

could not but allow the propriety of applying to the place and its inhabitants, 'The Lord hath done great things for them?' and many would have gratefully replied, 'The Lord hath done great things for us, of which we are glad.' Mr. T's excursions on this benevolent errand often extended to places at six or eight or even ten or twelve miles from Wadsworth. His exertions laid the foundation for the raising of churches in various places; but, as this effect did not take place till the ensuing period, we defer particulars to the next chapter.

In the year 1764, Mr. T. obtained a valuable co-adjutor in these laudable attempts, Mr. afterwards Dr. Fawcett then accepted the office of pastor over the Particular Baptist church at Wainsgate, a village in the vicinity of Birchcliff, and fixed his residence at that place. A congenial taste for literature and equal zeal for religion soon produced an intimacy between these two ministers, which, notwithstanding their difference of sentiments on points of doctrine, ripened into a friendship that was never interrupted through the course of their long lives. They cordially co-operated in their attempts for the good of their neighbours; and frequently consulted on the best means of improving their character. Among other schemes for this purpose, in the beginning of 1769, they united their influence in the establishing of a *Book Society*, on a general plan, at Heptonstall. In reference to this institution Mr. T. observes in his diary, January 29, 1769, "To-day, several of us have been engaged in establishing a circulating society. May it be of real use: and may the blessed God enable me more simply and sincerely to seek his glory in all things I do." These prayers were answered: the society was very useful in carrying forward the improvement in the manners and knowledge of the inhabitants, and gave rise to many similar institutions in adjacent neighbourhoods. The pious and intelligent ministers who formed the plan, were careful to secure a selection of books proper for general reading; which chiefly consisted of works on divinity, biography, travels, &c. and took frequent opportunities of instructing their friends in the most beneficial mode of using them. Some time after the formation of this institution, Mr. T. delivered a discourse to the members upon "the Uses to be made of Knowledge."

But this good understanding between the pastors did not prevent their flocks from occasional squabbles. They would some-

times contend respecting the points on which they differed; and it seems that their contentions had produced quarrels. Their pious pastors observed with deep regret the interruption of harmony which these debates occasioned, and the injury which vital and personal religion sustained from them; and mutually agreed, that each would preach against them, on July 9, 1769. This they did: and Mr. T. observes, "From what has been represented to me, both discourses took good effect, and will be succeeded as instrumental in making peace:" adding, with evident sincerity of gratitude, "Glory be to God for all mercies; but especially for so good-natured and peaceable a neighbour as Mr. Fawcett!"

When Divine Providence had separated these good men, they maintained a friendly correspondence, and communicated to each other their literary productions. Mr. T. seldom visited Yorkshire without contriving, amidst all his other engagements, to find leisure to preach at least once for his friend, Dr. Fawcett. The writer of these Memoirs will not easily forget the satisfaction both parties evinced on spending a day together, in 1814, when the Association was at Birchcliff. The Doctor survived his friend little more than eight months; dying, July 25, 1817, in the seventy-seventh year of his age.

These worthy men had a common friend in the Rev. H. Foster, afterwards a very celebrated divine of the established church. This gentleman was a native of those parts, and then a student at Oxford. When he came into the country to spend his vacations, he contracted a friendship for Messrs. Fawcett and Taylor. These three young men were in the habit of meeting regularly, three or four times in the week, either at Mr. Fawcett's or Mr. Taylor's, to improve their knowledge of divinity, read the classics and cultivate other branches of learning. These friendly conferences were doubtless highly advantageous to all parties: the young Oxonian being able to assist his self-instructed friends in their philological pursuits; while they, having been longer engaged in the affairs of religion and the work of the ministry, would "expound to him the way of God more perfectly." Messrs. Taylor and Foster were afterwards both settled in London; and maintained their friendship till the death of the latter, who departed this life, May 26, 1814; aged sixty-nine years.

It has already been mentioned, that, during this period, the

subject of these pages kept a school. It was indeed in its infancy, and consisted chiefly of young children of both sexes. The frequent absence of the master on his religious engagements probably prevented its rapid increase; and it appears to have been conducted nearly in the manner that is usual in schools of that class. He experienced the painful discouragements of which every conscientious schoolmaster is too sensible, and often, in his diary, complains of "trials from stubborn boys;" but doubtless he frequently tasted that sincere pleasure which a mind like his would enjoy in beholding his efforts for the good of his pupils crowned with success. One method which he adopted for this purpose ought to be recorded for the imitation of others. When the business of the day was finished, he prayed with the children before he dismissed them; and gave them a subject to think of or consult their friends upon, and to bring him an answer next morning. The subjects were generally of a religious nature; such as "What does such a passage of scripture mean?" What is the signification of this expression in the Lord's prayer, "Hallowed be thy name?" It is obvious how much this method would tend to fix their attention, exercise their intellectual powers, and enlarge their stock of knowledge.

The various avocations of Mr. T. rendered it necessary that he should have an assistant, who could be always in the school and supply his place. During part of the period now under review, this station was occupied by Mr. G. Birley, who afterwards settled at St. Ives, as the pastor of the General Baptist church in that town; and for many years conducted, with ability and success, a respectable boarding school. As that gentleman is still living, it would be indecorous to expatiate on this part of our subject; but justice requires that a biographer of Mr. D. Taylor should record that esteem and affection which mutually existed between these two ministers, during the future part of their lives; and the veneration and tender respect with which the survivor cherishes the memory of his deceased friend. The most unequivocal proofs of reciprocal attachment will abound in the course of these Memoirs. Mr. B. resided at Birchcliff from August 1765 to March 1768.

Soon after Mr. B. left Yorkshire, the subject of these pages was occasionally assisted in his school by Mr. J. Sutcliff, to whom he taught the rudiments of the latin language; and was

useful in the concerns of religion. Mr. S. joined Mr. Fawcett's church in his youth, and from thence was sent to pursue his studies at Bristol Academy. For many years, he presided with much reputation over the Particular Baptist Society at Olney, and was the zealous co-adjutor of Mr. Fuller in his missionary labours. Mr. T. corresponded with this young friend while at the academy; and encouraged him to a steady pursuit of the noblest objects. In after life, when his journeys led him within reach of Olney, he seldom failed to visit his former assistant; and frequently, in his letters, speaks of "passing sweet and useful hours with his excellent friend, Mr. S." When the latter visited London he usually called on Mr. T.; and once, if not oftener, preached for him at Church-lane. This valuable man died, June 22, 1814.

We cannot close this section without one reflection, which has constantly forced itself upon us in tracing the transactions of this period. There must certainly have been something truly excellent and amiable in the character of a man, who thus attracted the attention and secured the friendship of the wise and good of all parties with whom he had intercourse.

Towards the close of this period or in the beginning of the next, our author published "*Rules and Observations for the Enjoyment of Health and Long Life*; extracted from the celebrated Dr. Cheyne's Essay on Health and Long Life." His motives for stepping into a subject so foreign to his professional pursuits are thus explained:—"Dr. Cheyne's Essay is, in my humble opinion, a book which ought to have a place in every family. But as the book is scarce, the philosophical reasonings abstruse, and the technical phrases peculiar to the art of medicine, I imagined a small extract from it might be very profitable to those who have neither much money to lay out, nor time nor capacity to read some parts of the essay itself. I have therefore ventured to throw these few pages among the lower ranks of my poor fellow-creatures; with an ardent wish, that, through the blessing of God, they may be restrained from those excesses and irregularities which are, at once, so fatal in their consequences both to body and soul." Though this pamphlet is thus professedly designed for the use of those in the lower ranks of life, yet many of the observations refer to the studious, the sedentary and the luxurious; characters not so frequently found in that class of society. We presume not to examine the truth of the observa-

tions or propriety of the rules; but doubtless the good Doctor's opinions were recommended to our zealous baptist by his praises of cold-bathing, and his recognition of immersion as the ancient and proper mode of baptizing.

SECTION II. *Mr. Taylor's progress in personal religion and fitness for the ministerial and pastoral duties, during the first ten years of his public labours; illustrated by Extracts from his Diary.*

As it was during the first years of Mr. T's. ministry, that the foundation of his future eminence and usefulness was laid, it will be interesting and instructive to trace his progress and the means which his heavenly Father adopted to prepare him for his service. We are happy in possessing a Diary which he kept at that time, which will enable us to make this attempt with more success. Though it was evidently never intended to meet the eye of the public, yet it contains such a genuine picture of the exercises of his soul, and abounds with so many lessons of admonition and instruction, that we are persuaded no apology is necessary for inserting liberal extracts from it. We expect that many will esteem them the most interesting part of the volume.

The root of all religious excellence, whether as private christians or ministers, being personal piety, we shall, in the first place, select some passages illustrative of his great care to promote the growth of grace in his own soul. These will afford abundant evidence—how carefully he watched over his temper and conduct—with what severity he marked his imperfections and errors before his Maker in secret—with what earnestness he sought for pardon and grace—with what sacred jealousy he noted the first workings of those sinful depravities to which his natural constitution or the circumstances in which he was called to act peculiarly exposed him—how frequently and how scrupulously he examined his evidence of an interest in Christ and advance in divine life—how assiduously he laboured to correct every thing in which he thought himself defective—and how anxious he was to extract lessons of correction and improvement from his own failings. These extracts will, it is presumed, afford

useful admonition and support to conscientious christians in similar circumstances. Nor will the doubts and fears that at times overclouded this good man's prospects and drove him to the borders of despair, be without their advantage; especially when connected with the means by which he was enabled to regain the enjoyment of peace and joy in believing.

"August 3, 1764. This morning, I had a happy submissive frame. I have lately had some struggles with a proud spirit, which led me to wish almost that others might not prosper in the labours of preaching. I think I have gotten over it in some good degree; yet I am afraid that it is only for fear of some judgment from God, not simply out of love to him, his cause, and work. O cursed deceitful heart!"

"— 28. This day, I am convinced of my too-much self indulgence as well as omission of duty. I see in myself much inactivity of mind, and dullness and deadness of soul. I wish to see more of my emptiness and unworthiness. O proud heart! This afternoon my mind was much stirred up to be more earnest with God. I think I saw that I had some humility; but O! how little!"

"— 29. This morning I indulged myself too long in bed, which brought some guilt on my mind. I see the devil uses all means to prevent me from cleaving to the Lord."

"— 31. I have this day tried myself by some of the marks of the reality of faith, laid down by Mr. Erskine; which has been profitable; they being I hope found in me. I have been taught the necessity of getting a clear evidence, and of pressing this necessity on others: seeing without it we cannot, with confidence, claim the promises."

"September 3. Reflecting on some inadvertent steps which I had taken, I was led to think, that the Lord is pleased sometimes to permit us to take such steps, in order that we may reflect upon them and be humbled under our folly."

"— 8. This evening, I have had to speak to J. A. about neglecting family prayer. I found myself much perplexed in the case. Oh! what an ignorant creature am I! and what a great work is the ministry! This evening, I have been much oppressed with guilt, darkness of mind and fear; yet upon the whole I think I have, though in a small degree, the marks of God's child,

O! how glad I am, at such seasons, to lay hold of a little evidence! to have a place though the lowest! I am too remiss: Lord, quicken me! O what spiritual pride, what self-sufficiency do I feel in my heart!"

"Sep. 9. This morning, my mind is still sensible of guilt and fear; nor can I get deliverance from it. I find my soul much disarmed and disabled; cannot apply the promises, except Matt. v. 6, which has been of some use to me. Bless the Lord! I, this morning, in the name, strength and awful presence of God, determine to be more watchful and live more devoted to God. Lord, be my helper!"

"— 15. This day I have been much filled with doubts and scruples of mind; have read Mr. Venn on Repentance, and I think, I find something of it in me; yet cannot get above doubt. I have thought to-day that one proof of a truly upright soul is, that he will do every thing, in secret as well as openly, which he thinks will tend to his soul's good or redound to God's glory. Lord, help me! I have not been so watchful over my tongue as I should have been. To-day I have learnt, 1. That when christians meet they should beware their discourse does not turn on trifles. 2. That they make not too free with the names of others. O what deceitfulness and pride have I seen in my heart to day! 3. When together they should beware of lightness."

"— 16. This day, I have been much perplexed with doubt as to my state. I think I have some reason to believe that the devil has a hand in it, especially on a Saturday (a day in which I am often much beset with it) in order to keep me from fixing on the work of the study as I ought."

"— 18. This afternoon I have been made sensible that I am really under a declension of soul. I am much in darkness, and see a vile wicked heart. I have little evidence of grace; yet I have been trying my repentance again by Mr. Venn's marks, and hope that I am not wholly destitute. I here and now freely acknowledge the divine goodness in withholding comfort from me, and shewing me my barrenness. O that I may never rest till my soul is more alive to God and my evidence clearer! I now, through divine grace, surrender myself into his hands. May I never more serve myself, but earnestly, steadily, heartily seek his glory; and leave it to his infinite wisdom to dispose of me, as to comforts, as he pleaseth. Lord, help!"

“ Sep. 25. This morning, my doubts returned, and my mind was restless, so that I could not well sleep. I arose soon, felt submission, some degree of fervour in prayer and an earnest desire that the Lord would search and try my reins and my heart. Read Dr. Doddridge’s and Mr. Bunyan’s marks of grace; and think, after self-examination, that I am possessed of them; yet find no power to rest satisfied, no clear evidence of my interest in Christ. My former sins are presented to my view in all their abominableness. I perceive, not that I feel terror of mind, but I hope some degree of humility; and can well justify God should he condemn me. I feel an earnest desire to devote myself to God for the future, though he never shine on me more. I fear to fall into sin again should my life be continued; and have this forenoon felt a wish rather to die now. O that, from this moment, my all may be the Lord’s. I think I have this day learnt, that a truly humbled sinner will rather bear his trouble than have it falsely taken away; and desires it may be laid on severely and kept on continually, till taken away by Christ’s blood eyed by faith. I feel a desire and some power to bless God for troubling my conscience for my sins. O may it be continued and increase as he pleases, till it bring me to his sovereign feet for grace and mercy, and strip me of self and pride! This afternoon I have read Bunyan on the way whereby a sinner is brought to God; and find that it agrees with my own experience. Glory be to God! O may I henceforth serve him with all my heart. May sin, which so often fills my mind with darkness, never more have dominion over me! Yet even this evening my heart was full of proud and light thoughts. But I trust I received some strength to withstand them; and was humbled for them in prayer.”

“ December 8. To-day, by the desire of vain glory, which has too much place in me, I see how difficult it is to perform good works, whether of piety towards God, charity towards men, or temperance to myself, without making it appear to the world. To deliver me from this spirit, Lord, work in me a stronger love to thee, a greater sense of my unworthiness, and more clear and believing views of eternity. Matt. vi. 16—19. Lord give me Mr. Henry’s seriousness, zeal and courage.”

“ ——— 16. This morning I am sensible of two things wherein I am faulty, in which, through divine grace I determine to amend. 1, I watch not, as I ought, over my heart.—Prov,

iv. 23. 2, I am not so diligent and careful, as I ought to be, in the duty of self-examination.—2 Cor. xiii. 6.”

“Dec. 31. This evening, being despised, as I thought, by a young man of note, by whom I have formerly been esteemed, my pride discovered itself in an extraordinary manner. I think, it was matter of humiliation to me afterwards. I pray for humility; but would have the Lord humble me my own way, by love. Lord, make me willing to be humbled thy way, though by thy rod.”

“February 10, 1765. This morning, taking a walk out for meditation, I think I had a very clear sight of the goodness of God in keeping me in a low, mean condition. Self and pride are very strong in me. Lord humble me and make me willing to be humbled thine own way!”

“—— 27. This evening, having to preach at J. H’s, being in a good frame and encouraged by seeing how many come to hear the word, how strong did spiritual pride work; but glory be to God! I was enabled to strive and pray against it. I had much liberty in preaching from Psalm lv. 22. After preaching I felt the workings of the same evil. Even in telling some of my experiences and trials to a few friends, I felt a secret rising of pride that I had these to tell of. Deceitful heart! Who could have thought it?”

“April 1. Through the divine aid of the blessed God, I resolve and engage this day to set myself, and all my powers, to oppose the sin of pride, and every thing which I think has a tendency to promote, strengthen or encourage it, in thought, word or deed. Lord, be my helper.” “I have lately observed several peevish tempers in me, which led me to resolve on things imprudently; and which, if I had had an opportunity of executing them, would have been hurtful. Whence I learn the necessity of being aware of this temper; and if I find it gets place in me, to withdraw immediately, and if possible, speak of nothing till I can think and speak more sedately. Lord, help!”

“March 4. This morning perceiving in myself, as I thought, something which has been in some of my relations, as symptoms of approaching death, I was called to rejoice, thinking that I was perhaps near my end. I think, if the Lord will, I should be glad to do somewhat more for him; but I find nothing of weight with me to give me reluctance to dying, but the present

state of my brethren; and the Lord can provide. I love my wife, but God can provide for her too!"

"April 4. I have had much awakening of mind by reading a letter written by a minister—visiting a sick person—talking with friends. The Lord's name be praised! But I was condemned in my mind for making too free with the name of another. How often do I resolve against this sin. Lord, humble and pardon!"

"— 10. O what carelessness, deadness and backwardness to prayer. Lord, humble and quicken me! This day, I again resolve, through divine aid, (but oh! how little do I keep my resolutions. Lord, enable me to keep them better!) to watch and fight against pride, that darling, though great and abominable sin; to watch against it in all its appearances, and whatever leads to it, as being grievous to God, quenching to the spirit, and most pernicious to the soul. Lord, help me! O deceitful heart! O vain creature! What have I to be proud of? Nought but sin."

"May 10. To-day we have had a day of fasting and prayer; and I believe not without some humblings and quickenings of soul. I hope, I have endeavoured to examine myself; and oh! what deadness of affection! what pride! what trifling in prayer! how little zeal for God! how much of what I should not, and how little of what I should feel within me! Lord humble and pardon me, and enable me more fully to give up myself to thee. I thank the Lord, I have reason to believe that my brethren are pretty lively."

"July 16. To-day my darkness has continued. I have examined myself by Wilkie's and Doddridge's Thoughts of Grace; and have found some evidence, I trust, of its being wrought in me; but could not still take the satisfaction my soul desired. I have met with singular advantage in reading Doddridge's Rise and Progress, chap. 24. The Lord be blest for such books; but especially the precious bible. I have sometimes thought of, and been ready to compare myself with Francis Spira. At others, I have been ready to say with Job, 'Though he slay me, yet will I trust in him;' resolved, if I perish, to perish at his feet.' This evening I had some profitable conversation with sister S— who informed me, that the great and gracious Mr. F. was lately in the same case. The Lord be blest for his supporting hand!"

"July 24. I hope to day I have been blest with an humble

waiting frame. I trust, that by the grace of the blessed God, I shall be able to make a wise improvement of the Lord's late withdrawal from me; in seeking to have a more humble sense of my own weakness—the evil of sin—and the necessity of cleaving to the Lord. I shall be more established in my trust in God, and better able to speak to others. The Lord be blest for his rod! O that I could but learn to go to the Lord's work, simply as an instrument in the Lord's hand; and to look to him and depend on him for support and success. Lord! help."

"July 26. To-day my mind has been a good deal sunk with thoughts of things relating to our church, &c. I want more faith in God. I was somewhat strengthened this evening in prayer. O! how strange it is that I should feel, more especially that I should indulge, a backwardness to this known, necessary, and profitable duty. Lord, help, awake and enable me to be more earnest in it for the future! Though I think, I endeavour to keep my heart fixed upon God, and often to breathe out my wants to him, yet I find it absolutely necessary to have often stated times to lift up my voice as well as my heart to God. I find the enemy busy to keep me from this."

"— 29. To-day I think need not be reckoned among the days of my life, for I do not know that I have either done or received much good; only had pretty much liberty in the evening in praying with a sick man."

"September 27. To-day I set apart as much time as I conveniently can for fasting and prayer, to the following ends:

I. To confess and humble myself for my sins. They are many; 1. I have especial reason to be humbled for the mother of abominations, pride; that accursed evil which so much besets me, and so often too much overcomes me, especially after liberty in preaching. 1 *Tim.* iii. 6. 2, Lightness of mind. How much have I of this! how ill does it become a minister of the gospel! 1 *Tim.* iii. 4. 3, Too soon angry. *Tit.* i. 7. 4, Too slothful in business, in prayer and in study. 2 *Tim.* ii. 15. 1 *Tim.* iv. 13, 14. 5, Too much indulgence of the flesh, especially with sleep. 2 *Tim.* ii. 3. 6, Too often, especially formerly, for which I have reason to be humbled, indulged sinful thoughts. 7, My conversation among friends too trifling, and on things not the most profitable. 8, I fear I am too fond of the praise of men, not the praise of God. 9, I am too forgetful of mercies.

II. To implore the pardon of these and all my other sins; and grace to conquer temptations to them for the future, and to seek an increase of the opposite graces.

III. To implore the following particular favours: 1, If the Lord please, that I may be blest with such a degree of health and strength of body and such endowments of mind, that I may manage and go through every part of my work, as a minister, to the glory of his name, to the honour of his gospel and the satisfaction of his people. 2, More light into, and knowledge of his word, and wisdom to illustrate and improve the truths of it; reconcile difficulties and seeming contradictions in it; that I may be directed to such a method of handling it, that I may be able to suit my discourses to the circumstances of those to whom I speak: that God would so succeed my labours that his name may be much glorified; his cause, well defended; his truth, propagated; his ways, embraced; his children, established; and many souls, converted. 3, More compassion for poor sinners, more concern for the low state and drooping condition of religion, and the abounding of errors in principle and practice which is too evident: a more single eye to God's glory and more simple dependance on him in my work than I have. 4, That God would preserve me in a spirit of candour and moderation; and would keep me from the dangerous extremes and errors of this age of folly and vanity; simply attending to his word, and earnest at a throne of grace for direction and instruction in it. 5, A clearer evidence of my interest in Christ and more freedom from unnecessary doubts. 6, That God would bless my wife, daughter, other relations, religious friends, at home and distant, with needful, temporal and spiritual supplies. 7, Greater thankfulness for the liveness that is so evident among my dear brethren, and the awakening there seems to be among others, and to pray to God that he would increase it.

I think I resolve against all the above-mentioned sins; and would be sincere in seeking the above graces; but ah! what dullness of mind! how much of what I should not be! how little of what I should be! I would once more resolve to make a surrender of my all to God; and would pray, 'Lord, by what means thou seest best, graciously make me what I should be.'

DAN TAYLOR."

“October 7. To-day, I hope, I have been blest with some victory over that destructive evil to which I am so much addicted, a light and frothy spirit. The Lord be blest.”

“—— 22. This evening, I have been employed in the work of self examination by several marks of christianity in Dr. Doddridge; and especially by Psalm xv. and blessed be the Lord, I think I have some reason to hope that they belong to me. I am the most condemned by verse 3. I think I would not, for any reward, injure the character and reputation of another; but I doubt I have not that tender regard for it, that I should have. Lord help and pardon!”

“—— 29. This morning, I had great liberty in studying the word. O! how good to be soon in the morning at this work! This evening, upon examination, I doubt my mind is not suitably impressed with a sense of the value of precious time. 2, Nor sufficiently resolute in pursuit of one subject. Having several things about me, I am too soon diverted from one thing to another. 3, I indulge too much curiosity in reading new and even trifling authors. 4, I doubt, whether I am not too nice and curious in the pulpit; of which my brother Thompson has sometimes told me: my hearers are unlearned, N.B. 5, I often protract my discourse too long. As a christian—how little zeal for God! love to precious souls! how little of that mind which was in Christ Jesus. I doubt whether I take sufficient time to ponder the path of my own feet. As these and such things have not only a bad influence on my own soul, but also on the souls of others, I desire to be humbled for them; and may God, by his grace, enable me to overcome and amend them.”

“December 13. I hope I have this day enjoyed some enlivening visits from the Giver of every good gift. This evening, I have been examining my state, by Mr. Walker's Account of the New Creature and Dr. Reynolds on a Work of Grace; and, blessed be God, I have good evidence that my state is safe. Lord, help me to rejoice in thee and to glorify thee. As a preacher, I have read Mr. Hervey's Account of the Puritans whom the Lord greatly succeeded in their labours. I bless God, I trust that he has taught me something of it. It is such preaching at which I aim. Lord, help and succeed me! As to my life and behaviour, I have examined it this evening. I trust that I know something of the christian's life; and feel an earnest desire to attain to it

more effectually. But here how defective! Lord, quicken me in thy way!"

"January 10, 1767. This evening, having examined myself as to my love, by 1 *Cor.* xiii. and Mr. Bennett's discourse upon it, I trust I have reason to bless God for a little measure of it; but, ah! how little! Lord, work in me more powerfully, and increase my grace of this and every other kind; and humble me for, and pardon, my defects and neglects through Christ my Saviour."

"— 28. O what an evil heart I have! I heard of a minister of Christ who was succeeded in his labours, and was different from me in some sentiments. O! how unwilling was my cursed proud heart to allow it! Lord, I think, I would not indulge such a spirit. Graciously pardon it, and enable me to overcome it."

"February 13. Much of this day I have spent in thinking concerning the Trinity and the person of the blessed Jesus. But what a subject! how suited to humble our natural pride! Lord, humble me more!"

"— 14. To-day I have employed in meditating on the same sublime and mysterious subjects; and O! how many perplexing questions arise in my mind. Yet I have had some happiness in the work, and a sweet dependance on the God of wisdom. I trust, I have been enabled by faith to plead, at the throne of grace, *James* i. 5. Blest be the Lord for that text! Lord, help me to make a good use of it. This evening, after self examination and prayer, I trust I know something of christianity; and feel a longing to know more of it, and a desire to be humbled for any defect. Lord, humble and quicken me!"

"— 17. This morning, I had tolerable liberty in the morning exercise; and my wife's prayer before family worship was affecting, and, I trust, profitable to me. Since my marriage, I have gone through several parts of the bible several times, in family worship; but I now think it my duty to take the whole bible before me, and begin this morning. Why should not my wife and any that may come under my roof, be instructed in every part of what the Lord hath spoken?"

"April 7. This morning, I was in meditation, convinced, that I am too negligent in watching over my heart and tongue, and in communing with my own heart and with God. Lord, humble and

pardon, and quicken my sluggish soul. I trust, I have enjoyed some degree of warmness of mind towards God, more than formerly, to-day. The Lord awaken me more."

"April 14. Upon reflection on past behaviour, this evening, I am conscious that I am too formal in duty and do not sufficiently labour with my heart to keep it in a suitable frame. O! how abominable to trifle with the great and good God!"

"May 24. This morning, my mind was much set at liberty in prayer: it was sweet exercise to me. Blessed be the Lord! I had some useful conversation with my beloved brother and friend, Mr. Fawcett, concerning ministerial exercises, and the frame of our minds in them."

"July 4. This morning, reading and talking about the study of the scriptures has, I trust, been of use to my mind. Thanks be to God for all his mercies! I trust, my mind has been somewhat moved towards God, and affected before him all the day. But O! what reason have I to complain of a stupid insensible unaffected mind! Lord, I adore thee, that thou hast promised to take away the stony heart and give me an heart of flesh. O! accomplish thy word unto thy servant, wherein thou hast caused him to trust."

"August 1. This morning, having set apart some time for prayer, examination and meditation, with abstinence, I trust my mind was inflamed with ardent desire more exactly to imitate and to be more entirely conformed to our blessed Lord and Saviour, Jesus Christ. O! how divinely amiable the pattern. But, O how far short of it do I come! Lord quicken me according to thy word, and make me more alive to thee by Christ Jesus!"

"May 12, 1768. To-day, I have been much beset with a peevish, ill, unhappy temper. The Lord pardon it, and give me more complete victory over it. I generally find religious exercises have a tendency to solemnize my spirits and raise my mind up to the Lord. O Lord, I bless thee for liberty to attend to thee and upon thee. May my soul delight in doing it; and may I ever draw near with humble boldness."

"August 25. I still find it good for me to draw near to God; but I have much tossing at present about many concerns, and perhaps may be sometimes too careless in catching opportunities for it. Yet, I trust, I would not be so; Lord, pardon me if I am. And, Lord, may I ever prize so great a favour for thy name's sake!"

“ June 25. Several days past have been days of great labour, toil, and hurry, with me; and I have reason to fear that I have not taken time enough for private devotion. But, through grace, I this morning determine to pay more constant and resolute regard to it. Lord, help me. Yesterday was a mortifying humbling day. I preached three times, with a mind very dark; but I trust that I sincerely bless God for it, this morning. I hope it will be a means of quickening my soul to cleave to the Lord more, and to be more careful in examining and watching over my own heart. Lord, of thy grace keep me near to thee, by thine own means. Chasten, correct and mortify me, any way rather than let me depart from thee.”

“ April 20, 1769. I hope I have enjoyed some real nearness to the Lord the last eleven days, though I have not taken proper time to note down my experiences. But whatever pain I am put to, or however throug I am, I think I had better take time for that; and would humbly propose to do it, and to be more close in the work of self-examination and watchfulness over my own heart. O Lord, make me to live like a christian in all things!”

“ June 25. I had good liberty in preaching twice to day to a crowded auditory; glory to God for it; but I had much darkness of mind after, till, in self-examination and prayer, I was in some measure delivered. Glory be to God!”

“ — 26. I believe my darkness chiefly arises from three causes: 1, Too much formality. 2, Too much trifling or want of earnestness for duty and in duty. 3, Too great a thirst for learning which I fear employs my mind too much, and makes it too cold towards God and religion. But I desire this morning, O thou heart-searching God, to give up myself afresh to thee, to watch against these things, and pray that I may enjoy strength and quickening grace from thee, that, for the remainder of my time, my whole heart may be given up to thee, and that I may walk with thee to more perfection.”

“ November 30, 1771. Some accounts of harsh speeches and thoughts from my brethren. Lord, help me to be strong in faith, giving glory to thee: and O! that I may do all in love, without prejudice or retaliation!”

In order to promote his own edification, as well as to do what he thought duty required, we find him, in conformity to the exam-

ple and advice of many eminent christians, entering into solemn covenant with the Lord; and expressly devoting himself, and all his powers and faculties, to his service. The following extracts are of this nature; and will shew how serious and interesting these transactions were.

“1764—December 28. This morning, I had some humblings of heart from a sense of my past sins and present imperfections and neglects. Lord! humble me to the dust, give me to see all the odious and abominable nature of every sin. May I abhor it and fly from it as I would from the face of a serpent. This day, the 28th of September, at almost ten o'clock in the forenoon, upon my knees, in my chamber, I resolve, through divine grace, in the name of Jesus, to make a surrender of all I have or am, to be devoted wholly and intirely in doing and suffering in the service of God and the setting forth his praise and glory; to be more resigned under cross providences, more watchful over my heart, words and actions; more earnest in seeking the good of poor souls, both in public and private; more diligent in every part of my work; more constant and fervent in my devotions; more earnest in endeavouring after every christian temper and increase in it; more serious in my constant behaviour. My study in all things shall be to act as becometh the gospel, and the capacity in which I stand towards God and his people. Lord! help me to keep with thee to my life's end; and, if I neglect in any of these things, Lord, correct me, but with judgment; not in thine anger lest thou bring me to nothing.

Signed, in the name of Jesus; and resolved upon in the strength of the blessed Spirit, this day, in this place and posture,
by me,
DAN TAYLOR.”

“1765—May 3. I am now moderately recovered from a disorder. I have felt a great decline in health, I think, seven days; and one day and two nights the disorder has been a little severe. I think, I have had moderate satisfaction with regard to my state, as being enabled to repose some degree of confidence in the dear Redeemer. Nor do I know that my conversation in general can be much blamed, either by friends or enemies. But I have not been so exact, punctual and conscientious in approving myself to God and conversing with him in secret, and constantly examining

my heart, and all my thoughts, words and works before him, as I ought to have been. Lord! here I stand much reprov'd before thee. I would own it. I pray to see all the evil of it. I desire to be truly humbled for it. Lord! with regard to this and every thing else, search and try my deceitful heart. I thank my good and gracious God, I have had several very clear and convincing proofs, that the Lord has made my poor worthless labours profitable to many souls; and that my brethren are much knit in affection to me as an instrument in the divine hand: whence I conclude that the many racking and distracting doubts and scruples I have had with regard to these things are chiefly from the enemy. Oh gracious God; I would once more, in the name of Jesus Christ, through whom alone my best works and resolutions can be accepted, through the aid of the blessed Spirit, by whom alone I am sufficient for any thing, I would once more resolve to give myself more to thee than ever I have done, to be more constant and conscientious, and more earnest with and before thee in private. I would here, O Lord, disregarding friends or foes, my own desires or my own interest, or any thing else which may stand in competition with thy will concerning me, and my duty towards thee; here I would, this third day of May, resolve to make a surrender of my all to thee, to be thine and thine alone. Lord! help me strictly and conscientiously to keep covenant with thee, without any deviation from thee, while in this body of clay.

DAN TAYLOR."

But it was not on these more solemn and formal occasions only, that he devoted himself and all his powers to God. He frequently renewed his engagements: especially at seasons which naturally recalled to his mind his obligations to his Creator and Saviour; such as arriving at home after long journeys, recovery from sickness, &c. The reader will not, it is presumed, be displeas'd to peruse a few instances of this nature.

"September 10, 1764. Being Lord's day morning, I have read Dr. Doddridge on devoting a day to God; and find myself extremely deficient and too much insensible and unhumbled; but determine, through divine aid, henceforth to observe his directions; and through grace, in the name and presence of Jesus, the God of my salvation, the object of my hope and life of my soul, to begin to live anew. This day, in the strength of Jesus, I make

a surrender of my all to him, to be intirely devoted to his service, to study what may be for the setting forth of his glory to my life's end."

"October 27, 1766. I have been journeying in various parts nineteen days. I hope my mind has been sometimes alive, but at other times more dead. Lord! I desire now again to renew my covenant with thee, through thy dear Son, by the aid of thy divine Spirit, desiring to walk with thee, and to give myself up to thy service entirely; with a view to glorify thy name for what thou hast done for me. Lord, help me!"

"June 20. I am now returned home from a long journey to London and some other places; in which I have been called to preach pretty often, and blessed be God, I have had some evidences of the usefulness of my labours, both former and present. Now I am arrived safe at home, I would humbly surrender myself and my all afresh unto the God of my life; imploring grace that I may make it my one business and study, with more indefatigableness and success, to promote his interest and advance the glory of his name. Lord, graciously take me and use me, at thine own pleasure, for thine own praise!"

"January 1, 1769. The first day of a new year! O that I may live more to the Lord this year than I ever have done before! Lord, I would humbly desire to make a fresh surrender of my all into thy blessed hands, and to thy holy will. O be mercifully pleased to assist me by thy Spirit, and accept me through thy Son. This day my mind has been in some measure set at liberty towards the Lord; and especially this evening after preaching twice and administering the Lord's supper. Lord, help me to cleave to thee for ever."

"June 17, 1770. I am now returned from my journey, God be blest, in good health; and would humbly attempt, through grace, to give myself up to the work of the ministry with diligence and zeal. Lord! give me grace to be faithful to thee, and earnest for the good of precious souls. Give me more of the mind that was in Christ; and enable me to manifest it in my temper and conduct for thy honour and glory. O that the Lord of souls may be more near my heart!"

"That I may prosecute my business as I ought, Lord help me duly to improve precious time. I would give up my school, except one or two, for a time; and try if I can possibly make

out a living without it, that I may devote myself more to prayer and to the ministry of the word: and with thee, O God, I leave myself and my all. As this will make a change in my circumstances, I think it necessary to form a new plan for the improvement of my time. At present, this may perhaps be the fittest. Rise at five in general, except disordered or disappointed of my proper bed-time, ten. From five to ten in the morning, devotion in family and private, and study of divinity. From ten to twelve, read the classics, fathers, or some book in greek or latin. After dinner to three, read the lives of good men, or church history, or some other useful history. From three to eight at night, except on preaching evenings, and then as convenience admits, visit friends, catechise children, &c. The Tuesday I would set apart for literary correspondence, more or less of it as circumstances require, and Saturday for preparing for the pulpit. Let all be done with gravity, humility, honesty and zeal. Lord, help me by thy Spirit. After eight till sleep, books of practical divinity and devotion."

The mind of Mr. Taylor was by nature eagerly desirous of knowledge. He had, though in circumstances sufficiently narrow, managed to collect many books; and was impatient to become well acquainted with their contents. In this period, there is reason to believe, that he not only increased his acquaintance with the learned languages and the authors who used them; but that he acquired some knowledge of the elements of the mathematics and natural philosophy. He seems to have been aware that this literary ardour might prove, a dangerous temptation; and kept a conscientious watch lest it should interfere with his ministerial duties and preparation, or interrupt his attention to personal religion. The following extracts prove how carefully he guarded this, to him, easy-besetting sin.

"August 17, 1764. To-day, having been employed in dry studies, my mind has not been lifted up to the Lord so much as sometimes."

"December 19, 1765. This evening, our private meeting hath been of use to me. But O! what ignorance have I discovered in myself of the way of salvation. I have too much neglected to pray through a fondness for reading. Foolish creature! Are not all my springs in God? I trust the Lord

hath in some measure humbled me for it. Lord, humble me more!"

"January 14, 1767. This morning my mind was so intent upon the pursuit of learning, that I had a most prodigious struggle with flesh to take due time in devotion before I attended to it. I trust, I was humbled for it; and devotion was afterwards very useful to my soul. The Lord's name be blest!"

"September 9. These two days I have not enjoyed that liveliness of soul which I sometimes have and might have. Yet last night in our private meeting, and this evening in preaching, my mind was something set at liberty. O what reason I have to lament a backwardness to prayer, and a mind I fear too much drawn from it, in pursuit of learning."

"February 23, 1768. These two days, I have had much conversation with several persons, which has, I fear, too much prevented close meditation. I hope it has not been quite useless. I fear too ardent a desire after learning too much diverts my mind from devotion. Lord! forbid that any thing should keep me from communion with thee. Keep my eye single!"

"January 5, 1769. I think the great thing that perplexes and disturbs me, is, that my mind seems too much taken up with the desire of learning. My present circumstances, as far as I can see, demand it of me, to pursue it with diligence. O! that I could do it, yet keep my heart more with God."

"September 29, 1769. This morning I found it very difficult to get my thoughts from being fixed on learning, even in my devotions. Lord, help me to pursue all things, to thy honour and glory!"

Mr. Taylor was also careful to improve, to his spiritual edification, the common occurrences of life. When he received letters or visits from his friends, he noted what impressions their correspondence or company had made on his mind, and what hints of instruction might be derived from it. His own domestic mercies and trials, the afflictions of his neighbours, the falls of professors and the important transactions of the neighbourhood, afforded him subjects of profitable reflection, and quickened him in the discharge of his personal and official duties. His friendly interviews with his brethren in the ministry, especially with

Messrs. Fawcett and Ashworth, were highly conducive to his advantage both as a christian and a man.

“September 29, 1764. I have this day been to visit T. H. and find it difficult to speak to a person on a death bed. I have observed I think, 1, That a person may be filled with fear, from a sense of danger and seemingly impending wrath, when yet he has no true humility or sense of the odiousness of sin, and his just desert of divine wrath; yea, how difficult is it to persuade a soul of its own deserts. 2, We may, and I doubt many do, go to God as an absolute God, without having an eye to Christ; and may expect mercy from God for their repentance, &c. which I think is very dangerous and legal. 3, That by speaking against particular sins, we may sometimes enrage those who are guilty of them, and see not their evil nature; and though we ought, I think, to speak against particular sins, because the scriptures sometimes do; (witness our Lord to the woman of Samaria, John iv.) yet we ought to do it in such a manner as to lead the sinner to look at the fountain, the heart. Otherwise if we prevail against that sin, yet the work of justification and purification are in danger of being neglected.”

“February 14, 1765. I have been to see a young man who is sick. Lord prepare me for it.”

“— 16. These two days, I have been many times to see the young man. I hope it has been the means of awakening me to greater watchfulness.”

“— 17. To-day the youth is dead, I doubt without any real awakening. O dreadful! Lord, quicken and enable me to improve it for my own and others good!”

“May 4, 1765. To-day I have received a letter from dear Mr. John Dracup. O! what humility, self-abasement, zeal for the honour of God, and love to Christ, as well as a knowledge of divine things appears in it! How becoming a christian and a minister! But how little does my cold, ignorant, stupid heart, know of these things! ‘Surely I am more brutish than any man, and have not the understanding of a man.’ In every view I take of myself, how unlike a christian or a minister! Dost thou not see, my cursed, proud, deceitful heart, how little thou hast to be proud of? Rather how much to be ashamed of before a God of unspotted holiness? Ah! how the devil laughs me to scorn, while he drags me forwards in the net of pride! Lord, by any

means, pluck me from him: humble my proud heart, quicken my stupid senseless slothful mind, lest I and my people be led to destruction together."

"July 31. To-day, Mr. Fawcett being ordained, I set it apart for fasting and prayer; and I hope it has been profitable to me. I have heard the minister's duty explained; But, O how far short of it am I! Yet I engage, through grace, to attempt greater diligence. I have now done with preaching on doctrinal points, and determine henceforth to be diligent in illustrating, enforcing and promoting experimental and practical religion; as being most necessary, especially in this declining age. Lord, help!"

"September 14. To-day I have had much concern for my wife, who, after a day and night of hard labour, has this evening born me a daughter. This has been a day of bringing past sins to remembrance, and promising what I would do for God in times to come. O that through grace, I may never more forget the God of my mercies; but may devote myself to him in all holy conversation and godliness! To this end let me often read and ponder *Psalm cxvi.* 'Keep thy heart with all diligence.'"

"January 23, 1766. To-day I have been hearing Mr. B. preach, and had afterwards some conversation with several, on certain important yet controverted points. I find conversation tends to enlarge the mind; but how needful resolutely to attend to the word of God. Lord, help me!"

"March 17. O! what nights the last two have been on account of pain in my face and head. How difficult duly to exercise faith and patience at such times! What a miserable case theirs who have no God to go to at these seasons! What a blessing and how necessary to be always prepared to go hence! Lord vouchsafe to pardon my sin! clear my evidence for heaven, and keep it clear; and graciously sanctify to me this affliction, that I may be more like thee!"

"April 10. To-day a young man came to me who has been for some time tempted to put an end to his life. I trust, I was enabled in some measure, to think for and speak to him, to his satisfaction. But oh! how ignorant am I in such cases! What reason to bless God for his mercy in delivering me from these dreadful temptations; but how ungrateful! What cause to pity and sympathize with such persons, but how insensible and stupid!"

" June 3. I have been at Halifax these two days, and have heard of the fall or misconduct of several professors; which I hope will make me watchful and earnest at a throne of grace for myself and others. Coming home, I was favoured with and took the opportunity to open the necessity and the way of salvation to a poor ignorant person I met with. May it be to his profit! Lord make me wise!"

" December 1. This day, I have had some distress from the fear of the death of my little daughter. How difficult to repress such sorrow! Yet I trust after some meditation and prayer, I was enabled to leave her in the hands of the Lord; and have had some happiness and liveliness most of the day. Blessed be the Lord."

" March 3, 1767. I have this day heard a valuable practical discourse, delivered by my esteemed friend and brother, J. Fawcett, from *Prov.* ii. 20. which, I trust, has been of use to me. Lord help me to preach and practise as I ought to do! Afterward, I was informed that one of our friends had spoken of a practical discourse delivered by me and some other things, unbecomingly. A fresh call to me to pray for wisdom, patience, prudence and zeal. Lord, help me!"

" April 15, 1768. This has been a day of hard labour among watchful company; but I trust it has pleased the good Lord to enable me to guard my temper and my tongue. This evening I had great liberty in speaking a few words to them concerning their precious souls!"

" December 10. The Lord has graciously this day delivered my wife of a son. May he, by grace, be made a son of God. By this means, the Lord has increased my blessings and my charge; may it please him to increase my wisdom and my diligence, life and love, as a christian and a minister, for his name's sake!"

" February 23, 1769. To-day, I have preached and baptized nine persons amidst much scorn and persecution from the world. Lord, enable me to endure hardness; and as my charge is now so much increased, Lord increase my zeal, prudence, humility and courage."

" April 12. Blessed be God that I have some hopes of a work of grace being begun and in some measure carried

on in one of my young men boarded with me. O! Lord, teach me to use all prudent means to foster it, I entreat thee!"*

"June 27. This evening, I had good liberty in preaching; but being far from home, and very rainy, I fear that I got great cold."

"July 1. I have had two days of great illness, caused I believe by the cold I took last Thursday evening. Lord enable me to improve it for some good purpose."

"—— 4. My disorder yet continues; but blessed be the good God who can and will make all things work together for the good of his children. O! Lord make me love thee, trust in thee, and be resigned to thee in all things. Thy will be done in me, upon me, and by me, through Christ Jesus."

Having made these extracts to illustrate Mr. Taylor's character and experience as a private christian, we shall add a few more to exemplify his diligence, earnestness and care to improve in every qualification for the work of the ministry; and to discharge all the duties of that important employment with fidelity and success. Every serious mind will be pleased and edified with the proofs of sincerity and zeal which these extracts display; but to young men, just entering on the sacred work, they must be peculiarly useful and interesting.

He was careful to review his labours and to observe what subjects were most useful, what modes of preaching most successful; and to collect hints of instruction from every source.

"October 14, 1764. These six days I have been considerably drawn to God; and have learnt: 1, That a minister should be as a watchman to observe, on every hand, the approach of the enemy. 2, That generally clearing up the necessity and nature of a real change, &c. which, I think, is much the work of brother Thompson, is attended with the best effects. 3, That it is good to observe what kind of preaching is most blest. 4, From the affairs at Hull, what prudence and discretion are necessary for ministers!"

"January 1, 1765. I have been profited much by talking with an ancient christian, at my father's. I see the necessity of insisting more upon the misery of man by nature. Lord! help me to preach the gospel, the whole gospel."

* This probably refers to Mr. Sutcliff, who was with him at this period.

“ January 11, 1765. This morning, in meditation, I thought it necessary to be often hinting in preaching, the impossibility of doing any real good without the divine grace attending it. This may keep me and the hearers mindful of it; and so make us cry for it, and not rest in mere form.”

“ May 25. To-day I have observed that I ought in preaching to speak with clearness to the understanding—with evidence to the judgment and faith—with life and energy to affect the mind—and with softness and tenderness to allure. Lord, help me!

“ December 8. I have heard a valuable discourse this evening, at Wainsgate, from Mr. J. Hartley, on overcoming the world. Lord, help me to preach and practise it. Upon reflection, to day I have thought that it might suit the state of my brethren to be a little particular in handling some of the *duties* of christianity. This, therefore, I would attempt when I have finished the subject in hand, if opportunity permit. Lord help and assist!”

“ April 18, 1768. From a sermon which I this day heard concluded, and some conversation after it, I am ready to think it may be useful to open up some dark passages of scripture, of which many seem to have strange notions.”

“ July 31. I have preached three times this day; and hope that a sense of the worth of souls and the greatness of the ministerial work has been more than ordinarily impressed on my mind, by a few words spoken this evening, by two friends. Lord, may I keep this constantly on my mind. O humble me, in any way, for every neglect, in that infinitely important work.”

“ August 18. This evening, in our private meeting, a person made some mortifying remarks on the imperfections of my preaching, which, though I trust that they are entirely unfounded, will, I hope, be of use to me. Lord, grant they may! And may I always be willing and desirous to be taught, especially in this most important work.”

“ April 6, 1769. I hope a remark made by a poor illiterate woman to-day will be of some use to me, in conducting my ministry. Lord, help me to make improvement daily by and from the meanest.”

“ September 24. This morning, reading some of Gillie’s Historical Collections has, I trust, been very reviving to my soul. I fear, I do not sufficiently observe the Lord’s hand in this work

of convincing and converting sinners. I would humbly resolve to note it more, through his grace assisting. I would also humbly attempt more earnestness and resolution, if possible, in my endeavours to keep my hearers to the solid, substantial, experimental parts of religion, and from disputes. Lord mercifully grant that neither my imprudence, nor that of any other professor, may be a means of hindering thy blessed work!"

2. He was equally faithful in recording any thing that appeared to him amiss in his public labours; and especially notes the disadvantages which he experienced from the neglect of due preparation for the sacred work. Against these defects he earnestly sought divine assistance; and endeavoured to improve them as cautions to future watchfulness.

"August 6, 1764. This day I have thought that I am not so particular as I ought to be in laying down the fall of man."

"September 13. This evening, in going to preach, my heart was not so fixed, nor my tongue so well employed as they ought to have been. My friend and I had religion for our theme; but we spoke more of others than was necessary. On account of this, my mind was not so well disposed for preaching as I could have wished; yet the Lord blest me with much liberty. Blessed be his name."

"— 27. This morning, my mind was moderately at liberty in prayer, and has been through the day inflamed with a desire after the good of souls, and continued in an even, happy frame in the evening. I expected to have had much liberty in preaching; but found the contrary. My mind was very barren. I was too careless before preaching in keeping my heart fixed upon the Lord for help; and too self-sufficient. I thought, in preaching, every body would loathe it almost, and was ashamed to go forward; but I was informed afterwards that J. P. was very much blest. Hence I learn these things. 1, It is bad to be big with expectation of some extraordinary power, though I am in a good frame. The enemy may get advantage against me as he did to day; and draw me into remissness and self-indulgence: which, 2, I should always watch against, especially before preaching. always having my eye fixed upon God as helpless in myself. 3, I should beware of being discouraged by thinking that others are unhappy because I am."

“ December 23. Being Lord’s day, I have been a little disordered in body, and very flat and dull in mind in preaching three times. I think the Lord withheld from me, as justly he might, divine influence, because I had not prepared for the pulpit as I should have done. I was much cast down and discouraged in the evening, and much disordered in my body; but resigned to the divine will, and in some measure received comfort from 1 Cor. xv. 19.”

“ — 30. I had moderate liberty in preaching this day three times; but did not get, so well as I should have done, my sermon wrought into my heart by meditation. I think taking my notes into the pulpit was hurtful to me, as I depended too much upon them. For the future, I would resolve to meditate more closely on my prepared matter, before I preach.”

“ September 15, 1765. To-day I had much liberty in preaching thrice; but I preached much too loud; and half an hour too long, I think, every sermon. I must, if possible, learn to speak rather lower and shorter. But O! how precious are souls! Surely if I should preach myself to death, and by doing it, be more instrumental to the conversion of one sinner, I should have my reward. Talking with Mr. P. about religion, and the dreadful havoc which Satan makes among professors, I hope I shall be awakened to cleave more closely to God and his word.”

“ December 5. In my preaching, I doubt I am not sufficiently studious what will promote the Redeemer’s glory; nor labour as I ought to do, to display his excellencies. Lord, help.”

“ February 5, 1766. To night I preached from *Psalm* xlv. 8. but had not that freedom I could have wished. I fear I had not made due preparation. It is right that the Lord should scourge us for our folly, when we can be so vile as to serve him with what costs us nothing. Lord, help me to love thee for thy rod; keep my mind near to thee; and humble me before thee in what way thou pleasest.”

“ March 2. To-day having much liberty in preaching twice, I continued too long and spoke too loud, till I fear that I hurt my constitution? O! who that loves souls would not do any thing short of self-murder, to be instrumental in promoting their salvation? Lord, help me: and succeed my poor labours!”

“ — 23. I have this day been favoured with much liberty

in preaching twice, especially in the forenoon. But this afternoon, I mentioned a sentiment, which I think contrary to the gospel, with too much heat of spirit. O what a corrupt heart is mine! Lord, pardon me; and enable me in future to avoid it, and to watch over my own heart and tongue."

"December 21. To-day in the afternoon, by giving too much vent to my passions in preaching, and having not thought sufficiently previously, I fear I was led into some indecencies, or at least into some inaccuracies of expression. May I be warned for the future! I hope my mind was kept in a solid frame this evening."

"January 22, 1769. I have preached three times this day, blessed be the Lord, with tolerable liberty; but have been led to extremes, I doubt, both in length of sermons and strength of voice. I fear too, in the warmth of passion, some odd words may have slipt from me, which had better have been kept in. O Lord! may I enjoy more prudence and real zeal for thee."

3. He was careful to improve the interesting occurrences which took place, in the neighbourhood, as well as to instruct his hearers in such doctrines and duties as seemed to be little understood or too much neglected; and he sometimes condescended to preach on a given subject or from a given text, at the desire of his friends.

"January 3, 1765. On new year's day at night a man in Heptonstall murdered another, after they had been drinking together, according to the common custom of the season. I hope some impressions are made upon the minds of the neighbours by this occurrence. O that I knew how to improve it to my own good, and the good of my hearers"

"— 5. To-day I have had pretty much liberty in preaching three times. In the afternoon, I endeavoured to improve the murder mentioned above, from *Psalm* l. 22. to a numerous auditory. O that the Lord would bless it."

"February 26, 1767. I have had much uneasiness and distress on account of some opposition which some professors (shocking as the thought is) have made against two close practical sermons, delivered by me, on *Rom.* xiii. 8. May the Lord bless me with true courage mixed with prudence, uprightness and

simplicity; tender concern for the honour of God, and real love to precious souls."

"February 10, 1768. The Lord seems to be scourging us by floods and tempests; but I feel my heart strangely insensible. Lord! pardon, humble and quicken; and let not my heart forget thee."

"— 12. This day, I have beheld the havoc made by the floods with very little true humility of mind. Oh! what an insensible stupid heart I have! Lord, in mercy, soften, melt, pierce and take away this heart of adamant."

"— 14. I preached three times, and endeavoured to improve the late providence of the floods. Good Lord, succeed it!"

"September 12, 1769. I have visited several friends to-day, and my heart has been enlarged amongst them. I have seen a necessity of preaching both clearly and earnestly on the subjects of private prayer and family religion."

"October 25. This day I have preached to a crowd, with good liberty, from *Isaiah* xiv. 9, *at request*. O, eternal God, may those dear souls who heard me, hear and fear thee."

"November 22. I endeavoured to deliver a simple discourse on faith and love; which notwithstanding its simplicity, I have reason to believe was very useful. O, all-wise God! give me to take up my cross in this, as in other things; and so to preach as to be best understood and felt, though I do not obtain the character of a learned man and a fine speaker."

"March 7, 1770. I have this day, endeavoured to clear up the nature of faith to a crowded audience, by particular request, against some pernicious sentiments which I fear begin to have too much place in our country. Lord, succeed it."

"March 11. I have this day been handling another piece of controversy for the ease of some perplexed minds. Lord, make it useful."

4. For many years after the commencement of his ministry, he was often exercised with gloomy thoughts and desponding fears, respecting his usefulness as a minister. These frequently attacked him after the labours of the Lord's day, and caused him much anxiety.

August 3, 1764. This evening I was discouraged by the

thoughts, that my preaching and every thing should come to nought; but was blest with some degree of resignation to the will of God, and afterwards with some confidence in him. Bless the Lord!"

"August 12. Just before going to preach this afternoon, I was almost overwhelmed with fear that I should at last, notwithstanding my preaching to others, be found a reprobate. I was well convinced how unable I am to believe of myself, and the need I have to cry for faith. Surely they who call believing an easy matter, know not what it is! O what fears have filled my mind this evening!"

"September 10. This forenoon, I had much liberty and comfort in preaching; but, in the afternoon, being got into the pulpit, after the first prayer, my mind was so confused and my memory so taken away, that I could scarcely remember from one sentence to another. I really thought the devil had some uncommon power against me. However I went through the work moderately. Blessed be the name of the Lord!"

"February 24, 1765. I preached twice: much too long the second time, which was a funeral sermon for a youth. I had not that liberty which I expected; and had a very hard struggle afterwards under the thought, that I had profited nobody, and disgusted all who were there. I have many such times after preaching. O that I knew whence they come! Perhaps the Lord permits the devil to tempt me in order to humble me: or, perhaps it is really so; and the people are disgusted with the shallow and indigested stuff I preach. If the former, Lord, humble me. If the latter, make me more diligent in study and looking to thee for help. How oft am I made to think that I shall do no good; but preach my congregation away. I have, for some time, been convinced that happiness is not of this world; but, till now, I have been so weak as to be too much elated at the conversion of sinners, the multitudes that attended the word, &c. Now though these may, as I think they ought, increase my joy; yet, glory be to God, I hope he has convinced me this day, that there is none to look to, or to expect happiness from, but himself. O! when shall I learn to think to act, always to be, as though there were no being but He and myself in heaven, or in earth!"

"February 26. To-day, especially in the morning, I had a

very lively sense of religion on my mind. Bless the Lord for it! I have been blest with a discovery of the use of trials, especially such as I had on Lord's day afternoon. Alas! what a proud worm should I be! how soon forget my dependance on God were he not thus to humble me! Lord, I bless thee for it. O! keep me near thee, though with thy rod. Use thine own means, and bow mine heart."

"April 5. This afternoon I have been much distressed from a sense of the greatness and difficulty of the ministerial work. How unfit am I! could I think it agreeable for the divine will, O how freely could I wish to beg my bread rather than preach the gospel. Lord, pardon my pride, unbelief, or whatever thou seest amiss in me: give me light, life, humility, faith, resignation, and whatever thou seest necessary. This evening I was much encouraged by observing the zeal of Mr. Thomas Doolittle, who built the first meeting-house in London. Lord, give me faith!"

"July 14. I had moderate liberty in preaching in the forenoon; but in the afternoon, during the singing of the first hymn, was involved in much darkness, which continued all the time of divine service. I got through the work with much difficulty, and extreme gloominess of mind. I had to preach afterwards at Gall-Stones; and went full of darkness and distress: and though I had moderate liberty in preaching, yet I was not delivered from it. After coming home I was ready to be persuaded that I never should be able to preach again. In the night I was accused of hypocrisy. I think I desire to be honest and upright before God. In all things I desire that God would search me, and try me; and if there be any way of wickedness in me, that he would humble me for it. And whether I have comfort or not, which I would have, or not have, as the Lord seest best, yet I desire that I may be able to follow him with a perfect heart. Lord, be pleased, if I am deceived, to undeceive me, and give me to cleave to thee."

"March 29, 1767. The former part of this day was a day of more liberty and hopes; but the evening, of exceeding much darkness and doubt. I preached three times with tolerable liberty of mind, yet could not afterwards forbear fearing that I should be a Judas. Lord! shew me where and what I am! O! make me what I should be; and let me not perish for thy name's sake!"

“ March 6, 1768. Preached thrice, and before the last service had some discouraging suggestions and fears that my labours were unsuccessful. But upon reflection I was enabled to take courage, knowing that these fears have been before suggested, when it has pleased the Lord to own me in a particular manner. I had great liberty afterwards.”

At other times he enjoyed much pleasure in his sacred work, and often recorded, with grateful praise, the success with which a divine blessing crowned his labours. As he advanced in the ways of truth, his confidence increased, and he seems by degrees to have been enabled to overcome those desponding fears which had so often harassed his mind, in the former part of his ministry. Out of many entries of this nature, we select a few.

“ September 15, 1765. This evening I preached at William Crossley's. In the work, my mind was moderately at liberty. To-day I have heard some encouraging news concerning the word which the Lord is pleased to give me to speak. Blest be his name. Thine, Lord, I would be; wholly thine. O! take my heart, my whole heart.”

“ June 15, 1766. I have had a moderate degree of delight and pleasure this day in preaching twice; and have been informed of some apparent good, which the Lord has been pleased to effect by my preaching last Wednesday evening. O! rich grace and goodness! What shall I render to the Lord for his goodness to me! Lord, keep me humble and thankful; and enable me in all things to aim at thy glory!”

“ — 18. This evening I went to preach much disordered in body; but, blest be the Lord! he delivered me from it in the work, so that I scarcely perceived any thing of the effects of it afterwards.”

“ September 11. This morning my mind was dark, and I was at a loss for, and in some distress about, a text for the next Lord's day; but in applying to the Lord and his word, I soon found both words, matter, and method. Blest be the Lord for *James i. 5.*”

“ January 6, 1767. I have this day had evidence that my preaching is somewhat beneficial and acceptable, even to wise and experienced christians: an encouragement not to be overlooked. Lord, make me truly thankful; and enable me to preach more usefully!”

“ September 27. I have preached three times with freedom and delight; and have already had some testimony to the usefulness of my poor labours this day. O! may the God of all grace enable me to admire his condescension. May it please thee, good Lord, to continue thy favourable regards to me in this respect, for the advantage of precious, immortal souls.”

“ April 5, 1768. I have seldom enjoyed more liberty of mind and more sensible pleasure in preaching, than I have done this evening, in speaking of the fulness of Christ. Lord, may mine own heart, and the hearts of those who have heard me, enjoy more of the sweetness and experience more of the truth of it: and be thine the glory.”

“ September 8, 1769. Each of these two days I have preached three times; and have reason to believe that my poor labours are yet succeeded with a blessing. Glory to God for it! O! that my vain mind may not be led away from the Lord; but that I may serve him in the beauty of holiness; and never be suffered to pull down by my conduct what I attempt to advance by my tongue!”

“ March 17, 1771. Glory be to my God, I hope my soul has been more alive to him this week than for some weeks past. I have been favoured with several clear evidences that my ministerial services are still owned by Him with success; especially from the experiences of three persons, who have proposed to join with us in church fellowship. O Lord, may I never more grieve thy Holy Spirit; but grant me, Lord, to cleave to thee, and watch over mine own heart daily! May my growing acquaintance with spiritual subjects, and with the power of godliness, and my encreasing conformity to the blessed Jesus, prove that thou dost indeed smile upon me!”

Mr. Taylor's anxiety to discharge the important duties of a pastor, in a manner most conducive to the good of his charge, and the glory of his Saviour, is very apparent from every page of his Diary. The affairs of the church lay near his heart; and, sensible of his want of experience, he was earnest in seeking for divine illumination. The following few extracts will at once explain and confirm this remark.

“ August. 9, 1784. This day we had a church meeting, and I heard a bad report of C. D. whom I shall go to reprove tomorrow; but oh! how irksome.”

“ August 10. This day I have had much peace and liberty of mind; especially in reprovng C. D. I have learnt that we want love among us; and freedom in telling our experience to one another.”

“ December 10th. In the evening I had many discouraging thoughts and much discontentedness of mind to struggle with; arising from the consideration of my circumstances, as being with a small poor people, having no ministers to converse with, &c. but I found access to God, some power to wrestle against it; and, I trust, was delivered from it in some measure. O! for faith!”

“ — 13. This morning, as well as last night, I had some distress of mind concerning the poverty and smallness of our church, &c. but was enabled, from a mind resigned to God, and I trust from a degree of confidence I had in the Divine favour, to feel some degree of willingness, that the Lord should suffer me to be despised or distressed here, as he pleased, so his will might be done in me and by me. Lord, grant me seriousness, humility, meekness and patience becoming my station. To-day I have been kept moderately lively and watchful: Blessed be the Lord. At night my mind was in a cold carnal frame.”

“ — 22. These four days my mind has been much roused to follow and set forth the glory of God more. O! that I knew what to do to be useful to the rising generation! Do teach me, how and when to perform the duty of reproof. I am among those who need it much; but I think I know not how to perform it as I ought. Lord, help me! The hearing of so many sudden deaths has been a means to awaken me, I trust, to prepare, and stir up my hearers to prepare to meet God.”

“ January 22, 1765. To-day I went to speak with brother E. concerning a small difference which had happened between him and brother F. G. by a few words spoken in freedom, though by way of reproof. I learn, 1, How much the enemy seeks every advantage. 2, What prudence and patience is necessary for a minister: therefore, 3, How needful for me to be oft at the throne of grace. Blessed be the Lord, I succeeded. I hope, the breach will go no further. Lord, give me wisdom!”

“ March 5, 1766. To-day, we, as a church, have set apart for, and spent a great part of it in, fasting and prayer. I hope it has been a good day to many of us. I think it hath been so to me. I hope it has tended to the enlivening and fixing of my

mind; and I hope our consultations have been carried on in brotherly love and singleness of heart. Lord, succeed them."

"May 29. To-day, in our church meeting, I hope all our souls were, in some measure, happy; but a case which was brought before us, concerning a sister, who on account of a bad frame of mind, and other ruffling circumstances, refused to come to the Lord's table, brought a kind of gloom upon us, though I trust, that it will turn to advantage. O! that I had wisdom to manage such cases! How great a work to be a minister. Lord! teach me!"

"November 6. This has been the day of our church meeting. Though some things of importance, a little disagreeable in themselves, were agitated, and though I have reason to own my ignorance in speaking of such things; yet I have reason also to wonder and be amazed that I was enabled to see so clearly and speak so readily upon those points as, I trust, I did: and I hope they were rather of use than harm. Blest be the Lord!"

"January 29, 1767. In the afternoon is our church meeting: and as I expect some difficult and perplexing cases to be mentioned, I would devote this forenoon to seek the Lord by prayer and fasting, that he would graciously communicate wisdom to my poor dark ignorant mind, and to all our minds, to enable us to think of and to speak to such cases with wisdom and prudence, and to the peace and good of the church, which may the Lord graciously preserve and promote. In our church meeting a brother and a sister roused a quarrel which has been for some time in agitation, to our great disturbance, which it was impossible for us to decide, on account of the stupidity of our brother's temper. O! what a work it is to be a minister! How unfit am I for it! Lord, give me understanding! O! what a blessing it is thou art able to make wise the simple. Lord, give wisdom!"

"February 5. To-day we have had another church meeting. Many disorders seem to be creeping in amongst us, and many difficult cases are to be handled. O! how ignorant am I of my great work! Lord, instruct!"

"—— 7. These two days, I have visited and conversed with a few friends concerning the above-mentioned disorders, and have laboured to study some passages of scripture suitable. Lord, direct and succeed."

"—— 8. I have this day delivered two discourses on *Rom.*

xiii. 8. on account of the irregularity of some professors in that respect. Lord, succeed my poor labours."

"April 14. I set apart this forenoon for abstinence and prayer over, and meditation upon, the former Epistle to Timothy: and though I have reason to complain of insensibility, yet I trust it has not been wholly in vain. O! that God would make me a minister after his own heart."

"July 30. This morning, being much sunk in distress about a case in our church, occasioned by the behaviour of one of our sisters. I hope I felt something of the power and sweetness of those precious words, 'I will never leave thee nor forsake thee.' Blessed be thy name, good Lord, for so precious a promise! O that my soul may for ever be supported by it, and love thee for it."

"August 2. We had a very distressing meeting concerning several, but especially J. H. who, alas! has committed an abominable sin. Lord, be merciful to her and make so dreadful a circumstance of use to all the rest of us. Lord, make us take heed lest we fall."

"April 23, 1769. To-day, we have had a church meeting attended with some perplexity on account of a weak brother; but I am in great hopes that a blessing from the Lord will follow upon it. Lord, grant it may: and build up our souls in the holy faith, and make us an honourable, happy, useful people through Jesus Christ."

"July 15. I have had some sad accounts of two persons in fellowship with us: one who is imbibing pernicious errors, and the other running into sin. O that I knew what means to use! Lord, teach me; and recover my bodily health, that I may be able to visit them."

"—— 17. I have been to visit the two brethren above mentioned; but never did I before see such a proof of the deceit and desperate wickedness of the human heart. Lord, impress on their consciences what I have said to them, for Jesus Christ's sake!"

"—— 20. I have had more conversation with these unhappy friends; but oh! how stupid! May this uncommon trial humble me, and make me more sensible of my own inability to do any thing as of myself; and to value Christ and his grace more highly."

“ May 10, 1770. We kept a fast to join in prayer for a blessing on the word preached, and for the success of the gospel. O that God may hear our poor prayers, and grant his blessing to attend us in every work. Lord, help thy poor dust to use every proper means for the propagation of thy truth and interest; and grant me and my dear brethren grace so to devote ourselves to thee, that we lay no stumbling block in the way of any one; but may we let our light shine before men, that thy name may be glorified!”

During this period, Mr. Taylor obtained many books, and was diligent in the improvement of them. We have already seen that his acquisitions in critical, theological and biblical knowledge were very considerable. But those writers to whom he paid the most particular attention were the practical and experimental divines. He himself informs us, “ that in the first years of his ministry, it was his general practice, on Friday evenings, to read the lives of those ministers who had been celebrated for zeal, holiness and usefulness.”* How carefully he perused these and other books of a similar tendency, and how conscientious he was to profit by them himself and to draw lessons of instruction from them for the benefit of others, his Diary abounds with instances. But as the extracts from that manuscript have already exceeded our intention, we shall confine our selection to a small number; and thus close this chapter.

“ July 27, 1764. This evening, by reading Baxter’s Life, I have been confirmed in my resolution to speak upon controversies with candour”

“ September 9. To-day I have observed I think very clearly from Mr. Edwards, that the devil can raise any kind of external ideas in the mind: therefore no external ideas whatever, simply as such, can be evidences of grace. I have learnt also, that in judging of experience, whether my own or others, I should distinguish between what is in itself purely spiritual, and such accidental frames as may or may not attend it.”

“ December 7. To-day my mind has been somewhat affected by reading, in Mr. Henry’s Life, his very serious examination of himself before his ordination to the pastoral office. O! that God would make me such a minister! By reading this book I

* See Gen. Bap. Mag. vol. I. p. 1.

am more determined to study for peace, so far as I can with truth. This day, reading the crosses of an ancient minister, and especially the poverty to which he was exposed has been some support to me. The Lord who upheld him is always the same!"

"February 13, 1765. This morning by reading Mr. Henry, and considering what I read yesterday in Dr. Watts, (blessed be God for those books!) I again resolve through divine aid to avoid controversy as much as possible; and when Providence calls to it, to be short, candid and practical. Lord, help me!"

"May 17. To-day I called at the public house at Ekmond-wike, where I met with a volume of sermons by Mr. Hill; which were of use to me: especially one on the ministerial work. Lord, make me a workman not needing to be ashamed!"

"September 20. This morning the Lord, in his providence, brought to my hand Mr. Bennett's Christian Oratory. I have looked over the first sermon concerning fasting; and, as in many other things, O! how defective do I find myself. I have sometimes, in some measure, attended to the duty; but how carelessly! how ill managed! I hope for the future, to set apart the Thursday now and then, or another day if more suitable to my circumstances, for God, that is, as much as I can of it, to prosecute some such method as he lays down. What an almost christian, or half christian am I! Lord, graciously pardon and quicken!"

"October 19, 1765. To-day, I have entered on reading a book of controversy, Brine against Watts's Ruin and Recovery. I trust, that I am enabled to read impartially, and have them both before me; but see not yet any reason to change my judgment. I see reason, however, to be confirmed in my resolution to speak of deep controversy with moderation. Lord, help me!"

"July 4, 1766. This afternoon I have had the opportunity of running over the life of Mr. P. Henry, who I find was an humble peaceful christian, a tender father, and affectionate husband, whose delight was acts of love to man, and devotion to God; a faithful, laborious, warm, plain, practical preacher; full of heavenly conversation among friends; laboured for peace, yet valiant for the truth; diligently practised and earnestly recommended the study of the Bible above ought else; lived to God. Go and do likewise. Lord, help me!"

"February 2. To-day I have not been very well in body;

but have enjoyed some liberty of mind in preaching twice; and have had some revivings in hearing and reading Gillie's Success, &c. That excellent enlivening book! the Lord be blest for it and every other such help."

"February 18. To-day the reading of *Gen. iii. Matt. vi.* and some of Melancthon's works has been, I trust, quickening to me. Blest be the Lord for all my good books, especially the Bible."

"March 26. The reading of Mr. Flavell on Keeping the Heart, was quickening to my soul. He observes, 'This work (of keeping the heart) has been neglected, and the time and strength of professors eaten up. 1, By controversies. 2, By worldly thoughts.' It is too, too evidently so at this day. The Lord awaken my dead and careless soul; and the Lord awaken all my dear brethren! Blest be the Lord, my impressions of this kind were rendered more heavy and affecting this evening by reading a little more of that excellent little book."

"April 12. To-day, hearing a part of Dr. Doddridge on Growth in Grace was I trust useful to me. I hope I discovered a little growth, blessed be the Lord; and I desire to be ashamed to see how little it is. Lord, quicken me with thy Spirit."

"— 29. These two days I have had some cheering encouraging views of things; especially in reading Marshall on Sanctification; but not that full assurance and satisfaction, I would have. O may the Sun of righteousness arise upon my soul with healing in his wings!"

"May 18. These two days I discovered something I trust of the necessity and nature of living by faith; and read part of Marshall on Sanctification and Dr. Owen on Indwelling Sin, both of which were of use to me. The Lord be blest for my books, and such as are by his providence put into my hand."

"September 21. Last night, having to arise from bed for something for my little daughter, I endeavoured to read and examine myself by Mr. Venn on Repentance. I hope much to my profit, as it was to my satisfaction."

"— 22. The last night, having to rise again, on the like account, I read some further in Mr. Venn, with singular satisfaction. Blest be the Lord! This morning my mind is alive to God. May my life be devoted to his glory. Gracious God, may it please thee to keep clouds and darkness from my mind,

and cause me to enjoy a more clear evidence of my interest in thee!"

"November 10. This day reading of the learned Grotius complaining, at his death, of having spent his life in much labour for little profit, and of the diligence and sanctity of some of God's dear and faithful ministers, will, I hope, be useful to me, as they have made some impression on my mind. Lord, help me to follow such as through faith and patience have inherited the promises!"

"January 26, 1767. My heart was sensibly warmed and quickened to-day in reading the Life of the excellent Mr. Cotton, of New England. Awake! O my soul, in the name and strength of Jesus, and follow the example of such eminent men, as they followed Jesus Christ. In my morning devotions, and in the evening in reading and thinking of Christ as the *only* true foundation, I trust my mind was quickened. Lord help me clearly to view that solid foundation, and savingly to build upon it myself, and to point others to it!"

"February 21. I have this day read and heard much of the Life of that truly great man, Dr. Doddridge; and have reason to be ashamed of want of zeal, life and watchfulness. But O Lord, humble and quicken me. I would surrender and devote my all to thee. May I do it more effectually and more to thy glory!"

"February 21, 1768. I have, this day, begun to read Caryl on Job, as a devotional book; but whether I shall go on with it or not, I know not till I try its manner, method and spirit. I have read over Dr. Doddridge's Family Expositor, six volumes, octavo, in about a year, as a book of devotion; and, I think, with advantage. But, I fear, I am an inattentive reader. Lord! help me to improve the little time I have to the glory of thy name."

"April 4, 1769. To-day Dr. Watts's Works came to my hand. I am wonderfully favoured by providence in this respect. Lord! make every book I read a blessing to me!"

"August 4, 1770. These two days, the reading of Dr. Doddridge's Life and his Rise and Progress has been of great use to me, and discovered to me very sensibly some of my manifold defects; but through grace I would humbly make a new attempt to reform and correct them. Lord Jesus! help me more carefully to watch over and keep my own heart, and in a

more spiritual manner to visit my people—to preach to them more spiritually and experimentally—to study the practical and experimental parts of scripture more closely and apply it more conscientiously. Jesus, grant it!”

“ March 11, 1771. I have been reading a large part of the Life of the excellent Dr. Doddridge. O! that I did but more imitate so admirable an example! Lord, thou knowest it is my desire to serve thee with a perfect heart. I praise thy great name, I trust, thou dost give me more power over worldly thoughts than I experienced for a while after beginning in worldly business; which, I hope, I began with an eye to thy glory.”

CHAPTER SECOND.

FROM THE FORMATION OF THE NEW CONNECTION TO THE
TIME WHEN MR. TAYLOR LEFT YORKSHIRE.

SECTION I. *The Transactions of that Period.*

HAVING given these Extracts from Mr. Taylor's private Diary, which may be considered as furnishing the *History of his Religious Experience and Mental Exercises*, during the first ten years of his ministry, we now resume the Narrative.

1770. This year was distinguished by much labour and many important transactions, which had a considerable influence on his future life: of these the formation of the New Connection of General Baptists occupied his principal attention. We have already noticed the difference of sentiment on some fundamental points of christianity which had always existed between Mr. T. and his Lincolnshire brethren. He thought that the great and essential doctrines of the gospel were neglected, if not opposed, by too many of the ministers of that Connection. These doctrines he considered it his duty and his privilege to maintain in the most explicit and earnest manner, and to endeavour to induce