; so that upon making his escape out of this house of mourning, he could never be brought a second time to the examination, as not being able to go through the terms of it."* The foregoing relation undoubtedly contains much character; but it is certainly written with the pen of exaggeration.

Dr. Goodwin, as we have already observed, attended his friend and patron Cromwell upon his death-bed. To this we may subjoin, that he was very confident the Protector would not die, from a supposed revelation communicated to him in a prayer, but a few minutes before his death. When he found himself mistaken, he was overheard to exclaim in a subsequent address to God, "Thou hast deceived us, and we are deceived."† Wood says, that after he retired to London, upon his ejection from Magdalen College, he lived mostly in the parish of Great St. Bartholomew. To this we may add, that he gathered a private congregation of the Independent persuasion, in which he was assisted and succeeded by Mr. Thankful Owen, and which was the same that afterwards met in Fetter-lane.

Upon his tomb-stone in Bunhill-Fields, was placed a

* Spectator, No. 494.

† Birch's Life of Tillotson, p. 19, &c.

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Latin inscription, drawn up by Mr. Thomas Gilbert, and thus englished by Dr. Gibbons :

Here lies the body of
 The Rev. THOMAS GOODWIN, D. D.
 Born at Rolesby,
 In the county of Norfolk.
 He had a large and familiar acquaintance
 With ancient,
 And above all
 With ecclesiastical History.
 He was exceeded by none
 In the knowledge of the Holy Scriptures.
 He was at once blessed with a rich invention,
 And a solid and exact judgment.
 He carefully compared together
 The different parts of holy writ,
 And with a marvellous felicity
 Discovered the latent sense
 Of the Divine Spirit,
 Who indited them.
 None ever entered deeper
 Into the mysteries of the gospel,
 Or more clearly unfolded them
 For the benefit of others.
 The matter, form, discipline,
 And all that relates
 To the constitution of a true Church of Christ,
 He traced out with an uncommon sagacity,
 If he was not rather the first Divine
 Who thoroughly investigated them.
 He was eminently qualified
 By the light of sacred truth,
 To pacify troubled consciences,
 To dispel the clouds of mistake,
 And remove needless scruples
 From perplexed and bewildered minds.
 In knowledge, wisdom, and eloquence,
 He was a truly Christian Pastor.
 In his private discourses,
 As well as in his public ministry,
 He edified numbers of souls,
 Whom he had first won to Christ,
 Till having finished his appointed course

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Both of services and sufferings,
 In the cause of his Divine Master,
 He gently fell asleep in Jesus.
 His writings already published,
 And what are now preparing for publication,
 The noblest monuments of this great muse's praise,
 Will diffuse his name in a more fragrant odour
 Than that of the richest perfume,
 To flourish in those far distant ages,
 When this marble inscribed with his just honour
 Shall have dropt into dust.
 He died February 23, 1679,
 In the eightieth year of his age.

Of Dr. Goodwin's great learning and indefatigable labour we have abundant evidences in the numerous works he printed in his life-time, and left behind him prepared for the press. Those which he himself published were, 1. *A Child of Light walking in Darkness.* 2. *The Return of Prayers.* 3. *The Trial of a Christian's Growth.* 4. *The Vanity of Thoughts discovered; with their Danger and Cure.* 5. *Aggravation of Sin: and Sinning against Knowledge and Mercy.* 6. *Christ set Forth.* 7. *The Heart of Christ in Heaven towards Sinners on Earth.* 8. *Encouragements to Faith.* 9. *Patience and its perfect Work, under sudden and sore Trials.* All these pieces were printed before the year 1645, when they were collected together into one thick volume quarto. Some of them have been since reprinted. He was the author of "*The Grand Debate concerning Presbytery and Independency, by the Assembly of Divines convened at Westminster, by Authority of Parliament, &c. examined and perused by Jer. Whitaker, and Thomas Goodwin. Lond. 1652.*" quarto. Dr. Goodwin also printed two fast Sermons, preached before the Long Parliament. One entitled, "*Zerubbabel's Encouragement to finish the Temple,*" Zech. iv. 6—9. April 27, 1742; the other, "*The Great Interest of States and Kingdoms,*" Psa. cv. 14, 15. Feb. 25, 1645." After his death was published, in one

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volume octavo, "A Discourse on the Punishment of Sin in Hell. *Lond.* 1680," with the author's portrait. This was followed by five folio volumes, sent into the world by the same editors, Mr. Thankful Owen, Mr. Thomas Baron, and his son, Mr. Thomas Goodwin. The subjects handled in these volumes are as follows: Vol. I. (1.) An Exposition on the first and second Chapters of the Epistle to the Ephesians. (2.) Sermons on various Occasions. *Lond.* 1681.—Vol. II. (1.) An Exposition upon the Book of Revelation. (2.) A Discourse of the Knowledge of God the Father, and his Son Jesus Christ. (3.) Of the Creatures, and the Condition of their State by Creation. (4.) Of Election. *Lond.* 1683.—Vol. III. (1.) Discourses of an unregenerate Man's Guiltiness before God, in respect of Sin and Punishment. (2.) Of Man's Restoration by Grace. (3.) Of Christ the Mediator. *Lond.* 1692.—Vol. IV. (1.) Discourses of the Objects and Acts of justifying Faith. In three Parts. (2.) Of the Constitution, Order, and Discipline of the Churches of Christ. (3.) The Government and Discipline of the Churches of Christ, proposed familiarly by Way of Question and Answer. (4.) Some Letters which passed between the Author and others, concerning Church Government. *Lond.* 1697.—Vol. V. (1.) A Discourse of the Work of the Holy Ghost, the third Person in the Trinity, in our Salvation. (2.) Discourse 1. On Gospel Holiness implanted in the Heart, and continued in the whole Conversation and Life. 2. Of the three several Ages which Christians do run through, in their Course of Faith and Obedience. (3.) A Discourse of the blessed State of Glory which the Saints possess after Death. (4.) Discourses, 1. Of the Glory of the Gospel. 2. Of the Supereminence of Christ above Moses. 3. Of the Reconciliation of all the People of God, designed and effected by Christ's Death. 4. A brief History of the Kingdom of Christ. 5. Of the State of Glory to which Christ is exalted in Heaven. 6. Of Thankfulness, which we owe

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unto God for all his Benefits and Blessings. *Lond.* 1704. To the first and last volumes are fixed some memoirs of the author, together with a fine portrait, engraved by White. These volumes, which used to be sold for waste paper, now obtain a high price. They are much read by the higher sort of Calvinists.

THANKFUL OWEN, or as Wood calls him, *Gracious* Owen, was born in the year 1619, at Taplow, in Buckinghamshire, being the son of Philip Owen; but Calamy says he was born in London. While a youth, as he was swimming near Oxford, he had a remarkable preservation from drowning. In 1635, being then sixteen years of age, he was placed at Exeter College, Oxford, under a puritanical tutor; and having proceeded Bachelor of Arts, in 1642, he was elected fellow of Lincoln College, Oxford, being soon afterwards garrisoned by the King's troops, he left his college; but returned to it when they were ousted by those of the Parliament. Calamy says, he performed exercises for the Doctor's degree, but did not take it. Uniting with the Independents about this time, he became a preacher in their private congregations; was chosen Proctor of the University in 1650; and upon the removal of Cheynell, in the same year, President of St. John's College. In 1653, he was appointed by Cromwell, one of the commissioners for the approbation of public preachers; and in 1654, an assistant to the commissioners for Oxfordshire, for the ejection of scandalous and insufficient ministers and school-masters. Wood says, he "was not wanting upon all occasions to promote the Independent interest in the university." Upon the Restoration in 1660, he was forced to resign his Presidency to Dr. Richard Baylie. Mr. Owen then retired to London, where he continued to preach privately, was much respected, and never repented of his nonconformity. Upon Dr. Goodwin's death, he was chosen to succeed him in his congregation, but died suddenly at his house in *Hatton-*

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Garden, about a fortnight afterwards, on the 1st of April, 1681, aged 62. When Dr. Owen gave notice of his funeral he said, that “he had not left his fellow behind him for learning, religion, and good humour.” He was, indeed, a man of an excellent temper, and possessed a considerable share of polite literature. Wood owns, that he had a good command of the *Latin* tongue; and Calamy says, that he was admired for an uncommon fluency and easiness in his composes, and for the peculiar purity of his *Latin* style. He was preparing for the press, and had almost finished a book, entitled, *Imago Imaginis*, designed to shew that *Rome Papal* was an image of *Rome Pagan*. He was buried in Bunhill-Fields, in the same vault with Dr. Goodwin; and upon his tomb-stone was placed the following *Latin* inscription.*

Sanctos cum Goodwino cineres charissimus illi commisit

THANKFUL OWEN, S. T. B.

Elapsa vix horula post absolutam proloquium

Ad magnum illud Goodwini in Epist. ad Ephes.

Opus, cujus Editionem curavit,

Eadem quâ vixerat Œquanimitate,

Absque ullo,

Præterquam cordis ad Christum,

Suspicio, animamexpiravit,

Die April 1. An. Sal. MDCLXXXI.

Ætatis LXIII.

—
Translation.

THANKFUL OWEN, S. T. B.

Here mingles his sacred dust with that of GOODWIN,

To whom in life he was most dear.

He scarce survived an hour

The finishing of a Preface which he had been writing

To that great work of Goodwin on the Epistle to the Ephesians,

The publication of which had fallen to his care,

Dying with the same calmness with which he had lived,

Without a groan, save of the heart to Christ,

On the 1st of April, 1681,

In the 63d year of his age.

* Calamy's Acc. p. 59. Contin. p. 89.—Wood's Fasti, vol. ii. p. 52.

STEPHEN LOBB, a very eminent Divine of the Independent denomination, in London, at the latter end of the seventeenth century, descended from a reputable family. His father, Richard Lobb, Esq. was high-sheriff of the county of Cornwall, and in the year 1659, member of parliament for St. Michael, in that county. He had several children, and two of his sons were Dissenting ministers. One of these, Mr. Peter Lobb, a most pious and excellent man, died in 1718; the other was Mr. Stephen Lobb, the subject of the present memoir.* We have no certain information respecting his birth, education, or early life; and, indeed, but few particulars of his history have reached us. This is the more to be regretted, as he was a man who made a very considerable figure in his day.

Mr. Lobb was most probably a native of Cornwall, and born during the protectorate of Oliver Cromwell. His father being in good circumstances, he enjoyed every advantage with respect to his education, which was both pious and liberal. After pursuing a course of studies for the ministry, in one of the private academies among the Nonconformists, but which it is probable he completed in Holland, he entered upon his work, some time in the reign of King Charles the Second, a dark period for Nonconformists, who could look forward only to the miseries attending a state of persecution. His first labours were, most probably, in his native county, or the neighbouring one of Devonshire, where he married the daughter of the Rev. Mr. Theophilus Polwheil, an Independent minister at Tiverton, and son-in-law to the famous Mr. William Benn, of Dorchester.† Mr. Lobb settled early in London, as pastor of the Independent congregation in Fetter-lane, in which he succeeded Dr. Thomas Goodwin, and Mr. Thankful Owen, who died within a fortnight of each other, in 1681. He also preached a Lord's-day morning lecture, in conjunction with several

* Green's Life of Theophilus Lobb, p. 5, &c.

† *Ibid.*

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other ministers, at the same place. After the removal of Mr. Morton to New-England, in 1685, in consequence of the prosecutions that were out against him, for keeping a private academy, Mr. Lobb, in conjunction with those judicious and excellent Divines, Mr. Francis Glascock, and Mr. William Wickins, read lectures privately to several of Mr. Morton's pupils, and others, who, through the severity of the times, were deprived of more stated helps for instruction.* Upon the division in the Pinners'-Hall lecture, occasioned by the exclusion of Mr. (afterwards Dr.) Daniel Williams, in 1694, he was chosen to fill up one of the vacancies; and this, it is apprehended, was pretty much the state of his ministerial labours, till the time of his death.

Soon after the accession of James the Second to the throne of these kingdoms, the politics of the court towards the Dissenters, underwent a material alteration. Mr. Lobb, who was a minister of great zeal and activity, has undergone not a little censure for the part he took upon that occasion; which renders it necessary that we should inquire how far it is well founded. It being the main design of that unprincipled monarch to introduce popery and arbitrary power, he tried all the methods he could invent to bring the church-clergy into his scheme; and twice offered, as it is said, to sacrifice all the Dissenters in the kingdom, if they would comply. That he was in earnest in this *merciful* design, is evident from the sample he gave at the commencement of his reign; and from the infamous career of his grand slaughter-master Jeffries, who had already begun to turn the kingdom into a field of blood. As James had begun to throw off the mask, and declare openly his attachment to the church of Rome, the established clergy became alarmed for their influence, and for the stake which they possessed in the church. This disposition not according with the King's arbitrary intentions, he turned about to the nonconformists; and with a

* Dr. Abraham Taylor's Sermon on the death of Mr. Beaumont.

view to gain them, resolved to introduce an universal toleration. He accordingly issued his declaration for liberty of conscience, April 4, 1687. The effect of this declaration was, that Dissenters of all sorts were not only set at liberty, but admitted to serve in all places of trust and profit, with a dispensation from taking the oaths. The several denominations thankful for their liberty, addressed his majesty in higher strains than some of their elder ministers approved, who were of accepting the liberty, without delivering any opinion upon the subject.* The high church writers are much displeas'd with the Nonconformists for making use of an indulgence so granted; but with very little reason: for, as Dr. Calamy justly observes, "The Dissenters were not so fond of hard usage, as to refuse a liberty so freely offered them; nor did they think it good manners to inquire too narrowly how that indulgence came about, so long as they were sheltered by it from oppression."† Besides, the laws which had hitherto restrained them, were in their own nature tyrannical and unjust; it is not, therefore, at all surprising that they should rejoice in the recovery of that liberty which was their undoubted right, as good subjects, equally with others. It was at this time that Mr. Lobb, Mr. Alsop, Penn the Quaker, and a few others, published some severe pamphlets, which are thought to have given too much countenance to the measures of the court.‡ If this was the case, some allowance must be made for an excess of joy in persons just emerging from a state of persecution, and who could have no very goodwill towards those who had been the instruments of their oppression. But the censure came with an ill grace from those, who, by their absurd principles of passive obedience and non-resistance, taught in their pulpits, universities, and acts of parliament, had enabled the king to become arbitrary and tyrannical.

* Neal's Hist. of the Puritans, Toulmin's ed. vol. v. chap. 1.

† Calamy's Life of Baxter, vol. i. p. 326. ‡ Neal's Puritans, *ubi supra*.

Mr. Lobb was one of the ministers, on the part of the Independents, who presented the address of thanks above-mentioned. He had free access to King James, and on account of his intimacy with that monarch, was sometimes called "The Jacobite Independent." He used what interest he had for the advantage of the Dissenters; "wherein he seems to me, (says Mr. Pierce) to deserve much commendation, unless our adversaries can tax him upon good evidence with any thing done amiss."* But Mr. Lobb's influence at court, drew down upon him the severest animadversions, the evident offspring of bigotry and envy; for it seems that the church party, at that time, thought it very lawful for themselves to enjoy the sunshine of a court, while for a Dissenter to possess the favour of his Prince, was in their esteem highly criminal. This, however, is not the only crime alleged against our Divine, who is charged with advising the King to obtain a repeal of the test laws. A mighty crime truly! and never to be forgiven, till religious freedom, in its utmost extent, shall be proclaimed by the legislature, as a matter, not of favour, but of right.

In this place, it would be improper to pass over a passage in a certain high-flown writer, who, after drawing a doleful picture of his own church, gives the following curious account of Mr. Lobb, and the court Dissenters. "Whilst many of our ministers in the university and elsewhere, (says this writer) for standing up for the common liberty, were thrown out of their preferments, and forced to live at other men's tables; several of their pastors (meaning the Dissenters) live in splendour about the court, possessing the ear of the prince, and advising him how he might obtain the repeal of those laws, whereupon depended all our hopes of preserving the Protestant religion among us. Mr. Lobb, a Presbyterian (rather an Independent) minister, and Mr. Penn, the chief of the Quakers, were so great counsellors

* Pierce's Vindication of the Dissenters, Part. i. p. 265.

and favourites of the king, that those who would request any favour of the crown, or beg off any penalty, would make use of their interest to obtain their desire.* There is so much mis-statement, envy, and bigotry contained in this short paragraph, that one would wonder how any man concerned for his own reputation, could publish it. To say that the clergy, who were deprived by King James, stood up for liberty, is a perversion of all language; when persecution and intolerance were the strong features of their character and conduct. If the Dissenters lived better than formerly, their adversaries, as Mr. Pierce justly observes, need not have envied them; for since they were discharged from their livings about five and twenty years before, they had, most of them, lived plain enough.† With respect to Mr. Lobb's attendance at court, if we consider what has been the uniform behaviour of churchmen in that particular, they have very little reason to blame the Dissenting ministers, if they had been more numerous. And, "if Mr. Lobb's testimony may be taken, (says the learned author above quoted,) I have heard him declare, that the churchmen made base offers enough to King James, when he first began to pretend to favour the Dissenters."‡

In what regarded the penal laws, it is freely acknowledged that Mr. Lobb did advise the King to obtain their repeal. His opinion was, that the test-act ought to be abolished, and he thought it might be repealed at that time with safety. Nor did he want sufficient reasons to support his opinion. The law itself seemed to him not only unjust, with reference to many Dissenters; but as giving occasion, also, to the abominable profanation of one of the most sacred institutions of our holy religion, by compelling the greatest profligates to take the sacrament as a qualification for a civil office. Many were of Mr. Lobb's opinion, that a law which they

* Nichols's Defence of the Ch. of Eng. p. 109.

† Pierce's Vindication, p. 269.

‡ *Ibid.*

apprehended to be so opposite both to justice and piety, ought, the first opportunity, to be repealed; and that every one should contribute what was in his power towards promoting so good a design. It has been the constant plea of politicians, that the removal of the *Test* would be dangerous to the church; to which it has been justly answered, that if the law in its first enactment was offensive to God, those persons cannot be innocent, who, when they have it in their power, neglect to abrogate it.* Now as every act of injustice is displeasing to God, so the laws which deprive so many Englishmen of the rights they have not forfeited, are so many acts of injustice; therefore the test-laws must be displeasing to God. The plea of policy can be of no weight when set in the balance against justice. This deserves the serious consideration of those who uphold the test-laws in the present day.

It has been further urged in defence of Mr. Lobb, that though he knew very well King James's religion was the worst in the world; yet he thought he did not dissemble in his professions of liberty. And, therefore, as the King made large promises of an equal security for the Protestant religion, in case the tests were repealed, Mr. Lobb, as experience has convinced us, too easily believed him. But if Mr. Lobb was rather in a mistake than a fault, the main body of Dissenters took other measures, as is evident from the historians of those times. That Mr. Lobb placed too much reliance upon the king's professions need not be greatly wondered at, if we consider the consummate hypocrisy with which he carried on his designs. The answer he gave to one of the addresses is very remarkable. "Gentlemen, (said James,) I protest before God, and desire you to tell all manner of people, of all persuasions—that I have no other design than I have spoken. And, gentlemen, I hope to live

* Pierce's Vindication, p. 270.

to see the day, when you shall as well have Magna Charta for the liberty of conscience, as you have had for your properties."* Agreeable to this was the declaration he made to his council, when he gave it as his opinion, "as most suitable to the principle of Christianity, *That no man should be persecuted for conscience sake*; for he thought conscience could not be forced, and that it could never be the true interest of a King of England to endeavour to do it."† Had these sentiments proceeded from the King's heart, they would have redounded greatly to his honour; but it is evident that his favour to the Dissenters, was only a cloak for introducing Popery. Of this the Dissenters, in general, were well aware; and the Presbyterians in particular set themselves to oppose the measures of the court. They not only received the King's Indulgence with great coldness, but concurred with the episcopal clergy in upholding the penal laws; and when the seven bishops were committed to the tower for resisting the declaration for liberty of conscience, ten non-conforming ministers very imprudently paid them a visit of condolence.‡ This was strange conduct for persons in their situation; for however criminal the motive of the King might be in granting a general toleration, we do not see that the nonconformists were bound to inquire into it. The thing itself was an act of pure justice; and to reject it merely on account of the quarter from whence it came, would have been the height of absurdity.

Perhaps few edicts on account of religion will bear the test of examination—few but take their rise rather from political expediency, than a regard to the rights of mankind. It was a strange thing to see Protestant Dissenters unite with their persecutors in supporting those laws which for more than twenty years had been the instruments of their oppression; and reflected more honour upon their zeal against

* Biog. Brit. Art. ALSO.

† Neal's Puritans, *ubi supra*.

‡ Sir John Reresby's Memoirs, p. 261.

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Popery, than their attachment to religious freedom. The return they afterwards met with for their condescension is well known to all who are acquainted with our ecclesiastical history; and proves that bishops can dissimulate as well as kings—that they can make fair promises when under a cloud, and turn cheats when the danger is over. Notwithstanding the reflections that were cast upon Mr. Lobb, and such as fell in with the court measures, they certainly acted upon a more enlightened policy, and shewed themselves the warm patrons of toleration. They were as inimical to Popery as their brethren; but were not so fond of restraint as to quarrel with their liberty because it was extended to Papists. Nor did they care to put themselves again under the protection of those, who, when in power, had shewn them so little mercy; for if King James had succeeded in establishing his religion, the Nonconformists could hardly have been more severely handled, than they had been for more than twenty years past, by their Protestant brethren. We shall close this subject by observing, that Mr. Lobb was one of those who advised the King to prosecute the bishops above-mentioned; a very unpopular measure, but fully justified upon the principles which they had themselves inculcated in that and the preceding reign. They had preached up the dispensing power till the King was become absolute, and the nation brought to the very verge of ruin; but they made no scruple to resist it, when turned against themselves.* So inconsistent is man, and so dangerous the power of the clergy, when suffered to transgress the limits of their profession!

Soon after the Revolution, the ministers about London, of the Presbyterian and Independent denominations, drew up certain heads of agreement, which they published to the world as the basis of their union. But it was not of long continuance. Animosity and contention about doctrinal matters unhappily broke out amongst them, occasioned by

* Neal's Puritans, *ubi supra.*

the re-publication of Dr. Crisp's works in 1690, accompanied by the attestation of several ministers to their being genuine. Some positions in this book being thought of ill-consequence, Dr. Williams published, in 1692, his "Gospel Truth stated and vindicated," designed to counteract some of Dr. Crisp's errors; and to this several names were prefixed by way of approbation. From this time the press was inundated with books upon both sides of the question, and a breach followed, that effectually separated the two denominations. Mr. Lobb addressed a letter to Dr. Bates on the doctrine of *Satisfaction*; in which he argued that either Mr. Williams was not sound in that point, or else the Doctor had not stated it rightly in his *Harmony*, printed many years before. But to this the Doctor returned no printed answer. Afterwards Mr. Lobb published, "A Report of the present State of the Differences in Doctrinals, between some Dissenting Ministers in London." This was answered by Mr. Alsop in "A faithful Rebuke to a false Report." In reply to this, Mr. Lobb published a Defence of his "Report," and Remarks on Mr. Alsop's "Rebuke." At length Mr. Lobb sent forth his "Appeal to the Bishop of Worcester, and Dr. Jonathan Edwards, about the Controversy between him and Mr. Williams;" and after some time, the Bishop of Worcester, (Dr. Stillingfleet,) made a reply in "A Discourse concerning the Doctrine of Christ's Satisfaction: wherein the Antinomian and Socinian Controversies about it are truly stated and explained; in Answer to Mr. Lobb's Appeal, and to several Letters from the Dissenting Parties in London." The bishop very candidly gives an account of what he esteemed truth, and what error, in the matters that had been debated, and upon what grounds: but intimates that he could see no occasion for so much heat; and concludes there must be something further in the matter, than appeared to an indifferent and impartial reader; which he would not inquire into.* Mr. Lobb still pursued

* Calamy's Life of Baxter, vol. i. p. 476. 515. 550. 561—4.

the controversy in "A further Defence of his "Appeal;" and it was closed by Dr. Williams, in a piece entitled, "An End to Discord." Mr. Lobb's side of the question was taken by Dr. Chauncey, Mr. Mather, Mr. Humfrey, Mr. Goodwin, and most of the Independents; and it was opposed by the Presbyterians, most of the clergy in the establishment, and some of the Independents. These accused the opposite party of antinomianism; and they retorted upon them the charge of arminianism, and other grievous heresies. Having already entered into the particulars of this paper war, in the life of Dr. Williams, we forbear to enlarge upon it in this place. But we cannot suppress our regret that so many good men should employ their time in fighting about words of no profit, but to the subversion of peace and charity, and the dishonour of the Christian name. Had their time and talents been employed in composing their party differences, in cultivating a spirit of moderation and forbearance, in promoting the great ends of practical religion, and in defending the common Christianity against unbelievers, they would have turned to infinitely better account.

Mr. Lobb died in the vigour of life, June 3, 1699. The manner of his death was sudden. Dining at the house of a friend, he was seized at table with a fit, and expired in the course of the day. As a man, and as a Christian, he possessed all those qualities that were calculated to endear him to his acquaintance. He was of an excellent benign temper, rarely provoked to anger; disposed at all times to do good; ready to relieve the distressed; and active to promote any public interest, that could further the prosperity of the churches. He possessed a discerning penetrating spirit, a firm and sound judgment, and great strength of mind; but was humble under all his attainments. These natural abilities were carefully cultivated by a close application to study, in which his industry was amply rewarded by an increase of knowledge. He knew and loved the gospel of Christ, and delighted most in those studies that led him into the myste-

ries of redemption. The knowledge of divine things filled his soul with rapture, and was the element in which he breathed. He was a great master of the art of reasoning, and employed that valuable talent in defending the great truths of the gospel. But he knew how to discover zeal for the truth without being angry. In his relative capacity, he was a loving husband, and a tender father; a true friend, and punctual to his word, never promising more than he meant to perform. But the station in which he most shone, was that of a faithful pastor; labouring in the word and doctrine, conversing with his hearers, inquiring into their cases and necessities, and administering counsel or reproof as he judged needful. In short, he was of a most benevolent disposition, candid and ingenuous to his fellow-christians, pious towards God, and virtuous in his whole deportment; which rendered him a very estimable person, and his death a no small loss to the churches in this city.* His colleague in the ministry, the Rev. Mr. Thomas Goodwin, preached his funeral sermon from Heb. ii. 14. and afterwards published it.

Mr. Lobb's marriage has been noticed above. His wife died in 1691, and her funeral sermon was preached and published by the Rev. Samuel Slater, an excellent Presbyterian Divine, who had a great esteem for Mr. Lobb, which he expresses in an affectionate Dedication. By this lady, he had three sons; Stephen, who died at Shaftesbury, in 1720; Theophilus, a Dissenting minister, and an eminent physician, in London, of whose life a particular account has been given in this work; and Samuel, likewise a minister, who conformed to the church of England, and became rector of Hungerford-Farley, Wilts, where he died Nov. 6, 1760.

THOMAS GOODWIN, jun.—As Mr. Lobb preached

* Mr. Goodwin's Sermon on the death of Mr. Lobb.

only on one part of the day, he was assisted on the other part by Mr. Thomas Goodwin, son to the celebrated Dr. Thomas Goodwin, President of Magdalen College, Oxford, and noticed at the commencement of this article. The son was educated for the ministry first in England, and afterwards in Holland, and commenced preacher among the Nonconformists in that dark period, the reign of Charles II. In 1678, a year memorable for the discovery of the Popish plot, the body of Protestants in England being justly alarmed at the danger to which their civil and religious liberties were exposed, agreed to lay aside their animosities, and join heartily against their common enemy. At this time an evening lecture was opened in a large room belonging to a coffee-house in Exchange-alley, and was supported and attended by some of the most considerable merchants in London. It was conducted by four young nonconformist ministers, of whom Mr. Goodwin was one. The others were Mr. James Lambert, Mr. John Shower, and Mr. Theophilus Dorrington; the last of whom afterwards deserted the Dissenters, and in a most ungenerous manner wrote against his former friends. The labours of these ministers were very acceptable, the novelty of the thing brought many hearers, and God was pleased to give it the sanction of his gracious presence and blessing.

We hear nothing further of Mr. Goodwin till 1683, when, the times being dark at home, he accompanied some other gentlemen on the tour of Europe. His companions in this journey were Mr. Barnadiston, son of that eminent patriot, Sir Samuel Barnadiston, Mr. John Shower, and Mr. Cornish. They embarked first for France, and proceeded direct to Paris, from whence they went to Lyons, and afterwards to Geneva, where they met with Mr. (afterwards Sir) Richard Blackmore. They then pursued their journey through Italy, till they arrived at Rome, where they made a pretty long stay. Mr. Goodwin's father had written a commentary on the book of Revelation, in which, with

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some other Divines, he endeavoured from the number of the beast, to discover the Pope of Rome. The author's son being now in that city, received great civilities from Cardinal Howard, who, among other things, speaking of his father and his book, asked if he had made any farther discovery relating to the Pope. Mr. Goodwin waved the question, by saying, that the Revelation was a very obscure book. "Yes, (answered the Cardinal,) especially when a man has half a dozen night-caps over his eyes."*—The commentator it seems used to wear so many, adds the relator of this anecdote; but the observation, though it tells well, must be considered merely a figure of speech. It may be remarked, however, that Dr. Goodwin's picture represents him with at least two or three of the number.

We shall not follow the English travellers any further on their journey, having already given some account of it in the life of Mr. Shower. Suffice it to say, that leaving Italy, they passed through Switzerland to Amsterdam, where they arrived about July, 1684. The company then parted, when the greatest number, including Mr. Goodwin, returned to England. Soon after his arrival, he was chosen colleague with Mr. Stephen Lobb, pastor of the Independent church meeting in Fetter-lane; and he was also one of the ministers who conducted the Lord's-day morning lecture in that place. At the time when the Crispian controversy made so much noise in the world, Mr. Goodwin engaged pretty warmly in the dispute; and took the same side of the question as Mr. Lobb. In 1695, he published his "Discourse of the True Nature of the Gospel," in which he would not allow the gospel to be a law. In this piece he seems to have carried his notions of Calvinism to the same extent as his father. Upon the death of Mr. Lobb, 1699, he left Fetter-lane, and accepted a call to Pinner, in Middlesex, where he was pastor of a congregation, and lived handsomely and usefully upon his

* Biog. Brit. vol. 7. p. 505, note. Art. DUNSCOMB.

estate for many years. He also kept a private academy, for training up young men to the ministry, in which employment he discovered great respectability of talent, and met with much success. Amongst his pupils were Mr. Thomas Tingey, first of Northampton, and afterwards of Fetter-lane; Mr. John Greene, of Chelmsford; and Dr. Theophilus Lobb, mentioned above. The time of Mr. Goodwin's death we have not been able to ascertain, but suppose it to have happened about the year 1719, or 1720. Dr. Calamy describes him as "a gentleman of great and universal literature, and of a most genteel and obliging temper."*

Mr. Goodwin was the author of several theological tracts, and of three single sermons: (1.) At the funeral of Queen Mary, 1695. Psa. lxxiii. 24. (2.) A funeral sermon for Mr. Stephen Lobb. 1699. Heb. ii. 14. (3.) On the death of King William the Third. 1702. Phil. i. 23, 24. He also compiled, in folio, "A History of the reign of Henry V. 1704," which met with great acceptance. It is dedicated to John, Lord Cutts.

BENONI ROWE, was son to Mr. John Rowe, and a younger brother of Mr. Thomas Rowe, both ministers of reputation, and the latter an eminent tutor among the Independents. He was born in London about the year 1658, his father being then minister of a congregational church that met in Westminster Abbey; from whence he was turned out upon the Restoration. He gave both his sons an excellent education; and it is probable they pursued their studies for the ministry under the learned Mr. Theophilus Gale, who kept a private academy upon Newington-green. Mr. Benoni Rowe commenced his ministry at a very discouraging period for Nonconformists, and when he could have been swayed by no other than conscientious principles. During

* Calamy's Contin. vol. iii. p. 90.

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the reigns of Charles and James the Second, he appears to have been a minister in London; but it is probable that his services were only occasional, and frequently interrupted. About the time of the Revolution, in 1688, he settled at Epsom, in Surry, and continued there till the death of Mr. Lobb, 1699, when he accepted a call to succeed him as pastor of the Independent congregation in Fetter-lane, and undertook the service on both parts of the day. Mr. Rowe was a gentleman of good abilities. He possessed an accurate judgment, and a considerable stock of useful learning, to which he joined excellent talents for preaching, and a most lively and engaging conversation.* But though well qualified for ministerial service, and useful in his day, he was not popular.† He was one of the ministers who assisted at Dr. Watts's ordination, in 1702, and the Doctor has addressed to him an ode in his "Lyric Poems," entitled, "The Way of the Multitude." Mr. Rowe was taken away by death, on the 30th of March, 1706, in the 49th year of his age. His remains were interred in the family vault, in Bunhill-Fields. He left two sons, both of whom were a credit to their name and family. The eldest, Mr. Thomas Rowe, was a gentleman of good learning and excellent abilities, and had the great felicity of giving his hand and name to Miss Elizabeth Singer, the ornament of her sex, and well known by her chaste and elegant writings. The other son was Mr. Theophilus Rowe, also a very ingenious gentleman.

THOMAS BRADBURY.—This very eminent person, after a suitable education for the ministry, preached for a few years at Newcastle-upon-Tyne, from whence he removed to Stepney, as assistant to Mr. Galpin. Upon the death of Mr. Benoni Rowe, he received a call to succeed him as pastor of the Independent congregation in Fetter-lane, and

* Life of Mrs. Elizabeth Rowe, p. 7.

† MS. *pene me.*

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was set apart to the pastoral office in that place, on the 10th of July, 1707. The principal part of the service upon that occasion was conducted by the excellent Mr. John Shower. The letter of dismissal which Mr. Bradbury received from the church at Stepney, bearing date March 16, 1706-7, mentions him in terms of particular respect, on which account a copy of it shall be given in the note below. (z) Mr. Bradbury continued pastor of the church in Fetter-lane upwards of twenty years, and this was in many respects the most important period of his life. During the earlier part of it, he stood forth the zealous champion of our civil and religious liberties; for which he incurred the implacable hatred of the Tory party, who devised various methods of injuring him, both in his reputation and person. Perhaps few persons individually contributed more effectually to place the illustrious house of Hanover upon the throne of these kingdoms, than Mr. Bradbury; and it is but justice to add, that notwithstanding the malignity of their opponents, the princes of this race have, upon various occasions, testified their obligations to Protestant Dissenters, although they have not as yet seen fit to place them upon a level with their other subjects. Mr. Bradbury greatly distinguished himself in the controversy that took place concerning the Trinity, in 1719, and some following years. His zeal upon that occasion sometimes brought him into difficulties; but so ample were the resources by which his mind was supplied, that

(z) To the Church of Christ assembling in Fetter-lane, whereof the Rev. Mr. Benoni Rowe was formerly pastor.—Whereas our well-beloved brother, Mr. Thomas Bradbury, has been for above these two years in communion with the church at Stepney, and has possessed a particular reputation and respect in the hearts of the congregation, but is now by the holy providence of God called to settle with you, We do, therefore, in compliance with your desire, dismiss him from his relation here, and heartily recommend him to you, not as a common brother, but as a more public useful servant of Jesus Christ, with our earnest prayers that he may be made a singular blessing to you, and an eminent instrument in God's hand to add much people to the Lord. We are, &c. JOHN GALPIN, &c. &c.

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what would have daunted the courage of ordinary persons, vanished before him as trifles. If his zeal sometimes bordered upon intemperance, it must be charged to an honest mind, ardently engaged in defending a truth that he apprehended to be of the very first importance. Indeed, for pure and disinterested patriotism, and for an honest and determined zeal in the cause of orthodoxy, Mr. Bradbury had no superior, and but few equals. In the course of the Trinitarian controversy, he set up a Wednesday evening lecture at his meeting-house in Fetter-lane, which he styled the Antiarian Lecture. Several sermons that he preached at this lecture, upon points then in dispute, he afterwards published. In the year 1728, Mr. Bradbury fell out with his people, which was the occasion of his leaving them. The dispute originated in some money transactions, the particulars of which, as they will not at all interest the public, had better be suppressed. The affair, however, produced a division in the society at Fetter-lane, when a considerable part of the people separated. These Mr. Bradbury always considered as the real Fetter-lane church, and himself as their pastor. But this point was contested by those who remained behind; and with some reason, as they kept possession of the meeting-house. Shortly afterwards, those who adhered to Mr. Bradbury, united with the church in NEW-COURT, *Carey-street, Lincoln's-inn-fields*, of which he was chosen pastor. With that society he continued his ministerial labours, till removed by death in a good old age, as we shall relate more particularly under that article.

PETER BRADBURY.—Mr. Bradbury was assisted at Fetter-lane, for several years, by his brother, Mr. Peter Bradbury. He first undertook this service in 1716, and continued to preach at Fetter-lane, on one part of the day, till the dispute took place between Mr. Bradbury and his people, in 1728. After this event he accompanied his brother to New-court; but in the course of a few years declined

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the ministry, as we shall see more particularly under that article. Not long after the two brothers quitted Fetter-lane, Mr. Tingey, an excellent young minister, from Northampton, was chosen pastor of the society that remained behind in Fetter-lane, and soon raised a very considerable auditory.

THOMAS TINGEY pursued his academical studies under the direction of the Rev. Thomas Goodwin, at Pinner, in Middlesex. He entered upon the ministry about the year 1700, and commenced his ministerial labours at Newport-Pagnel, in Buckinghamshire, with the Independent congregation that is now under the care of the venerable Mr. William Bull, and of his son, Mr. Thomas Palmer Bull. There he continued only a short time, and removed to the town of Northampton. He was ordained pastor of the congregation at Castle-hill, on the 22d of February, 1709, and preached there with great acceptance for about twenty years. Upon Mr. Bradbury's falling out with his people, in 1728, the congregation in Fetter-lane invited Mr. Tingey to become his successor. Accepting the call, he quitted Northampton, where he was succeeded by the celebrated Dr. Philip Doddridge, and was set apart over the church in Fetter-lane, February 23, 1728-9. Under his care, the interest, which had been greatly weakened, experienced a revival, and had his life been spared, there was a prospect of his being made very useful. But in less than twelve months, these promising appearances were withered. Mr. Tingey was cut off in the vigour of life, on the 1st of November, 1729, having been a preacher about thirty years. His funeral sermon, on Phil. iii. 9. was preached by Dr. Ridgley, who gives him an excellent character, grounded on a long and particular intimacy.

Mr. Tingey, from the time of his first appearance in public, appeared to be animated by great zeal for the salvation of souls. His method of preaching was such as afforded the strongest reason to conclude, that his heart was in his work.

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He spoke with great correctness and flow of affection, and always treated on the most useful and important subjects. The doctrine of justification by the imputed righteousness of Christ, he insisted upon much, and appeared to have it greatly at heart during his last sickness. Dr. Ridgley says, "It was the practical experience of this, that occasioned him to say, when he apprehended himself to be struck with death, *that his Master was now about to call him from his work*; which he expressed with the greatest composure and resignation to the Divine will." Wherever Providence cast his lot, he was very useful, and had several seals to his ministry. He was very desirous to preach the gospel upon all occasions, whenever any serious Christians were disposed to attend; and he laboured beyond his strength, it is thought to the prejudice of his constitution. While settled in the country, he embraced every opportunity of preaching the gospel in places that were destitute of it; and after his removal to London, he engaged in a catechetical lecture at Silver-street, for promoting the benefit of the rising generation, which was attended with visible success. His private character was equally amiable, and an uniform piety shone through the whole of his conversation. "So far as I had an opportunity to observe it, (says Dr. Ridgley,) he never settled in any place, but, through the evenness of his temper, and the inoffensiveness of his behaviour, he gained respect, even from those who were in a different way of thinking from himself; and this being attended with many other endowments, which rendered him well qualified for usefulness, and a great blessing from God attending his labours, gave him a very great interest in the affections of those who sat under his ministry, or were more immediately under his pastoral care."*

RICHARD RAWLIN.—Mr. Tingey was succeeded at

* Dr. Ridgley's Sermon on the death of Mr. Tingey, p. 41—46.

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Fetter-lane, by the Rev. Richard Rawlin. Of this respectable minister, there remains, we believe, no biographical memorial in print; and it is a few particulars only that we are enabled to snatch from oblivion. There was a Mr. Richard Rawlin, who settled as pastor of the Independent congregation at St. Neots, in June, 1702, and came to that place from Linton. During his ministry, the church and congregation are said to have removed to the present meeting-house, erected at St. Neots in the year 1718. Whether Mr. Rawlin continued with them till his death, or removed to some other charge, is not known; but there was a vacancy in the pastoral office, which was filled up by Mr. Sheldon, in the year 1724.* This must have been a different person from our Mr. Rawlin, who being born in the year 1687, could have been only fifteen years of age when his namesake settled at St. Neots. It is most probable, however, that he was some relation, and perhaps his father.

Mr. Rawlin received his academical learning under Mr. William Payne, a Dissenting minister, and tutor of respectability and eminence, at Saffron-Walden, in Essex, and a friend of Dr. Owen. After finishing his studies, Mr. Rawlin was taken, as chaplain, into the family of — Warner, Esq. of Bamsfield-Hall, Suffolk. The first place where we hear of him, as a preacher, is Bishop-Stortford, in Essex, where he was settled several years. From thence he removed to London, to take charge of the congregation in Fetter-lane, in the room of Mr. Tingey. He was set apart in that place, on the 24th of June, 1730. The celebrated Mr. Daniel Neal preached upon the occasion, from 2 Thess. iii. 1. and published his sermon. In the title-page of the copy before us, there is an error in Mr. Rawlin's name, which is printed Thomas instead of Richard. After Mr. Rawlin had been settled with his people about two years,

* Theol. Bib. Mag. for April, 1804, vol. iv. p. 146.

they built a new meeting-house for him, on the opposite side of the way, where the church still assembles. In the year 1740, Mr. Rawlin was elected one of the six preachers of the Merchants' Lecture at Pinner's-Hall, in the room of Mr. Bragge. He entered upon his services at that lecture, by delivering a series of discourses upon the doctrine of Justification, founded upon Isaiah xlv. 24. These he published in an octavo volume, in 1741, under the title of "Christ the Righteousness of his People; or, the Doctrine of Justification by Faith in Him." The sermons are seven in number, and at their appearance met with good acceptance in the world. The celebrated Mr. Hervey highly commends them in his Dialogues. They have since this passed through several editions, and are greatly esteemed by persons of similar sentiments to the author.

Mr. Rawlin was a minister of great reputation amongst the Independents, and possessed considerable influence in the decision of affairs relating to his denomination. He was a judicious, practical and experimental Divine; a serious, affectionate, and solid preacher; and of an excellent, Christian spirit. He had various ministers to assist him, and kept up a good congregation to the last. At length, after a life of respectability and usefulness, he gave way to the hand of death, on the 15th of December, 1757, aged 70 years. His remains were interred in a family vault, over which a handsome tomb has been erected, in Bunhill-Fields; the inscription upon which describes merely his name and age, and the time of his death. Dr. Guyse preached his funeral sermon, and was requested to print it; but as he was then blind, and unable to write, he was obliged to decline it. Besides the publication before-mentioned, Mr. Rawlin printed nothing, we believe, excepting an introductory discourse at the ordination of Dr. Gibbons, at Haberdashers'-Hall, in 1743. Mr. Rawlin married a lady of considerable fortune, the daughter of Joseph Brooksbank, of Hackney, Esq. She died Feb. 7, 1748-9, aged 56 years.

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JOHN FARMER.—Mr. Rawlin's first assistant was the Rev. John Farmer, elder-brother to the celebrated Hugh Farmer, of Walthamstow. He was born at a village near Shrewsbury, where his parents, who were persons of reputation and piety, resided. After a suitable education for the ministry, he was chosen on the 30th of December, 1730, assistant to Mr. Rawlin, at Fetter-lane, and continued in that situation till March 28, 1739, when he was dismissed to the Independent church at Coggeshall, in Essex, where he was ordained pastor, and continued to preach there for several years. In this station he was much respected, and in 1756, published a volume of sermons, which possess considerable merit, but are now very little known. In consequence of a mental derangement, which gave rise to some eccentricities that marked his character, he was rendered incapable of any stated ministerial service, and several years before his death, retired to London, where he was in a great measure dependent upon the benevolence of his friends for a subsistence. His brother, Mr. Hugh Farmer, was ever ready to assist him; but through some obliquity of temper, he refused to be knowingly indebted to his brother for such assistance. He, therefore, kindly conveyed his benevolence to him through the medium of one of his friends, so that he had no suspicion from whence it came.* As he was never held in much estimation as a preacher, and his character was marked by several singularities, he was but seldom employed by his brethren, after he resigned his charge in the country. As a scholar, he deserves to be mentioned in terms of respect. We have been told, that the late Dr. Mayo, who was an unquestionable judge, used to observe, that Mr. Farmer possessed as thorough an acquaintance with his Greek Testament, as any person he ever knew. In doctrinal sentiment, he was a strict Calvinist.

* Memoirs of Hugh Farmer, p. 68.

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EDWARD HITCHIN.—After the removal of Mr. Farmer, there appears to have been no stated assistant at Fetter-lane for the space of four years. On the 1st of December, 1742, a Mr. Cole was invited to that service, but it does not appear that he accepted it, as Mr. Edward Hitchin, who had just entered upon the ministry, was chosen assistant to Mr. Rawlin, in 1743. In this station, his preaching and behaviour engaged the entire regard of that valuable minister, and gave him a large place in the esteem of those who attended his ministry. But acceptable and useful as he was, Providence had designed him for a larger sphere of action. Accordingly, on the demise of the Rev. Mordecai Andrews, in 1750, he was unanimously chosen to succeed him in the pastoral office at Artillery-street, and after a few years, removed with his church to White Row, Spitalfields, under which article, a larger account of Mr. Hitchin, may be expected.

EDWARD HICKMAN.—Mr. Hitchin was succeeded in the capacity of assistant to Mr. Rawlin, by Mr. Edward Hickman. This gentleman was born in London, in the year 1730, and pursued his academical studies under Dr. Marryat, at Plasterers'-Hall. After his call to the ministry, he for some time assisted Mr. Rawlin, at Fetter-lane, being chosen to that service on the 1st of April, 1752. Upon the death of Mr. Rawlin, in 1757, the church declined calling him to the pastoral office; and a warm dispute ensuing, he was dismissed from the situation of teacher. After this, he removed to Hitchin, in Hertfordshire, to succeed Mr. James Webb, who had accepted a call from the people that Mr. Hickman had just left. His invitation was dated April 23, 1758. On the 10th of May, he was dismissed to the church at Hitchin, and on the 14th of June following, set apart to the pastoral office. Mr. Saunders, of Hertford, began the service; Mr. Rogers prayed; Mr. Pitts (a former pastor) preached; Mr. Cooper prayed; Mr. King gave the

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charge; and Mr. Hickman concluded. Some time previously to this, Mr. Hickman had married Sarah, the daughter of Dr. King, of Hare-court.

Mr. Hickman, for some years, kept a grammar-school at Bancroft, and afterwards removed to Dead-street, near the meeting. Some uneasiness taking place, on account of Mr. Hickman's refusing to pray for some persons inoculated, (considering inoculation as a kind of presuming upon Providence,) he left Hitchin in 1771, being dismissed at his own request, about Michaelmas, to the church at Kimbolton, in Huntingdonshire. The poorer part of the congregation, at Hitchin, were greatly against Mr. Hickman's removal, and used to flock to the Baptist meeting in the same town to hear him, when he afterwards visited the place occasionally. From thence he removed, in 1772, to St. Neots, in the same county, and continued there five years. In 1777, he removed to London, to be pastor of a church in Mitchell-street, behind St. Luke's church, Old-street. There he continued but a short time, when he made his last removal, about the year 1779, to Bicester, in Oxfordshire, where he died, August 31, 1781, aged 57 years. Though Mr. Hickman possessed but slender talents, and was not remarkably judicious, yet his preaching was esteemed savory, and met with acceptance from plain, serious Christians. His son William, is now a minister at Wottesfield, in Suffolk; and his daughter Rachel, was the first wife of the Rev. William Parry, now tutor at Little-Wymondley.*

Mr. Hickman was buried at Hitchin, where may be seen the following epitaph, drawn up by his son-in-law, Mr. Parry.

* From the information of Mr. Isaac James.

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In Memory
 Of the Rev. EDWARD HICKMAN,
 A Faithful Minister of Christ;
 Who was
 In his Doctrine sound,
 In his Preaching affectionate,
 In his Disposition humble,
 In his Carriage peaceable.
 After passing a life of fifty-one years
 In this world of vexation and sin,
 His Soul (refined by Grace)
 Received her long desired dismissal
 To the eternal world of Happiness and Joy,
 On the thirty-first day August, 1781.
 His venerable remains
 (Waiting for a glorious Resurrection)
 Are here deposited,
 In the peaceful mansion of the Grave;
 Where the wicked cease from troubling,
 And the weary are at rest.
 Also the Remains
 Of Mrs. SARAH HICKMAN
 Are here deposited,
 Who died Feb. 2d, 1769, aged 42 years.

JAMES WEBB.—The double vacancy in the church at Fetter-lane, occasioned by the death of Mr. Rawlin, and the removal of Mr. Hickman, was filled up by the Rev. James Webb. This gentleman was a native of London, born about the year 1708. His parents were in poor circumstances, and apprenticed him to a weaver, in Spital-fields. As he imbibed a religious disposition from his early youth, he united, during his apprenticeship, with a society of young men, who met together on the evening of the Lord's-day, for the purposes of religious conversation and instruction. From attending these meetings, it is probable, that he imbibed the first idea of quitting his secular employment, and directing his views to the ministry. It was rather later than usual, we believe, not till the expiration of his indenture, that he applied himself to a regular course of

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study for the sacred employment. He was one of the first students upon the King's-Head Society, instituted in 1730. His instruction in classical learning he received from the Rev. Samuel Parsons, who boarded most of the students at his own house, upon Clerkenwell-green. At the same time, he attended the lectures of the learned Mr. John Eames, in Tenter-alley, Moorfields. Mr. Webb did not board with the other students, but lived at this time at a house in Jewin-street, having for his companion and chamber-fellow, Mr. (afterwards the celebrated Dr.) John Conder, who was likewise a student upon the same foundation. With this gentleman, Mr. Webb contracted a particular intimacy, which continued through life; and they entered into a mutual engagement that the survivor of them should preach the other's funeral sermon. This friendly office, in the year 1781, fell to the lot of Mr. Webb.

Mr. Webb did not enter upon the ministry till he was twenty-eight years of age. He began his stated labours with the congregation at Hitchin, in Hertfordshire, where he was ordained, in the year 1738. His connexion with that people continued for the space of twenty years, till he was invited March 22, 1758, to succeed Mr. Rawlin in the pastoral charge of the society in Fetter-lane. To this office he was separated on the 24th of May, 1758. At his settlement, Dr. Guyse preached, and Mr. Hall gave the exhortation. The other ministers engaged were Mr. Hitchin, Mr. Conder, Mr. Pike, and Mr. Brewer. About the year 1762, Mr. Webb was chosen into the Merchants' lecture at Pinner's-Hall. These several stations he occupied with great respectability, till, as the church-book expresses it, "he sweetly fell asleep in Jesus, on Tuesday morning, Nov. 12, 1782. Whilst labouring here for a handful of first-fruits, his God has given him the full harvest; and he died in a good old age, full of days, wisdom, and honour, having laboured among us nearly twenty-five years, with universal acceptance, esteem, and usefulness, aged near 75 years." His

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remains were interred in Bunhill-Fields, and his pall supported thither by the six Pinners'-Hall lecturers. Mr. Trotman delivered the address at the grave; and his funeral sermon was preached on the following Lord's-day, by the Rev. Richard Winter.

Mr. Webb was not distinguished by superior talents, either in the pulpit, or out of it. But he was a man of regular and uniform piety, and supported for a long series of years, an irreproachable character. Although his sermons were not remarkably judicious, nor his style good, yet there was an unction attending his preaching which rendered it very acceptable to experimental Christians. He was deeply read in the old Divines, and imbibed much of their spirit and manner. In the different spheres of action allotted to him by Providence, he was made very useful, and sustained the ministerial character with great respectability till the day of his death. (A)

Soon after his interment in Bunhill-Fields, a tomb-stone was erected over his grave, containing the following inscription :

Here lies the body of
The Rev. JAMES WEBB,
Ob. Nov. 12, 1782, Ætat. 74.
46 years a faithful, diligent, and unwearied
Minister of the Gospel of the Grace of God,
Amongst the Independent Protestant Dissenters;
Being 20 years Pastor of the Church of Christ
In Back-Street, Hitchin, Herts.
And 26 years of the Church of Christ
In Fetter-Lane, Holborn.

BENJAMIN DAVIES, D. D.—Mr. Webb was succeeded at Fetter-lane by Dr. Benjamin Davies. This respectable

(A) After his death was published a volume of his sermons, which afford a specimen of his pulpit composition. There is also a sermon of his in print, upon the death of Dr. John Conder, in 1781, on 1 Thess. v. 24.

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minister is a native of Wales, where his father was an Independent minister. He received his education, we believe, in the academy at Carmarthen, and was settled some years with a congregation at Abergavenny, in Monmouthshire, South-Wales, where he was also tutor of an Independent academy. He was set apart at Fetter-lane, April 24, 1783. About the same time he succeeded Dr. Fisher as classical tutor in the Independent academy at Homerton; and was also chosen one of the six preachers of the Merchants' lecture at Pinners'-Hall, then removed to New Broad-street. In these different stations he continued with great respectability, till the year 1795, when severe affliction compelled him to resign his public duties, and seek a quiet retreat. He relinquished his pastoral charge on the 25th of July, in the above-mentioned year, and retired to Reading, in Berkshire, where he is still living. During his residence in London, he published a few single sermons upon public occasions. The late Mr. James Davies, of Bristol, was his brother. The church in Fetter-lane waited some considerable time in expectation of Dr. Davies's recovery, but that desirable circumstance not taking place, they at length chose Mr. Maurice, from Bolton.

WILLIAM MAURICE.—This respectable minister was born December 23, 1762, at Chapel-Town, in the parish of Ecclesfield, near Sheffield, in the county of York. His father, who was a nailer, designed him for his own business, and therefore gave him but a common education. He appears not to have enjoyed the advantages of religious instruction in his youth, but was addicted to the follies incident to that period of life. His first religious impressions, he received, under a sermon preached by the Rev. Thomas Grove, at Barnsley, on Easter-Monday, from Isaiah iii. 10, 11. *Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings: Woe unto the wicked, it shall be ill with him; for the reward of his*

hands shall be given him. Mr. Maurice was now an altered man; he forsook his former evil ways and companions, and applied himself diligently to the study of the scriptures. An excellent book of good John Bunyan's, entitled, "Come and Welcome," falling into his hands about this time, was made very useful to him. He also attended the ministry of Mr. Grove, at Masborough, near Rotherham, and was admitted a member of his church. It was not long before he felt a desire to proclaim the glad tidings of the gospel; and having consulted Mr. Grove, he by his recommendation, entered the academy at Northouram, near Halifax, then under the direction of Mr. Walker. He continued there the usual time; and was distinguished by ability, industry, piety, and prudence. To Mr. Walker and Mr. Grove, he often expressed his obligations for assistance in his studies.

Upon leaving the academy, Mr. Maurice soon received an invitation to settle at Haslingdon, in Lancashire; where he continued to preach with general acceptance for a few months; and then receiving an unanimous call from the church of Christ at Stockport, in Cheshire, he was ordained to the pastoral office. He laboured in that place and neighbourhood for five years, with great success; but the people growing uneasy among themselves, he left them, upon an unanimous invitation to Bolton, in Lancashire, upon the removal of their pastor, the Rev. Robert Simpson, to Hoxton, near London. At this place he continued also five years; during which time his labours were remarkably successful, and the congregation increased much. But strife sprung up here too, and occasioned his removal to London. He was set apart over the congregation in Fetterlane, March 22, 1797. Messrs. Brooksbank, Clayton, Stafford, Barber, Goode, and Hamilton, officiated on the occasion. In this situation he finished his course, after a period of five years more, his ministry having been divided into three equally short stages.

Mr. Maurice's endowments as a Christian, and as a minister, were very extensive. His mind was capacious and energetic; and he united a solid judgment with a vigorous fancy. He had a commanding aspect, and there was a peculiar fire in his eye; his temper was naturally quick, and his attachments were uncommonly warm; his resentments, as may be easily supposed, were also keen, and were sometimes carried to excess. Integrity and openness, with a certain independent turn of mind, which to strangers had the appearance of a less honourable principle, were leading features in his character. He abhorred every thing mean, unfair, or deceitful. His public discourses, though not highly polished, were closely studied, and adapted to general usefulness. They contained a proper mixture of doctrine, of practical and experimental religion, and of sound morality. His acceptance, as a preacher, occasioned his being invited to take a share in several lectures, and his being employed in ordinations, and on other public occasions. He had a considerable acquaintance with the Hebrew Bible, the Greek Testament, and the Roman classics. He had read much, but his intellectual powers were greater than his learning, and his genius was superior to both. He was of a social, communicative, cheerful disposition; well acquainted with the human heart; and an excellent judge of character. His conversation abounded with sententious remark, instructive anecdote, just criticism, and useful hints. In the company of select friends, religion was his favourite topic; and it was evident, that, without ostentation, he reckoned himself a signal monument of mercy. In his own family, where a man is always best known, his conduct was most exemplary; and his life was distinguished by rational, cordial, fervent piety. He was fond of retirement; and, although no man could be happier to see a friend, yet he often lamented that his meditations, studies, and epistolary correspondence were interrupted by frequent visits.

During the last two or three years of his life, his health visibly declined. His complaint, which issued in a consumption, was attended with a variety of other disorders, all of them severe. Besides a variety of internal complaints, a disorder in his tongue, which arose from a simple accident several months before, and which now began to ulcerate, pained him extremely. But he was submissive to the will of God, and notwithstanding his accumulated load of distress, never uttered a single murmur. This was the more remarkable, on account of the natural keenness of his temper, and the irritability of his nervous system, produced by his various disorders. To a minister who was in the habit of intimacy with him, and who remarked to him in an early stage of his disorder, his happiness and surprise at finding him so calm, when sometimes formerly a trifle would discompose him, he said, "I find the truth of the apostle's words, *Tribulation worketh patience.*" He frequently expressed his entire reliance on his God and Saviour; and his cordial resignation to the will of heaven was one of the best marks of a genuine and strong faith. Yet, he was not without the workings of unbelief and anxiety; and said, that he sometimes felt as if God *needed* him for the support of his family. His experience, particularly during his last illness, was never of the rapturous, ecstatic kind; but it had perhaps far better evidence of solidity. It led him from *self* to *Christ*; and was communicated by means of the word, prayer, and religious conversation. He often mentioned with pleasure, a serious discourse which he had almost two years before, in the Isle of Wight, with an amiable young Christian. They talked much about the happiness of heaven, and mingled tears of joy; "But," added he, (when telling the story in the chamber of sickness and death) "I shall know unspeakably more of heaven when I go there." His faith and hope never failed; and his patience grew as his trouble increased. On the morning of the day in which he died, he said to his partner in life, "I am go-

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ing; farewell, farewell, fare thee well.”—“Compose yourself (answered she), you will soon be in glory.”—“I am a poor sinner,” was his reply; and the last sentence he uttered intelligibly, his face beaming composure and delight, was, “I am a poor sinner; sweet Jesus, come quickly!” He resigned his spirit March 31, 1802, in the 40th year of his age. His remains were interred in Bunhill-Fields, April 7, the pall being supported by Dr. Hunter, Messrs. Reynolds, Simpson, Steven, Nicol, and Jerment. Mr. Brooksbank delivered the oration at the grave; and Mr. John Humphries preached the funeral sermon on the following Sabbath, from 2 Cor. iv. 7. *We have this treasure in earthen vessels, &c.* Mr. Maurice left a widow and several children, on whose behalf the church and his friends exerted themselves with much zeal, and raised a liberal sum for their support. (B)

GEORGE BURDER.—After the death of Mr. Maurice, the church in Fetter-lane continued destitute of a pastor upwards of fifteen months, during which time they were supplied by various ministers, till the month of June, 1803, when the Rev. George Burder, of Coventry, was invited to settle with them. This gentleman is a native of London, and was baptized by Mr. Rawlin, a former pastor of the same church, in which both his father and brother were active and useful deacons for many years, till their death, in 1788.

(B) Mr. Maurice published but two discourses, both preached upon public occasions; and they afford good specimens of his pulpit talents. The first, “The Meridian Glory of the Redeemer’s Kingdom,” founded on Rev. xi. 15. and delivered before the Missionary Society, at the designation of the missionaries appointed for the second mission to the South Seas.—The second discourse, “Mercy Triumphant,” founded on 1 Tim. i. 16. and occasioned by the untimely death of John Osborn Dawson. This young man had been condemned for forgery, and was visited by Mr. Maurice, who was the honoured instrument of effecting a happy change in his mind, and accompanied him to the place of execution.

Mr. Burder, who was originally a member of the same congregation, was bred an artist, and employed some of his early years in limning and engraving. But he quitted this profession for the ministry. After some preparatory studies, pursued with little assistance from others, he commenced his first stated engagements as a preacher, at Ulverstone and Lancaster. At the latter place he was ordained to the ministerial office, in the year 1777. He continued at Lancaster about six years, during which period he was much engaged in itinerant labours, in Cumberland, Westmorland, and adjoining counties, and contributed much to the introduction of the gospel into several towns and villages which were destitute of evangelical preaching.

In 1783, Mr. Burder removed to Coventry, to take charge of a much larger congregation, then newly raised, and originally a separation from the late Mr. Dalton's church in Vicar-lane. There his ministry was made very useful, and the place much enlarged. He continued at Coventry nearly twenty years, when some cause of dissatisfaction arising, he closed with an offer to remove to the metropolis. The Rev. John Eyre, of Hackney, dying in 1803, Mr. Burder was invited to fill his place as secretary to the Missionary Society, and editor of the *Evangelical Magazine*. The congregation in Fetter-lane being then vacant in consequence of the death of Mr. Maurice, he received an unanimous invitation to fill up that vacancy also. As he had formerly belonged to this congregation, and it was the seat of his earlier connexions, the call was peculiarly agreeable; and he was set apart in the above meeting-house, on the 6th of July, 1803. Since his settlement in Fetter-lane, the church has been doubled in number, and the congregation much increased. In 1806, the place was thoroughly repaired, and underwent a considerable enlargement, and a fourth gallery was added. In the same year, Mr. Burder was chosen one

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of the Tuesday lecturers at New Broad-street, in the room of Dr. Fisher, who resigned. He has two sons in the ministry, the eldest of whom is one of the tutors in Hoxton academy.

The following catalogue of Mr. Burder's publications evince a considerable degree of diligence and respectability.

1. Early Piety, for the Use of Children. 1776. price 6d. Many editions of this little book have been printed, both in town and country.—2. The Good Old Way; or, the Religion of our Forefathers as expressed in the Articles, Liturgy, and Homilies of the Church of England. This was first printed at Lancaster, in 1780, and a copy sent to every house in the town. Since then it has been often reprinted, probably to the extent of more than a hundred thousand; and it has been adopted by the Religious Tract Society. Some church-wardens supposing it to be written against the Methodists, purchased a considerable number, and caused them to be distributed at the church-doors.—3. A Collection of Hymns, intended as a Supplement to Dr. Watts. 1784. This has passed through many editions.—4. Bunyan's Pilgrim's Progress, divided into chapters, with notes and reflections on each. 1786.—5. *Pneumatologia*: or, a Discourse on the Holy Spirit. Abridged from Dr. Owen. 1792. A second edition of this book was printed in 1809, with additions from other works of the same author upon that subject.—6. A Charge delivered at the Ordination of the Rev. Daniel Fleming, at Nuneaton, 1793.—7. The Weaver's Pocket-Book. Abridged from the original of Dr. Collinges, of Norwich, for the use of the Ribbon Weavers, at Coventry. 1794.—8. A Charge at the Ordination of the Rev. Richard Alliot, at Nottingham. 1795.—9. A Sermon at the Formation of the Missionary Society. 1795.—10. The Doctrine of Justification. Abridged from Dr. Owen's two quarto volumes upon that subject. 1796.—11. The Welch Indians: A collection of Papers respecting the

Descendants of the Welch, who are said to have settled in America about the eleventh century, under Prince Madoc. 1797.—12. A Charge at the Ordination of the Rev. Jonathan Evans, at Foles-hill, 1797.—13. Village Sermons. The first volume was published in 1797, and contained twelve short and plain discourses on the principal doctrines of the gospel, adapted to the use of families, Sunday-schools, and companies assembled for religious instruction in country villages. The acceptance which they met with encouraged the author to publish a second, a third, a fourth, and at length a fifth volume. A sixth volume on the Divine Perfections, we understand, is now preparing for the press. These sermons have been reprinted in America. It has been computed that sixty or seventy thousand volumes have been circulated since this work made its first appearance.—14. The Life of the Rev. John Machin. A new edition. 1799.—15. The True Messiah: a Sermon at Coventry. 1798.—16. Two Appeals to the candid Inhabitants of Litchfield. 1802.—17. Tracts for Prisoners. 1802.—18. The Assembly's Catechism dissected: from Dr. Wallis, &c. For the use of children. 1802.—19. The Pilgrim's Progress versified for children. 1803.—20. Bunyan's Holy War with Notes. 1803.—21. A Charge at the Ordination of the Rev. John Jerard, Mr. Burder's successor at Coventry. 1804.—22. Lawful Amusements: a Sermon at Fetterlane. 1805. This passed through two editions.—23. The History of the Holy Bible: improved from the text of the Rev. Lawrence Howel, M. A. 3 vols. 8vo. and 12mo. 1805.—24. A Sermon on the Death of the Rev. James Moody, of Warwick. 1807.—25. Essays to do Good. Written by Dr. Cotton Mather, of New-England. A new edition improved; with a sketch of his Life. Second edition. 1807.—26. A Vindication of the Dissenters in the City of Litchfield, against the Charges brought against them. 1808.—27. Memoirs of Dr. Watts, prefixed to the new edition

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of his Works in Quarto. 1810.—28. Several Tracts published by the Religious Tract Society.—Besides the foregoing, we understand that Mr. Burder is the writer of a great number of small pieces in the Gospel Magazine; the Theological Miscellany; the Christian Magazine; and the Evangelical Magazine.

ELIM-COURT, FETTER-LANE.

GENERAL BAPTIST.

ON the site of the present meeting-house, formerly stood a substantial brick-building, which is said to have been originally in the occupation of the celebrated Mr. John Wesley. It was afterwards held for some years by Mr. JOHN GREEN, a Calvinistical clergyman, in Mr. Whitefield's connexion, and who, we believe, received his orders from one of the mendicant *Greek* bishops. Mr. Green, besides being an occasional assistant to Mr. Whitefield, also taught school, by which he raised a subsistence. One day, as he was hearing some of his scholars read in the fourteenth chapter of the first epistle to the Corinthians, he was led to reflect upon the mode of prophesying mentioned in that chapter, and thought it justified the order observed by the Quakers. He, therefore, proposed to a venerable friend, the institution of a meeting in a similar way. Monday evenings, were the times appointed for holding these meetings. He began as usual, and after following a short

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sermon with singing an hymn, he sat down and gave liberty to any one who was disposed to speak of the work of grace upon his heart, or to deliver a short exhortation. The meeting was usually crowded; it began late and held long. At this time Mr. Green also preached a Sunday evening lecture, at Dudley-court, St. Giles's. Of this gentleman, the late Mr. Cornelius Winter has left the following character upon record. "Of Mr Green it is to be observed, that he was a fine classical scholar, and that he also understood the mathematics well. He said he was a competent master of eight languages, but he was a very uncouth reader and speaker. He never could gain a congregation at Tottenham-court; at Fetter-lane he met with attention. The liberty he gave to any to speak, opened a way for the Antinomians to deliver their sentiments, with whom he entered into large and long public disputations. His Monday evening exercises degenerated into formal disputes, and knowing his strength he was fond of them. The Arians took him up, and by one of them he was one evening so foiled, that he publicly acknowledged he had been wrong all his life in his notions of the Trinity, notwithstanding he had published upon the subject. In this state of mind he continued a week. It produced great distress of soul, and though he died sound in the faith, he was so shocked by his temporary recantation of it, that he never after lifted up his head."* The person above alluded to, by whom Mr. Green was so foiled, was Mr. John Marsom, who then preached on Wednesday evenings, to a company of anti-trinitarians, at a house in Drury-lane. Of the occasion and progress of this controversy, Mr. Marsom drew up a particular account, and sent it to the *Monthly Repository*; where it was printed in one of the early numbers of last year.† In the

* Memoirs of the Rev. Corn. Winter, by W. Jay, p. 56, 57.

† Monthly Repository for January, 1809, p. 10—16.

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week subsequent to this change, which was the last week of Mr. Green's ministry, he preached several discourses upon the points then in dispute; and is said to have been as precipitate and unguarded in defending his new sentiments, as he had been formerly in opposing them. This threw him into difficulties. "The shock of Mr. Green's fall (says Mr. Marsom) was felt through the whole connexion; and a general alarm was spread. A fast was kept at the Lock Chapel, (c) and in several private families, on the occasion. Mr. Green was given to understand, that he would not be permitted to administer the sacrament any more at Tottenham-court chapel. Some of the ministers, and leading persons in the connexion, used every possible means to influence him to make a recantation. By them he was in a measure compelled to go into the pulpit for that purpose, where all he said was, 'The snare is broken, and I am escaped; I will never dispute any more;' when bursting into a flood of tears, they were obliged to lead him down. From that time the distress of his mind was intolerable, and in a very few days terminated in his death."*

Mr. Marsom is not willing to allow that Mr. Green reverted back to orthodoxy before his death. He reports, upon the information of a friend who was with him in his last moments, that Mr. Green said, "Mr. Elliot was right, but people did not understand him." It may be proper to observe here, that the system which Mr. Green gave into was proper *Sabellianism*, and not what usually passes under the name of Unitarianism in the present day. The dispute

(c) This is much to be doubted; the fast might, perhaps, have been kept by some of his friends who belonged to the Lock Chapel.

* Monthly Repository for January, 1809.

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before-mentioned, and Mr. Green's death, both happened about the year 1773.

After Mr. Green's death, the meeting-house in Elim-court was occupied by various persons, till it was taken by a society of General and Anti-trinitarian Baptists, under the care of Mr. EBENEZER SMITH. Mr. Smith had been assistant preacher to Dr. Gifford, at Eagle-street, and was expected to succeed him; but renouncing the doctrine of the Trinity, he was necessarily thrown out of that connexion. As several persons adhered to him, they procured a chapel in Margaret-street, Oxford-street, which was then unoccupied, excepting for an evening lecture by the noted Mr. Huntingdon. There, Mr. Smith raised a congregation, and after a short time, removed to Mr. Green's meeting-house, in Fetter-lane. There, he formed them into a church upon his own principles, but continued with them only a few years. Upon the death of his father, who was an iron-founder, at Chesterfield, in Derbyshire, he quitted the ministry in 1785, and succeeded to his father's business. He is still living, we believe, at Chesterfield.

After the removal of Mr. Smith, the church in Elim-court sent an invitation to Mr. ABRAHAM AUSTIN, then minister of a General Baptist society, at Sutton-Colefield, in Warwickshire. This call he accepted, and removed to London in the year just mentioned. Not long after his settlement here, his meeting-house was entirely consumed by fire. This melancholy event happened in December, 1788; and with the building, the church-book, and many valuable letters and papers were destroyed. Afterwards, the congregation assembled in White-Lion-court, Wych-street, till the present place was completed in 1790. It is a square substantial brick-building, with four galleries, extending round the place; and behind the pulpit is placed an organ. In this appendage, it differs from most other places of worship among the recognized Dissenters. As the building is raised

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several feet from the ground, the space underneath is formed into a vault for the burial of the dead. In a small adjoining yard there are also some other vaults devoted to the same purpose. Mr. Austin is a minister of evangelical principles, and has a flourishing congregation. Besides the regular services on the Sabbath, he has a lecture in the evening, and another on Wednesday.

Dissenting Churches
IN THE
CITY AND LIBERTY
OF
WESTMINSTER.

CONTAINING,

- | | |
|--------------------------|------------------------------|
| 1. ESSEX-STREET. | 14. GRAFTON-STREET. |
| 2. NEW-COURT. | 15. EDWARD-STREET. |
| 3. BRYDGES-STREET. | 16. DUDLEY-COURT. |
| 4. RUSSEL-COURT. | 17. CHAPEL-STREET. |
| 5. CROWN-COURT. | 18. PETER-STREET. |
| 6. HANOVER-STREET. | 19. GLASS-HOUSE-STREET. |
| 7. HART-STREET. | 20. SWALLOW-STREET. |
| 8. ADELPHI. | 21. PICCADILLY. |
| 9. YORK-BUILDINGS. | 22. SHEPHERD'S-MARKET. |
| 10. ST. MARTIN'S-LANE. | 23. YORK-STREET. |
| 11. GREAT CASTLE-STREET. | 24. MARKET-STREET, MAY-FAIR. |
| 12. OXENDON-STREET. | 25. PALACE-STREET, PIMLICO. |
| 13. NEWPORT-MARKET. | 26. PRINCES-STREET. |

ESSEX-STREET.

UNITARIANS.

ALTHOUGH the worship in this place is conducted on a plan very different to that which is practised in most Dissenting congregations; yet, as the society belonging to it was constituted on the principles of religious liberty, and that grand article of Protestant dissent, the unlawfulness of requiring subscription to human articles of faith; and moreover, seeing it was first formed by persons who were in connexion with the church of England, but renounced her communion, and some of them her emoluments; we think it has a fair claim to a distinguished place in the history of Dissenting churches. The founder of this society was the Rev. Theophilus Lindsey, M. A. formerly a minister in the church of England, and beneficed at Catterick, in Yorkshire; but entertaining different views of certain doctrines from those enjoined him in the articles and liturgy of the church of England, he could no longer join in her public service, without violating his conscience. He, therefore, resigned his living, and at the same time his ministry in the national church, in the year 1773, and published an apology for his conduct. Several respectable clergymen followed Mr. Lindsey's example about the same time, by resigning their stations in the church. (D) Their objections were

(D) Among these we may reckon the late learned Dr. John Jebb, who left the church about the same time that Mr. Lindsey did, and after resigning his preferments in the church, devoted himself to the practice of physic.—Dr. William Robertson, whom Mr. Lindsey calls, “the aged and venerable father of unitarian nonconformity of our days;” * who died teacher of a free-school at Wolverhampton, in his 79th year, May 20,

* Historical View of the Unitarian Doctrine, p. 477.

 ESSEX-STREET.—Unitarian.

chiefly against the article of the Trinity, and those doctrines commonly known by the name of Calvinism. However widely we may differ from these gentlemen upon those points which were the immediate cause of their secession; we cannot but highly applaud their conduct as a rare instance of integrity well worthy the imitation of all denominations of Christians. And we put it to the consciences of those gentlemen who continue to subscribe articles which they do not believe, how they can reconcile their conduct with the genius of Christianity, which *requires truth in the inward parts*; and with that common honesty which so essentially affects the morals of mankind. By the encouragement and assistance of several persons who were inimical to trinitarian forms of worship, Mr. Lindsey was enabled to provide a temporary place of worship, which he opened April 17, 1774. Previously to this, he had received private letters from several persons then unknown, and applications from others, signifying their desire of becoming members of a society founded upon unitarian principles. By these gradual steps a society was formed; which being increased by the accession of others of the same sentiments, a more conve-

1783.—Dr. William Chambers, rector of Achurch, in Northamptonshire.—Mr. Tyrwhit, of Jesus College, Cambridge.—Mr. Evanson, of Tewkesbury.—Mr. Henry Maty, chaplain to Lord Stormont, the English Ambassador at Paris.—Mr. Harris, who resigned the living of Hanwood, in Shropshire, with two perpetual curacies: and John Disney, D.D. F. S. A. who relinquished the rectory of Panton, and vicarage of Swinderby, Lincolnshire. We have a more recent instance of the same upright conduct in the late pious and learned Mr. David Simpson, well known to the Christian world for his many excellent writings. He was minister of the New Church at Macclesfield, in Cheshire, but, altering his sentiments with respect to the constitution of the church, which he thought corrupt, he determined to resign his situation in it, but so mysterious are the ways of Providence, only twelve hours before he was to have taken his farewell of his beloved people, this valuable man was called to the world of spirits, March 24, 1799. He left behind him an account of the reasons of his conduct, which was published by his son; annexed to his "Plea for Religion, and the Sacred Writings."

ESSEX-STREET.—*Unitarian.*

nient place to meet in became necessary: and in the latter end of the year 1777, a purchase being made of the premises called Essex-House, (E) the present chapel was erected; and opened for public worship March 28, 1778. "The design of its first founders and benefactors (says Mr. Lindsey), was, as the disciples of Jesus Christ, and in conformity to his example and directions, to celebrate and perpetuate the worship of the one only God of the universe." Mr. Lindsey being incapacitated from preaching, on account of a disorder that affected his mouth, resigned the pastoral office in 1793, into the hands of his colleague, Dr. John Disney. In 1804, this gentleman also resigned his situation, and was succeeded by Mr. Belsham, from Hackney, who is the present minister. The congregation at this place is respectable and numerous. A liturgy is read, being the one altered by Dr. Clarke, with some further alterations by Mr. Lindsey, to render it better adapted to anti-trinitarian worship. The succession of ministers at this place is as follows:

MINISTERS' NAMES.	From	To
Theophilus Lindsey,	1778	1793
John Disney,	1782	1804
Thomas Belsham,	1805	18..

THEOPHILUS LINDSEY, M. A.—This venerable mi-

(E) At the dissolution of the order of Knights Templars, that part of their lands which composed the Outer Temple, was bestowed on the Prior and Canons Regular, of the church of the Holy Sepulchre, who disposed of them in 1324, to Walter, Bishop of Exeter, who erected thereon a stately edifice, as a city mansion for himself and his successors, which he called Exeter-House. This being afterwards alienated, came to the noble families of Paget and Leicester, and at last to that of Essex. It being afterwards pulled down, Essex-street was build upon the site.

nister was born on the 20th of June, 1723, at Middlewich, in Cheshire. His name Theophilus he derived from the Earl of Huntingdon, in whose family his mother, who was distantly related to the Marlborough family, had resided for the space of twenty-one years. When very young, he was taken under the patronage of Lady Betty, and Lady Ann Hastings, who continued through life to behave to him with maternal kindness. By them he was sent to the free grammar-school at Leeds, and he usually spent his vacations at their house, near Ashby-de-la-Zouch, in Leicestershire. Upon leaving the grammar-school, he entered as a student at St. John's College, Cambridge, where he took his degrees, and was elected a Fellow.

Having taken orders in the established church, he was presented, in the twenty-third year of his age, by Sir George Wheeler, of Otterden, in Kent, a near relation of the Huntingdon family, with the chapel in Spital-square, a peculiar in the diocese of London. A short time afterwards, at the recommendation of Francis Earl of Huntingdon, he was taken into the family of Algernon Duke of Somerset, who had lately succeeded to the title and estate, and was desirous of a clergyman of good talents and character, to reside in his family as a chaplain, and a friend. In Mr. Lindsey he found all that he wished; and for the short remainder of his life, they lived together in the greatest harmony, and indeed, intimacy. After the decease of that nobleman, Mr. Lindsey continued to reside in the house as chaplain to the Duchess, who is better known to the public as the Countess of Hertford, the celebrated patroness of virtue, literature, and religion. At her desire, he accompanied her grandson, the present Duke of Northumberland, then nine years of age, to the Continent; and after continuing abroad two years, returned with him to England about the year 1753. This noble family was still willing to detain him as tutor to Lord Percy, but as he preferred the life of a parochial clergyman, the then Duke presented him with the valuable living of

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Kirby Wisk, in Yorkshire, to hold first only for a time; but afterwards, upon the death of the person for whom it was intended, for life.

The Huntingdon family, unwilling that any but themselves should share the honour of providing for Mr. Lindsey, at their request, he removed from Kirby Wisk, to Piddletown, in Dorsetshire, a valuable living in the gift of that noble family. Mr. Lindsey's predecessor at this place, Dr. Dawney, had lived there in considerable splendour. He had opened a bowling-green, and kept a public day once or twice in the week, on which occasion he entertained the neighbouring gentlemen. His successor, though no enemy to cheerful society, or innocent amusement, on proper occasions, yet, did not think a life like this exactly suited to a minister of the gospel. He set out, therefore, on a quite different plan; devoting his time principally to the study of the scriptures, and to the good of the people committed to his care.

At Piddletown he resided about seven years; and it was here that his scruples concerning clerical conformity first arose: which, however, he silenced by the considerations which he has so ingenuously stated in his Apology, and with which he was afterwards so little satisfied. The vicarage of Catterick, in Yorkshire, becoming vacant in 1763, Mr. Lindsey, by the interest of Lord Huntingdon, obtained permission to exchange for it his living in Dorsetshire. In this situation he remained ten years, respected and beloved by his parishioners, to whose instruction and comfort his talents and property were unreservedly devoted. Here he proposed quietly to have ended his days, seeking no higher preferment; but the revival of his difficulties, with regard to clerical conformity, urged on by a dangerous sickness, which made him apprehensive of appearing in the presence of God under the character of one who had prevaricated in the most solemn acts of worship, induced him to seize the earliest opportunity of relinquishing his station in the church. The progress of

his mind upon this trying occasion, is strikingly delineated in his "Apology upon resigning the vicarage of Catterick."

Although Mr. Lindsey had for some years so far quieted his scruples as to continue in the church, yet he had firmly resolved never to accept any farther preferment; and had refused repeated offers from others, but especially from the Duchess of Northumberland, who was exceedingly solicitous to fulfil the promise made to her dying parent, the Duchess of Somerset, of placing him in affluence. At length, when the Duke was appointed to the viceroyship of Ireland, she wrote to him an offer which she hoped he would not refuse, of being appointed the Duke's first chaplain, the certain prelude to a bishopric. This, she said, did not involve in it fresh subscription to the articles, or new engagements of any kind; and that, far from doing him a favour, the Duke and herself should consider his acquiescence as a favour conferred on themselves—that they should want the society of so kind and faithful a friend, in a situation so new and untried. Mr. Lindsey's reply was full of gratitude for the offered kindness, but his refusal was firm and decisive; for he had then formed the resolution if the clerical petition, at that time before parliament, should be rejected, to relinquish the church altogether. The Duchess made one effort more to settle a pension on him upon the Irish establishment. But this he also refused, in a manner no less firm than the former, upon the ground that, he had conferred no favour on the Irish that entitled him to such a remuneration! The fate of the clerical petition being such as Mr. Lindsey apprehended, left him without any inducement to continue in the church. In the month of November, therefore, in the year 1773, he resigned his preferment into the hands of his diocesan, Dr. Markham, afterwards Archbishop of York. Mr. Lindsey had no sooner relinquished his situation in the church, than he began to feel the difficulties resulting from circumstances less affluent than those to which he had been accustomed. Many of his former friends also deserted him. But he

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speedily acquired new ones ; and a conscious integrity supported him amidst all his privations.

Soon after this event, Mr. Lindsey removed to London, where he was hospitably entertained by the late learned Dr. Ramsden, till he could provide a habitation of his own. Encouraged by the assistance of several persons who were desirous of forming themselves into a society, upon principles that were avowedly what is called Unitarian, he was enabled first to hire, and afterwards to purchase, the commodious premises where the chapel is now erected. He preached his first sermon at Essex-House, April 17, 1774 ; and the new chapel was opened on the 29th March, 1778. Mr. Lindsey officiated as the pastor of this society about twenty years, during the last eight of which he enjoyed the assistance of Dr. Disney. In the month of July, 1793, he resigned his pastoral connexion, and withdrew entirely from public service. After this, he enjoyed a tolerable share of health till the spring of 1801, when he experienced a slight paralytic affection on one side, which, however, disappeared in a very short time. But, at the latter end of December, in the same year, he suffered a severe stroke, which at first excited the greatest apprehension. From this, however, he recovered surprisingly, so as to be able to finish his last work, entitled, “ Conversations upon the Divine Government.” After this seizure he gradually declined in bodily health, but remained free from pain, and his faculties unimpaired. He continued his attendance upon public worship, with some intermissions, till November, 1807, when the state of his health compelled him finally to withdraw. His strength now rapidly declined, but no symptom of immediate danger appeared till the October following, when he was attacked with an oppression upon the brain. After keeping to his bed for a few days, he expired on the evening of Thursday the 3d of November, 1808, in the 86th year of his age. His remains were interred in a private manner, in Bunhill-Fields, and his funeral sermon was preached by his

successor, Mr. Belsham, from Matt. xxv. 23. *Weil done, thou good and faithful servant*, &c. Similar tokens of respect were paid to his memory by the ministers of several other congregations in England.

The character and sentiments of Mr. Lindsey are so well known to most of our readers, that they require but little illustration from our pen. By the admirers of his theological system, the highest eulogium has been passed upon both, and its most strenuous opposers cannot but subscribe to the general excellence of his character. He appears to have set out in life under strong impressions of the value and importance of the ministerial office, and his conduct as a parish priest, while he had the superintendance of a parish, was truly exemplary. That late excellent minister, Mr. David Simpson, of Macclesfield, as we find in his life, owed his first attention to sacred things, to the care of Mr. Lindsey. Soon after his entrance at St. John's College, he spent part of a vacation at the vicarage of Catterick. Before the visit closed, Mr. Lindsey took occasion to inquire of the young collegian concerning the nature of his studies, and the manner in which he employed his time. From the nature of the reply, he soon perceived that his young visitor had been altogether inattentive to the study of the sacred scriptures. After expressing his surprise, Mr. Lindsey, in a very emphatical and pointed address, urged him to turn his attention to his hitherto neglected bible. His remarks and advice produced a very serious effect upon Mr. Simpson's mind, which was filled with conviction and remorse, and henceforward he became an altered man.* This simple anecdote will tell a thousand times stronger in favour of Mr. Lindsey's character, than the most laboured panegyric. If some of our readers should lament the change that afterwards took place in the theological opinions of so exemplary a person, and which went to the full extent of modern Soci-

* Life of Simpson, *apud* Theol. Mag. for Nov. 1801.

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nianism, they will at the same time admire that noble disinterestedness, and integrity of conduct, which induced him to resign a situation, not only of ease, but of affluence and honour, for the possible alternative of poverty and contempt. Men who have the courage and principle to make this sacrifice upon the altar of conscience, whatever may be their individual sentiments, deserve to be enrolled amongst those illustrious confessors, whose names impart dignity to the human character. Notwithstanding his separation from the established church, Mr. Lindsey was but little connected with the nonconformists: not for the reason assigned by Mr. Belsham, because "few of them were capable of appreciating his worth:" this is too gross a reflection upon their understanding: but, because the bulk of them maintained opposite sentiments upon points that rendered an association incompatible. That some of them, however, had sense sufficient to discern his worth, is evident from the language of Mr. Job Orton, which, certainly, is sufficiently strong in his praise. (F) After his secession from the establishment, Mr. Lindsey employed himself in composing and publishing several works, (G) with a tendency to enforce his particular

(F) Mr. Orton says, "Were I to publish an account of ejected and silenced ministers, I should be strongly tempted to insert Mr. Lindsey in the list, which he mentions with so much veneration. He certainly deserves as much respect and honour as any one of them, for the part he has acted. Perhaps few of them exceeded him in learning or piety. I venerate him as I would any of your confessors. As to his particular sentiments they are nothing to me, any more than Baxter's, or Tombes's, or John Goodwin's. An honest, pious man, who makes such a sacrifice to truth and conscience as he has done, is a glorious character, and deserves the respect, esteem, and veneration of every true Christian, whatever his particular sentiments may be."—*Orton's Letters to Dissenting Ministers*, vol. ii. p. 153.

(G) WORKS.—1. A Farewell Address to the Parishioners of Catterick.—2. An Apology on resigning the Vicarage of Catterick.—3. A Sequel to the Apology.—4. A Sermon preached at the opening of the Chapel in Essex-street, April 17, 1774.—5. The Book of Common-Prayer, reformed for the

sentiments, in the propagation of which he engaged with much zeal and perseverance, and not without some success. The course of his studies led him into a particular intimacy with Dr. Priestley, whose creed harmonized with his own; and these two may be considered as the great patriarchs of modern Socinianism. Mr. Lindsey married in 1760, the step-daughter of the celebrated Archdeacon Blackburn, with whom he cultivated a close friendship. This lady survived him.

JOHN DISNEY, D. D.—Mr. Lindsey's example, in quitting the church, was followed by many other respectable clergymen about the same time, or some years afterwards. Among the latest of these were Dr. Disney, whose case is noticed by Mr. Lindsey in his "Historical View of the State of the Unitarian Doctrine and Worship."* In the year 1782, this gentleman resigned the rectory of Panton, and vicarage of Swinderby, both in Leicestershire; and at the same time published his "Reasons for quitting the Church of England." Dr. Disney had long entertained scruples and difficulties with regard to his situation as a minister of the Church of England, and proposed various plans

Use of the Chapel in Essex-street, with Hymns.—6. A Sermon preached in Essex-street, on opening the new Chapel, March 29, 1778.—7. Two Dissertations. First, On the Preface to St. John's Gospel: Secondly, On praying to Christ.—8. The Catechist, or, An Inquiry concerning the only true God, and Object of Worship.—9. An historical View of the State of the Unitarian Doctrine and Worship.—10. *Vindiciæ Priestleianæ*. An Address to the Students of Oxford and Cambridge.—11. A second Address to the same.—12. An Examination of Mr. Robinson's Plea for the Divinity of Christ.—13. A List of false Readings, and Mistranslations of the Scriptures.—14. Considerations on the Expediency of revising the Liturgy, by a Consistent Protestant, 1790.—15. Conversations on Christian Idolatry.—16. A Sermon on Forms of Prayer.—17. A Sermon addressed to the Congregation in Essex-street, on resigning the Pastoral Office among them.—18. Conversations on the Divine Government, showing that every Thing is from God and for Good to all, 1802.

* Page 542—551.

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to extricate himself. A singular concurrence of favourable circumstances presenting themselves in the above year, he put his long meditated design in execution; and in the little piece already mentioned, has pathetically described the feelings of his mind upon that occasion. After declaring his conviction that many doctrines received as true, were contrary to the word of God, he says, "In this situation, I did not hesitate to determine never to accept any further preferment in the established church; because I could not conscientiously, and without equivocation, declare my assent and consent to the thirty-nine articles and liturgy, as by law required. And this determination I have steadily adhered to more than once, when offers were made me of preferments, in all other respects desirable and advantageous to my secular interests. For some years I did not apprehend that my convictions would carry me any further. In this supposition, however, I have been mistaken. And the same principle and reasons which have heretofore made me decline to repeat my subscription, have forced me to make a resignation of my benefices, and of all the advantages I had acquired upon such terms.—I am thankful now, I trust I shall always be so, whatever be the event as to this world, that I have been brought out of a situation, in which I went on from day to day, condemning myself, and that it has pleased Divine Providence to lead me to a situation, where I may still bear testimony to the truth and holiness of the gospel, and have the satisfaction of being united to a congregation of Christians, assembling at the chapel in Essex-street, London; where prayer is avowedly made to the only true God, the Father of our Lord Jesus Christ; and where I shall still have more cause to be thankful, if my labour may be so far successful, that I may be an instrument of promoting his sole worship, and at the same time serve the great end of the gospel, in encouraging and exciting myself and others to piety and all virtue." Immediately upon his receding from the national

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church, Dr. Disney became colleague with Mr. Lindsey, at Essex-street, and they continued their joint-labours till the resignation of the latter in 1793. After this event, Dr. Disney continued his services at Essex-street every forenoon, till the year 1804, when he resigned the ministry, having a large fortune bequeathed to him by the late Mr. Brand Hollis. Dr. Disney is a fellow of the Antiquarian Society. He is author of a few single sermons, and has printed, but not published, some Memoirs of his munificent friend and benefactor, the late Mr. Hollis. After the resignation of Mr. Lindsey, he had for his associate at Essex-street, the Rev. Jeremiah Joyce, who officiated in the after part of the day, but relinquished upon the accession of the present minister, who has undertaken both services.

THOMAS BELSHAM.—Dr. Disney was succeeded at Essex-street by the Rev. Thomas Belsham. Though this gentleman has for some years taken a lead amongst the anti-trinitarian writers, he was educated a Trinitarian and a Calvinist; agreeably to the sentiments of his father, who was a Dissenting minister of great respectability, first at Bishops Stortford, and afterwards at Newport Pagnel, Bucks. Mr. Belsham pursued his academical studies under Dr. Caleb Ashworth, at Daventry. His first settlement was with a congregation at Worcester, from whence, upon the death of Dr. Ashworth, he returned to Daventry, being chosen to assist Mr. Robins in the academy. Mr. Robins receding from his situation, in consequence of the loss of his voice, in the year 1781, Mr. Belsham succeeded to the office of divinity tutor, which he held for some years; till a change taking place in his religious sentiments, he felt it his duty to retire. It may be proper to observe, that the academy at Daventry was chiefly supported by a fund bequeathed by William Coward, of Walthamstow, Esq. who, in his will, expressly required that the students should be instructed according to the principles of the Assembly's Catechism;

ESSEX-STREET.—*Unitarian.*

which is unquestionably Calvinistic. Mr. Belsham being able no longer to comply conscientiously with this injunction, like an honest man, relinquished his situation; and in so doing, exhibited a rare instance of integrity, which cannot fail of being commended, even by those who are the most averse to his religious sentiments. After this, he became a tutor in the New-College, Hackney; and, in the year 1794, succeeded Dr. Priestley at the Gravel-Pit Meeting in the same village. Upon the withdrawal of Dr. Disney, in 1804, he removed to Essex-street, where he now preaches on both parts of the day. Mr. Belsham is well known to the world as a controversial writer, and may be considered as one of the leading champions of modern Socinianism. In defence of this system, he has combated the writings of Mr. Wilberforce, Dr. Pye Smith, and Mr. Benjamin Carpenter; and in addition to these, he has been attacked with great spirit by Mr. Andrew Fuller, of Kettering. It has been said of some preachers, that after appearing in the pulpit for a long course of years together, it could never be collected from the strain of their discourses, what were their individual sentiments. But this remark cannot apply to Mr. Belsham, who declares himself from the pulpit, as well as from the press, in the most bold and unequivocal manner. In the various plans set on foot, of late years, for the propagation of the Socinian principles, he takes a conspicuous lead; and is said to have had a considerable hand in the New Version, of the Testament, published a few years ago by the Unitarian Society. He has published several single sermons; Elements of the Doctrine of the Human Mind; a summary View of the Evidence and practical Importance of the Christian Revelation; and some controversial pieces against Mr. Wilberforce, Dr. Smith, and Mr. Carpenter.

NEW-COURT, CAREY-STREET.

INDEPENDENT.

THE meeting-house in New-court, Carey-street, Lincoln's-inn-fields, was erected about the year 1705, for the well known Mr. Daniel Burgess, who was the first pastor of this church. It was gathered, as nearly as can be ascertained, about the year 1687, when King James's declaration for liberty allowed some breathing time for the Nonconformists. About this time, Mr. Burgess began first to be taken notice of in the city, and some little singularities that attended his preaching, contributed to gain him no small share of popularity. His hearers, in a little time, becoming very numerous, formed themselves into a regular society. Many of them were the remains of Dr. Manton's congregation, and among them several persons of distinction. The first meeting-house they engaged for him, as we learn from Matthew Henry, was in Bridges-street, Covent-garden; most probably the same that Dr. Manton had preached in, some years before. After some time they removed to another meeting-house in Russel-court, Drury-lane, where they continued for several years; but the lease of that place expiring about 1705, the landlord turned them out, and it became a chapel of ease to the parish of St. Martin's in the Fields, which has been its condition ever since. Mr. Burgess being deprived of this place, a new meeting-house was built for him in New-court, Carey-street. But it unhappily fell out, that soon after it was erected, he had a difference with some of his people, which occasioned a large part of them to leave him, and join with Dr. Earle, at Hanover-street; by which means a debt of seven or eight hundred pounds for building the meeting-house, was left on those that remained

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behind. And to add to this burthen, in March, 1709, Dr. Sacheverell's mob broke all the windows, tore down the pulpit and all the pews, and burnt them in Lincoln's-inn-fields, which damage amounted to three hundred pounds, or upwards. This happening at such a juncture, the people were not able to repair the damage; so that they were destitute of a place of worship for a considerable time; and had it not been for the kind assistance of their brethren, it is probable they would never have been able to recover the place. By their friendly interposition, however, the loss was now repaired; but the main debt still continued, which was such a discouragement, that the church never flourished during the remainder of Mr. Burgess's life. Nor did it recover itself under his successor; who removing to another place, in 1727, this people were again in danger of breaking up. It happened fortunately enough for them, that about this time the celebrated Thomas Bradbury, had some difference with his people, in Fetter-lane, which occasioned his leaving them. Upon this the people in New-court, in their destitute circumstances, were very willing to receive him; and it being near the old place, well suited Mr. Bradbury, who brought many of his old friends with him; so that the two interests, though weak separately, were a considerable body when united. And what was a farther encouragement, Mr. Bradbury, and his brother, made such interest with many rich citizens, that they soon discharged all the old debt on the meeting-house. During the whole of his time there was a full congregation, and it continued in a respectable state for many years after his death. During some of the latter years of the late Mr. Ricard Winter, who grew old and infirm, the congregation somewhat declined; but it has been greatly revived since his death, and is apprehended to be as large now as during any former period.

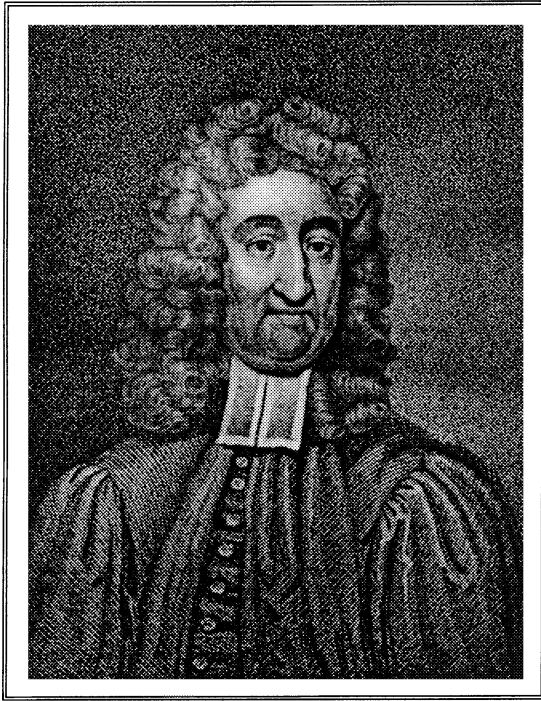
This church, in its original constitution, was strictly Presbyterian; and till the time of Mr. Bradbury, the ministers carried the contributions of the society to the Presby-

NEW-COURT, CAREY-STREET.—*Independent.*

terian fund. Mr. Bradbury, however, made it a condition of his acceptance of the pastoral office, that the people should join the Independents, and send their contributions to the Independent fund: and this has been its state ever since. There has been no material alteration in this people, as to doctrinal sentiment, from their origin as a church. Mr. Burgess was a Divine of the old Protestant stamp; Mr. Bradbury's zeal for orthodoxy is well known; and since his time the ministers have been reputed Calvinists. The meeting-house is a good square brick-building, of a moderate size, and has three galleries. Its obscure situation was rendered necessary at the time it was built, when past persecutions were fresh in the recollection, and apprehensions were entertained of their revival; but it is undoubtedly a prejudice to the Dissenting interest in this day of open liberty.

The following is a complete catalogue of the ministers who have preached at this place, whether as pastors or assistants, from the foundation of the meeting-house to the present time :

MINISTERS' NAMES.	As Assistants.		As Pastors.	
	From	To	From	To
Daniel Burgess,	1687	1713	—	—
James Wood,	1713	1727	—	—
Henry Francis,	—	—	1720	1726
Thomas Bradbury,	1728	1759	—	—
Peter Bradbury,	—	—	1728	1731
Jacob Fowler,	—	—	1731	1741
Joseph Pitts,	—	—	1742	1758
Richard Winter, B. D.	1759	1799	—	—
Frederick Hamilton,	—	—	17..	1799
William Thorp,	1800	1806	—	—
Robert Winter, D. D.	1806	18..	—	—



Hopwood Sc

Daniel Burgess.
Ob. 1714.
From an original Painting.
In D. Williams's Library Red Cross Street

Published April 1st 1810, by W. Wilson Skinner Street London.

NEW-COURT, CAREY-STREET.—*Independent.*

DANIEL BURGESS.—This celebrated Divine was born about the year 1645, at Staines, Middlesex, where his father, the Rev. Daniel Burgess, was at that time minister; but afterwards removed to Sutton, in Wiltshire, and then to Collingburn Ducis, in the same county; a very considerable living of about 400*l.* per annum, which he lost by the fatal act of uniformity, in 1662, chusing rather to relinquish his living, than violate his conscience. But though he was deprived of this support, he contrived with what little he had of his own, by the blessing of God, to maintain and educate a numerous family.

His son Daniel, the subject of our present memoir, being looked upon as a child of promising parts, was sent, at nine years of age, to Winchester school, and, after some time, was received on the foundation. There he continued, as is supposed, till he removed to the University. He was entered commoner of Magdalen Hall, Oxford, in Michaelmas term 1660, being about fifteen years of age. That house was then in a flourishing state, under Dr. Henry Wilkinson, the Principal, who was ejected for nonconformity, in 1662. His tutor was a Mr. Northmore, a Devonshire man, of great note for piety and learning, and an acute disputant. One of his contemporaries in Magdalen Hall, describes him to have been “a very close hard student, and his demeanour in the house in all respects very good.” He continued there till he was of bachelors standing, when he and some others, his contemporaries in the same house (Mr. Brice, and Mr. Cudmore,) scrupling some oath that was made necessary for their degree, chose rather to wave taking it, than submit to the impositions, then required.

Soon after his leaving the University, he went to reside with his father, in the country, and in a little time became chaplain to Mr. Foyl, of Chute, in Wiltshire; from whence he removed into the family of Mr. Smith, of Tedworth, in the same county, where he was tutor to his son, and some other young gentlemen in the neighbourhood. After some years

he was invited by the Earl of Orrery, Lord President of Munster, to go over with him to Ireland, which he accepted about the year 1667. In order to strengthen the interest of the Protestant religion in that kingdom, the Earl set up a school at Charleville, and appointed Mr. Burgess headmaster of it. There he educated the sons of many of the nobility and gentry of that part of Ireland. After this, he was sometime chaplain to the Lady Mervin, near Dublin; where he was ordained by Dr. Harrison, Dr. Rolls, and some other ministers of the city. During his residence in Dublin he married Mrs. Briscoe, by whom he had a son and two daughters.

After continuing in Ireland about seven years, his father, in consequence of growing infirmities, sent for him over to settle near him, which he did in the year 1674. He took up his residence at Marlborough, in Wiltshire, where he applied himself as closely to the work of the ministry, as the difficulty of the times would permit. He laboured abundantly, and with great success, at Marlborough, and the parts adjacent, and afterwards preached stately at Baden, and occasionally at Hungerford, Ramsbury, Albourn, and other places in the vicinity. As he was much followed by those who loved and valued his ministry, so he was greatly persecuted by those that hated it, and underwent much hardship on that account. Being once taken up for preaching, he was committed to the common jail at Marlborough, and was denied a copy of his commitment. There he had nothing to sit or lie down upon, and was forced to continue walking about, till the following day, when his friends got a bed into him at a window. After some time, he was released upon bail, but his prosecutions at the assizes were very expensive to him; and as he laboured, so he suffered abundantly.

The violence of his persecutors in the country, at length forced him to London, about the year 1685; and there he was when the Dissenters had some breathing time allowed

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them in 1687. He soon began to be taken notice of in the metropolis; and some little singularities in his preaching, made him the more known and talked of. In a little time his hearers becoming very numerous, and among them many persons of distinction, they formed themselves into a society, and engaged a meeting-house in Bridges-street, Covent-garden. This was the place where the celebrated Dr. Manton had formerly preached; but his congregation being dispersed at his death, many of them now united with Mr. Burgess.

Upon the turn of affairs in favour of the Dissenters, he was advised by a great man to take his advantage against such persons in the country, as had prosecuted him beyond the law; but he said, "No, he had freely forgiven them, and would never meditate revenge."

After some time, his congregation removed to another meeting-house, in Russel-court, Drury-lane. It being situated near the play-house, and the neighbourhood a loose sort of people, many persons who were scoffers at religion, especially at the Dissenters, would frequently come to hear Mr. Burgess for their diversion and sport. And as he was a man of ready parts, and a great deal of spirit, he would often address his discourse to them personally, in the most lively and striking images. (H) And God so blessed his en-

(H) The following stories will serve as specimens of Mr. Burgess's style of preaching. In a sermon on a week-day, at Salters'-Hall, he tells his audience, that a servant who lived with one of Mr. Mayo's hearers, when Mr. Mayo had been to make a visit in that family, and was just departing out of the house, he addressed himself to the maiden, and tells her the advantages she enjoyed by living in a religious family, and what an account she had to give of herself at the great day, for that reason, with some other discourse of a serious nature: this occasional conversation was so set home upon her by the Spirit of God, that it proved the means of her conversion. From whence Mr. Burgess inferred, what a heavy responsibility persons who attended on public worship at that place, had to account for. At another time, preaching to his people, and pressing them to secure their

deavours, that he was an instrument of converting many, who came with no other view than to deride and scoff at him.

The lease of his meeting-house expiring about 1705, the landlord turned him out, and it became a chapel of ease to St. Martin's in the Fields, which has been its condition ever since. Mr. Burgess being deprived of this place, a new meeting-house was erected for him in New-court, Lincoln's-inn-fields. But it unhappily fell out that soon after his removal, he had some difference with his people, which occasioned a considerable number to leave him, and join with Dr. Earle, in that neighbourhood. By this means a debt of seven or eight hundred pounds for building the meeting-house was left upon those who remained behind. And to add to this burden, in March, 1709, Dr. Sacheverell's mob broke all the windows, tore down the pulpit, and all the pews, and burnt them in Lincoln's-inn-fields; which damage amounted to 300l. or upwards. These misfortunes were such a discouragement, that the church never flourished during the remainder of Mr. Burgess's time; nor did it recover itself till after the celebrated Mr. Thomas Bradbury was chosen.

Mr. Burgess was a most zealous, popular, and useful minister, and particularly remarkable for communicating to his hearers pertinent and useful stories, such, perhaps, as we meet with in Bishop Latimer's sermons, by which means divine truths have been often effectually impressed on their minds. These were often turned to his reproach. But it is certain many particular stories were maliciously fathered upon him that were abominably false, and were raised by a

everlasting welfare, he tells them, if they wanted a suit for a year, they might go to Mr. Doyley; if for life into Chancery: but if they would have one to last for ever, they should go to Jesus Christ, and get the robe of his righteousness to clothe them. In the reign of King William, he assigned a curious reason why the people of God, who descended from Jacob, were called *Israelites*.—It was because God did not choose that his people should be called Jacobites.

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lying spirit, only to obstruct his usefulness ; and, in the general, he was industriously misrepresented by many, who, it is to be feared, in so doing, discovered no reverence for serious godliness. A gentleman once having the curiosity to go and hear him, at the conclusion of the service, could scarcely be made to believe it was Mr. Burgess ; for, said he, “ I never heard a better sermon in my life.” He often said, he chose rather to be a profitable than a fashionable preacher ; that it cost him more pains to study plainness, than it did others who affected a more pompous style ; and that he was willing to go out of the common way to meet with sinners, if there was any likelihood of success in the end. “ That’s the best key,” says he, “ that fits the lock, and opens the door, though it be not a silver or gold one.” And many have acknowledged, that they went to hear him at first with no other view than to scoff at him, and make a jest of what he said, but went away under such convictions about the concerns of their souls and another world, as, it was hoped, ended in a happy change of their spirits.

In his preaching, he insisted mostly upon the first and great principles of religion, which all good Christians are agreed in ; and one, who was a very competent judge, said, “ that he thought he had as good a faculty in demonstrating them, and making them plain and evident, as most men he ever heard.” He much lamented, and vigorously opposed, the growth of deism and infidelity ; saying, he dreaded a *Christless Christianity*.” He meddled not with party matters, or points of *doubtful disputation*, but plainly made it his aim to bring people to believe in Jesus Christ, and to live in all godliness and honesty. He was particularly careful to explain the two covenants of works and grace, and to guard against the two rocks of presumption and despair. He was observed to be very serious in prayer, and not to allow himself in that exercise, such liberties of expression as he sometimes took in preaching. He had a great dexterity in resolving cases of conscience, abundance of which

were brought to him from other congregations as well as his own.

He was a man of great moderation, and often said, he cared not for being distinguished by any denomination but that of a *Christian of Antioch*. He was a most agreeable man in conversation; his discourse being as ingenious and pleasant as it was instructive and edifying. He possessed a great fund of wit, as well as of useful learning, and knew how to use them aright. He was much respected by many considerable persons; and, like Paul, passed by honour and good report, as well as by dishonour and evil report. The excellent Dr. Bates had a particular kindness for him. His delight was much in his study, where he spent the chief part of the day; and was uneasy when interrupted, or called from it, unless to do some good office. He went *from strength to strength* in his work, and chose rather to *wear away*, than to *rust away*. It is well known, says Mr. Henry, he had many very sore trials in the latter end of his time, and some of them went very near him; the unkindness, at least it is apprehended, of some of his friends, much nearer than the insults of his enemies: "Which yet," says he, "I have declined to express my feeling of to any friend, save Eloah Emmanuel only."

During his last illness, which continued some months, and was purely a decay of nature, he had great composure of mind, and was very much in a heavenly frame. He expressed an entire submission to the divine will, and often repeating those words of David, *If I shall find favour in the eyes of the Lord, he will bring me again to see the ark and his habitation; but if not, here I am, let the Lord do with me as seemeth good in his eyes*. He said, if he must work no more, he would rather be *idle under ground*, than *idle above ground*. His great weakness disabled him from speaking much, but most that he did say was heavenly and profitable. He once said, a little before his death, "I thank God, I have been dying every day in the week. With God

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is terrible majesty, and that the guilty world will find ere long. Who can dispute an all-knowing God, or evade his charges? But there is a Mediator, an Emmanuel; O for a Christ, or else I die! O for that covenanting act to make him ours!"

The evening before his death, a friend, who came to see him, speaking of public affairs, said, it was feared there would be a storm. He answered with cheerfulness, "But God will house some of his children first." And when he was so weak that he could scarcely speak so as to be understood, he said, "Well, here is all trouble at the gate, but when got through it, no more, no more." When he seemed to be fainting away, which occasioned one of his near relations to cry out in a fright, he inquired upon his recovery, what was the meaning of that shriek? "We thought you had been dying," said they; "And what if I had," replied he; "what needed that confusion?" Thus willingly, thus cheerfully, did he enter into the joy of his Lord. He died Jan. 26, 1713, in the sixty-seventh year of his age; and was buried in the church of St. Clement Danes, January 31st. The excellent Mr. Matthew Henry preached his funeral sermon, on 2 Cor. iv. 7. *We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* This discourse was afterwards published. (1)

(1) WORKS.—1. Soliloquies, printed in Ireland.—2. Mr. Noah Webb's Funeral Sermon, 1675, when he was in Wiltshire.—3. A Call to Sinners, written at the Request of Judge Rotherham, for the Use of condemned Criminals.—4. Three Questions plainly resolved.—5. A Discourse of the Lord's-Supper.—6. Counsel to the Rich, with an Address to King William.—7. Of Reconciliation to God.—8. Characters of a godly Man, more or less grown in Grace.—9. The Christian Decalogue.—10. Hastiness to Anger reprov'd.—11. The Golden Snuffers, the first Sermon preached to the Societies for the Reformation of Manners.—12. Holy Contention for the Faith.—13. Duties of Parents and Children.—14. Proofs of the Scripture's Divine Original.—15. Sure Way to Wealth.—16. Funeral Sermon for Mrs. Hook, Mr. Fleming, Dr. Rolls, and the Countess of Ranelagh.—17. A Sermon in the Morning Exercise, 1669, concerning

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JAMES WOOD.—Soon after the death of Mr. Burgess, the Rev. James Wood was chosen to succeed him, and received ministerial ordination at New-court, in the year 1713. The excellent Matthew Henry undertook the principal part of the service; and it was the last of the kind in which he engaged. Under the labours of Mr. Wood, the congregation somewhat revived, though it still continued under discouragements on account of the heavy debt before mentioned. About the year 1720, Mr. Wood was chosen to assist Mr. Reynolds on one part of the day, at the Weigh-House; and divided his labours between the two places, till the year 1727, when Mr. Reynolds dying, he accepted an invitation to succeed him in the pastoral office, and entirely left New-court. Of Mr. Wood we have given a larger account under a former article. (κ)

HENRY FRANCIS.—Upon Mr. Wood's undertaking the morning service at the Weigh-House, his place was supplied at New-court, by the Rev. Henry Francis. This gentleman, it is apprehended, was a native of Wales, and born about the year 1690. He pursued his studies for the ministry at an academy in great repute, at Tewkesbury, in Gloucestershire, kept by the learned Mr. Samuel Jones. At this seminary he had for his fellow-student, Mr. Thomas Secker,

the Conversion of young People.—18. The most difficult Duty made easy, or Directions to bring our Hearts to forgive Injuries.—19. Foolish Talking and Jestings, described and condemned, in a Sermon on Eph. v. 4.—20. Rules for hearing the Word with certain and saving Benefit.—21. Forty Aphorisms concerning Riches.—22. Poisons and Antidotes; the Sins whereby Poverty tempts, and helpful Considerations against them.—23. Mrs. Sarah Bull's Funeral Sermon.—24. The Death and Rest, Resurrection and blessed Portion of the Saints, with the Work of the Redeemer and redeemed. Man's whole Duty, and God's wonderful Entreaty of him thereunto.—25. Advice to Parents and Children.—26. A Latin Defence of Non-conformity, entitled, *Appellatio ad fratres exteros.*

(κ) See WEIGH-HOUSE, vol. i. p. 172.

afterwards Archbishop of Canterbury, who, in a letter to Dr. Watts, written when he was only eighteen years of age,* speaks of Mr. Francis as one who was “diligent in study, and truly religious.” † As he had been at no other academy, he was several years under Mr. Jones’s tuition, and during that time gained a competent knowledge of the learned languages. He also attended to the study of the Belles Letters, and went through a course of lectures on Jewish Antiquities, and other points preparatory to a critical study of the Bible. Having finished his studies, he removed to London, and about 1718, was chosen to assist Mr. Foxon, at Girdlers’-Hall. In the following year, he joined the subscribing ministers at the Salters’-Hall synod, and stood forward a zealous opposer of the Arian doctrine. Mr. Foxon dying, in 1723, Mr. Francis preached and published a funeral sermon for him, from Heb. xi. 4. About this time he left Girdlers’-Hall, and supplied Mr. Wood’s place in the morning at New-court, till 1726, when he removed to Southampton, to be co-pastor with the Rev. William Bolar, whom he succeeded in the whole service, and continued in that situation till his death, November the 7th, 1752, aged about 63 years. His funeral sermon was preached by Mr. William Johnson, then of Romsey, and afterwards of Taunton. Mr. Francis left behind him the character of the gentleman, the Christian, and the scholar. He was blessed with a pleasant temper, which was greatly enriched by divine grace. The evening of his life was calm, and his sun set without a cloud. Mr. Kingsbury, his respectable successor at Southampton, in a letter to the author, says, “From some manuscripts left behind him, he appears to have been an excellent biblical scholar and critic; and from his written sermons, an accurate, evangelical and affectionate preacher.” Mr. Francis was an intimate friend and correspondent of the celebrated

* Dated Nov. 18, 1711.

† Gibbons’s Life of Watts, p. 346.

Dr. Watts, who, in a letter to him, dated March 10, 1728-9, persuades his continuance at Southampton; and expresses himself in sentiments of the warmest affection and esteem.

THOMAS BRADBURY, a very eminent Dissenting minister, of the Independent denomination, during the last century, was born in the year 1677, at Wakefield, in Yorkshire. It is somewhat surprising, that a person who made so considerable a figure in the cause of religion and liberty, should have found no contemporary biographer to record the memorials of his life; which is the more to be regretted, as it would have furnished many interesting anecdotes, which, now, are either buried in oblivion, or want the proper vouchers to authenticate them. It appears from some of his works, that his parents were pious persons. He speaks with peculiar pleasure of the God of his father; and says, "I don't remember any thing that struck me sooner with religious thoughts in my youth, than my father's telling me how greatly his soul was enlarged when he gave me up to God in baptism; and if ever I have tasted the Lord is gracious, I hope it is in consequence of that surrender."*

Mr. Bradbury's father was a member of the church at Alverthorp, near Wakefield, of which Mr. Peter Nayler, an ejected minister, was the pastor. Under his care, and at the free-school at Leeds, he received the first rudiments of learning. So tenacious was his memory at this early period, that he was employed by Mr. Nayler, to report to him the state of public affairs, which he learned from a newspaper that was read aloud at a public-house, in Wakefield.† His father intending him for the ministry, placed him at a early age, in an academy kept by Mr. Timothy Jollie, at Atter-

* Sermons on Baptism.

† Bogue and Bennett's History of Dissenters, vol. iii. p. 490.

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cliffe, in Yorkshire. (L) While at this seminary, he gave many remarkable proofs of that vivacity of genius for which he was afterwards distinguished. Of this, the memory is preserved in several striking anecdotes. He was also a member of Mr. Jollie's church, at Sheffield, and continued ever afterwards to speak of his tutor in terms of the highest respect. From under Mr. Jollie's tuition, Mr. Bradbury removed into the family of the Rev. Thomas Whitaker, a minister of great ability, piety, and property, at Leeds. To the friendship of this gentleman he was indebted for many useful hints that were of considerable service in maturing his judgment, and checking the ardour of youth. This he acknowledges in a handsome dedication prefixed to a volume of sermons, being the first he published.* Afterwards, when removed at a distance, they maintained an agreeable correspondence, and Mr. Bradbury paid a visit usually to Leeds, that he might enjoy the society of his valuable friend. This affectionate intercourse closed only by the death of Mr. Whitaker; which event Mr. Bradbury improved, in a respectful tribute to his memory.†

Mr. Bradbury entered upon the ministry in the eighteenth year of his age,‡ while he was yet a student under Mr. Jollie. He preached his first sermon June 14, 1696.§ His juvenile appearance upon this occasion, induced a person present to say to him previously to the commencement of the service, "Pray, Master, do you know who is going to preach to-day?" On finding that he was to be the

(L) The writer of the brief memoir of Mr. Bradbury, inserted in the Biographical Dictionary, says, (we know not on what authority) that he was educated in an academy at Clapham, under the care of the Rev. Thomas Rowe.

* *Christus in Cælo, &c.* 1702. † See Whitaker's Sermons.

‡ Mr. Hall's Sermon on the death of Mr. Bradbury, p. 34.

§ Mr. Winter's Sermon on the death of Mr. Hall.

preacher, the person expressed, at least by his countenance, so much dissatisfaction, that it extremely discomposed our young preacher, who mounted the pulpit for the first time with extreme timidity, perceiving that the apostolic injunction had not prevented men from "despising his youth." He soon, however, rose above his fears, and convinced his hearers that he was a boy only in appearance. He used afterwards to relate this anecdote with the remark, "I bless God, from that hour I have never known the fear of man."* During the time that he resided with Mr. Whitaker, he preached but seldom. In 1697, he went to Beverley, though not as a candidate, and continued there two years. About 1699, he settled at Newcastle-upon-Tyne, as assistant to the Rev. and aged Dr. Gilpin, in which capacity he succeeded to an excellent young Divine, Mr. Timothy Manlove, who was cut off in the prime of life. Here his labours met with almost unbounded popularity. Dr. Gilpin dying soon afterwards, was succeeded by the Rev. and learned Mr. Benjamin Bennet, whom Mr. Bradbury continued to assist for about three years; when some disagreement arising between them, † a separation became necessary. As it was known for some time, that Mr. Bradbury was in an unsettled state at Newcastle, he received several overtures from other congregations. In September, 1701, he was invited to London, to succeed Dr. Chauncey in his congregation, at Mark-lane, in consequence of an occasional sermon he had preached amongst them to their great satisfaction. Several letters passed between the church and him upon the occasion, but he delaying to give a positive answer, the affair dropped, and Mr. (afterwards Dr.) Watts, was chosen pastor in his stead.‡ Some time after this he accepted an invitation to become assistant to the Rev. Mr.

* Bogue and Bennett's Hist. of Dissenters, vol. ii. p. 490.

† Watts's Posth. Works, vol. ii. p. 172.

‡ Prot. Diss. Mag. vol. iv. p. 309.

Galpin, pastor of an Independent congregation at Stepney, and removed thither in the autumn of 1703.* About this time he also preached a lecture in Wapping.

Before he left Newcastle, where his ministrations were attended with considerable success, he was earnestly solicited to publish some sermons he had preached there, on Rev. vi. 6. and xxi. 5.† This request he complied with soon after his removal to London, and dedicated them to his former hearers at Newcastle. They are entitled, “Christus in Cœlo: the quality and work of a glorified Redeemer;” and are among the best of Mr. Bradbury’s performances. He had not been settled long at Stepney, before an attempt was made to remove him; for we find that in August, 1704, the Independent church at Yarmouth, invited him to become co-pastor with Mr. Samuel Wright; but being then agreeably situated, he declined the offer.‡ It was not till some considerable time after this, that he was induced to leave Stepney, in consequence of an invitation to succeed the Rev. Mr. Benoni Rowe, as pastor of the Independent congregation in Fetter-lane. His letter of dismissal to the latter church is dated March 16, 1706-7; and mentions him in terms of particular respect. After a short trial of his abilities, he was publicly ordained to the pastoral office, in Fetter-lane, July 10, 1707.§ The excellent Mr. John Shower, minister of the Old Jewry, delivered the exhortation to minister and people, which was accompanied with imposition of hands by ministers of different denominations. Mr. Bradbury’s confession of faith was remarkably full, explicit, and scriptural: it was afterwards published, together with Mr. Shower’s discourse, and has passed through several editions.

From his first entrance on the ministry, Mr. Bradbury

* MS. *penes me.* † Mr. Winter’s Sermon on Mr. Bradbury’s death. *Pref.*

‡ *Hist. of the Church at Yarmouth, apud Baptist Register, vol. iv. p. 642.*

§ Mr. Bradbury’s Confession of Faith, &c. p. 25.

was favoured with a large share of popularity and success. He possessed a remarkable vivacity of spirit, which mingled itself with his public discourses, and separate from the importance of their matter, could not fail very forcibly to arrest the attention. In the different places where he was settled, it was his happiness to enjoy a large share in the affections of the people, and he repaid it by a steady zeal in their service. After his removal to London, his uncommon popularity procured him to be chosen into some of the most celebrated lectures among the Dissenters. In 1705, about two years before he undertook the pastoral office, he commenced an evening lecture at Salters'-Hall, which he preached, alternately with another minister, with great reputation, upwards of twenty years.* In 1708, and some following years, he was concerned with five other ministers of popular abilities, in carrying on a course of lectures on a Friday evening, at the Weigh-House meeting, in Eastcheap. The subjects they discussed, were singing, prayer, hearing the word, and reading the scriptures; and the discourses they delivered, were afterwards published in four small volumes. It is remarkable that Mr. Bradbury was the only Independent engaged in this service; the other five ministers being of the Presbyterian denomination. (M) A very few years after his settlement at Fetter-lane, he was chosen into the Merchants' lecture on a Tuesday morning, at Pinners'-Hall; which he continued to preach with little interruption, for nearly half a century. He also engaged in a Thursday evening lecture at Jewin-street, along with Dr. Ridgley, and some other ministers.

The early part of Mr. Bradbury's life was distinguished by a zealous assertion of those principles which formed a prominent feature in his character. Having attached him-

* Bradbury's *Mystery of Godliness. Preface.*

(M) These were Dr. William Harris, Dr. Benjamin Grosvenor, Dr. Jabez Earle, Mr. Thomas Reynolds, and Mr. John Newman.

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self on the side of liberty, he pursued it with unabated ardour; and no difficulties, or discouragements, could divert him from his design. The zeal he discovered in defence of revolution principles, and the Hanoverian succession, exposed him to the fiercest opposition, and the bitterest invectives from the opposite party; and he may very justly be considered as the great champion for liberty during the reign of Queen Anne. That princess, as long as she followed the counsels and example of her glorious predecessor, was favoured with the most remarkable success, and shone with a glory superior to any other monarch of her time. Courtied and beloved of all, she was justly considered as the scourge of tyrants, and the guardian of the liberties of Europe. But abandoning herself at last to the direction of high church politicians, she sacrificed her own honour, together with the safety of the nation; and having lived to see herself slighted by her old and faithful allies, deceived by her new friends, and miserably embarrassed by her counsellors, she died unlamented by all, who were not in the French interest, and enemies to the liberties of Europe.*

During the whole of this reign, the Jacobite party had discovered evident uneasiness at the liberty enjoyed by Dissenters, and endeavoured by various means to excite the government against them. For this purpose they raised a cry that the church was in danger, and employed both the pulpit and the press to countenance the notion. Many clergymen publicly preached up the doctrines of passive obedience and non-resistance, and laboured to inflame the minds of the people against all who dissented from the church. In the zealous prosecution of this work, none bore a more conspicuous part than that great incendiary, Dr. Sacheverel, who, for his sermon at St. Paul's, on Nov. 5, 1709, entitled, "The Perils of false Brethren, both in Church and State," was impeached by the house of lords, and the ser-

* Pierce's Vindication, part i. p. 281.

mon ordered to be burnt. But the rage of the party could not confine itself within bounds ; for during the time of his trial, though the parliament was sitting, they broke out into open rebellion against the government ; the members of both houses were insulted, and several meeting-houses, in and about the city, broken open, and the pulpits and pews burnt by a riotous multitude. Even the bank itself was threatened, as well as many private houses of persons of note ; the Queen's guards were openly resisted ; and such a spirit discovered itself, as not a little terrified all the hearty friends of the government.*

Mr. Bradbury had rendered himself particularly obnoxious to the party, on account of the severity with which he had treated them in some of his writings. From the beginning to the close of his ministry, he annually commemorated the 5th of November, as the anniversary of our deliverance from Popery and arbitrary power, by King William. On these occasions, he employed all his talents of wit and argument, against high church politics, and in defence of revolution principles, and the Hanoverian succession. Many of these discourses are published, and are among the most animated defences of our civil and religious liberties. But the roughness with which he handled the Jacobites, could not fail to excite their hatred ; and they singled him out as one of the first objects of their resentment. On the 1st of March, 1709-10, the mob burnt his meeting-house, in Fetter-lane, and threatened his person.

But these violent proceedings, instead of intimidating our patriot, rather gave an edge to his zeal, and attached him more strongly to his principles. Endowed by nature, with an uncommon share of courage and boldness, he was peculiarly fitted for the work and station which Providence had assigned him. In these qualities, he seems very much to have resembled the great reformer. A man of less intre-

* Calamy's Life of Baxter, p. 721.

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pidity than Luther, would scarcely have been able to accomplish the great work of reformation, when he had to contend with a host of interested and designing priests, backed by the strong arm of the civil power. Perhaps, the Protestant religion in this country was never in greater danger than towards the latter end of the reign of Queen Anne. The measures pursued by the Tory ministers of that period, evidently tended to set aside the Hanoverian succession, and to introduce the Pretender and Popery. In this they were supported by the high-church party, but opposed by all true friends to British liberty, and by none more than the Protestant Dissenters. This marked them out as objects of persecution, and their enemies were determined to make use of the civil power to oppress them. For this purpose they passed a bill to prohibit occasional conformity; which was quickly followed by another for preventing the growth of schism. In this trying period, Mr. Bradbury stood forth like a bold patriot, and fearless of danger, risked every thing that was dear to him in upholding the liberties of his country. For doing this, he tells us, "he was lampooned in pamphlets, belied in newspapers, threatened by great men, and mobbed by those of the baser sort."*

His extraordinary courage, zeal and activity, in this noble cause, rendered him a perpetual thorn in the sides of the ministry; who left no engine unemploy'd, either to silence or ruin him. Their first expedient was an attempt upon his virtue, by the offer of considerable preferment, in case he would conform; and we have been credibly informed, that the Queen employ'd her secretary, Mr. Harley, to make him the tender of a bishopric. This, certainly was an effectual means to silence him, and reminds us of an anecdote of King George the Second, who, when some persons complain'd to him of Mr. Whitefield's popularity and success, and recommended some restraint upon his preaching, very

* *Mystery of Godliness. Preface.*

jocosely answered, " I believe, the best way will be to make a bishop of him." When the ministry found that Mr. Bradbury was not to be bought off from his principles, they began to threaten him, though with as little success. Our sturdy patriot was neither to be cajoled nor intimidated. The Jacobites finding this, we shall scarcely be believed when we inform the reader, that they actually laid a plan for his assassination. Of this, however, we have indubitable proof; and are enabled to confirm it by the following anecdote. On a certain occasion, a stranger followed Mr. Bradbury into his meeting, and after the usual civilities had passed between them, expressed a strong desire to be admitted a member of his church. As an evidence of the sincerity of his intentions, the stranger observed, that he had an important communication to make to him, which he hoped would not be suffered to operate to his disadvantage, as he expressed a sincere contrition for the part he had acted in the transaction he was about to mention. He informed Mr. Bradbury, that some persons about the government, having entertained a design against his life, had hired him to put their plan in execution, by taking an opportunity privately to assassinate him; for which service he was not only to be protected, but amply rewarded. Filled with this diabolical design, he went one day to the meeting-house in Fetter-lane, in order to obtain an accurate knowledge of his person; and staid during the whole of divine service. But here it was that sovereign mercy overtook him; for Mr. Bradbury's discourse made such a powerful impression upon his mind as effectually to disarm his intentions, and prove the happy means of his saving conversion.*

The gloomy state of public affairs, in consequence of the intrigues that were carried on in favour of the Pretender, excited in all true Protestants the most dismal apprehensions for the safety of the nation; when to their unspeakable joy,

* For this and other information relating to Mr. Bradbury, the author is indebted to his grandson, Dr. Winter.

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the storm suddenly blew over by the death of the Queen, after a short illness, on Sunday, August the 1st, 1714. On that very morning, as we are informed, while Mr. Bradbury was walking along Smithfield, in a pensive condition, Bishop Burnet happened to pass through in his carriage; and observing his friend, called out to him by name, and inquired the cause of his great thoughtfulness. "I am thinking," replies Mr. Bradbury, "whether I shall have the constancy and resolution of that noble company of martyrs, whose ashes are deposited in this place; for I most assuredly expect to see similar times of violence and persecution, and that I shall be called to suffer in a like cause." The bishop, who was himself equally zealous in the Protestant cause, endeavoured to quiet his fears; told him that the Queen was very ill; that she was given over by her physicians, who expected every hour to be her last; and that he was then going to the court to inform himself as to the exact particulars. He moreover assured Mr. Bradbury that he would dispatch a messenger to him with the earliest intelligence of the Queen's death; and that if he should happen to be in the pulpit when the messenger arrived, he should be instructed to drop a handkerchief from the gallery, as a token of that event. It so happened that the Queen died while Mr. Bradbury was preaching, and the intelligence was communicated to him by the signal agreed upon.^(N) It need hardly be mentioned what joy the news gave him; he, however, suppressed his feelings during the sermon; but in his last prayer returned thanks to God for the deliverance of these kingdoms from the evil councils and designs of their enemies, and implored the Divine blessing upon his majesty, King George, and the house of Hanover.* He then gave

^(N) The messenger employed upon this occasion, is said to have been his brother, Mr. John Bradbury, who followed the medical profession.

* *Private Information.*

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out the 89th psalm, from Patrick's collection, which was strikingly appropriate to the occasion. Mr. Bradbury ever afterwards gloried in being the first man who proclaimed King George the First.

This bold and unexpected proclamation could not but greatly surprise Mr. Bradbury's congregation, and excite their alarm for his safety. Accordingly, when he came down from the pulpit, some of his friends expressed their apprehension on his account; he, however, soon convinced them that he was upon safe ground, by a relation of what had happened. The sentiments of joy which were diffused throughout the nation by the Queen's death, will be better conceived than expressed; and from what has been already related, it may be supposed that Mr. Bradbury partook largely in the public rejoicing. This, he was not backward to declare, both from the pulpit and from the press; and it is commonly reported, that he preached soon after that event upon the following text: *Go, see now this cursed woman, and bury her; for she is a king's daughter.** Though we cannot vouch for the truth of this report, yet the height to which political parties carried their animosities, renders it by no means improbable, we have seen a sermon upon the Queen's death, by Dr. Owen, of Warrington, upon a passage almost equally pointed.† Mr. Bradbury was one of the Dissenting ministers who carried up the congratulatory address to George I. upon his accession to the throne. As they were dressed in cloaks, according to the fashion of the court, upon that occasion, a certain nobleman (o) accosted him with, "Pray, Sir, is this a funeral?"—"Yes, my lord," replied Mr. Bradbury, "it is the funeral of the schism bill, and the resurrection of liberty."

* 2 Kings, ix. 24.

† "And Ahab, the son of Omri, did evil in the sight of the Lord above all that were before him." 1 Kings, xvi. 20.

(o) Said to have been Lord Bolingbroke.

Before we quit this subject, it is but justice to observe, that the government of George the First, fully justified the hopes of the nation. The justice and moderation which he displayed towards all classes of his subjects, commanded their love and admiration; and induced him to repeal, in his first parliament, the two bills that were passed against the Dissenters in the late reign. The severest censure that we can pass upon the advisers of those, and other measures that obscured the closing days of Queen Anne is, that upon her death, the chief leaders of them sought refuge in a foreign country, to protect them from that punishment which a consciousness of guilt told them they deserved.

The next subject that engaged Mr. Bradbury's attention, and in which he displayed equal zeal and perseverance, was the Trinitarian controversy. This question was managed at the time, with very great warmth, by persons of all parties, and proved destructive to the peace and union of Christians. But the share which Mr. Bradbury had in these disputes having been mentioned to his disadvantage, it will be necessary to enter somewhat into particulars, which we shall do with all possible impartiality. The contest took its rise about the year 1695, between some Divines of the church of England, particularly Sherlock and South, the former of whom defended the Athanasian, and the latter the Sabellian scheme. Not many years afterwards, Arianism began to revive, by the writings of Emlyn, Clarke, and Whiston; and their principles were disseminated with great success, particularly in the West of England, where the flame first broke out among the Dissenters. Several ministers in that part of the country having given reason to suspect, that they had gone into the new scheme, as it was then called, were applied to by such of their people as were zealous for the commonly received opinions, to give them satisfaction upon this head, by a specific declaration of their sentiments. This they refused to do, upon the ground that, no person, or society of persons, had any right to propose to them a subscription

to any article of faith, drawn up in other than scripture words, as they considered it an infringement of Christian liberty. But this not giving satisfaction, some congregations conceiving they had a right to be informed as to the sentiments of their ministers, and were not bound to maintain them any longer than they were congenial to their own, proceeded to dismiss them from their pastoral relation, and choose other ministers in their room. This, as may be supposed, created great animosities and divisions in churches; but at no place were they carried to so great a height as at Exeter. The gentlemen who managed the temporal affairs of the congregations in that city, called in some neighbouring ministers to their assistance, who drew up a paper of advice, in which they gave it as their judgment, that the denial of the true and proper divinity of the Son of God, was an error of sufficient magnitude to warrant a people in withdrawing from their minister.* To strengthen themselves still further, they applied to the London ministers for advice, but before an answer was returned, they dismissed three of their ministers from preaching amongst them.† These were Messrs. Pierce, Hallet, and Withers. The latter having given satisfaction, was afterwards restored; but the friends of the two former built them a new meeting-house.

The London ministers being thus made a party in the dispute, soon shewed that they were able to manage it with as little temper and moderation, as their brethren in the country. At first they seemed unwilling to interpose in the business, and referred the gentlemen at Exeter to the ministers in their own neighbourhood.‡ But these, it seems, had not sufficient authority to settle their disputes.

In the mean time, a paper of advices was drawn up with the professed design of healing the breaches that had been

* Case of the Ministers at Exon, p. 7. † Pierce's Animadversions, p. 4.

‡ A true Relation, &c. p. 21.

made, and promoting charity and mutual forbearance; but the real motive was to screen the ministers at Exeter.* To this paper, the signatures of several gentlemen were obtained; and it was recommended by the committee of the three denominations, who called together the whole body of Dissenting ministers in and about London, to consider what amendments and alterations were proper to be made, and to give greater weight to such advices as should be agreed on amongst them. Their first meeting took place February 19, 1718-19, at Salters'-Hall; when it was voted and resolved, without any considerable opposition, to proceed in considering the advices paragraph by paragraph. It was the visible design of the framer of these advices, to keep every article of faith out of sight, and to bring nothing doctrinal under consideration. The ministers were to consult terms of peace, and not matters of faith; these they were to leave where they found them. Here, indeed, began the unhappy division; some thought the truth perfectly secure; while others thought it absolutely necessary to express their sense of the doctrine which formed the controversy of the day. † Mr. Bradbury, at the very onset of the business, entered his protest against the paper above-mentioned. He considered the Dissenting ministers fully competent to frame their own advices. Besides "this paper had already embroiled the general committee, and was so far from tending to peace at Exeter, that it was rather likely to end in their confusion in London." ‡ The next meeting was on February 24, when Mr. Bradbury, by the unanimous direction of the body of Independents, proposed that the following clause should be inserted in the advices, viz. "That we may not suffer by misrepresentations, as if our endeavours for peace and charity proceeded from an indifference to the truth, we declare

* *Mystery of Godliness. Preface.*

† *Authentic Account, &c.* p. 18.—*Conciliatory Letter, &c.* p. 9, 10.

‡ *Bradbury's Letter to John Barrington Shute, Esq.* p. 28.

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our continuance in the things which we have heard and been assured of, that, there is but one only the living and the true God, and, that, there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and that these are one God, the same in substance, equal in power and glory."* This matter was debated several hours; after which a division took place, when it was lost by a majority of four, there being 53 for it, and 57 against it. This decision created a great sensation without doors, and many persons who favoured the Arian principles, began to triumph as if the majority of London ministers were in their scheme. This, however, was certainly a mistake; for they had declared themselves upon the spot to be proper Trinitarians, and to have the same sentiments of that doctrine as their brethren on the other side. The question was not who was for, or who against the doctrine of the Trinity; but respected the propriety or impropriety of a declaration upon that point in the body of advices.† At the next meeting which took place, March 3, some of the ministers expressed themselves much displeas'd at the misconception which had gone forth upon this point; to which it was answered, that, if that was the case, all grounds of suspicion might be removed, and the world satisfied, by the assembly's subscribing an immediate declaration of their faith in the Trinity antecedently to their proceeding to any thing else. In answer to this, some absolutely refused to make any declaration, while others expressed themselves averse to it only at that particular time, the order of the day being to proceed upon their advices. This they insisted on, and refusing to put the declaration to the vote, the ministers divided into two bodies. Sixty went up into the gallery and subscribed the first article of the Church of England, and the fifth and sixth propositions of the assembly's catechism; while the remaining fifty staid below

* Letter to Barrington Shute, p. 17.

† Conciliatory Letter, p. 11.

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to proceed upon the articles of advice.* Henceforth the two parties met and deliberated separately, and two sets of advices were sent down to Exeter, signed by the respective adherents. Both parties published an account of their proceedings and the reasons of their conduct; and the number of pamphlets they gave rise to is past conception.

The greatest warmth and ill humour prevailed on the third day of their meeting, when several ministers who adhered to neither party, (p) were induced to withdraw from so much noise and clamour. This was the day of their fatal division, when passion got the better of prudence, and distinguished them rather as a tumultuous faction, than an assembly of grave divines. Of the principal speakers, Mr. Bradbury is said to have taken the lead on the part of the subscribing ministers; and to have conducted himself with great warmth upon the occasion. This we can readily believe, when we consider the natural fervour of his temper, and his ardent zeal for the doctrines of the gospel. But then it must be considered, that he met with much provocation and insult through the whole of the business; nor were the gentlemen on the other side, distinguished either for the coolness of their temper, or the decorum of their manners. The indecency of their behaviour on one particular occasion ought not to be passed over. When the subscribing ministers went up into the gallery to sign the roll, and Mr. Bradbury with them, after he had been speaking, some persons set up a hiss at him: the rudeness and impropriety of this conduct, could not but strongly impress him, and he immediately retorted upon it in his usual smart and poignant manner; telling them, "It was the voice of the serpent, and it may be expected against

* Vindication of the subscribing Ministers, p. 22, &c. and the Noble Stand, p. 6—9.

(p) Among those who withdrew, or never attended the assembly, were Dr. Calamy, Mr. Neal, Dr. Watts, Mr. Price, Dr. Marryat, Mr. Hall, Mr. Bayes, Mr. Munkley, &c.

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a zeal for Him who is the seed of the woman.”—“ This, (says he) I received from persons to whom I have discovered myself in all the ways of friendship: and not one of those who were against my argument, shewed the least concern for this indecency, that makes us scandalous to the world. Had they then cast out the scorers, who knows but strife might have ceased? But, instead of that, when it was moved, that a rule should be entered against hissing, a person who stands admired for his charity, had the good manners to add, that there may be no occasion given for hissing.”* After this, Mr. Bradbury informs us, a design was formed to ruin his reputation. Stories were contrived, unguarded expressions aggravated, and persons went about as whisperers to separate him from his friends. “ And all this, (says he) I trust without any other provocation than the zeal I have shewn for the doctrines of the gospel.”†

Upon a review of the case, it may be remarked as a most unhappy circumstance, that the London ministers were ever called upon to interfere with the concerns of the people at Exeter. If they were not competent to settle their own disputes, it was very unlikely that their brethren, at so great a distance, could. In an early stage of the business, Mr. Bradbury proposed a method, which he thought more likely to answer the great end of peace. His proposal was this: “ That as these things give us a sad presage of the Divine judgments, so we ought to set apart some times and places for prayer and humiliation, to beg of God the Spirit of love, and of a sound mind: and after that, choose some of their number, and send them to Exeter. This (says he) I thought was beginning at the right end, and the most likely way to proceed with a blessing; and, if ever I had a true concern of spirit for peace, it was then. But instead of having it received with a temper that was owing to a matter of this importance, I was interrupted by an ungodly sneer: so little

* Bradbury's Letter, &c. p. 21.

† *Ibid.* p. 32.

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have my attempts in that assembly succeeded, either for repentance towards God, or faith in our Lord Jesus Christ.* It appears, that during the progress of the disputes, Mr. Bradbury went down to Exeter; but the result of his labours in that city is not recorded. The following letter, written to him at this period, by Dr. Wake, Archbishop of Canterbury, is part of a correspondence which he carried on with the English primate.

Croydon, Sept. 5, 1721.

“ SIR,

“ I had last night the favour of your’s from Blandford, the place of my birth. You are now in Exeter, where I spent some few years the summer season, whilst I was dean of that church. I doubt, if you continue your resolution of leaving that city on Friday, this will scarce come to your hands before you will be gone thence. Yet I would not omit this first opportunity of thanking you for your remembrance of me. I am glad to see, that amidst our other much lesser differences, we all stand fast, and agree, in contending for the faith, as it was once delivered to the saints. I hope, we may no less agree in a true Christian love and charity towards one another. God, in his good time, make it perfect, by bringing us to the same communion also! In the mean while, as I do assure you, I am one of those who profess myself, by principle, an enemy to persecution: so you may be assured, that I will never do any thing to weaken your toleration, but be as far from breaking in upon that, as from doing any thing to hurt our own establishment. I pray God to bless your present meeting in defence of our common Lord and Master’s divinity, and remain,

Sir, your’s, &c.

W. CANT.”

* Mr. Bradbury’s Letter to John Barrington Shute, Esq. p. 30.

In the progress of the Arian controversy, Mr. Bradbury published several books, which throw a considerable light upon his own history, and upon the state of religious parties in his day. The first of these publications was "An Answer to the Reproaches cast on those Dissenting Ministers who subscribed their Belief of the eternal Trinity. In a Letter to John Barrington Shute, Esq. 1719." This was afterwards the celebrated Lord Barrington, an intimate friend of Mr. Bradbury, and a member of his congregation till the Salters'-Hall controversy, after which he joined with Dr. Hunt, at Pinners'-Hall. * The pamphlet was in reply to another, entitled, "An Account of the late Proceedings of the Dissenting Ministers at Salters'-Hall, &c. In a Letter to the Rev. Dr. Gale," whom Mr. Bradbury suspected to be the author, as well as patron; and intimates that it was not the first time he appeared in that character. † His next publication was four sermons upon "The Necessity of contending for revealed Religion;" preached at the Merchants' lecture, at Pinners'-Hall, and dedicated to the preachers of that lecture, 1720. In the following year he published a sermon, concerning *The Nature of Faith*, "which," says he, "was lampooned by the person, who, in a treatise, called *The Moral Philosopher*, has taken the same profane liberty with the holy scriptures." In 1723, Mr. Bradbury published twenty-eight sermons concerning Offences, Revilings, and a Confession of the Faith; preached also at Pinners'-Hall. "The occasion of my preaching and printing these sermons, (says he) is the woful divisions among the Dissenting ministers in London. The occasion of these divisions was a paper called, Heads of Advice. For though we have always been distinguished under the names of Presbyterian, Independent, and Anti-pædobaptist, yet these cha-

* Biog. Brit. Art. BARRINGTON, vol. ii.

† This pamphlet has also been attributed to Lord Barrington. See his Life in the Biog. Brit.

racters neither signified, nor promoted, any quarrel. We shewed all readiness to a mutual friendship, and never found it difficult to agree in any scheme for promoting our common religion, or securing our civil liberty. We always managed our meetings with decency, and concluded them in peace. We knew not what a wrangling assembly meant, nor were ever thrown into a state of war, till this stumbling-block was put in our way. This is the abomination that has made desolate; from that time we have been notorious for debates, wraths, strifes, backbitings, whisperings, swellings and tumults.”*

In the year 1720, the nation was threatened with the dreadful calamities of pestilence and famine, and suffered the loss of her trade and credit, by the failure of the South Sea scheme. In consequence of these afflictions, several Dissenters thought fit to set apart two evenings in the week for prayer, from one meeting to another. But the bitterness of their late divisions had an unhappy effect upon their devotions, by preventing that general union which would otherwise have taken place. Several ministers of long standing and reputation in the city, who had been zealous in promoting subscription, being left out of this association, determined to unite in devoting three hours every Wednesday to the public worship of God, without any expence to the congregation. This lecture was conducted for upwards of two years, at different places, with great success, and encouraged by crowds of serious people. When the original occasion of it had ceased, the design of the lecture was altered, and it continued to be carried on for some time, at Fetter-lane, under the appellation of the Anti-Arian lecture. Mr. Bradbury took his turn in this exercise as long as it subsisted; and preached over a course of sermons, which he afterwards published, under the title of, “The Power of Christ over Plagues and Health, and his Name, as the God of Israel,

* Preface.

considered as Arguments of his Supreme Deity :” In ten sermons. To which is prefixed, an account of the Anti-Arian lecture on Wednesdays, 1724. In the preface, he says, “ I have now, for more than five years, endured the strife of tongues. I was invited, wheedled, importuned and threatened from the beginning, to come into the cause of liberty, as they called it ; I had fair warning given me, that if I did not encourage a paper, that one of them told me was contrived on purpose to screen our friends in the West, who could not say that three are one, all the gentlemen who signed it would be in open war against me, and they did not doubt but to find ministers enough that would execute their resentment.” He adds, “ Through the grace of God, none of these methods could make my soul come into their secret.”

The last publication of our author, in the Arian controversy, and that which may be accounted his capital performance, as well as what gave him the most satisfaction, was, “ The Mystery of Godliness, considered in sixty-one Sermons. Wherein the Deity of Christ is proved upon no other Evidence than the Word of God, and with no other View than for the Salvation of Men. 2 vols. 8vo. 1726.” “ I little thought (says he) at my entrance upon the mystery of godliness, that I should be driven into the field of battle, or that a zeal for those doctrines would make me the abhorrence of friends, and the contempt of strangers. But a wise and gracious God had thus appointed it, to try whether in the service and defence of the truth, we could live upon the honour that comes from him only. It is two years and seven months since I began these sermons. I had no more in view than about ten or twelve discourses ; but I have found myself refreshed, and enlarged in these studies, beyond what I have been conscious to upon any other subject. And, therefore, though I could not be untouched with the defaming of many, and especially considering how unexpected and undeserved it was, yet the doctrine was so much the joy

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of my soul, that the ill usage of men is what I could both neglect in the closet, and despise from the pulpit. I had thought to have insisted only on three or four texts, in maintenance of our Lord's divinity, but I am apt to think they have grown to so many hundreds. And I do now, with the greatest solemnity, affirm to you, and appeal to the Searcher of Hearts, that I have not perverted one scripture to serve a cause which I did not think the Holy Spirit designed it for. I am so sure that this doctrine is of God, and so persuaded that it is fundamental to all our hopes, that I think my work and my life can never be closed with any thing of more importance."*

In the heat of religious animosity, an attempt was made to exclude Mr. Bradbury from the Pinners'-Hall lecture. The account of this matter we shall give in his own words. "On July the 8th, at the close of the sermon, I promised in my next turn, to consider the objections against a practice which I think stands defended by my test. Two days after, one of the news-writers had the confidence to scatter over the nation a paragraph, which several hundreds knew to be false; 'That Mr. Bradbury had preached his farewell sermon at Pinners'-Hall, having resigned that lectureship on account of some late differences between him and the congregation.' I thought some concern for his own reputation would have inclined the publisher to do me justice, if he had none for mine; but when I desired it, he had his reasons for refusing me. I know no foundation for the report. Not one of the subscribers to the lecture has made any complaints to me; and if they have done it to others, it is below their reputation and my regard. Indeed I know that a slur of this nature was designed; for a certain Viscount, not very long ago, told one of the subscribers to Pinners'-Hall, that I ought not to be continued in that public lecture. In pursuance of the same project, Mr. Mor-

* *Mystery of Godliness, Sermon 61.*

gan,* of Marlborough, has addressed a pamphlet to the other five ministers, telling them that ‘the world expects from them a justification, or a censure of my conduct.’ And as a second to him, another author publishes, ‘An Appeal to the Dissenting Ministers, occasioned by the Behaviour of Mr. Thomas Bradbury.’ He demands that I be excluded from their pulpits, denied their friendship, and, in particular, discharged from your lecture.” These publications were the vain efforts of party prejudice, to ruin the reputation of a worthy minister, on account of his zeal for one of the most important doctrines of revelation.

In 1725, commenced a very unpleasant correspondence between Mr. Bradbury and Dr. Watts; but the letters that passed between them are of that personal nature, as to do but little credit to the writers. It is a disagreeable task to notice the foibles of good men, who never appear to so little advantage as when disputing amongst themselves. Dr. Watts and Mr. Bradbury had been long connected in bonds of the strictest friendship; and as early as 1708, the Doctor addressed to the latter a poem, entitled, “Paradise.” Unhappily, a portion of rivalry seems to have sprung up early between them. The inventive genius of the Doctor had induced him to adopt certain figures and allusions in explaining the doctrine of the Trinity, which drew forth some severe animadversions from the pen of Mr. Bradbury. Though the latter disclaimed any personal disrespect, yet it must be confessed that, his rigid zeal for orthodoxy, accompanied by an irresistible flow of wit and satire, often involved him in disputes with his brethren. These he generally managed with too much warmth, and suffered no private consideration to stand in his way when he thought any truth in danger. As a bold advocate for Trinitarian principles, he is certainly entitled to very considerable merit; for it may justly be said of him, that he was sincere. At the same

* Afterwards the Deist and author of “The Moral Philosopher.”

time it will be freely acknowledged that his controversial writings are too severe, too personal, and too satirical. Another ground of difference between our author and Dr. Watts arose from the publication of the Doctor's version of the Psalms. Mr. Bradbury, it appears, had encouraged the original design, but animadverted severely on its execution. He thought the good Doctor had taken too great liberties with the original, and had given an undue licence to his inventive fancy. For these reasons he never sung them in his own congregation, but used the dull version of Dr. Patrick to his dying day; and it was with great difficulty that the compositions of Watts were introduced many years after his decease. It was also in deference to Mr. Bradbury that they were not sung, during his life time, at Pinners'-Hall. Tradition says, that the clerk, upon one occasion, happening unluckily to give out a stanza from Watts, was reproved by Mr. Bradbury with, "Let us have none of Watts's whims." Whatever censure we may be disposed to pass upon Mr. Bradbury's poetical taste, he stood by no means alone. The poetry of Watts was received but slowly into most of our congregations. It is only of late years that it has acquired so general a patronage; and even in the present day there are many who prefer the rhyming of Brady and Tate, or the bald version of the Scotch. The reason is, mankind are afraid of innovation, and it is only by degrees that their prejudices are loosened. It was with great difficulty that singing was first introduced among the Dissenters, and for a long time it only obtained partially. This occasioned Dr. Speed to pen the following memorable lines:

So far hath schism prevailed, they hate to see
 Our lines and words in couplings to agree,
 It looks too like abhorred conformity:
 A hymn so soft, so smooth, so neatly dress'd,
 Savours of human learning, and the beast.

But notwithstanding the force of prejudice, Mr. Bradbury

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was, certainly, a man singular in matters of taste, and had as little notion of music as of poetry. Among other eccentricities, he would never suffer his clerk to sing a triple time tune, which he humourously used to call, "a long leg and a short one." With respect to his difference with Dr. Watts, it was certainly without any mixture of ill-will, and probably subsided as they grew in years. The following smart repartee of the Doctor shall shut up this subject. At a meeting of ministers at Redcross-street Library, upon a certain occasion, Dr. Watts had something to propose, but being of a weakly constitution, and feeble voice, he found some difficulty in making himself heard. Upon which Mr. Bradbury called out to him, "Brother Watts, shall I speak for you?" "Why brother Bradbury," returned the Doctor, "you have often spoken against me."

In 1728, Mr. Bradbury had some difference with his people in Fetter-lane, which occasioned his leaving them. This dispute originated in some money transactions, which, as they are not at all interesting to the public, had better be suppressed. He received his dismissal, June 17, 1728, and a very considerable part of the people went off with him, whom he still considered as the church, and himself their pastor. The same week, being at the coffee-house, one of the deacons of the church at New-court, Carey-street, which was then destitute, having heard of the foregoing transactions, invited him to supply that place the next Lord's-day. To this he consented; and, after a short time, received a call to the pastoral office. This he accepted upon two conditions: First, that they should unite with his people who had separated from Fetter-lane; secondly, that whereas the church at New-court had hitherto contributed to the Presbyterian fund, they should in future join the Independents. These terms being easily agreed to, the two churches united October 31, 1728. We have before noticed the discouragements under which the church at New-court had for many years laboured. Previously to Mr.

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Bradbury's settlement, they were in danger of breaking up ; but the two interests, though weak separately, became a considerable body when united. And what was a further encouragement, Mr. Bradbury made such interest with many rich citizens, that the old debt upon the meeting-house was soon discharged.* Here he continued to preach for more than thirty years, to a large congregation, till the time of his death. Soon after his leaving Fetter-lane, Mr. Bradbury had some difference with Mr. Coward, of Walthamstow, which occasioned his being dismissed from the lecture set up by that gentleman at Little St. Helen's, where he had been chosen in the year 1726, in the room of the Rev. Matthew Clarke. A particular account of this transaction may be seen in a large preface to four sermons, delivered by Mr. Bradbury, at the Friday lecture, and published in 1729. It is written with great smartness, and brings some heavy charges against Mr. Coward.

In the winter of 1730, and spring of the following year, Mr. Bradbury was engaged with eight other ministers in carrying on a course of lectures at Lime-street, in defence of some of the principal doctrines of Calvinism, which were then violently opposed. The subject he discussed was, "The doctrine of Christ's sufferings," in three sermons. The whole of the discourses were afterwards published, and form a very good system of doctrinal divinity. In 1735, he published a sermon, preached at Pinner's-Hall, on "The Popish doctrine of Justification by Works," which is sometimes bound up with the Salters'-Hall sermons against Popery, published in the same year.

In 1743, Mr. Bradbury's health was in a declining state, and threatened the most serious consequences. Mr. Barker, of Salters'-Hall, in a letter to Dr. Doddridge, dated Feb. 18, makes the following respectful mention of this

* MS. *penes me.*

circumstance : “ Our brethren, Wright and Bradbury, are in a very dangerous declining state. May they enjoy the consolations now which they have sometimes administered to others in like circumstances; and may we all give diligence, that we may be found of our Master in peace.”* Under this affliction he laboured for a considerable time, and upon his recovery, a day of thanksgiving was set apart by his church, and observed Sept. 5, 1744. Mr. Bradbury preached on the occasion from Psa. cxvi. 6. “ I was brought low, and he helped me.” Dr. Marryat, Mr. Hall, Mr. Goodwin, and Dr. Earl assisted in prayer. † In 1749, Mr. Bradbury published his discourses upon baptism; which were soon afterwards attacked with great virulence, in an anonymous pamphlet, but known to be written by Dr. Caleb Fleming. This was a weak effort of Socinian zeal against a venerable minister of established reputation, who treated it with the silent contempt it deserved. If usefulness to the souls of men stamps any superior value upon a minister’s character, Mr. Bradbury was placed far beyond the reach of such an adversary. Besides, he was by no means inferior to the Doctor in learning; and as to genius and abilities, he as far surpassed him as he did in ministerial usefulness.

Mr. Bradbury preached his last sermon on August 12, 1759, a day much to be remembered by every honest-hearted Briton, and especially by Protestant Dissenters, as it was the anniversary of our deliverance from the chains of popery and slavery, by the accession of King George I. His subject was Micah v. 5. *This man shall be the peace when the Assyrian shall come into our land.* A few days after he thus appeared for God and his country, he was taken ill, so as to be prevented from attending public worship for three Lord’s-days. During his illness, he gave happy evidence that he was waiting for his last change with a fixed confidence, that the end of his faith would be the salvation of his

* Letters to and from Dr. Doddridge, p. 87.

† MS. *penes me.*

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soul. This appeared by his frequent humble and thankful declarations, that he had the presence of God with him, that none but Christ was the foundation of his hope; and, therefore, that at his dissolution, his garments being made white in the blood of the Lamb, he should be received into the heavenly mansions, to dwell in the immediate presence of God, where there is fulness of joy, and at whose right hand (as he often solemnly declared) he firmly believed, there are pleasures for evermore. Hence arose his fervent and daily breathing, "Come Lord Jesus, come,"—and when he had strength, he would add, "Come quickly;" but near his death, his voice so faltered through bodily weakness, that he was not able to finish the sentence so as to be heard. At length he made a joyful and triumphant exit on the 9th of September, 1759, in the 82d year of his age, and the 64th of his ministry.* Two sermons were preached and published on occasion of his death; one by the Rev. Thomas Hall, on Zech. i. 5. the other by the Rev. Richard Winter, on 2 Peter, i. 14.

Thus lived and died the Rev. Thomas Bradbury, a man as highly esteemed by some, and as much reviled by others, as most men of his age. He affords a rare instance of a minister being continued in the labours of the gospel, with but little interruption by sickness, for so long a period as from his eighteenth to his eighty-second year; and from the beginning to the last period of his ministry, his life was justly esteemed a great blessing, upon various accounts, to many churches and individuals, both in city and country. His furniture and abilities for the ministerial work were great, and his popularity in preaching uncommon. He had also the satisfaction to find that his labours, not only in his own congregation, but in several of the most public lectures in the city, were in various instances crowned with remarkable success.

* Mr. Hall's Sermon, p. 33. and Preface to Mr. Winter's Sermon.

He possessed great vivacity of spirits, a very agreeable voice, a large memory, and an easy way of speaking in public. His style was copious and sprightly; he discovered a very extensive acquaintance with the sacred writings, and his prayers and sermons abounded in scripture phrases. In the application of these he was uncommonly happy, as also in accommodating scripture truths to the various occurrences of Providence, as they turned up in his life.

Nor was his usefulness confined to the pulpit, but he frequently employed the press to the best purposes; and his good understanding in the mysteries of the gospel, his faithfulness and zeal in contending for the faith once delivered to the saints, his capacity, steadiness and valour in defending the cause of liberty and religion, were manifestly discovered in the useful pieces which he published.

Notwithstanding he was possessed of an uncommon degree of natural vivacity, yet none could be more steady in the principles of the gospel, nor more constant and regular in family religion. His natural wit being sanctified by the grace of God, was employed by him as a weapon against the adversaries of religion and liberty, and introduced him to an extensive acquaintance with the members of the two houses of parliament, by whom he was greatly valued as a most agreeable companion. At the same time he was highly esteemed by many of his brethren in the ministry, for his faithful and zealous defence of the essentials of Christianity. Whatever asperity may appear in some of his writings against particular persons and doctrines, he was by no means deficient in catholicism. He abhorred a narrow bigotted spirit in professors of the same gospel; and whatsoever warmth appeared in his natural temper, especially when the infirmities of age increased upon him, yet this must be said, that he was always open and honest, and delivered the very sentiments of his heart. The glory of Christ, and the good of his country, were so closely united in Mr. Bradbury's principles, that it is no wonder they are some-

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times interwoven in his writings, and joined in his motto; *Pro Christo et Patria*, "For Christ and my Country." The uncommon courage which he displayed in defending the principles of the revolution, exposed him, as we have seen, to much obloquy and danger; but he feared the face of no one, where he thought duty called him, for which reason Queen Anne used to call him *bold* Bradbury. Few persons had a greater share in promoting the succession of the house of Hanover; and it is certain that a more loyal subject to the present royal family never existed. His high regard for the honour of his Lord and Master, rendered him proof against both the frowns and flatteries of the world; and his attachment to the gospel was such, that he desired, if it was the will of God, he might die preaching it.

As to his person, he was tall, thin, and well-made. In his early days he wore a large full wig, according to the fashion of the times, but left it off many years before his death, and adopted a black silken cap, in the manner of the old nonconformists. There are several portraits of him; but those drawn in his later years are most like him, and exhibit his features in stronger lines. There is a certain asperity in his countenance, which strongly marked his character, and in which his early portraits are deficient. Mr. Bradbury's publications are numerous; but they consist chiefly of sermons, many of which were preached on the 5th of November, which he annually commemorated by a sermon, and afterwards by dining with some friends at a tavern. Upon those occasions, it is said, that he always sung the national song, called, "The Roast Beef of Old England." We have seen some curious letters which passed between him and Mr. Whitefield, who seriously remonstrated with him for his conduct in this particular. (g)

(g) WORKS.—1. The Quality and Work of a glorified Redeemer: in seventeen Sermons, preached at Newcastle, 1704.—2. A Confession of

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Mr. Bradbury's remains were interred in Bunhill-Fields burial ground; and over his grave was erected a handsome tomb-stone, containing the following inscription:

In this vault is deposited
The body of the Reverend Mr. THOMAS BRADBURY,
A very eminent Dissenting Minister
Of this city.
He was greatly distinguished
For his zealous defence,
Both from the pulpit and the press,
Of the fundamental principles of Religion;

Faith at his Ordination. 1707.—3. A Sermon before the Society for Reformation of Manners. 1708.—4. On the Duty of Singing: a Sermon at the Eastcheap Lecture. 1708.—5. A Funeral Sermon for Mr. Norwich Salisbury. 1709.—6. On the Nature and Kinds of Prayer: a Sermon at the Eastcheap Lecture. 1711.—7. Two Sermons on the Death of Mr. Whittaker; with a Preface to his Works. 1712.—8. On the Excellency of hearing the Word: a Sermon at the Eastcheap Lecture. 1713.—9. The Christian's Joy in finishing his Course: in five Sermons. 1713.—10. Eight Sermons on Justification: preached at Pinners'-Hall. 1716.—11. An Exhortation to read the Scriptures: at the Eastcheap Lecture. 1716.—12. Four Sermons on the Necessity of contending for revealed Religion. 1719.—13. A Letter to Barrington Shute, Esq. 1719.—14. A Sermon on the Nature of Faith, 1721.—15. Twenty Sermons on Offences and Revilings. 1723.—16. Ten Sermons on the Power of Christ over Plagues, Health, &c. 1724.—17. Sixty-one Sermons on the Mystery of Godliness, 2 Vols. 8vo. 1726.—18. Jesus Christ the Brightness of Glory: four Sermons at Mr. Coward's Lecture. 1729.—19. Three Sermons on the Sufferings of Christ: in the Lime-street Collection. 1732.—20. Two Sermons on the Death of the Rev. Robert Bragge. 1738.—21. Four Sermons on profane Swearing. 1742.—22. Six Sermons on Heb. vi. 12.—23. The Duty and Doctrine of Baptism, in thirteen Sermons. 1749.—24. Discourse on Imposition of Hands; at the Ordination of Mr. Winter. 1759.—25. Fifty-four Sermons upon public Occasions, collected by Mr. Winter, in 3 Vols. 8vo. 1762. Most of these were preached upon the 5th of November, and the whole of them, with the exception of seven, printed separately before. Mr. Bradbury also wrote several prefaces to the Works of others: as to Mr. Whittaker's Sermons,—to Matthias Maurice's *Modern Question Proven*,—and to Mr. Ebenezer Erskine's Sermons, in 3 Vols. Of all his works, that which gave him the greatest satisfaction, was "The Christian's Joy in finishing his Course."

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Nor was he less remarkable
 For his hearty affection and firm attachment
 To the Protestant succession,
 In the illustrious House of Hanover;
 Particularly in the alarming and perilous crisis
 At the close of the reign of Queen Anne.
 Full of the joyful expectation
 Of a better and eternal life,
 He departed from our world,
 September 9th, 1759,
 In the eighty-second year of his age,
 And in the sixty-fourth of his ministry.
 Reader, go thy way
 And consider
 That if the vivacity of genius,
 Or the charms of eloquence,
 Could have prevented the stroke of death,
 This Monument had not been erected.
 Remember also,
 That as surely as night succeeds
 The longest day,
 So surely will death conclude
 The longest life.
 Work therefore while it is day.

PETER BRADBURY.—Mr. Bradbury was assisted for several years by his brother, Mr. Peter Bradbury. He entered stately upon this service at Fetter-lane, in the month of July, 1716, having been admitted a member of the same church, July 3, 1712. He continued his labours at that place till 1728, when his brother falling out with his people, he also left them, and accompanied him to New-court. About the year 1730, he married Isabella, daughter of Sir John Ellys, Bart. and widow of Richard Hampden, Esq. who died July 27, 1728, at which time he served in parliament as one of the knights for the county of Bucks. (R) This lady brought Mr. Peter Bradbury a handsome fortune. Not long after his marriage, in the month of June, 1731,

(R) He was great-grandson to John Hampden, the immortal patriot, in the reign of Charles the First.

he resigned his situation as assistant at New-court, and left off any stated work in the ministry. Mr. Peter Bradbury was one of the subscribing ministers at the Salters'-Hall synod, in 1719; his name stands amongst the ordained, or licensed preachers. He was a man of inferior talents to his brother. His conduct in resigning the ministry so soon after his marriage with a rich lady, caused an unfavourable impression in the minds of many people. Going into Yorkshire not long after that event, to look after a family estate, he determined to sound the sentiments of the public upon the subject. For this purpose he sent one Saturday evening for the Dissenting minister of Wakefield, and assuming the air of a stranger, inquired if he had not heard of the Bradburys in those parts, and how they went on. The minister said he was well acquainted with them; that Thomas went on very prosperously in London; but that his brother was laid upon the shelf. Upon this, the supposed stranger said, that "if he would let him preach for him on the morrow, he would convince him of the contrary;" and upon that, made himself known to him. Mr. Bradbury afterwards retired into Yorkshire, where he lived upon his estate many years.

JACOB FOWLER.—After the resignation of his brother, Mr. Bradbury was assisted for about eleven or twelve years, by Mr. Jacob Fowler. This gentleman was born in London, about the year 1709, and pursued his studies for the ministry under Dr. Ridgley, of whose church he became a member. He was dismissed to Mr. Bradbury's church at New-court, February 2, 1731-2. In the year 1743, he resigned his situation as assistant at New-court, when it is believed he gave up the ministry. He died in London, June the 27th, 1757, aged forty-eight years; and was interred in Bunhill-Fields. The following inscription is upon his tomb-stone:

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The Rev. JACOB FOWLER,
 Son of Richard Fowler, Citizen and Grocer, of London,
 Died June 27, 1757,
 Aged 48 years.

JOSEPH PITTS.—Mr. Bradbury's next assistant was the Rev. Joseph Pitts, who, before his settlement in the ministry, was a member of Mr. Bradbury's church in Fetter-lane, and went off with his pastor to New-court. From thence, in 1729, he was dismissed to Hitchin, where he was ordained and continued about nine years. In 1738, he removed to Braintree, but was obliged to leave that place in 1742, on account of some uneasiness amongst the people. He then returned to London, and renewed his communion at New-court. Mr. Fowler resigning the ministry in November, 1743, Mr. Pitts was requested to preach in his room, and in the December following, was placed in the office of assistant to Mr. Bradbury. He continued in this situation till the year 1759, when he accepted a call from the Independent church in Horsleydown, Back-street, where he closed his ministry. Under that article we shall have occasion to make further mention of him.

RICHARD WINTER, B. D.—This venerable minister was born in the year 1720, in the city of London. From his own account it appears, that at nine years of age he became the subject of religious impressions; and from that time bore an honourable testimony to the power of the gospel. His friends intended him originally for a secular employment, but were diverted from their design by his strong propensity to study, and to engage in the ministerial profession. In furtherance of his wishes, after a suitable course of preparatory education, they placed him under the care of the learned Mr. John Eames.

Mr. Winter began to preach at nineteen years of age, being then a student. His testimonials, signed by Doctors

Guyse, Jennings, &c. bear the date of 1742, when he had left the academy. His first labours in the ministry were at Bradford, in Wiltshire, where he preached about a twelvemonth, and received an unanimous call to the pastoral office. But this he declined, and preached afterwards at Stepney, where he received a similar invitation, upon the vacancy occasioned by the death of Mr. Hubbard; but he considered that place too large for his constitution, which was never strong. About the year 1745, he was chosen assistant to Mr. Thomas Hall, pastor of an Independent congregation, upon the Pavement, Moorfields. In this situation he continued above fourteen years; and during the greater part of that time, was afternoon-preacher at the meeting-house in Lower-street, Islington. Mr. Hall growing aged and infirm, Mr. Winter was invited, in 1759, to the co-pastoral charge, which he declined in favour of a similar call from the church at New-court. He was ordained co-pastor with Mr. Bradbury, on the 14th of June, 1759. Mr. Hall delivered the introductory discourse, on Luke x. 23. the church then recognized their call, of which Mr. Winter declared his acceptance, and recited his confession of faith; this was followed by a discourse on imposition of hands, from 1 Tim. iv. 14. by Mr. Bradbury; Mr. Winter was then solemnly set apart with prayer and imposition of hands; Mr. Brewer prayed; Mr. Olding preached from 1 Tim. iii. 15. Mr. Conder gave the charge from Jer. xxiii. 28. and Mr. Winter concluded the service with prayer.

Mr. Bradbury dying about three months after Mr. Winter's ordination, he succeeded to the whole pastoral charge, which he sustained with great respectability for about forty years, till his death. In the year 1762, he was chosen one of the Tuesday lecturers at Pinners'-Hall, in the room of Mr. Hall. About eight years previous to his ordination, he married Sarah, third daughter of the late eminently pious Mr. Joseph Williams, of Kidderminster. She, also, was a

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truly excellent woman, and finished her course with joy, in the year 1778. Her funeral sermon was preached by Mr. Barber. By this lady Mr. Winter had three children. Martha, the eldest, was married to Mr. Frederic Hamilton, her father's assistant, and died happily a few years since, at Brighton. The second, Sarah, married Mr. Samuel Addington, son to Dr. Addington, of Miles's-lane, and died in the year 1781. Joseph, Mr. Winter's third son, died at the age of 22 years, in the year 1784.

Mr. Winter's life was lengthened out to a good old age; and his death, though expected for some days, was not preceded by a tiresome sickness. Above four years previous to his decease, as he was walking from his own house, in Tooke's-court, to his meeting-house in Carey-street, he slipped down and broke his thigh bone; but notwithstanding his advanced age, he recovered from the effects of this alarming accident. On Lord's-day, March 17, 1799, after preaching with peculiar animation, he was seized with an oppression of the breath, and other complaints, to which he was previously subject. These continued to grow worse, till his dismissal from the body twelve days afterwards. In the whole of his conversation during this period, he discovered a desire to depart and to be with Jesus. In one instance he said to a friend, "A man who knows he must, in a few days, be put in possession of an inheritance which he cannot be dispossessed of, don't you think he would be impatient? But I am too impatient." A friend calling one day to see him, in hope, from the report of his housekeeper, of finding him better, he replied, "They are very kind, but they know not my feelings. I know assuredly I shall not live many days. I have had many warnings, but this is the summons to call me home, nor does it, in the least, dismay me. For I know my foundation stands sure, and that I shall soon be at the right hand of God, as certainly as that I now exist. O, to be free from sin, perfect in holiness, and immediately to pass into glory! my heart rejoices at such a

transition." In the last visit which Mr. Barber made him just before his death, he said, "I am near my home." To which Mr. Barber answered, "And a blessed home it is indeed!"—"Yes," replied he, "to be with Christ is far better than being here. I desire to depart that I may be with him, not so much to be delivered from pain and trouble, for I don't mind that, as from sin." On the night on which he died he took an affectionate leave of his daughter, telling her, he parted with her in the road to heaven. Between twelve and one o'clock in the morning, he said to his housekeeper, he thought he should be easier sitting up, if she would sit up with him, as the disorder lay wholly in his heart. (s) But soon afterwards, he desired to be led to the bed again, that he might lie down and give up the ghost; which he did, with composure and silence, about five o'clock in the morning of the 29th of March, 1799, in the 79th year of his age. His remains were interred in Bunhill-Fields; Mr. Humphrys delivered the address at his grave; and Mr. Barber preached his funeral sermon, from Phil. i. 23. *For I am in a strait betwixt two, &c.*

Mr. Winter was favoured with good natural abilities, which were improved by education, reading, observation, and experience. He was a diligent student all his days, and by the divine blessing upon his studies, he treasured up a large stock of useful knowledge. He took particular delight in searching the sacred scriptures, which he read in the original languages, and with a critical eye. As a consequence of this, he frequently delivered many pertinent and useful remarks, which escaped the notice of less attentive observers. There was great variety and pertinence, as well as a truly devotional spirit, discoverable in his prayers. His preaching was truly excellent, being judicious, experimental, and practical. He dwelt much on the person of Christ, and on his work and offices. With the doctrine of salvation by

(s) He had not been in bed, nor was he confined to it an hour, till the circumstance here recorded.

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grace, he coupled the necessity of maintaining good works. His sermons were well studied, and united conciseness with perspicuity. His language was neat, yet plain and intelligible; and though there was something of a roughness in his voice, yet he managed it so well, and spoke so distinctly, that he could be heard well, and command the attention of his hearers. He was a Christian of no common attainments, as was manifested by the holiness and exemplariness of his life. His principal failing was a certain irritableness of temper, of which he was very sensible, and often lamented it in strong terms. His conversation with his friends was serious, pleasant, and useful. He possessed a happy facility at introducing religious conversation, which he seldom omitted when in company, if a suitable opportunity offered. He discovered great patience and submission under the afflicting hand of God, and often dilated on the use and benefit of affliction.

Mr. Winter's publications consist of a Confession of Faith at his Ordination, 1759; a Sermon on the death of the Rev. Thomas Bradbury, 1759; another on the death of the Rev. Thomas Hall, 1762; a funeral Sermon for his brother, John Winter, Esq. 1776; another for his son, Joseph Winter, 1784; a volume of Sermons on Daniel's Prophecy of the Seventy Weeks, 1777; four Sermons preached at New-court, from Psalm li. 11. and Matt. xv. 25. 1787; and some other sermons, upon fast and thanksgiving occasions. In 1762, he superintended the printing of three volumes of Mr. Bradbury's sermons; and after his own death, an octavo volume of his posthumous discourses was published by subscription, under the revision of his nephews, the Rev. John Winter, of Newbury, and the Rev. Robert Winter, of London.*

Upon Mr. Winter's tomb-stone, in Bunhill-Fields, is the following inscription:

* Mr. Barber's Sermon on the death of Mr. Winter,—Winter's posthumous Sermons,—and Evangelical Mag. for Sept. 1799.

NEW-COURT, CAREY-STREET.—*Independent.*

In Memory of
 The Rev. RICHARD WINTER, B. D.
 For near forty years
 The able and faithful pastor
 Of the Church of Protestant Dissenters
 In New-court, Carey street.
 The co-pastor and successor of
 The Rev. THOMAS BRADBURY.
 He was
 A considerable biblical scholar,
 An able supporter of the doctrines of Grace,
 A judicious Instructor,
 And practical Preacher;
 And in the whole of his department,
 A consistent and exemplary character.
 He died in cheerful hope
 March 29th, 1799,
 In the 79th year of his age.

FREDERIC HAMILTON.—Mr. Winter was assisted for about fourteen years, by the Rev. Frederic Hamilton, who pursued his studies for the ministry at Homerton, under Drs. Conder, Gibbons and Fisher, and afterwards married Mr. Winter's eldest daughter. He continued at New-court till a little before the death of his venerable colleague, when he accepted a call from a congregation at Brighton, where he was ordained to the pastoral office, on the 17th of April, 1799. After continuing in this situation about nine years, he delivered in his resignation, and now lives without any stated charge, at Brighton.

WILLIAM THORP.—Mr. Winter was succeeded at New-court, by the Rev. William Thorp. This gentleman was the son of a Dissenting minister at Masborough, in Yorkshire, and was settled over a congregation at Petherstone, in the same county, from whence he removed to London. He was set apart at New-court, on the 27th of November, 1800. Mr. James Knight opened the service; Mr. Mau-

NEW-COURT, CAREY-STREET.—*Independent.*

rice delivered the introductory discourse; Mr. Barber prayed; Mr. Clayton gave the charge; Mr. Brooksbank preached to the church; and Mr. John Knight concluded with prayer. Mr. Thorp, who was very popular, and made several additions to the church, continued but a few years in this connexion. Towards the latter end of 1805, he signified his intention of resigning the pastoral charge at New-court, and in January, 1806, removed to Bristol, having accepted a call to succeed Mr. Hey, at the Castle-green meeting, where he is still pastor. Mr. Thorp has published nothing but a single sermon, preached before the Missionary Society, in the year 1804.

ROBERT WINTER, D. D.—After an interval of only four months, Mr. Thorp was succeeded in the pastoral office at New-court, by the Rev. Dr. Winter. This very respectable minister is grandson, by the mother's side, to the celebrated Mr. Thomas Bradbury, whose eldest daughter was married in the year 1744, to John Winter, Esq. an agent for the army, who died October the 5th, 1776, in the sixty-second year of his age. Upon occasion of his death, his brother, Mr. Richard Winter, then pastor at New-court, preached and published a funeral discourse, which contains an affectionate tribute to his memory. Mr. Winter left three sons, of whom the Doctor is the youngest. He was born in London, in the year 1762. Towards the close of the year 1778, he entered as a student in the academy at Homerton, under the direction of Doctors Conder, Gibbons, and Fisher. At this time he joined in communion with the church at New-court, of which his uncle was pastor. Upon the close of his studies, he accepted a call from the old congregation at Hammersmith, over which he was ordained pastor, on the 10th of December, 1783. Upon the removal of Mr. Jacomb to Wellingborough, in 1790, Mr. Winter relinquished the morning service at Ham-

mersmith, in favour of that at *Salters'-Hall*; but continued his pastoral connexion at the former place, where he officiated in the afternoon, till the year 1796, when he accepted a call to succeed *Dr. Harris*, at *Hanover-street, Long-acre*, and was set apart on the 24th of March. Some circumstances occurring to render his situation uneasy at this place, he resigned it at Christmas, 1802, and at the Lady-day following, quitted his connexion at *Salters'-Hall*. After this, he accepted a call from an Independent congregation at *Newport*, in the Isle of *Wight*, where he was set apart on the 3d of August, 1803. Upon the removal of *Mr. Thorp* to *Bristol*, *Mr. Winter* accepted a call to succeed him as pastor of the society at *New-court*, the seat of his earliest connexions. He was set apart in that place on the 28th of May, 1806, and now labours there to a flourishing church and congregation. In the early part of the year 1809, he received from the college of *New-Jersey*, a diploma, creating him *Doctor of Divinity*. In the same year, he was elected one of the *Tuesday lecturers*, at *New Broad-street*, in the room of *Mr. Barber*, resigned. He is also engaged at several other lectures among the *Dissenters* about the metropolis. *Dr. Winter* has published several single sermons, which have met with good acceptance in the world, and of which a catalogue shall be given below. (T) He

(T) WORKS.—1. *The Reasonableness of National Humiliation. A Sermon addressed to a Congregation of Protestant Dissenters, at Hammersmith, on the General Fast, April 19, 1793.*—2. *The Dominion of Jesus Christ over the Elements of Nature. A Sermon preached at the Meeting-house in Little Wild-street, Lincoln's-inn-fields, November 27, 1798, in Commemoration of the Great Storm in 1703.*—3. *Public Mercies acknowledged, and improved. A Sermon preached at the Meeting-house in Hanover-street, Long-acre, November 29, 1798, being the Day appointed for a General Thanksgiving.*—4. *The introductory Discourse at the Ordination of the Rev. Frederick Hamilton, at Brighton. By John Humphreys, of Union-street, Southwark. The Charge by the Rev. Robert Winter, of Hanover-street, Long-acre. The Sermon by the Rev. James Steven, of Crown-court, Covent-garden. 1799.*—5. *Reflections on the present State of Popery,*

 BRIDGES-STREET:—*Presbyterian*, Extinct.

has an elder brother in the ministry among the Dissenters, who has been settled many years with an Independent congregation at Newbury, in Berkshire.

BRIDGES-STREET.

PRESBYTERIAN.—EXTINCT.

IN WHITE-HART-YARD, leading into Bridges'-street, Covent-garden, there stood, in the reign of Charles II. a meeting-house for the Nonconformists of the Presbyterian persuasion. It appears to have been erected for the use of the celebrated Dr. Manton, who was ejected from the parish church of St. Paul, Covent-garden, and brought hither many of his former hearers; amongst whom were the Duke of Bedford, Marquis of Wharton, &c. who proved generous friends to him in this season of difficulty. Dr. Manton dying in 1677, his congregation dispersed.

After this, Mrs. Margaret Baxter hired the meeting-house for the use of her husband, the celebrated Mr. Richard

compared with its former State. A Sermon preached at Salter's-Hall, Nov. 2, 1800.—6. Future Punishment of endless Duration. A Sermon preached at the Rev. James Knight's Meeting-house, Collyer's Rents, Southwark, at a Monthly Association of Ministers and Churches, Dec. 11, 1806.—7. Obstacles to Success in the Religious Education of Children. A Sermon preached at the Rev. William Wall's Meeting-house, Moorfield's, at a Monthly Association of Ministers and Churches, January 7, 1808.—8. Reflections on the Character and Translation of Enoch: a Sermon occasioned by the Death of the Rev. William Humphryes, who died, Sept. 28, 1808, aged 46. Preached at Hammersmith, October 9.

Baxter, who preached there on one part of the day, till King Charles's Indulgence was recalled, and the persecution against the nonconformists was renewed with fresh vigour. This was in the year 1682; and then it was that Mr. Baxter was seized and imprisoned, and his congregation dispersed. During the time that Mr. Baxter held the meeting-house, Mr. Andrew Parsons, the ejected minister of Wem, in Shropshire, preached there on one part of the day, till the severity of the times compelled him to desist.

When Mr. Baxter had quitted the meeting-house, it was shut up for some time, till the Indulgence issued by King James II. in 1687, gave some breathing time to the Nonconformists. The celebrated Mr. Daniel Burgess being then in London, had acquired considerable popularity as a preacher, and having collected a congregation, which consisted of many persons who had been hearers of Dr. Manton, and Mr. Baxter, they were formed into a church, and hired the meeting-house in White-Hart-yard, where Mr. Burgess preached several years. About 1696, he removed his people to another meeting-house, in Russel-court, Drury-lane, and from thence to New-court, Carey-street. What became of the meeting-house in White-Hart-yard, after the removal of Mr. Burgess, we find no mention; but, it most probably did not continue standing long after that event.

Of these several ministers we shall proceed to give some account in their proper order.

THOMAS MANTON, D. D.—This learned and eminent Divine, was born at Lawrence Lydiard, in the county of Somerset, A. D. 1620.* His father, and both his grandfathers, were ministers. The former was settled at Whimpole, in Devonshire,† and sent his son to the free-school at

* *Memoirs of the Life, &c. of Dr. Manton, by Dr. William Harris.*

† *Athenæ Oxon. vol. ii. p. 600.*

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Tiverton, in the same county. He passed through his grammar-learning with so much rapidity, as to be qualified to enter upon academical studies at fourteen years of age; but his parents either judging him too young, or unwilling to part with him too soon, kept him at home about a twelve-month longer, and in 1635, placed him at Wadham College, Oxford. From thence, in 1639, he was translated to Hart-Hall, and took the degree of Bachelor of Arts. Wood says, he was accounted in his college, “a hot-headed person;” but this is as remote from what was known to be the true character of Dr. Manton, as it is agreeable to his own. After preparatory studies, he applied himself to divinity, which was the work of his choice, and what he designed to make the business of his life. By a course of unwearied diligence, joined with great intellectual endowments, he was early qualified for the work of the ministry; and took orders much sooner than usual, or than he himself approved, upon maturer thought, and greater experience. He was ordained before he was twenty years of age, by the excellent Joseph Hall, then Bishop of Exeter, and afterwards of Norwich; who took particular notice of him upon that occasion, and expressed his apprehensions, “That he would prove an extraordinary person.”

He entered upon the ministry when the king and parliament were in open hostility, and was confined to Exeter, when it was besieged by the king's forces. After its surrender he went to Lime. He preached his first sermon at Sowton, near Exeter, on Matt. vii. 1. and after being some time unsettled, was chosen to preach a weekly lecture at Colyton, in Devonshire, where he was well attended, and much respected. On his coming to London, he was soon noticed, and frequently employed. Being then in the vigour of youth, he applied himself to his work with great diligence and pleasure, for which he was remarkable all his life. About this time he married Mrs. Morgan, of a genteel family, at Sidbury, Devon; a meek and pious woman.

BRIDGES-STREET.—*Presbyterian, Extinct.*

and though of a weak and tender constitution, she outlived the Doctor, who was naturally hale and strong, about twenty years.

His first settlement was at Stoke-Newington, about the year 1643; to which living he was presented by the Hon. Colonel Popham, in whom he had a kind patron, and whose pious lady also highly esteemed him. It was here, in his course of weekly lectures, that he went through his exposition of James and Jude, both which he published. He continued seven years at Newington, and possessed the general respect of his parishioners, though there were several persons of different sentiments from himself. Being generally esteemed an excellent preacher, he was often employed in that work in London; and other weighty affairs sometimes called for his attendance. He preached the second sermon before the sons of the clergy, an institution lately set on foot, chiefly through the influence of Dr. Hall, son to the bishop, who preached the first sermon. He was several times called to preach before the parliament, when he discovered great wisdom and prudence; particularly in a discourse on Deut. xxxiii. 4, 5. which he delivered just after he had given his testimony among the London ministers against the death of the king. This discourse gave great offence, and some in the house talked of sending him to the Tower, when his friends advised him to withdraw; but he resolved to abide the event, and the heat abated.

Mr. Obadiah Sedgwick, of Covent-garden, being disabled from his work, through age, several persons were proposed to succeed him; but he would not resign till Mr. Manton was mentioned, when he readily acquiesced. He was presented to this living by the Earl, afterwards Duke of Bedford, who esteemed him highly to his dying-day; and as a mark of respect, sent him a key of the garden belonging to Bedford-house. At this place he had a numerous audience, amongst whom were many persons of rank and figure, of which number Archbishop Usher was frequently one.

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That excellent prelate used to say of him, "That he was one of the best preachers in England," and, "That he was a voluminous preacher;" not that he was ever long and tedious, but because he had the art of reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. Mr. Charnock also, used to say of him, "That he was the best collector of sense of the age."

In the year 1651, Mr. Christopher Love having been convicted of carrying on a secret correspondence with the king, was sentenced to be beheaded on Tower-hill. Mr. Manton, who had a particular respect for him, attended him to the scaffold, where Mr. Love, as a mark of his esteem, gave him his cloak. The government understanding that Mr. Manton intended to preach his funeral sermon, expressed some displeasure, and the soldiers threatened to shoot him. However, he was not to be terrified, but preached at Mr. Love's church in St. Lawrence Jewry, to a numerous congregation, though without pulpit-cloth, or cushion: and he afterwards printed the sermon.

Though he was far from courting the favour of that government, yet those who directed it, professed, at least, an esteem for him. When Cromwell assumed the Protectorship, in 1653, he sent for him to Whitehall, on the morning of his instalment, and desired him to pray on the occasion. Mr. Manton endeavoured to excuse himself, urging the shortness of the notice; but the Protector replied, that such a man as he could not be at a loss to perform the service, and put him in his study for half an hour to premeditate. About the same time the Protector made him one of his chaplains; and he was nominated by parliament, on a committee of Divines, to draw up a scheme of fundamentals.* In the same year, he was appointed one of the committee for approbation of ministers; from which trou-

* Neal's Puritans, vol. iv. p. 98.

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blesome service he seldom absented himself, in order that he might do all in his power to keep matters from running into extremes. One remarkable instance of his kindness is worth recording. A clergyman of respectable appearance, somewhat in years, appeared before the commissioners, when Dr. Manton called for a chair, at which some of them were displeased. But this minister being preferred to a bishopric in Ireland after the restoration, retained so affectionate a remembrance of the favour, that he charged Bishop Worth, when he went to London, to visit the Doctor, and tell him, that if he was molested in his preaching in England, he should be welcome in Ireland, and have liberty to preach in any part of his diocese undisturbed. What interest he had with the Protector, which was very great, he never applied to any sordid ends of his own, but for the benefit of others, royalists not excepted. Accordingly, when Dr. Hewit was condemned to die for a plot against the government, he was requested, by some of the principal of them, to intercede on his behalf, and would have succeeded, had it not been for the peculiar aggravation of the case: the Protector told him, If Dr. Hewit had shewn himself an ingenuous person, and would have owned what he knew was his share in the design against him, he would have spared his life; but on account of the obstinacy of his temper, he was resolved that he should die; and before they parted, the Protector convinced Mr. Manton, that he knew how far he was engaged in that plot, without his confession.

Upon the accession of Richard Cromwell to the Protectorship, Mr. Manton was called to assist at his inauguration.* In the following year, 1659, when the secluded members were restored to the parliament, he was again nominated on the committee for approbation of public

* Athenæ Oxon. *ubi supra.*

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ministers, and was appointed curator of the press, in conjunction with Dr. Reynolds, and Mr. Calamy.*

Dr. Harris has related two extraordinary anecdotes of him while at Covent-garden. Being called to preach before the Lord Mayor, and court of Aldermen, upon some public occasion, at St. Paul's, he chose a difficult subject, in which he had an opportunity of displaying his judgment and learning. He was heard with admiration and applause; and being invited to dine with the Lord Mayor, received public thanks for his performance. But as he was returning home in the evening, a poor man following him, gently pulled the sleeve of his gown, and asked him if he was the gentleman who preached that day before the Lord Mayor. He replied, he was. "Sir, (says the man) I came with an earnest desire after the word of God, and in hopes of getting some good to my soul, but I was greatly disappointed; for I could not understand a great deal of what you said,—you were quite above me." The Doctor replied with tears, "Friend, if I did not give you a sermon, you have given me one; and by the grace of God, I will never play the fool to preach before my Lord Mayor, in such a manner again."—Upon another occasion, a public fast being appointed, for the persecuted protestants in the vallies of Piedmont, he engaged Mr. Baxter, and Dr. Wilkins, afterwards Bishop of Chester, to assist him. Mr. Baxter opened the work of the day, and preached upon the words of the prophet Amos vi. 6. *But they are not grieved for the afflictions of Joseph.* Mr. Manton followed him; and having undesignedly chosen the same text, he was obliged often to refer to the former discourse, by saying every now and then, "As it has been observed by my reverend brother." All this while, Dr. Wilkins sat cruelly uneasy, reckoning that between them both he should have nothing left to say; for it so happened, that he had likewise pitched upon the same text. He,

* Neal's Puritans, vol. iv. p. 225.

 BRIDGES-STREET.—*Presbyterian, Extinct.*

therefore, insisted upon being excused his part of the service ; but Mr. Manton would accept no excuse : so he went up into the pulpit, and by an ingenious artifice, he succeeded admirably. Before he named his text, he prepared his audience, by expressing his fears of their narrow-mindedness, and little concern for the interest of God in the world ;” “ For, (says he) without any knowledge or design of our own, we have all three been directed to the same words ;” which, spoken with the majesty and authority peculiar to that excellent person, so awakened the attention and disposed the minds of the people, that he was heard with more regard, and was thought to do more good, though he had scarcely a single thought different from the other two.*

In the year 1660, Mr. Manton was very instrumental, with many other Presbyterian Divines, in the restoration of King Charles II. He was one of the ministers appointed to wait upon the king at Breda ; and was afterwards sworn one of his majesty’s chaplains ; but he never preached at court. † In the same year, he was, with Dr. Bates, and several other Divines, by virtue of his majesty’s letters, created Doctor of Divinity, at Oxford. ‡ He was one of the ministers who waited upon the king after his arrival, to crave his majesty’s interposition for reconciling the differences in the church ; and afterwards joined several of his brethren, in a conference with the episcopal clergy, at the Lord Chancellor’s house, preparatory to the declaration of his majesty, who was likewise present. § Upon the terms of this declaration, Dr. Manton continued in his living of Covent-garden, and received episcopal institution from Dr. Sheldon, Bishop of London, January 16, 1660-61. Having first subscribed the doctrinal articles of the Church of England *only*, and taken the oaths of allegiance and supremacy, and of canonical obedience in all things lawful and honest. The Doctor

* Memoirs, &c. p. 23, 24.

† Neal’s Puritans, vol. iv. p. 260.

‡ Athenæ Oxon. *ubi supra*.

§ Neal’s Puritans, vol. iv. 289, 300.

was also content that the common-prayer should be read in his church.* Soon after this, he was offered the deanery of Rochester, which those who had purchased bishops' and deans' lands pressed him to accept, offering him their money for new leases, which he might have taken with the deanery, and quitted it again in 1662, as there was then no assent and consent imposed; but he scorned thus to enrich himself with the spoils of others; and finding how things were going at court, absolutely refused. †

In 1661, he was appointed one of the commissioners at the Savoy conference, where he behaved with great modesty, and used his utmost endeavours for a reconciliation, but without success. Bishop Reynolds was the first Divine, on the part of the Presbyterians, who received the commission from the Bishop of London, which he immediately communicated to Dr. Manton, in a letter dated April 1, 1661, wherein he expresses his own candour and goodness, and his great respect for the Doctor.

In the interval between the restoration and his ejection, he was greatly esteemed by persons of the first quality at court. Sir John Baber used to tell him, that the king had a singular respect for him; and the Lord Chancellor Hyde always treated him with civility and kindness. He had free access to him upon all occasions, which he improved not for himself, but the service of others. But so fickle is the favour of the great, that upon his refusing the deanery, he fell under Lord Clarendon's displeasure; and he once accused him to the king of dropping some treasonable expressions in a sermon: on which his majesty sent for him, with an order to bring his notes. Having read the passage referred to, the king asked him upon his word, if that was all he said; and upon a solemn assurance that it was, he replied, "Doctor, I am satisfied, and you may be assured of my

* Neal's Puritans, vol. iv. p. 309.

† Memoirs, &c. p. 27, 28.

favour; but look to yourself, or else Hyde will be too hard for you."*

Dr. Manton continued preaching, without molestation, till Bartholomew-day, 1662, when he was obliged to resign his living; and three days after he presented the petition of the ejected ministers to the king for a toleration. † After his ejection, he usually resorted to his own church, where he heard his successor, Dr. Patrick, afterwards Bishop of Ely; but that great man having imprudently and unjustly, charged him with being the author of an anonymous and scurrilous letter, and accompanied the charge with some unbecoming reflections, he discontinued hearing him any longer. After this he preached on the Lord's-day evenings in his own house, and also on Wednesday mornings, when the violence of the times would permit. During his residence in that parish, he enjoyed so much the respect and goodwill of his neighbours, that they were generally civil to him, and gave him no trouble; only a little before his ejection, one Bird, a tailor, and a zealous stickler for the common-prayer, complained to Dr. Sheldon, Bishop of London, that Dr. Manton deprived him of the means of his salvation; meaning the use of the common-prayer: "Well, (says the bishop) all in good time; but you may go to heaven without the common-prayer." When the laws empowered the prosecution of nonconformists, he was often threatened by one Justice Ball, who lived within a few doors of him, and was at last as good as his word. The church-wardens, also, gave him some trouble; but the Duke of Bedford, having always the choice of one out of the three; took care to have him a friend of the Doctor, and the Duke giving him his countenance in other respects, kept him from the malice of the meaner people. Lord Wharton was also his friend, and allowed him the use of his house, which adjoined his meeting in St. Giles; and the good-natured Earl of Berkshire,

* Memoirs, &c. p. 29—31.

† Neal's Puritans, vol. iv. p. 399.

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though a Jansenist Papist, who lived next door to him, gave him liberty, when in any trouble, to pass over a low wall into his premises.*

After the passing of the Oxford Act, in 1665, Dr. Ward, Bishop of Salisbury, in a debate in the house of lords, when speaking of the Presbyterians, said, "It was time to look after them, when such men as Dr. Manton refused to take the oaths; but this slander was soon repelled by the Lord Chamberlain Manchester, who assured the house of the falseness of the charge; and that he himself had administered the oath (of allegiance and supremacy) to him, when he was sworn one of his majesty's chaplains. The Doctor took notice of this as very disingenuous, because, not long before, the bishop and he had met at Astrop-Wells, and the bishop not only treated him with great civility, but entered into particular freedoms with him. The Doctor, indeed, was in his judgment utterly against taking the Oxford oath, viz. "That it is not lawful, upon any pretence whatsoever, to take arms against the king—and, that we will not, at any time, endeavour any alteration of the government in church or state." And when some few of his brethren were satisfied to take the oath, upon the Lord Keeper Bridgman's explaining it as only meaning "unlawful endeavours," the famous Mr. Gouge came from Hammersmith, with a design to take it; but calling upon Dr. Manton in his way, to know his opinion, he was so well satisfied with the reasons he gave against it, that he never took it afterwards.†

In 1668, when the scheme of a comprehension was on foot, Dr. Manton was one of the ministers consulted in that affair, and together with Mr. Baxter, had a meeting with Dr. Wilkins and Dr. Burton; when proposals were drawn up, and corrected, by mutual consent. But when the bill that was prepared by Judge Hale, was laid before parliament, it was rejected upon the first motion, by the high-

* *Memoirs, &c.* p. 32—34.

† *Ibid.* 35, 26.

church party. Afterwards, when the king was inclined to grant an indulgence, he ordered some of the nonconformists to be told, that if they would petition for relief, they should be favourably heard. Upon this, Sir John Baber, who was the Doctor's near neighbour, and owed all his preferment to his interest, acquainted him with the king's intentions. But there being some dispute about the manner of wording the address, Sir John unexpectedly called upon Dr. Manton, and Dr. Bates, and took them with him to Lord Arlington's lodgings, at Whitehall. When they were met together, the king, to their great surprise, came into the room; it was thought by design. Dr. Bates pressed Dr. Manton to address the king for his indulgence, which he did in a few words, and with great caution; but it was kindly accepted by his majesty, and well approved by the ministers when it was communicated to them: so that their differences were happily adjusted.*

During the short time this indulgence lasted, it proved an unspeakable blessing to many. Dr. Harris says, he remembers to have heard some of the ejected ministers speak of this period with particular pleasure. They observed, that after the looseness and excess that followed the restoration, the reproaches and persecutions of the Nonconformists, for several years, and the late terrible judgments of plague and fire; multitudes, every where, frequented the opened meetings, some from curiosity, and some from better motives; many were delivered from their former prejudices; and received their first serious impressions: God remarkably owned their ministry at that time, and crowned it, under all their disadvantages, with extraordinary success. But the indulgence being recalled in 1670, the persecution was renewed, and the Doctor was apprehended on a Lord's-day afternoon, just as he had done sermon. The door being opened to let a gentleman out, the justice and his attendants

* *Memoirs, &c.* p. 41, 42.

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rushed in, and went up stairs; they staid till the Doctor had done his prayer, and then wrote down the names of the principal persons present. The Doctor being warm with preaching, they were so civil as to take his word to attend them another time, at a house in the Piazzas; which he did, in company with many persons of note, amongst whom was the Duke of Richmond. After some discourse, they tendered him the Oxford oath, which he refusing to take, they threatened to send him to prison. They dismissed him, however, that time, upon his promise to attend them again in two or three days, when they committed him prisoner to the Gate-house; allowing him only a day's respite, till his room could be got ready. This imprisonment, by the kind providence of God, proved more favourable to him than he could have expected. Lady Broughton, at that time the keeper, though noted for her severity in the execution of her office, behaved with great kindness towards the Doctor, allowing him a large handsome room adjoining to the Gate-house, with a small one sufficient to hold a bed. For some time it was not thought prudent to let any body see him, but his wife and servant; however, afterwards his children, and a few friends, were admitted, to the number of twelve or fifteen, which forming a small congregation, he continued his delightful work of preaching, twice on a Sunday, and once on a week day. The Lady Broughton taking a journey into the country, and placing great confidence in the Doctor, ordered the keys of the prison to be brought to him every night; and nobody had the opening and shutting of his apartment, but his own servant; so that he might, at any time, have escaped. But he only ventured out twice, when the town was pretty empty, to visit his worthy friend, Mr. Gunston, of Newington; who, as he entertained a very high esteem for him, was agreeably surprised at the visit.*

After his release, when the Indulgence was renewed, he

* *Memoirs, &c.* p. 36—39.

BRIDGES-STREET.—*Presbyterian, Extinct.*

preached in a large room, in White-Hart-yard, not far from his own house; but there he was at length disturbed. A band of rabble came on the Lord's-day morning to seize him, but having timely notice of it, he escaped their fury. Mr. James Bedford, who preached for him, having taken the Oxford oath, was dismissed; but they took down the names of several present. The good Lord Wharton was there, whom they pretended not to know, and on his refusing to tell his name, threatened to send him to prison, but they thought better of it. The place was fined forty pounds, and the minister twenty, which his lordship paid. Upon the Indulgence being more fully confirmed, in 1672, the merchants, and other citizens of London, set up a lecture on a Tuesday morning, at Pinners'-Hall; when Dr. Manton was one of the first six chosen, and opened the lecture. He was much concerned at the little bickerings which began even in his time, but afterwards broke out into scandalous contentions, and at length an open division. A great clamour was raised against Mr. Baxter, for some things he had said there, particularly in a discourse on John v. 40. of which he complained to Dr. Manton, who on his next turn at the lecture, in the close of his sermon, pretty sharply rebuked them for their rash mistakes, and unbecoming reflections upon so worthy and useful a person. The Doctor always entertained a high esteem for Mr. Baxter, whom he considered one of the most extraordinary persons the Christian church had produced, since the apostles' days; and he has been heard to declare, that he did not look upon himself as worthy to carry his books after him. In 1674, he was engaged in another fruitless attempt for an accommodation. The principal persons concerned in this design, besides the Doctor, were Mr. Baxter, Dr. Bates, and Mr. Poole, on the side of the Presbyterians; and Dr. Tillotson, and Dr. Stillingfleet, for the episcopal clergy.

The Doctor's health beginning to decline, his physicians advised him to desist from preaching, which he could not be

BRIDGES-STREET.—*Presbyterian*, Extinct.

persuaded to do for any considerable time, it being the delightful work of his life ; but he at length consented to spend some time with Lord Wharton, at Wobourn. Finding, however, but very little benefit, he soon returned, and gave notice of his intention to administer the Lord's-Supper ; but did not live to accomplish it. The day before he took to his bed he was in his study, of which he took a solemn leave, blessing God for the many pleasant and useful hours he had spent there ; and expressing his joyful hope of a state of clearer knowledge, and higher enjoyments. At night he prayed with his family, under great indisposition, and recommended himself to God's wise disposal ; desiring, " That if he had no further work for him to do, he would take him to himself." When he went to bed, he was suddenly seized with a lethargy, by which he was deprived of his senses, to the great grief and loss of his friends, who came to visit him. In this state he expired, Oct. 18, 1677, in the 57th year of his age.* He was buried in the chancel of the church at Stoke-Newington, where his intimate friend, Dr. Bates, preached his funeral sermon, from 1 Thess. iv. 17. *And so shall we ever be with the Lord.* In this discourse, Dr. Bates takes a particular view of his character as a minister, and as a Christian, the substance of which is as follows :

1. As a minister. He was furnished with a rare union of those parts that are requisite to form the ministerial character. He united a clear judgment, a rich fancy, a strong memory, and a happy elocution ; and these qualities he had improved by diligent study. As a preacher he shone with that conspicuous eminence, that none could detract from him, but from ignorance, or envy. He was endowed with an extraordinary knowledge of the scriptures, which enabled him to give a perspicuous account of the order and dependence of divine truths ; and he possessed such a felicity in

* *Memoirs, &c.* p. 44, 45.

BRIDGE-STREET.—*Presbyterian*, Extinct.

adducing subtle passages to confirm them, that whatever subject passed under his management, he cultivated and improved. His discourses were clear and convincing, so that none could resist their evidence without offering violence to the conscience; and hence they were effectual, not only to inspire a sudden flame, and raise a short commotion in the affections, but to make a lasting change in the life. The doctrines he delivered were pure and uncorrupt. He never prostituted the pulpit to any private secular advantage; nor did he perplex his hearers with impertinent subtilties, intricate disputes, or dry and barren notions: but as the great end of his ministry was the glory of God, and the salvation of men, so his chief aim was to awaken sinners to a sense of their wretched condition, and to point out to them an all-sufficient Saviour; and to build up those who were converted, in knowledge and universal obedience. And as the matter of his discourses was calculated for usefulness, so his manner of expression was adapted to that end. In this he possessed a singular talent. His style was not exquisitely studied, but far from vulgar meanness. His delivery was natural, free and eloquent; quick, but clear and powerful; without any affectation; and always suited to the simplicity and majesty of divine truths. He abhorred a vain ostentation of wit, in handling subjects of grave and eternal importance. He possessed a fervour and earnestness in preaching, that was calculated to soften the most stubborn obdurate spirits; which, with his strength of reasoning on divine things, arrested the attention, and procured the consent of his hearers. His assiduity in preaching convinced how sensible he was of the strong obligations that rest upon ministers to be diligent in their work. But though so frequent in preaching, he was always superior to others, and equal to himself. When in declining health, he could never be dissuaded from his favourite work; the vigour of his mind always supporting the weakness of his body. In the concerns of the church, he was an active promoter of peace,

and lamented those bitter contentions that have so unhappily divided the Protestant interest.

2. As a Christian, his life was answerable to his doctrine. His resolute contempt of the world secured him from being wrought upon by any sordid motives. His generous constancy of mind in resisting the current of popular humour, declared his loyalty to his Divine Master; and though he never rashly threw himself into trouble, he could not belie his conscience to avoid it. His charity was eminent in procuring supplies for others, when in low circumstances himself. But he had great experience of God's fatherly provision, to which his filial confidence was correspondent. His conversation in his family was holy and exemplary, drawing daily instruction from the scriptures, and fresh motives to duty. He was a man of deep humility, and was greatly affected with a sense of his frailties and unworthiness. A little before his death, he expressed his thoughts on this head to Dr. Bates, in the following terms: "If the holy prophets were under strong impressions of fear, upon the extraordinary discovery of the divine presence, how shall we poor creatures appear before that holy and dread majesty? Isaiah, after his glorious vision of God, reflecting upon himself, as not retired from the commerce and corruption of the world, breaks forth, *Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts.* It is infinitely terrible to appear before God, the Judge of all, without the protection of the blood of sprinkling, that speaks better things than the blood of Abel." This was the subject of his last public discourse, and was what alone relieved him, and supported his hopes, in the article of death. He languished many months, but presuming upon the strength of his constitution, he neglected his disorder, till, at length, it became too powerful, and terminated in his death.*

* Dr. Bates's Sermon on the death of Dr. Manton, p. 50—58.

To the foregoing account it may be added, that Dr. Manton was a person of general learning, and had a fine collection of books, which sold for a considerable sum after his death. Amongst them was the noble Paris edition of the Councils, in 30 vols. folio, which the bookseller offered him for sixty pounds, or his sermons on the 119th psalm; but finding it too great an interruption to his other work, to transcribe these discourses, he chose rather to pay him the money. His great delight was in his study, and he was scarcely ever seen without a book in his hand, if he was not engaged in company. He had diligently read the fathers, and the principal schoolmen; which was a species of learning much in vogue in those times. He had carefully read the scriptures, and had digested the best critics and commentators, making a vast collection of judicious observations of his own, which are every where to be found in his writings. Dr. Bates used to say, that though he sometimes heard the greatest men deliver a mean discourse, he never heard such a one from Dr. Manton. He took great care in composing his sermons, and usually wrote down the heads and principal branches of his subject: if any new thought entered his mind during the night, he would often light his candle, put on his gown, and write for an hour together at a table by his bedside, even in the coldest weather. He was well read in ancient and modern history, which rendered his conversation entertaining and instructive; and particularly recommended him to persons who had travelled. He would often discourse with such accuracy, as if he had been with them on the spot; and surprise them with the recollection of things which they had forgot. In this view, Mr. Waller, the poet, used to say of him, "That he never discoursed with such a man as Dr. Manton, in all his life." He usually devoted Monday to relaxation, and the reception of company. Some persons of quality and distinction, who went to their parochial churches on the Lord's-day, attended his Wednesday lecture. A person observing to him, that there were many

coaches at his doors on those days, he answered, smiling, "I have coach hearers, but foot payers;" and yet he was far from the love of filthy lucre; for when it was proposed to raise a subscription amongst his hearers, he would not consent; but said, his house should be free for all, as long as he could pay the rent of it. He had several persons of the first rank belonging to his congregation; as the Countesses of Bedford, Manchester, and Clare; the ladies Baker, Trevor, and dowager Trevor; the Lord and Lady Wharton, and most of their children, &c. By this means he always made a considerable collection for the poor, which afforded him great pleasure; as it enabled him to relieve the necessities of many distressed ministers, as well as the poor of his own congregation. He used sometimes, pleasantly to say, that he had money in the poor's bag, when he had little in his own. There seems, therefore, to be but little truth in Wood's insinuation, "That he got more from the brethren, than if he had been a dean, or had continued in his rectory;"* though if the fact had been so, it is only a proof of his merit, as he depended entirely upon voluntary contribution. The Doctor was a man of great gravity, and regular, unaffected piety; yet extremely cheerful and pleasant amongst his friends, upon proper occasions. His religion sat easy upon him, and appeared amiable to others. He greatly disliked the forbidding rigours of some good people, and the rapturous pretensions of others; and used to say, he had found, by long observation, that they who were over-godly at one time, would be under-godly at another.†

As to the Doctor's person, some judgment may be formed from his portraits, of which the quarto is the most like him. He was of a middle stature, and of a fair and fresh complexion, with a great mixture of majesty, and sweetness in his countenance. In his younger years he was very slender, but grew corpulent in his advanced age; not from idleness,

* Athenæ Oxon. *ubi supra*.

† Memoirs, &c. p. 68—74.

or excess, for he was remarkably temperate and unweariedly diligent; but owing to a sedentary life, and his long confinement by the Five-mile Act, which first broke his constitution. There is as little justice as there is decency, in Wood's cavalier description of him, "That when he took his degree at Oxford, he looked like a person rather fatted for the slaughter, than an apostle; being a round, plump, jolly man; but the royalists resembled apostles, by their mascerated bodies and countenances."* "Which (says Dr. Harris) besides the injurious falsehood of the insinuation, is a coarse and butcherly comparison. I doubt it would not be safe to make that the standing measure of apostolical men."† Perhaps few men of the age in which he lived, had more virtues, or fewer failings, than Dr. Manton; or were more remarkable for general knowledge, fearless integrity, great candour and wisdom, sound judgment, and natural eloquence, copious invention, and incredible industry; zeal for the glory of God, and good will to men; for acceptance and usefulness in the world, and a clear and unspotted reputation, through a course of many years, amongst all parties of men.‡

The Rev. James Granger, author of the Biographical History of England, has characterized Dr. Manton in the following terms: "Thomas Manton, rector of Covent-garden, was one of the greatest Divines among the Presbyterians. His industry and learning, his talent as a preacher, his moderation, his activity, and address in the management of their public affairs, in all which he was a leading man, are mentioned with respect by several writers. He was one of the commissioners at the Savoy conference, and was very desirous of a comprehension. Lord Clarendon intimated to Baxter, that he should not have despaired of bringing that affair to a happy issue, if he had been as fat as Manton.

* Athenæ Oxon. *ubi supra*.

† Memoirs, &c, p. 75. note.

‡ *Ibid.* 74, 75.

 BRIDGES-STREET.—*Presbyterian*, Extinct.

Archbishop Usher used to call him a voluminous preacher; and he was no less voluminous as an author. He composed 190 sermons on the 119th Psalm, which are printed in one volume folio. He was also author of several other pieces, specified by Dr. Calamy.* (T)

Lord Bollingbroke, the celebrated infidel and Tory, in a

* Granger's Biog. Hist. of England, vol. iii. p. 304.

(T) WORKS.—1. Meat out of the Eater: a Fast Sermon before the House of Commons, June 30, 1647. Zech. xiv. 9.—2. England's Spiritual Languishing, with the Causes and Cure: a Fast Sermon before the House of Commons, June 28, 1648. Rev. ii. 3.—3. The Saint's Triumph over Death: a Funeral Sermon for Mr. Christopher Love, Aug. 25, 1651. 1 Cor. xv. 57.—4. A practical Commentary on the Epistle of James. 4to. 1651.—5. An Exposition of the Epistle of Jude. 4to. 1652.—6. *Smeectymnus Redivivus*: Being an Answer to a Book entitled, "An humble Remonstrance." 1653.—7. The blessed Estate of them that die in the Lord: a Sermon at the Funeral of Mrs. Jane Blackwell. Rev. xiv. 13. 1656.—8. A Sermon before the Lord Protector and Parliament, on a Day of public Humiliation, Sept. 24, 1656. Amos iv. 12.—9. A Sermon in the Morning Exercise, at Cripplegate, on Matt. xv. 7. 1661.—10. Farewell Sermon at Bartholomew-tide, on Heb. xii. 2. 1662.—11. How we ought to improve Baptism: in the Supplement to the Morning Exercise at Cripplegate. Acts ii. 38. 1674.—12. A Sermon against Popery: in the Morning Exercise in Southwark. 2 Thess. ii. 15. 1675.—13. A Sermon on Rom. v. 12. in the Morning Exercise methodized. 1676.—After his death were published the following: 14. Twenty Sermons on the Psalms, Acts, &c. 4to. 1678.—15. Eighteen Sermons on 2 Thess. ch. ii. containing the Description, Growth, and Fall of Antichrist, 8vo. 1679.—16. A practical Exposition on the Lord's-Prayer. 8vo. 1684.—17. Several Discourses tending to promote Peace and Holiness. 8vo. 1684.—18. Christ's Temptation and Transfiguration explained. 8vo. 1685.—19. Advice to Mourners under the Loss of dear Relations: a Sermon on 1 Cor. vii. 30. 1694.—20. A practical Exposition of the 53d Chapter of Isaiah. 1703.—Besides the above, there are five folio volumes, published since his death, which pass under the title of his works. Vol. 1. contains Sermons on the 119th Psalm. 1681. Vol. 2. Twenty-seven Sermons on Matt. xxv. Forty-five sermons on the xviith of John: Twenty-four Sermons on Romans vi. Forty-five on Rom. viii. and Forty on 2 Cor. v. 1684. Vol. 3. Sixty-six Sermons on Heb. xi. a Treatise on the Life of Faith; a Treatise of Self-denial; several Sermons on the Sacrament of the Lord's-Supper, &c. 1689. Vol. 4. Select Sermons on several Texts. 1691. Vol. 5. A Continuation of the same.

letter to Dr. Swift, has the following extraordinary passage, relating to Dr. Manton. "My next shall be as long as one of Dr. Manton's (sermons), who taught my youth to yawn, and prepared me to be a high-churchman, that I might never hear him read, nor read him more."* If such were the grounds upon which his lordship became a high-churchman, we may judge of the value of those reasons that induced him to reject Christianity, and embrace his infidel principles.

RICHARD BAXTER.—Of this very worthy and eminent minister, we have already spoken at large, under a former article. † We have nothing further to add respecting him in this place, but shall have occasion to mention him again under some subsequent articles.

ANDREW PARSONS, M. A. was a native of Devonshire, and as he is not mentioned by the Oxford historian, most probably received his education in the University of Cambridge. Some years before the civil war broke out, he was appointed to the living of Wem, in Shropshire; but after that event being driven away by the king's troops, he went to London, where he became acquainted with Mr. Pym, who sent him down again to Wem, when that town was garrisoned by the parliament. He continued to exercise his ministry there till the year 1660, when he was brought into trouble, through the misrepresentations of some malicious persons, who charged him with preaching sedition. Being tried at Shrewsbury, before Lord Newport, Mr. Sergeant Turner, and others, on the 28th of May, 1661, he was found guilty, fined two hundred pounds, and sentenced to be imprisoned till it should be paid. This trial made a great noise at the time; and the more so, as Mr.

* Swift's Letters, vol. ii. p. 112. edit. 1766.

† See CARTER-LANE, DOCTORS'-COMMONS.

BRIDGES-STREET.—*Presbyterian*, Extinct.

Parsons was a person of known loyalty, and ran in eminent danger to save King Charles I. during the civil wars. He continued nearly three months in prison, till Lord Newport, without his knowledge, procured the king's remission of the fine. His living, which was of great value, was afterwards sequestered by the Chancellor of Litchfield. Mr. Parsons then went to London, where he was for several years assistant to Mr. Wadsworth, in Southwark, and afterwards had a congregation in Bridges-street, near Covent-garden. His wife contributed towards their subsistence, by making gold and silver lace. Mr. Parsons died in London, in peace, about the end of the year 1684, aged 68. He was a grave and solid, but a lively and useful preacher. Though his circumstances were low, he was very generous and charitable. Upon a dreadful fire that happened at Wem, in 1677, he collected some money for the sufferers; and with it sent them a printed letter, full of seasonable instruction and consolation.*

DANIEL BURGESS.—Of this eminent minister we have already spoken at large, under a former article.† Suffice it to say in this place, that the meeting-house in White-Hart-yard was the first sphere of his stated labours, and there he formed his followers into a regular church. After preaching in that place about eight or nine years, he removed to another meeting-house in Russel-court, Covent-garden, which is the place that next falls under our notice.

* Calamy's Acc. p. 555.

† See NEW-COURT.

RUSSEL-COURT, DRURY-LANE.

PRESBYTERIAN.

THIS place which was situated between the burial ground, and the Theatre, in Drury-lane, was a large, substantial brick-building, with three deep galleries, and capable of seating a numerous congregation. It was probably used as a meeting-house by the nonconformists in the reign of Charles the Second; but the first mention that we find made of it is in that of William III. when it was occupied by the celebrated Mr. Daniel Burgess. He removed thither from White-Hart-yard, Bridges-street, and continued to preach at this place for somewhat less than ten years. Here he had a numerous and highly respectable audience; many of them, indeed, drawn together by the singularities that marked the preacher, but the most by the sense which they entertained of his real worth. As it was a loose neighbourhood, being situated near to Drury-lane Theatre, it is natural to suppose that many persons who made a jest of religion, would frequently drop in to hear such a man as Mr. Burgess, whose preaching, like that of father Latimer in former times, abounded in many pleasant remarks and lively stories. These he would often apply in so serious and forcible a manner to the cases of this description of persons, as to make a sensible impression; and his labours in this way were attended with so much success, that he became an instrument of reforming many who went with no other view than to deride and scoff at him.

The lease of the meeting house expiring about 1705, the landlord, who was an enemy to Dissenters, turned out Mr.

Burgess and his congregation, and sold the place for a chapel of ease, to the parish of St. Martin's, which continued to be its condition till about half a century ago, when it was taken down, and a new chapel erected in Broad-court. The ground upon which the old meeting-house stood, is now the property of St. Mary, commonly called the New-church, in the Strand. As for Mr. Burgess, his people built him a new meeting-house, in New-court, Carey-street. There he continued preaching till his death; and the congregation, of which he may be considered the founder, continues to meet there, in prosperous circumstances, to the present day.

A circumstance of rather a curious nature attending the chapel in Russel-court, after it passed into the hands of the episcopalians, is deserving of mention in this work, and the rather, as the observations that we shall introduce respecting it, will afford some amusement to the reader. When Mr. Burgess quitted the place, it underwent a thorough repair, and the alterations that were necessary to introduce, involved a considerable expence. To defray this, the managers of Drury-lane play-house gave a benefit; which odd circumstance occasioned the celebrated author of Robinson Cruso, to draw up the following paper. It is taken from his "Review" of Thursday the 20th of June, 1706; and is styled, "A Sermon preached by Mr. Daniel De Foe: on the fitting up of Daniel Burgess's late meeting-house."*

"As for my text (says he), you shall find it written in the daily Currant, June 18, 1706, *Towards the defraying of the charge of repairing and fitting up the chapel in Russel-court, at the Theatre Royal, in Drury-lane, this present Tuesday, being the 18th of June, will be presented the*

* Communicated by my worthy friend, Mr. ISAAC JAMES, of Bristol.

RUSSEL-COURT, DRURY-LANE.—*Presbyterian.*

Tragedy of Hamlet, prince of Denmark, with singing by Mr. Hughes, &c. and entertainment of dancing by Monsieur Chérier. Miss Stantlow, his scholar, and Mr. Evans. Boxes 5s. Pit 3s. First Gallery 2s. Upper Gallery 1s."

"From whence I offer these observations to the serious thoughts of those gentlemen, who are apprehensive of the church's danger, viz. If the D—I be come over to us, and assists to support the church, the D—I must be in it, if the church be in danger.—Certainly you gentlemen of the high-church, show very little respect to the church, and cannot be such friends to its establishment, as you pretend to be; since, though you have the house built to your hands, (for this chapel was before a Dissenting meeting-house,) yet you must go a begging to the play-house to carry on the work.—Some guess this may be a religious wheedle, to form an excuse for the ladies, and justify their so frequent visits to the Theatre; since the money being thus disposed, they gratify their vanity and fancy; they show their piety, please their vice, and smuggle their consciences; something like that old zeal of robbing orphans to build alms-houses.—Hard times, gentlemen, hard times, indeed, these are with the church, to send her to the play-house, to gather pew-money. For shame, gentlemen, go to the church, and pay your money there; and never let the play-house have such a claim to its establishment as to say, the church is beholden to her.—Now, Mr. Lesley, have at the Dissenters; for if they do not come to this play, they are certainly enemies to the church, put their negative upon repairing and fitting up the church, which, by Mr. Lesley's usual logic, may easily be proved to be pulling down the church.—Now, Mr. Collier, you are quite aground, and all your sarcasms upon the play-house, all your satires upon the stage, are as so many arrows shot at the church; for every convert of your making has so far

RUSSEL-COURT, DRURY-LANE.—*Presbyterian.*

lessened the church's stock, and tended to let the church fall upon our heads. Never talk of the stage any more; for if the church cannot be fitted up without the play-house, to write against the play-house is to write against the church; to discourage the play-house is to weaken the church.—See how all hands are zealous for the church. The whole nation is at work for her safety. The parliament address; the Queen consults; the ministry executes; the armies fight; and all for the church. At home we have other heroes that act. Peggy Hughes sings; Monsieur Ramadon plays; Miss Stantlow dances; Monsieur Cherrier teaches; and all for the church. Here's heavenly doings! Here's harmony! The clergy preach, and read, and get money for it of the church; but these sing, and dance, and act, and talk b——y, and the church gets money.—How comes the chapel in Russel-court to stand in such ill-circumstances? The chapel was Mr. Daniel Burgess's meeting-house; and as the auditory is large, and the persons concerned numerous and able, whence comes this deficiency? It must be from want of regard to the church. What! send her a begging to the play-house! Of all the churches in the world, I believe none was ever served thus before. What, nobody to repair the church, but those that are every day reprov'd in it! Must the play-house boxes build your pews, the pit raise your galleries? Here you will see who are the best churchmen, high or low. For, are the players high-church, as most allow, if they are of any church at all. Then a full, or thin house, determines who are the best friends to the church.—If the money raised here be employed to re-edify this chapel, I would have it written over the door in capital letters,

This Church was re-edified, anno 1706, at the expence, and by the charitable contribution of the enemies of the reformation of our morals, and to the eternal scandal, and

RUSSEL-COURT, DRURY-LANE.—*Presbyterian.*

most just reproach of the church of England, and the
Protestant Religion.

Witness our hands,

LUCIFER, Prince of Darkness,
and
HAMLET, Prince of Denmark. } Church-wardens.

END OF THE THIRD VOLUME.

R. EDWARDS, PRINTER, CRANE-COURT, FLEET-STREET.

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The coalition of church and state (corpus Christianum) has continually had outspoken opponents since its inception in the 4th century under Constantine. All through the long medieval night of papal terror and up to the present day of accommodation and compromise, there has never been a time when the voice of dissent and nonconformity was not heard, protesting against established religion and coerced uniformity. The most prominent target of that protest has been the arrogant usurpation of Christ's Kingly Authority and Headship over His churches and the souls of men, whether that usurpation was Roman Catholic, Anglican, Lutheran, Presbyterian, or any other. As it has been, so shall it ever be. This enduring testimony of dissent, this genuine Christian nonconformity arises as the inevitable response of the Christian soul to the internal witness of the Spirit toward the truth and supreme authority of God's Word. Consequently, the origin, nature and history of Christ's churches can never be adequately discerned or explained apart from some grasp of the Biblical Truths advocated and defended throughout the history of genuine Christian Dissent and Nonconformity. As Dr. J. S. Whale, former Professor of Ecclesiastical History, Mansfield College, Oxford University and President of Cheshunt College, Cambridge University, said, *"Dissent, not only from the centralized absolutism of Rome, but also from the State establishments of Protestantism in the Old World is an historic fact of enduring influence. To account for the tradition of liberty in the 'free world' of today without reference to dissent would be to read modern history with one eye shut."*

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ISBN 1-57978-617-0



9 781579 786175