

observer, respecting the services rendered to the cause of truth by Mr. T. on this occasion: and such the impression left on his mind of the ability, discretion and piety displayed by that minister in conducting this delicate business; an impression which the lapse of nearly forty years has not weakened.

1782. The General Baptists at Halifax had hitherto continued members of the church at Queenshead; but they became a distinct society in the beginning of this year. As Halifax was the most populous town in the neighbourhood, it was natural for the friends of the General Baptist cause to wish to see it flourish in that town. Mr. T. in particular, was very anxious for this, and had laboured much to promote it. As he was acknowledged to be the best qualified preacher in those churches, it was, thought by many, both members and others, that the common interest required that he should be stationed at the principal town. He was likewise highly esteemed by all the denominations of Christians in the place, and his occasional labours excited more attention, and drew more hearers, than those of any of his brethren. These considerations induced the friends at Halifax to attempt the removal of Mr. T. from the church at Wadsworth to them. This was no easy enterprize. The sincere attachment that subsisted between him and his friends at Wadsworth, rendered them decidedly averse to the proposal. The removal of a pastor from a church over which he had been ordained, unless in cases of apostacy or heresy, was very uncommon among the General Baptists in their best days; and we believe no instance of such a removal had previously occurred in the New Connection. These circumstances certainly were discouraging; but the friends of the measure persevered, and brought the business before the Annual Association this year, at Melbourn: requesting its advice respecting Mr. D. Taylor's removal to Halifax. The reply was, "We advise Birchcliff church to let brother T. go; and we further advise Halifax church to encourage him." This advice did not put an end to the discussion; the matter was referred to several conferences; till at length it was agreed by both parties, to refer the subject to the decision of Providence, by Mr. T. labouring for six months at Halifax, while his place at Birchcliff should be supplied by Mr. J. Sutcliff, a young man of respectable character

and abilities, who had some time previously been called to the ministry by the church at Wadsworth. This experiment, on the issue of which the decision of the subject was placed, commenced at the close of this year. The situation of Mr. T.'s mind, at this stage of the business, is sufficiently evident from a letter he addressed to Mr. Thompson, June 6, 1782, speaking of the Association, he observes: "Brother Hutchinson was sent from Halifax to propose some questions respecting the expediency of my removing, as a preacher, to Halifax; and Brother Sutcliff settling, as a preacher, at Wadsworth. Brother Sutcliff is moderately approved by all. On this account, I was particularly sorry that you were absent. The associated brethren, I think, unanimously advised, that Wadsworth people should consent to let me go, and that Halifax people should encourage me. This had been proposed to our friends before the Association; but they seem quite averse to it. It is, I think, the opinion, both of General Baptists and others, that this change would be greatly to the advantage of the General Baptist interest. I wish to be passive in it. I know not what to do. I beg an interest in your prayers, and your best advice as soon as possible. I can have no secular advantage in view at Halifax, since what is raised there is much less than the little I have at Wadsworth. Though Brother Sutcliff preaches, I think, with universal approbation, yet I am persuaded he is not likely to get through the difficulties that must be got through, in order to raise the interest at Halifax. I have the happiness, however undeserved, to be considerably esteemed among all parties at Halifax; and the thoughts and talk of many are very *romantic* with respect to the consequences of my going there. However, I have no fear of being in some measure successful there, through the blessing of God. Pray write directly your best advice. Our friends are all in an uproar about it; and I cannot still them. I believe it would be to their real advantage, if I were separated from them. But I know not how to leave them."—"Circumstances between my people and those of Halifax are exceedingly perplexing. I know not how to act. If you can address my friends freely on the subject, I wish you would. I think they will hear you. Pray be large and free in your advice to me."

Towards the close of 1781, Mr. T. congratulated his esteemed friend, Mr. Birley, on the birth of a son, and did it with

sincere pleasure. But so uncertain is all earthly bliss, that, in a few weeks, he received a letter from his friend, informing him that Mrs. B. was dangerously ill; and pressing him to come immediately to St. Ives. As he was then setting out on a journey, and it appearing wholly inconsistent with his duty to comply; he was obliged to decline the visit. This was evidently a severe self-denial to his affection. During his journey, the subject lay heavy on his mind, and he embraced every opportunity of making inquiry, and sending consolation. Not receiving any certain intelligence, when he returned home, he addressed an affectionate letter to Mr. B. full of christian love and consolation to both the husband and wife, dated January 17, 1782. Alas! it came too late for the use of one of the parties addressed; though it must have been peculiarly seasonable to the other. Mrs. B. was removed beyond the reach of earthly consolation, January 9, and, about the same time, death seized her only child, a boy about ten weeks old. Mr. T. sincerely sympathized with his afflicted and bereaved brother; and, at his earnest request went to St. Ives, February 3, and preached a funeral discourse from *Ezek. xxiv. 16.* This sermon was afterwards published, under the title of "The Stroke of Death practically improved," accompanied with an oration delivered at the interment, by Mr. R. Robinson, of Cambridge. The sermon is affectionate, plain and practical; and furnishes a very favourable specimen of the author's method of improving such affecting and instructive dispensations.

Mr. J. Deacon, who afterwards settled at Leicester, spent part of this year with Mr. T. in pursuing his studies, preparatory to the work of the ministry: and a small portion of the expence was defrayed from the contributions for the instruction of young preachers already mentioned.

1783. From the commencement of this year, Mr. T. laboured chiefly at Halifax; and Mr. Sutcliff supplied the pulpit at Birchcliff. The effects, at the latter place, are variously reported. A person who was connected with neither party, the pastor of a neighbouring church, states, that "the cause prospered at Birchcliff, and the church and congregation were easy and satisfied." But the friends at Wadsworth informed the ensuing Association, that the number of hearers was considerably

diminished during the last half year, and fourteen or fifteen of the members were so uneasy, that if brother T. left them, they had no dependance that they would remain in fellowship." This probably was the sincere, though exaggerated forebodings of an affectionate people, struggling to retain their esteemed pastor and founder; but the event seems not to have verified their fears. At Halifax, the success was more decisive. The same person informs us, that "the evidence of benefit there was too glaring to be overlooked, and too strong to be doubted. Every heart felt delightful satisfaction, and every countenance was cheerful. The hearers began to increase immediately; the friends and their families experienced real advantage; their resolutions were renewed and confirmed, and they went on their way rejoicing." This is the account given by a spectator: Mr. T. himself, in a letter to Mr. Thompson, dated April 28, 1783, made a more modest, and probably a more just, representation. "As to the progress of religion among us," he says, "I cannot say any very great things. The interest is perfectly out of credit with most in the town and neighbourhood; I believe through the mismanagement of those who have had it in hand. And I have good reason to suppose, that there is the most keen and underhand opposition made against us by all the professors in the town. Nevertheless the cause rises; and I believe will rise, though with great difficulty and labour. We hope several have been converted there within the few months past, and some great opposers; particularly one who has been a very notorious persecutor of us till lately. The number of hearers appears to increase gradually, though not largely, every Lord's day, since I began to preach there; so that now the congregation looks pretty respectable. In short, things are just as I expected, and foretold they would be. I expect to baptize some next Lord's day but one there; and some others soon after." These expectations were not disappointed; before the Association, eight had been baptized; and the congregation had increased to two hundred.

The success of this experiment was reported to the Association, at Nottingham, June 11, and advice requested: and the opinion of sixteen of the representatives to seven neuters was, that it would be most to the advantage of the cause of Christ for brother T. to continue at Halifax. This decision, and the evi-

dence that appeared of the propriety of it, determined the question. Soon after the Association, Mr. T. was dismissed from Birchcliff to Halifax, and consented to become their pastor.

This union was publicly recognized, October 8, when Mr. Thompson addressed his old friend from *Rev. ii. 10.* "Be thou faithful unto death, and I will give thee a crown of life." Mr. Tarratt preached to the people, from *1 Thes. v. 12—15.* "We beseech you, brethren, know them which labour among you," &c. "The day," says an eye witness, "was a good day; the work was conducted with much regularity; many who were present received much benefit; the people and cause at Halifax were comforted and confirmed; and earnest and cordial thank-givings were presented to our gracious God."

Mr. T.'s removal excited considerable attention throughout the whole connection; and in many instances amongst professors of other denominations. This induced him to publish "A Brief Account" of this transaction, as an introduction to a pamphlet which he printed early in the ensuing year. As this account is concise, we transcribe it; not merely as containing facts, many of which have been anticipated in the course of our narrative; but as exhibiting the temper and views of the author respecting this important occurrence.

"Unworthy of notice as I am, my removal to Halifax has been the subject of much conversation among some of those who have been informed of it. It has been ascribed to several causes. Many have enquired, and some have a right to know, what the real cause is. These are desired to read with attention and candor the following general account of the matter."

"I never had any desire, so far as I remember, to be a Minister at Halifax. On several accounts, I should have preferred almost any other place, if I had wished to leave Wadsworth, which I don't recollect that I ever did. As to pecuniary advantages, or any kind of secular emoluments, any one who knows the state of our interest at Halifax, must be sensible these could not be any inducement. If I had wished for these, I should certainly have removed to some other people, as it is well known I might have done."

"Nor did the people at Halifax ever attempt to persuade me to leave Wadsworth, and go to them. Nor did they ever, that I know of, express any desire for this, unless upon mature and

impartial deliberation, it should appear to wise and disinterested men, to be upon the whole, most likely to advantage the cause of Christ, and promote the happiness of mankind; and consequently to be my duty, according to that great apostolic rule, "whatsoever ye do, do all to the glory of God." This alone, they professed to regard as the test, by which they desired the affair to be tried, and the hinge on which they would have it turn."

"Now it has, for some years past, been apprehended by many who appear very well qualified to judge in the case, that, all circumstances considered, such a remove was very likely to contribute to the advancement of our blessed Redeemer's interest. This has also been frequently suggested to the people at Halifax, by persons of other persuasions, as well as of our own persuasion. This was referred to the judgment of a large number of ministers and others, at our annual association, in 1782. And after considering the matter, they very unanimously advised my brethren at Wadsworth to consent to my removal."

"Since that time, the case has been laid before several others, both ministers and private christians; and we have had many meetings concerning it, and have spent much time in consulting, and praying for divine direction, with respect to it. And I myself have taken much pains, both in reading authors, in literary correspondence, and in personal conference with no small number of my acquaintance, in order to know the opinions both of the living and the dead, in cases of this nature, and I can truly say, have often accompanied this labor with earnest addresses at the throne of grace, for that 'wisdom which is profitable to direct.'

"After this labor had been continued for some months, the matter was again referred to a considerable number of our ministers, at a quarterly conference, and they were desired to re-consider it. And whatever we had been able to collect, that appeared important, both against the remove, and in favor of it, was laid before these ministers at that time. This was done by the consent of both parties, that is, both the people at Wadsworth, and those at Halifax. Upon re-consideration of the subject, the ministers above-mentioned still continued to give their judgment in favor of my removal."

"I have been invariably passive in the matter from the be-

ginning of the discussion of it; feeling, as I humbly hope, through rich grace, a sincere desire to be any thing or nothing that my Lord and Saviour may be glorified, and his interest advanced in the world."

"The result of this was, that the people at Wadsworth came to this conclusion, that the matter should be referred, as much as possible, to the determination of Providence. They therefore agreed that I should labor chiefly at Halifax for six months; and if it appeared, at the end of this period, that the removal was likely to accomplish the desired end, I should continue to labor there; but if not, I should return to my beloved flock at Wadsworth."

"I here beg leave to remark, by the way, that though I am not fond of spending time in compliments and encomiums, yet I will venture to say, that all circumstances considered, and especially considering the mutual endearments that have long subsisted between me and my Wadsworth brethren, I look upon the disposition manifested in this agreement, and the cordiality with which many of them came into it, as one of the best evidences I expect to be favoured with on this side heaven, that my poor labors among them have not been 'in vain in the Lord.' All who attentively read the scriptures must know speculatively, and the true believer knows by experience, that a readiness to part with our dearest comforts, when required for the sake of Christ, is that temper which the Lord requires of all his disciples, and which the gospel effectually produces in all those in whom it savingly takes place."

"At the end of six months, the matter was again referred to the judgment of the associated ministers and brethren, in the present year, 1783; when, having considered the state of both the churches, they once more gave it as their judgment, with great unanimity, and in a very positive manner, that so far as we can judge from circumstances, there is great reason to believe that my removal to Halifax is likely, through the blessing of God, to issue in the advancement of our Saviour's interest; while my brethren at Wadsworth are very well supplied with a minister in my absence, who may 'feed them with knowledge and understanding.' This account of the matter is very short and general; but as exact and simple as I know how to lay it before the reader. May the God of our salvation be glorified

in every step we take below! And may our one design on earth be to serve him, who 'spared not his only begotten Son, but freely delivered him for us all.'

Mr. T. took several journeys in the course of this year. March 23, he baptized three persons in Monscardale, near Ashford, and preached at the water-side. He learnt afterwards, that his discourse had caused a great sensation; and the friends there were very anxious that he should pay them another visit; which he did in his way to the Association. May the 9th, he was at Epworth, and baptized seven persons. About the same time he was called to defend the truth by his pen. The General Baptists at Nottingham had pushed their attempts to a place several miles distant, where they had gained some proselytes. This alarmed the clergyman of the place, who circulated some papers in defence of infant baptism, and against separation from the established church, addressed to "all candid Anabaptists;" and challenging them to answer. These were sent to Mr. T. with an earnest request, that he would draw up a reply. Ever ready to defend a cause to which he had devoted all his powers, he cheerfully undertook the task, and prepared an answer, which was circulated among the neighbours; but it does not appear that any of these papers were communicated to the press.

When we consider how entirely Mr. T.'s time was occupied in the concerns of religion, not only in his own church and neighbourhood, but in all parts of the Connection, it is easy to suppose that his domestic concerns could share little of his attention. His frequent journies and the uncertainty of the place of his final settlement, at this period, must have operated greatly against his school; which indeed he appears to have now wholly relinquished. It is not surprising therefore, that, with a numerous and often afflicted family of seven young children, he should sometimes find himself driven to straits. Yet, though like the Apostle of the Gentiles, he could truly say, that 'the care of all the churches daily came on him,' it does not appear that many of those for whom he was spending his time and his talents, reflected on the sacrifices he was making for the common cause; or made any efforts to relieve his embarrassments. From this charge, however, it is just to make an honourable exception in favour of his valuable brother, Mr. Thompson; who on several occasions directed the benevolence or rather justice of his wealthy



friends to this disinterested labourer. In a letter to this gentleman, dated April 28, 1783, Mr. Taylor thus gratefully and piously acknowledges a favour of this nature. "My chief reasons for writing thus speedily, amidst a crowd of other business, are to entreat you and your family to accept the thanks of my wife and myself for your kind interposition in behalf of our welfare; and to desire Mr. and Mrs. B. to accept the same from us both, for the web of cloth, added to all their former favours. I often pray, in my poor way, for them and you; and hope my gracious God and Father will reward both you and them. I assure you, the present gift comes very opportunely, for my family, as well as myself; as I find it difficult, this hard time, to keep all things so decent as it is thought a minister's family ought to be, and especially the family of one who has so many eyes upon him, as I have. But my good God has often provided for me in the time of immediate necessity before now; so that, if I should not trust him in future, I should be peculiarly culpable." On another occasion, on receiving a donation, probably of a similar nature, his gratitude to divine providence and his kind benefactors, breaks out in this strain: "With inexpressible pleasure I received your last; but when I had opened it, with what a mixture of shame and blushing, humiliation and gratitude, did I survey its contents. Surely the good people at B——, will think I mind nothing but begging. I know not what to say—and therefore I say nothing, but, 'the Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion.' I am sure I shall find it very difficult to hold up my head at B—— any more. Desire Mr. and Mrs. B.'s further acceptance of our warmest and most affectionate thanks; and desire the same favour of all who have contributed to the late unexpected and undeserved instance of hospitality to a poor unworthy creature. You may truly inform those whom you may think proper, that, though I know no way of making *them* any suitable returns; yet, I feel my spirits much animated and invigorated to consecrate this and every other instance of *providential* bounty to the interest of him who has so positively, and with infinite condescension assured me, that 'none of them that trust in him shall be desolate.'"

In reading such sentiments as these from a person who had

devoted superior powers of mind, with unremitting assiduity to promote the best interests of his fellow creatures, we feel a mixture of pleasure and shame.—It is impossible not to admire the humble gratitude of the writer, who is so willing to acknowledge obligations to his benefactors, and his piety in devoting all to the service of his heavenly Master; but, it is painful to think that such a man should be under the necessity of receiving that support as benevolence, to which he was so well entitled as an equitable remuneration for his important and meritorious services.

His exertions and cares appear about this time to have greatly affected his health. He describes his case in these terms to Mr. Thompson, February 5, 1784. “I thank God my breast is much easier than it was; but when I cough or exert myself in speaking, I feel myself strangely affected, and my spirits greatly sunk. I am not fond of tampering with doctors or physic of any kind; yet if my good friend Dr. N. would be kind enough to advise me of some little easy thing, which he apprehends might be of service to me, I should take it as a great favour. The best account I can give of myself is as follows—I apprehend, I contracted the complaint chiefly by sitting too closely to writing, and too late in cold evenings. It began and continued some time to be a painful soreness; even my breast seemed so sore that I could not easily bear any thing to touch it. But the soreness and pain are now nearly gone; yet I have an inward weakness left. I am not without fear, that my lungs are affected. I do not cough much in comparison of what I did; but when I do cough I am much affected as above. My spirits are sunk, &c. I spit a little blood at the first; but do not now. I find warm easy exercise relieves me; but I cannot bear exertion or cold. My appetite is good, and I rest well.” There can be little doubt, that this illness was owing to his great fatigues; but a robust constitution and returning spring seem to have enabled him to encounter the shock and recover his usual strength.

1784. Mr. T. undertook the oversight of the languishing cause at Halifax with his usual zeal and activity. He preached generally thrice on the Lord's-day; and frequently during the week preached or conducted prayer and experience meetings, in

private houses, round the neighbourhood. His labours were crowned with encouraging success; and, before the Association this year, fifteen had been added to the church, and hopes were entertained of further increase. The congregation had considerably improved, and the members were lively and harmonious.

The debt on the meeting-house still pressed heavily on the interest at Halifax; the members being poor and few. In order to lessen this burden, Mr. T. took several journeys, in the course of this year. In June, July and August, he travelled with this object through most of the southern parts of England. Of this journey, as far he had then proceeded, he gives an account to his friend Mr. Thompson, in a letter, dated *Waldren, Sussex*, July 9, 1784. "I have preached five times at Canterbury, three times at Dover, twice at Deal, once at Sandwich, four times in London, and four times at Chatham. Last night I preached at Bessell's Green; and am going out to-day amongst Bessell's Green friends of the old Connection; and must preach amongst them this evening. I preached last evening to Mr. Stangar's people; but it does not appear that they have much money to spare for me. I intend to go from hence toward Horsley, Lewes, Ditcheling, Chichester, &c. I forgot to say that I also preached once at Headcorn, once at Smarden, and twice at Cranbrook. The people in general receive me with much apparent cordiality. I have collected on the whole, with your guinea which stands first, £69. 3s. 9 $\frac{1}{2}$ d. before Bessell's Green. Thus far I wrote at Bessell's Green; but was called off, and have been on a muddle since, surrounded with company, and engaged with talk. I am now at Waldren; came by Tunbridge Wells, but got nothing there. I expect to be at Chichester next Lord's-day. Am going to Lewes to-day; expect to be in London again in about two weeks. Should be glad to hear there of dear Mrs. T. Have engaged, if practicable, to preach for Dr. Stennett. I wish to be at home, but must endure hardness! I think I cannot see you at Boston in my way. I expect I must go from Cambridge, &c. to Leicester, and I trust thence to Wadsworth." In another letter to the same minister, dated *London*, August 6, it appears that he was still on his travels. He says: "After a very long and tedious journey, I arrived through divine mercy safe in London on the evening before last; and preached that evening, after riding about fifty-five miles,

and sixty the day before. I mention this as an instance, that, after very great fatigues, I and my pony are in good spirits. Yesterday I dined with Dr. Stennett; but was under the absolute necessity of writing five letters, relating to my future journey."

From the last clause, it is evident that he had not then completed his design, but meant to visit other places before his return to his family. When he arrived at Wadsworth, does not appear; probably in a week or two after the date of this letter. His exertions removed, in a great measure, the incumbrance on the meeting-house, and left the cause there at liberty.

Though Mr. T. entered so heartily into the interest of Halifax church, he did not forget his old friends at Wadsworth. In the beginning of this year, he published a pamphlet of one hundred and sixty pages, duodecimo; which he called "The Consistent Christian: or the Truth and Peace, Holiness, Unanimity, Steadfastness and Zeal recommended to Professors of Christianity. The substance of five Sermons." These discourses were founded on *Zech. viii. 19*, "Love the truth and Peace," and had been delivered to the church and congregation at Wadsworth, in the prospect of his leaving them to labour for six months at Halifax. They were dedicated, on publication, "to all professors of Christianity, particularly his dear brethren in Wadsworth and the adjacent neighbourhoods, among whom he had spent the most active part of his life, and whose felicity was matter of his earnest prayer." This is an excellent pamphlet: containing much useful instruction and advice to enable professors to adorn the doctrine of God their Saviour in all things; and many earnest exhortations and animating motives to stimulate them to diligence and zeal in the discharge of their holy vocation.

It must have afforded great pleasure to Mr. T. to observe the cause at Wadsworth, which he had so successfully planted, and for twenty years so carefully watered, flourish under the care of Mr. Sutcliff, his successor. In a letter to Mr. Thompson, dated February 5, 1784, he observes, "This day brother Sutcliff baptized five persons; and I think they will have more soon. The day appointed for brother S.'s ordination is Easter Tuesday." There can be no doubt that he assisted at this solemnity with mingled emotions of pleasure and pain.

About this time, Mr. T. at the request of his friend Mr. B— read with great attention, "Hall's Helps to Zion's Travellers,"

and sent his remarks on it, to his friend, in seven long letters, the first dated August 2, 1783, the second January 17, 1784, and the rest in the two succeeding months. The Remarks discover considerable critical skill, and afford a favourable specimen of the author's talent for controversy. The chief subjects discussed are "sovereign love," "election and reprobation," "adoption," "the atonement," &c. On some of these important points the writer states his views more explicitly than we recollect to have seen in any of his printed works. He treats Mr. Hall with great respect. He had been personally acquainted with him for several years, and esteemed him a pious and judicious minister, though not infallible. Though he freely opposes some things in his book, he speaks highly of it in general, and concludes his observations thus: "I do not apprehend it necessary to make any farther remarks on Mr. H.'s book. The following pages of it appear to me in general according to truth, and calculated, through the blessing of God, to answer good purposes. I lay down the volume with earnest prayer, that the blessing of God may attend it and its worthy author; and that every attempt to oppose error and sin, establish truth and promote holiness, may be accompanied with the same blessing." These remarks occupy more than fifty close written quarto pages, and are well worthy of preservation.

1785. The ancient General Baptist society in Church-lane, Whitechapel, London, which had existed more than one hundred and thirty years, was, at this period, in a state of considerable declension. The members had sunk, in fourteen years, from three hundred to one hundred and fifty; and the congregation was proportionally diminished. The cause of the General Baptists was then very low in London, and appeared hastening towards extinction. In a letter, addressed by the friends in Whitechapel to the church at Halifax, in August 1784, they thus describe the state of things. "Although this metropolis is estimated to contain about a million of inhabitants; yet, in the five churches of our denomination, we should find it very hard to make out three hundred members. Out of these five churches there is but ours, and one nearly extinct, that hold the fundamental doctrines of the gospel respecting the divinity and atonement of our blessed Saviour. So that we are left as 'a sparrow

upon the house top.' And we are sorry to add, that we are far from flourishing: the addition of new members scarcely keeping pace with the decease of our old ones." The worthy pastor of this church, Mr. J. Brittain, then in his seventy-fourth year, saw with pain these discouraging facts; and though he had long laboured diligently in his Master's work, found himself, from the infirmities of age, unable to stem the progress of decline. With a laudable anxiety for the welfare of Zion, he addressed a letter to the church, dated January 23, 1784, requesting them to look out for a minister, whose youth and abilities might qualify him to assist in the support of the cause; and offering to relinquish a considerable part of the emoluments of his office in favour of such an assistant. The church felt the propriety of the measure, and immediately resolved to pursue it. They addressed letters to Messrs. D. Taylor, W. Thompson and G. Birley to request them to look out for a proper person. This application made a deep impression on Mr. T.'s mind; and he frequently mentions the importance of the subject to his correspondents. Nothing, however, being done before the Association at Kirton in that year; the case was referred to the consideration of that assembly; and dismissed, by its members, with an acknowledgment of its importance, and a declaration of their inability to recommend a suitable person.

But though the Association, as a body, thought it expedient to give this cold answer, many of its members took up the subject with great ardour. The importance of an able minister being stationed at London, was deeply felt: and such was the general estimation in which Mr. T.'s character and abilities were then held by his brethren, that, when any occasion called for superior talents or exertion, they instantly directed their eyes to him. His late removal to Halifax having been accomplished on the avowed principle, that the promotion of the general interest of the connection justified the removing a minister from one church to another, the conclusion was easy; that, as London was far more important than Halifax, he ought to be stationed at London. These sentiments were freely expressed by many of the ministers at Kirton; and were speedily conveyed to the ears of Mr. Brittain. He caught eagerly at the idea, and communicated it to the church on July 4; when it was unanimously resolved to endeavour to obtain Mr. T.'s assistance. Committees

were appointed to conduct correspondence, and raise supplies; and the whole society, as well as their venerable pastor, determined to exert all their powers to accomplish this object.

Various and formidable obstacles indeed presented themselves. The friends in Yorkshire were in general averse to the proposal; although some, who had advocated the claims of Halifax against Wadsworth, now very consistently pleaded in favour of London. Several churches feared that the precedent, which would be thus established, would weaken the union between churches and their pastors, encourage an unsettled disposition and a fondness for change in young ministers, and diminish the respectability of the General Baptist cause. Others felt a tender concern for Mr. T's reputation, lest it might be insinuated that he removed from place to place in quest of a more dignified station or higher salary. But those who were best acquainted with all the circumstances, viewed things in a very different light. They apprehended that the greatest difficulty in the proposed removal was to reconcile with Mr. T's duty, as a husband and a father, the leaving of his farm, his connections, and his long tried friends, and venturing with a young family of nine children, to settle in such a place as London, on the prospect of an annual income of only one hundred pounds. This reflection affected deeply the mind of his sincere friend Mr. Thompson; and caused him to consider the project as impracticable. Some who opposed the design endeavoured to rouse the fears of Mrs. T; but, though she was to venture in a state of weakness a journey of two hundred miles, with twin infants at her breast, not five weeks old, to leave her relatives and acquaintance, and to sojourn amongst strangers; yet she calmly answered all objectors by saying "that wherever her husband thought it his duty to go, it was her's to accompany him."

The London friends persisted in their design; and addressed letters to the Yorkshire, Lincolnshire, and Leicestershire conferences, and to many of the leading ministers in the Connection; explaining at large the probable advantage to the common cause which would result from the proposed removal, and soliciting their deliberate and impartial consideration of the subject. In fact, it did occupy the attention of the whole connection for nearly twelve months; and, it is highly probable, that few steps which regarded only an individual minister, ever excited so

much interest and discussion as this occasioned. At length, all the parties concerned agreed to refer the final decision of this long agitated question to the Association at Boston, in April, 1785; when, after a patient and solemn deliberation, which occupied above ten hours, the Association determined by nineteen yeas to eight neuters, "that it would be most for the glory of God for Mr. T. to remove to London."

M. T. himself appears to have taken very little part in any of the deliberations on this subject, except in suggesting the proper modes of discussing it, and moderating the violence of partizans. But it appears that, acting on his constant principle of devoting himself and all he possessed to the service of his Saviour, he had already formed his resolution. The motives that influenced his determination are thus stated by himself in a letter to the deacons of Church Lane, dated March 15, 1802: a period when family afflictions and other causes had involved him in great difficulties. "When the church did me the honor, such I sincerely esteem it, of inviting me to settle among them, I felt the importance of their invitation; but left the matter, as you know, for twelve months under the consideration of the whole Connection. In the mean time, I received some letters, as may naturally be supposed, from my London friends and others upon it. But the great difficulty, both with me and my country friends, was how my family would be supported. I apprehended then, as I do still, that where the Lord, in his providence, calls ministers, he will take care of them. Some thought, however, that I was too bold, and should or might be exposed to insupportable difficulties: but, as they were pleased to compliment me, they thought I was so hard as to get through any thing that could be gotten through. In the midst of these anxieties, when I was following my own plough, in which I took great delight, (I perfectly remember both the place and time,) one of the family brought me a letter from Mr. Brittain; in which he earnestly requested that I would let nothing hinder me from coming to London; and enforced his request by mentioning the low state of the General Baptists in London; and saying that a London minister, whose name he mentioned, rejoiced in this low state, and had said to somebody, that 'it was like a candle just going out.' Mr. Brittain prayed that he might be disappointed; but added, that the church was very low, and



that for one member added three were lost. This roused all my spirits, and led me to drop all care about my family; and to resolve to come to try what could be done, leaving them and myself with God; unless the next Association should convince me that I ought not to make the trial. But the Association unanimously advised me to come; only many thought that I should have a larger salary, and some used strong language upon it. However, I determined upon taking the matter as it was; and though I had two children, in a few days after, added to my seven, yet I committed them all to him that feedeth the ravens. I have never yet repented, and I believe I never shall: I should be the same if my goods were sold to pay my debts to-morrow."

Soon after Mr. T.'s return from Boston, he set out for London; taking with him a letter of dismission from the church at Halifax. On his arrival in the Metropolis, he was cordially received into full connection with the society in Church Lane; and at a special meeting of the members, June 8, read his Confession of Faith; with which they declared themselves thoroughly satisfied, and renewed their unanimous call for him to become joint pastor over them with their aged elder Mr. Brittain. After continuing a few weeks with them, and making the necessary arrangements for removing his family, he returned to Wadsworth. Esteeming it be his duty to settle in London with as little delay as possible, he lost no time in preparing for his journey. He disposed of the stock on his farm, his furniture, and the principal part of his books; and endeavoured to satisfy all just claims. This was to him a task of no small magnitude: and, in order to do it effectually, he submitted to much toil, and made many sacrifices. His fatigue was greatly increased by the affectionate anxiety of his friends, in different places, that he would preach a farewell sermon for each before he left a district, which owed so much to his exertions. His labours were incredible; and the writer of this Memoir well recollects the harrassed and exhausted state of body, in which he addressed a numerous congregation, from the pulpit at Halifax, on the evening before he set out for London; as well the affectionate and animated manner in which the discourse was delivered; and the silent, grateful, and respectful sorrow that overspread the audience. Yet, on this interesting occasion, the preacher asserted that, through excessive fatigue,

his heart had been asleep all the time he was speaking. But the following extracts from a letter, dated July 4, 1785, to his friend Mr. Thompson, will explain his circumstances and proceedings better than any description. " My dear brother Thompson, I have this evening received your kind favor, and wish I had time to answer it, so largely as my inclination prompts me to. But you can hardly think how I am chafed and pushed, to care for my family as I ought to do in settling my temporal affairs, and gratifying my friends every where, by preaching in one place and another before I leave Yorkshire. It is a trying time with me indeed, both on spiritual and temporal accounts; but my heavenly Friend and Father will help me through. As I am bound in conscience to be at London as soon as possible, consistent with prudence and safety to myself and family, I am doing what I can to prepare for the journey; and have fixed to leave Hirst on Wednesday the 20th instant, to take my family to Halifax that night, and to leave Halifax the next morning. Brother Scott has engaged to go to Retford, and take his wife with him, in his own waggon, with my family. I mean to stay at Retford on Lord's-day, the 24th, leave him there on Monday morning, and take his waggon forward to London. I hope to be at Huntingdon by the Wednesday at noon, the 27th instant, and there to rest my family for that day; and spend the evening with brother Birley, who is desirous to honour me with meeting me there: I expect some of my St. Ives friends with him. What pleasure would it give me and my family to see Mr. and Mrs. Thompson among the rest! But the distance forbids me to desire it. I hope to go off on Thursday morning; and to be at my house in Turville-street, Cock-lane, Spitalfields, London, on Friday evening the 29th, if it please the Lord to give me a prosperous journey. If you write to me in London, I would have you direct the first to me, at Mr. Brittain's, as my name is not yet known at the post-office; and my situation will be rather obscure. But if you can write soon after the reception of this, about next Friday, I believe your letter will find me at Wadsworth, and I shall receive it with great pleasure. Thanks be to God! my good wife and all my nine children are well. Ungrateful as I am, I hope I feel the weight of your observations; and, in some measure, know how to value the life of my bosom companion, and to be thankful for her recovery.

A thousand thanks for your kind care and good wishes in behalf of myself and family. My London friends appear very affectionate; and engage to give me one hundred pounds the first year. So that if you write at all, I advise you to write very tenderly. I informed them that I could not possibly judge what such a family as mine would want in London; but I hoped I should not be extravagant, and would venture myself with God and them."

" My late family expences, my loss in selling my books and goods, and the expences of my journey, will indeed go a great way. So that I am afraid I shall find it difficult to get through with credit, and pay all the money I have on interest, for the stocking of my farm. But I hope I am able to trust in him who has hitherto helped me. He knows I aim at nothing but his glory. ' A fifty pound bank note,' as you say, would set me at liberty, or half so much; but I can neither expect nor desire it. However, clothing my family and furnishing my house, only to a moderate degree of decency in London, will certainly be no little matter. But I expect my London friends will help me in the latter."

It will only be necessary to add to the above extract, that, by the good hand of his God upon him, he accomplished his plans, and arrived safely in London, with his family, at the time intended. On the Lord's-day previous to his arrival, the venerable Mr. Britain preached from *Rom. xv. 29*. " I am sure that when I come unto you, I shall come in the fulness of the gospel of Christ." In the course of his sermon he said much in praise of his expected colleague, and anticipated such great effects from his settling in London, that a friend said to him when he came down from the pulpit, " Well, Sir, you have not indeed preached yourself to-day, nor yet have you preached Christ Jesus; but you have preached your brother Taylor."

Indeed it is abundantly evident, that the expectations of the London friends were raised to a romantic height. Nor were they alone in their enthusiasm; it was fully shared by many in the country. The following extracts will give the reader some idea of the estimation in which Mr. T.'s character and abilities were held at this period. The friends at Church Lane, in their letter to the district conferences, say: " Our views of his removal are, that, on account of his good attachment to, and his

ability and stability in the cause, he might not only be a means of stopping the mouths of gainsayers to the truth, but of raising the interest to a degree of reputation, in the eyes even of those who at present will hardly set their foot in a place where general redemption is preached." "As a church, we are quite unanimous in giving him a call; and we do think that it might be much for the good of the cause and interest in this large city, where the General Baptist interest is so very low."

In their letter to the church at Halifax, after stating the objects they had in view, and the previous steps which had been taken, they proceed thus: "Having introduced the subject thus far, we proceed to the more immediate but more difficult part of the business, and entreat your clemency, dear brethren, for a few moments, while we further acquaint you, that we have been informed, by more than one or two, who were at the Kirton Association, that when they considered our case, it was the opinion of several present, that brother D. Taylor was the properest, if not the only person who was likely to accomplish the above-mentioned purposes, if he were sent to London. And Providence having recently called him, among other places, to this metropolis, we have had the pleasing opportunity of hearing him a few times; but, though few, yet sufficiently often to be entirely of their opinion concerning him. Hence we leave you to judge what are our wishes; and which we doubt not but from these broad intimations, (for we hardly dare go farther) you will plainly discover."

In their letter to the Association at Boston, they observe: "At first we had no other design than to obtain an assistant minister during our pastor's natural life, who, if approved, might succeed him, after his decease, in the pastoral office. But when one who has already sustained that character many years, with so much esteem by all the churches, is the object of our wants and wishes, and is pointed out as the only instrument to effect our relief, we cannot be so unjust as to deprive him of that station which he has so long and so honourably filled in the church of Christ, by reducing him from a pastor to an assistant minister only. We therefore, if so happy as to be blessed with him, shall receive him as a joint elder or co-pastor with our present minister, with whom we shall most gladly unite in accepting him in that capacity."—"We wish, for his own and

family's sake, that he be permitted first to come amongst us for a short time, as it were upon probation; not for us to have the trial of him, for as to his abilities we are quite satisfied; but that he may have the trial of us."

We shall close these extracts with a copy of the Letter of Dismission, which the church at Halifax gave to Mr. T. when he left them for London. This document ought to be preserved for the honour of both the parties."

"To the GENERAL BAPTIST CHURCH in LONDON.

*Beloved Brethren,*

As it is thought best by the Association of Ministers and others, and that it will be most for the glory of God and the good of men in general, that our pastor be with you in London, although to part with such a valuable and worthy minister has been, in all probability, the greatest affliction we expect to meet with on this side the grave; yet as the great Governor of the universe hath a just right to dispose of his servants as he sees best; we, in compliance therewith, humbly acquiesce in the divine providence, and dismiss him to you: praying that he may be a lasting blessing to you and your children, and that every spiritual good may be accomplished thereby.

As to our worthy minister's character, it is fair and unblemished in the world: and so far as we have any knowledge of him, it has been as becometh the gospel of our great Redeemer. He hath always made it manifest by every act of generosity, industry and study; and hath constantly endeavoured to promote that glorious cause. May that disposition be cultivated and continued by him, by you, and by us all, for the great Redeemer's sake.

Signed in behalf of the Church,

<i>Solomon Bryar,</i>	<i>Richard Thomas,</i>	<i>John Willson,</i>
<i>Benj. Butterworth,</i>	<i>Robert Taylor,</i>	<i>James Woller,</i>
	<i>Eliz. Mitchell."</i>	

The period which we have just closed formed a very busy portion of Mr. T.'s life. He was then in the prime of his strength, possessed uncommon vigour and activity of body, and

a zeal for the honour of his Saviour and the salvation of sinners, that animated him to employ all his energies for the promotion of these glorious objects. The high respect in which he was held throughout the New Connection opened a wide field for exertion, and he was eager to occupy it to the uttermost. His journeys for the advancement of religion during this period, considering his other engagements, were almost incredible. Seldom a year passed in which he did not travel several hundreds of miles. He often, as we have seen, took long journeys to preach on extraordinary occasions; such as ordinations, opening of new meeting-houses, &c. He made also frequent excursions to visit the midland and Lincolnshire churches, preaching almost every evening, and thrice on the Lord's days, to numerous congregations, many of whom followed him with affectionate approbation, from one place to another, often to a distance of twelve or sixteen miles from their own habitations. He has frequently observed, as a matter not of conjecture but certainty, that, before his removal to London, he had travelled, for the purpose of spreading the gospel, more than the entire circuit of the globe, or twenty-five thousand miles.

He was equally ardent in his endeavours to promote religion in his own neighbourhood. A person who resided with him in the years 1781 and 1782, thus describes the usual course of his labours: "I generally heard him twice and often thrice on the sabbath; and three or four times on the week days, in dwelling houses at the distance of from two to five miles from his own habitation. When I have walked with him I have been surprized at his activity and alertness. He could climb the steep hills with as much ease as I could walk on the plain; and skip like a goat in difficult passages, where I was afraid of my neck. One Lord's day evening, after preaching twice at Birchcliff, he walked to Burnley, about fourteen miles distant. I accompanied him. We had scarcely time to take refreshment previous to starting, and it must be half-past seven when we arrived. He preached, in a dwelling-house, to about thirty people; and, after preaching, having smoked his pipe and taken a little bread and butter, and a small quantity of warm ale, we set out for Wadsworth. We arrived at home about two in the morning. I was tired to excess; but he complained very little, and in the morning resumed his labours nearly at the usual hour. Exer-

tions similar to this were common with him, not only while I resided at Wadsworth, but before and after that period."

In his attempts to introduce the gospel into dark places, where the sound of it had never reached, he frequently encountered that enmity which the carnal mind always feels against the truths of God; but his intrepidity of spirit was always equal to the occasion. Many anecdotes, illustrative of this remark, are preserved in Yorkshire; but the lapse of time has rendered the accuracy of their circumstances doubtful. One however we shall insert, as a specimen of the rest; and as we received it from the person who accompanied him when it occurred, we may rely on its authenticity. When Mr. T. first went to preach at Worsthorn, near Burnley, a violent spirit of opposition manifested itself in some of the neighbouring places. On one of his early visits, a number of rude people assembled before the hour appointed for the service, and openly declared their intention of pulling him down from the pulpit. This was overheard by one of his friends who had accompanied him from Wadsworth, and filled him with alarm. He took an opportunity, before the commencement of the worship, to ask Mr. T. if he had brought his licence with him. "For what purpose?" enquired the preacher. "Because," replied his friend, "there are a number of rude men come, determined to pull you down." "Pooh! pooh!" Mr. Taylor exclaimed with a smile; and, without taking any farther notice of the intimation, calmly began the service. He had scarce read his text, *Hos. xiii. 9.* when a stout man, with a look of black resolution, pushed his way through the congregation, right towards the pulpit. His friend now began to tremble, supposing the attack was about to commence; but the preacher fixing his eye steadily on the man, pursued his discourse with the utmost composure. The intruder listened attentively till the sermon was finished, and then retired without any attempt at interruption.

A similar instance of fortitude occurred towards the close of this period. Being on a journey in the north of Lincolnshire, he called upon a friend at Brigg. The Methodists being informed that he was in the town, desired him to preach for them, to which he readily consented. Not having any place of worship except a dwelling-house, they borrowed an old meeting-house belonging to the presbyterians, which had been some time

unoccupied. In this Mr. T. preached; and the novelty of the circumstance drew crowds of rude people to the spot. In the midst of the service, a heavy stone, of the size of half a brick, was thrown with great force through a window behind the pulpit, which passed close by the preacher's head and fell in the middle of the room. The people were struck with consternation; but Mr. T. neither changed his position, nor shewed the least symptom of discomposure, but continued his discourse with as much calmness as if nothing had occurred.

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SECTION II. *An Attempt to exhibit Mr. Taylor's Views, Pursuits, Cares and Labours, during this Period, in Extracts from his Correspondence and unpublished Manuscripts.*

IT does not appear that the subject of these Memoirs kept a regular Diary, during the period which we have just reviewed; at least no such document has been found amongst his papers. We cannot therefore trace the state of his mind, or its various exercises, with the same precision as in the former chapter; but as we have, by the kindness of his surviving friends, been favoured with a number of Letters written by him prior to his removal to London, we shall select a series of Extracts from them and his other papers, arranged in the order of their dates. These will, it is presumed, exhibit interesting evidence of his sincere devotedness to God, his ardent desires for the temporal and eternal welfare of his fellow-creatures; of the solicitude he felt, and the zeal with which he laboured, for the prosperity of Zion; and of the variety and importance of his exertions. Some passages will also be introduced, as displaying his sentiments on important points of doctrine, or conveying useful instruction to those who are engaged in investigating or defending the great principles of christianity.

I. TO MR. B——.

“Wadsworth, July 15, 1768.

“Dearly beloved Brother,

“Your's, dated June 17, came duly to hand, which I read with great pleasure on several accounts. I am glad you



have been so well employed, since you got to N——, in composing a few short discourses. I hope the next news will be, that you have been at M——, and there preached a few short discourses; and may the good Lord attend you with his spirit and blessing! Remember, 'he that desires the office of a bishop desires a good work.' Besides, in the discourses which you have composed, you have done the greatest part of your work. It will be easy to read them now you have composed them. You also seem urged to it by the necessity of the people. What! several meals of food ready provided and well cooked, and a family of your Father's household starve for bread, only for want of setting it before them! Nay sure, I hope better things of my brother B—. Pray what is food for; but to be eaten? How should it be eaten, if kept in the cupboard? What use will it be of to the family, if nobody ever see it besides the cook? Do you say it will do men no good? You cannot be a proper judge of that. It is the best you have. If they can feed upon it, let them: if not, you are clear. Pity the poor souls; and do what you can for them. It is best for you and for me to follow the leadings of divine providence in all things. You have, I think, a very clear call to begin the sacred work; and give me leave to put you in remembrance 'to stir up the gift that is in you.'—2 *Tim.* ii. 6. May the good Lord be your help! In order to this, you and I, my dear brother, have great need to be watchful, 'lest we grieve the holy Spirit of God.' He is our only helper, both as christians and as ministers; and if he withdraw we shall bring ourselves to shame and confusion. May the Lord guard us by his grace! Be much in prayer; and think of me when you approach near to a throne of grace. I received a letter from brother Thompson, in the same hand with your's, which confirms the sad account which you gave me of poor S—. Lord, grant we may be able to trample upon a vain, wicked, ensnaring world. If not, it will trample upon us."

## 2. TO THE SAME.

*"Wadsworth, April 23, 1770.*

*"My very dear and much esteemed Brother,*

*"I hope you still abide in health, and increase in grace and in spiritual gifts: the Lord make you to increase and*

abound yet more and more! You must be kind enough to excuse my not prosecuting the subject of redemption here, as I have scarcely time to scribble over a few lines to you, having so much business at present before me; and yet I think myself obliged to write on the following occasion. I was last week at Lincoln, with ten other ministers, to consult about establishing and promoting the New Assembly at London next Whitsuntide. We had a happy meeting, and were unanimous in determining to promote it. But none of our (shall I say, cowardly?) Lincolnshire ministers, besides brother Thompson and myself: the rest were out of Leicestershire, Warwickshire, &c. But of this matter I trust you will hear more by and by. I, with brother Thompson, came from Lincoln to K——, where, we believe, there are a number of serious lively souls; but want a good preacher, and bringing into proper order. There is a pretty meeting-house, and many of the town's-people seem willing to hear. The town is a pretty large market town, and I think no other dissenters in it. A fine air, exceeding healthful; so that I think there is a prospect of keeping a school and preaching the gospel. K—— seems to be a centre for a large sphere of usefulness. Lincoln, where we have a meeting-house, on one hand; Stockworth and Misterton, on another; the Isle, on another; and many other towns surround where the gospel is little known. I think I never saw a place where there was a greater prospect of promoting our Redeemer's cause. They propose to give a minister —— per annum at present, and increasing as the number increases. And I believe a schoolmaster, properly qualified and diligent, may procure a good living, and much reputation to himself and the gospel, and do much service. After this induction of circumstances, you will easily apprehend I most heartily wish that you could and would come thither. At their entreaty, I thought proper to desire you to come. They seem not an obstinate people, but willing to submit to any gospel terms, which is a great matter to a minister. Mr. Thompson most heartily joins me in begging you would come there if possible. He would be a friend to you, in procuring you an addition to your annual income, to his utmost. We are the more earnest, as you would be in the line almost between Wadsworth and Boston; and so we hope we could promote one another's usefulness. What is in my power

to do for you shall not be omitted, depend upon it. O, my brother, come and help to revive the dying interest of our adorable Saviour! You shall see God will be with you."

"If there is any prospect at all of your settling there, I desire you would come once and preach to them; and I and brother Thompson would endeavour to meet you there; and, if possible, would remove every obstacle out of your way. Write as soon as possible; and open your mind fully on this subject; as they and we wait in suspense, and must exert ourselves to the utmost to get them another preacher, if you cannot or will not come."

3. TO MR. WILLIAM THOMPSON.

Wadsworth, July 9, 1770.

*"Dearly beloved brother Thompson,*

I most sincerely wish, that I knew how to give you the satisfaction you desire, concerning the personality of the Father, Son and Holy Ghost. It is indeed, as you say, a sublime subject. I have employed my thoughts, and read the scriptures and several authors upon it, with some diligence, at times; but especially for some months past. But I am very far from being able to say certainly, in what sense and how far the Father, Word and Spirit are three and one. I am inclined to believe that it is a matter above human comprehension; and what God has not revealed in his word. Hypotheses may be formed, schemes may be drawn, reasons assigned, supposed representations invented, and parallels run; but I am free to declare, that those who seem most positive and dogmatical seem to me to know the least about the matter. And though I think inquiries are lawful: and, if pursued with humility and modesty, may be very useful; yet I am sometimes ready, in this point, to join the pious Dr. Jeremy Taylor, in saying, 'That he who goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention; talking of essences and existences, hypostases and personalities, priorities in co-equalities, and unity in pluralities, may amuse himself and build a tabernacle in his head; and talk of something he knows not what: but the good man who feels the power of the Father—to whom the Son is become wisdom, sanctification and righteousness—and in whose

heart the Spirit is shed abroad,—this man, though he understands nothing of what is unintelligible, yet he alone truly understands the christian doctrine of the Trinity! Perhaps the last clause might have been better expressed.”

“You, my brother, have more consideration than to confound the proof of a truth with the explication of a mystery; and thereby accuse me of giving up any part of gospel truth, because I pretend not to comprehend incomprehensibles. I find it pleasing enough for a curious mind to set my brains to work and invent similies, &c. to illustrate this great point of the personality; but I would rather at present content myself with admiring and adoring: lest I should be found too busy with those secret things that belong to God. Perhaps it may form part of our heaven to contemplate this grand and awful subject.”

“That God is, as you express it, one simple, undivided, infinite Spirit, is, I think, certain. Yet that the scriptures speak of a distinction between the Father, Word and Spirit, and yet attribute Godhead to each, is to me very evident. But wherein this distinction consists; and how they are three and how one—whether as the three essential formalities (as some call them) of the human soul, power, intellect and will—or as motion, light and heat in the sun; as Mr. Baxter imagined—or as three distinct, eternal, intelligent spirits, inexplicably united, as Mr. Howe, Dr. Sherlock, &c. seem to have thought—or, whether three proper distinct persons, entirely equal to and independent of each other, yet making one and the same being in some unknown way, as Dr. Abraham Taylor and some other Athanasians seem to talk—or whether we are to consider the Father as the fountain of Deity, communicating the whole divine nature to the Son, and the Spirit deriving the whole divine nature from them both; as Bishop Bull and Dr. Owen seem to have thought—or whether we must call the distinctions only modal, as the three dimensions of one cube; as Dr. Wallis and Archbishop Tillotson appear to have conjectured—or must suppose the distinction merely economical, or as you express it, three personal characters applied to the one infinite Spirit, as the followers of Sabellius—or distinguish between the essence, the wisdom and the power; that is, the energetic or active power of God, and call these the three persons in the Trinity; as Dr. Watts thought—I say which of these bids fairest for truth is another question. I

think I see difficulties in all, and insuperable ones in some. But I wonder not at it, when I read *Job xi. 7, 8.*"

"I am inclined to believe that bold inquiries of this kind had a bad influence on the judgment or minds of the ancient Cerinthians, Ebionites, and Carpocratians; and afterwards on Photinus, and Paulus Samosatenus, and their followers; and those who, in these last centuries, have, in this point, espoused their sentiments: I mean the Socinians, as well as the ancient and modern Arians; and led them from the plain truths of the gospel. When we attempt to explain things that are inexplicable, we necessarily lay ourselves open to the enemies of the truth, who generally take occasion to object against some supposed appendage or circumstance, rather than against the main thing in dispute. So the Arians and Socinians, at this day, will not so directly dispute against the proper divinity of Jesus Christ simply and abstractedly considered; but are ever nibbling at the personality, &c. as though there was a necessary connection of the one with the other. Whereas any understanding thoughtful man may see, and an honest man will confess, that they have no necessary dependance one upon another. The personality, as it is called, or the distinction of the sacred Three, is, I think, an incomprehensible mystery; and therefore if we attempt to explain it, the enemies of the Divinity of Christ will make exceptions, as I think they may easily do, against any scheme of explication that I have seen. Here the unwary schemer is set fast: and the opponent begins with his taunts and banter; raises a dust by the breath of his mouth, and the schemer is bewildered."

"I am not very willing, in these sacred mysteries, to coin new words, lest I should join more or fewer ideas to these words than my Bible warrants. I therefore say with the scripture: 'The Father, Word and Spirit are three, and these three are one.' If any one should choose to ask me: 'Three what?' and I could not tell him, I should not be ashamed, whether he was an Arian or Athanasian. I should only ask him: 'Where is it written?' and it is much if I did not turn laughter before the dispute was over."

## 4. TO THE SAME.

“Wadsworth, Nov. 9, 1770.

“I am often much concerned for Lincoln; but am now so more than ever. Certainly the Baptist interest might be raised there. Were I at liberty, I think I could cheerfully sacrifice my little all in the attempt—I wish you would think of a method. Shall I venture to mention one? Might not the churches be persuaded to collect a little to supply the expences of one year? Let a number of ministers be chosen to supply it stately for one year in turns, and have their expences paid out of this collection, at the discretion of a committee chosen for the purpose. Let quarterly collections be made; and let what is received at these either go to disburse the ministers’ expences, if wanted; or, if not wanted, let it be kept in stock for the second year’s supply. I think, union of heart, patience, resolution and faith, would accomplish the great design. Great it certainly is, and will prove so both to the souls in Lincoln and to the Baptist interest. I arrived safely at Wadsworth on Saturday night; and found family and friends well: blessed be the Father of all mercies! O how swiftly does time fly away! Lord, help us to improve it better! And may we at last give up our accounts with joy!”

## 5. TO THE SAME.

“Wadsworth, Sept. 4, 1771.

“By *faith*, I still think, is meant (or at least it includes) a confidence in God, founded on the truth of his word, and the revelation of that truth received and embraced. If I had time I would give you my reasons at large; and I do intend, God willing, to do it at some other opportunity. If you maintain that this confidence is the effect of faith, rather than included in its nature and essence, yet if you maintain this confidence necessary to salvation, I think we need not fall out about the matter. By assurance of faith, I understand a firm assured, unshaken confidence in God without any prevailing doubts, founded on his word. As to Mr. Romaine’s notion of faith, he expresses himself so variously about it in his *Life of Faith*, &c. that I think it is hard to determine what notion he

has of it. A stranger to the man who compares his various definitions together, would probably think he has no settled notion of it. I congratulate you, my dear brother, on your delightful prospect at M——; and rejoice to hear that you are so hearty a friend to field preaching. Pray come soon to Wadsworth. We have plenty of field room in the West Riding of Yorkshire. I pray God bring you here in the fulness of the blessing of the gospel of peace. Be assured, it will rejoice my heart to see you here. The hurry of the Association will be no more than is common at other Associations: and if we would not have hurry, we should not have appointed them. The Lord bless you."

6. EXTRACTS from Mr. D. TAYLOR'S *Remarks on Mr. DOBELL'S Scriptural Plan of Salvation by Christ; written in 1771, but never published.* (See page 79.)

"All will allow, perhaps, that the scripture is true, when it saith 'Christ was a sacrifice for sin.' But then the question is, What is meant by this expression? What ideas do we fix to the phrase? Do we really mean that our sins were laid on him, that he bore them in his own body on the tree? and thereby was a real propitiation or atonement for sin? There are many kinds of sacrifices; but a sacrifice for sin seems necessarily to mean a sacrifice that makes an atonement for sin; and this doctrine is abundantly taught concerning our Lord and his sacrifice. Sin is an offence to God, as it is a breach of his law. God therefore is offended by our sins, and we are the offenders: Hence both Jews and heathens, have cultivated the notion and sentiment of appeasing the offended Deity, when a sacrifice for sin was offered; as multitudes of instances might be adduced from both kinds of writers to evince. We had displeased God: God was pleased with the sacrifice of Christ: On that account he accepts us. Does not this necessarily lead us to the doctrine of satisfaction for sin? If God would not accept sinners, without Christ's sacrifice, was not he without this unsatisfied? If he accepts us for the sake of this, is he not then satisfied by it? But must it not then be justice that is satisfied? It seems ridiculous to talk of the satisfaction of mercy: Mercy requires no satisfaction. So then if we have a proper notion of a sacrifice

for sin, and allow that Christ was such a sacrifice, we are once more unavoidably led to the doctrine of satisfaction to divine justice; though Mr. D. seems to think it an unnecessary article of faith. Are we not assured that we have access to God by Christ? Could we have access to him without Christ's dying for us? Does not our being shut out from him, prove that he is angry, and of consequence, unsatisfied? Does not our admission to such access prove him to be pleased, and consequently satisfied; not by us, but by him that obtained our access? Is not this all fully confirmed by the apostle's declaration, *Rom. iii. 25, 26.* where we are assured 'Christ was a propitiation, &c. that God might be just, and the justifier of him that believeth in Jesus?' Now if this is Mr. D.'s notion of a sacrifice for sin, we rejoice in the agreement that there is between his judgment and ours. Let our swords be beaten into ploughshares, and our spears into pruning hooks; and let us join in maintaining this great, this all-momentous truth, whoever may oppose it."

"On the other hand, if he talks of any other kind of sacrifice for sin, not with this design, not producing these effects, we are not only much in discouragement, and left without hope; but I ask leave to be free in saying, I regard it as absolute nonsense and absurdity. I am so far from believing it an article of gospel truth, that I believe it diametrically opposite thereto; and so far from being any part of the terms of salvation, that, I greatly fear, those who believe this inevitably shut themselves out from the salvation of Christ. Not because there is any merit or desert in believing this or the other truth; but because such a view of things as this leads naturally to many other errors, of a pernicious nature; because it robs the soul of power to confide in Christ as a complete Saviour; it leads us to confide in our own works and thereby brings or keeps us under the curse, *Gal. iii. 9, 10:* it argues that we are not convinced of our wretchedness, nor have we any suitable views of the evil and damnable nature of sin, or of the wrath of God revealed from heaven against it; consequently no conviction of our need of Christ, nor of the worth of him. How then should we love him, because he first loved us? I therefore beg Mr. D.'s free explication of what he means by a sacrifice for sin."

"To talk of either law or gospel admitting of any obedience as the terms of salvation, which is imperfect and defective,



argues, I think, very great and shameful ignorance both of the perfections and the word of God: and, if it could be admitted, would involve the poor sinner (such as we all are) in numerous and inextricable difficulties. For if he admits of something imperfect as the means or terms of salvation, it would naturally be inquired, how far may this be imperfect and yet the person be safe? Where must the bounds of this obedience, as to the perfection of it, be fixed? If he says, we must come as near perfection as we can; then I ask, What must they do who do not come as near perfection as they can? They must lie down in despair. And where is the man that does or ever did come as near perfection as he can? I am free to own, though I would do it with shame, sorrow and humiliation, that there is not a day in which I can appeal to God, that I have come as near perfection as I could: and I believe Mr. D. and every man and woman living, upon close examination, as in the sight of God, must say the same. If so; then according to this scheme, who can be saved hereafter? or have any well grounded hope here? I know a clause in this article may, if taken without consideration, be esteemed a kind of salvo; namely, 'repenting, returning to his duty,' &c. But, I fear, his difficulties will crowd upon him here, as much as ever, if he come to be once in real earnest about his soul's salvation. For it is still to be inquired: Must he return to observe perfectly or imperfectly? Not perfectly, Mr. D. seems to allow; and it would be to the last degree discouraging, if this were required of him, in order to salvation: for then no flesh could be saved. I speak here of all the parts of holiness, which I suppose Mr. D. means by obedience to the laws of God, or of the gospel. If imperfect duty will do, it is still to be inquired, how far perfect? and how much imperfection will be allowed and admitted? If this cannot be determined (as I believe it never will), the poor soul has nothing to aim at, nor any way in the world of coming to satisfaction with regard to his state."

"He will perhaps say, 'he must sincerely do the best he can,' and I say so too: so ought every one at all times; but a tender conscience, such as is ever likely to come at heaven, here again will be fastened. If he must sincerely do his best, common sense will tell him that he must do this every day of his life, and every moment of every day; and that this extends to his con-

stant guarding of every thought, temper, desire, and passion; that with every word he speaks he is incessantly determining to glorify God, and is always contriving this when he is not speaking or acting; yea, that 'whether he eats or drinks, or whatever he does, he do all to the glory of God!' This is undoubtedly every real believer's duty, and every real believer's desire. But, alas! when will he live one single day that he can say at night, he has done so? I could wish to see that day, when I could say it for myself; but I hardly expect it, till this vile body shall be fashioned like to Christ's glorious body. This is the work, not of a fallen, but a perfect creature. Hence, if this is the way of salvation, I believe we may venture boldly to say, no man can be saved hereafter, much less can he come at any well grounded hope of it here. Hence I fear the popish sentiment, 'No assurance of salvation here,' takes its rise. A sentiment and delusion big with mischief on many accounts; contradictory to the tenor of the gospel, and inconsistent with the nature of real conversion to God. It might be seen at large how much these unscriptural and detestable, I had almost said, diabolical principles tend to overthrow all our peace, to subvert the very foundations of real christianity; if we had time to trace them in all their horrid consequences."

"The truth is, neither perfect obedience, nor imperfect, to the law of God; neither doing our best, nor desiring, nor endeavouring to do our best, in this view, nor any thing of the like kind, has any foundation in scripture, as being the terms of our justification before God. Any thing of this kind is diametrically opposite to the perfections of the blessed God, and the whole tenor of the gospel. The way of a sinner's justification is clearly taught by the apostle in very different terms. 'It is by Christ's obedience,' says the apostle, 'that we are made righteous?' *Rom. v. 19.* 'Not by our obedience, it is the righteousness of God' (not of us) 'that is unto all, and upon all them that believe;' not them that do their best. *Rom. iii. 22.* 'Salvation is by grace through faith; not of works, lest any man should boast.' *Eph. ii. 8, 9.* The scripture is full of this doctrine; and it is a rich blessing to us that it is."

"Man being perfect, nothing could justify him before God but obedience absolutely perfect in all respects. Loving God with all the heart, &c. Man being now fallen, and unable to do

this. *Rom.* viii. 3. Christ has done that glorious work for him; by which, through faith, the sinner is justified, and God's justice, as well as his mercy, glorified. *Rom.* iii. 26. Christ's obedience was perfect—'He knew no sin,' *2 Cor.* v. 21. This is received and applied by faith. *Acts* xiii. 3, 16, 31. *Rom.* iv. 5. x. 4. And faith is not imperfect in any believer with respect to the quality of it, though often the degree is but small; yet the word of God respects not the degree, but the quality in the matter of justification. It is not he that believeth much, or strongly; but 'he that believeth is justified from all things.' *Acts* xiii. 39. So that in this respect there is no deviation from, nor coming short of the word of God; and it is equally express, on the other hand, that he that believeth not is condemned now, and shall be damned hereafter, whatever he do besides. To believe in Jesus is evidently to confide in him as a complete Saviour; and necessarily implies a rejection of all dependance on our own righteousness in the point of justification, and all thought of doing works of righteousness in order to be justified thereby. Not only the word of God shews the evil tendency of this, and its destructive consequences; it is inconsistent with the very nature and quality of genuine faith in Jesus. But then, may such a person live after the flesh? Will he live after the flesh? Far from it. So far from it, that I must ask leave to remain satisfied, that a person can give no stronger proofs of his being an absolute stranger to faith, and to every branch of salvation, than to surmise or imagine any thing of this nature. Instead of this, the scripture assures us, and the believer knows it by experience, that 'faith works by love,' that 'it purifies the heart,' that 'we are sanctified by it.' *Acts* xv. 9. xxvi. 18, 19. *Gal.* v. 6. May this faith, with all these precious effects, be the happy portion of Mr. D. of my dear friend to whom I now write, and of his most affectionate brother and humble servant."

PHILALETES."

7. TO MR. B.

"Wadsworth, August 5, 1773.

"Have you got me a Mill's Greek Testament? Has Candidus written again? Is there any revival of religion among you? I hope the dear Lord Jesus is still precious to your soul; and you delight in preaching a free, full salvation

through him. I have had the pleasure of baptizing my wife's mother and my brother Robert, since I saw you: Glory to God for his mercies. Amidst all our learning, let us ever be learning to live by faith in 'the Son of God, who has loved us and given himself for us.' This is the way, the only way to be happy in all states, in life and death; and to face death with comfort and joy. Blessed be God! we have a glorious evidence of this at present. I am to preach a funeral sermon, this day, for a woman who has been long and much afflicted, yet lived and died very happy in the views of Christ as her Saviour. I hope you will be an instrument of the conversion of many; and of training them up for heaven. If you settle at S——, proceed slowly in every thing of importance and difficulty. Look constantly to the Father of lights for spiritual understanding."

## 8. TO THE SAME.

*Wadsworth, Nov. 5, 1773.*

*"Dear Brother B.*

*"Your's came to hand and was received with pleasure, at my return from Lincolnshire; but I wish you could have come to Wadsworth. The ordination work was got through by brother Thompson, brother Tarratt and myself. I hope there is a prospect of great good being done at Queenshead. Blessed be the Lord for it. They are now twenty-one members in fellowship, who had their first Lord's supper the last Lord's day. I hope you will pray for us both: and may your prayers be heard and answered.*

*"I trust the good Lord is teaching you to make some suitable improvement of your late trial, by your father's decease. Death is indeed solemn and awful; though pleasant and delightful to a child of God, especially when his heart is engaged properly on Jesus. May your heart be thus engaged daily. And, as the souls of your surviving relatives are, I doubt not, precious to you, I hope you are endeavouring to instruct and assist them in the proper improvement of their late visitation. O what a blessing to be useful to poor souls! even though it be at the expence of our ease, our honour, or even of our literary amusements too. 'You know the grace of our Lord Jesus Christ; that though he was rich, yet for our sakes he became poor, that*

we through his poverty might be made rich.' O how engaging a motive this to awaken us to labour for the good of our fellow creatures!"

9. TO MR. WILLIAM THOMPSON.

*Wadsworth, Sept. 28, 1775.*

*My dear Brother,*

"I am glad to hear of your various labours; I hope they will be accompanied with proportionable success. For my part I am confined at home generally, and have little opportunity to preach abroad, except at Halifax and Queenshead; but I wish success to those who are at liberty. Since I saw you, we have had much trouble with one or two unruly members, on account of my preaching so frequently at Halifax, &c. who have, I fear, done us much harm. However, the work, I believe, does not entirely stand. Last Lord's day I baptized two; and hope for more very soon. O what prudence is necessary in all such cases! I often see my need of wisdom. Blessed be God, who has promised to assist and uphold! The promises are sweet in time of trial."

"O that I could see you in Wadsworth, when you visit Yorkshire! We ding, ding, ding on; in a corner of the world, unenvied, unvisited, and almost unknown. If you can come, it will cheer my heart, and the hearts of many. If not, the Lord make you useful and happy elsewhere."

10. TO MR. B.

*Wadsworth, Aug. 31, 1775.*

"I wish the Lord may make you of great use in D—— and in every other place where Providence calls you. Think closely, read your Bible carefully, live by faith in Jesus; and you will be very likely to preach successfully."

11. TO THE SAME.

*Wadsworth, July 24, 1775.*

*My very dear Brother,*

"Yesterday I enjoyed the very great pleasure of a letter from you, dated the 19th, for which I most sincerely thank you; and for all tokens of favour which you have discovered to me in the sale of my book, and in various other respects. But

I cannot now take time to write you a long letter; you cannot think how I am hurried on many accounts, especially this hay harvest; but I have lately got a stroke upon my eye, which has very near deprived me of sight. It is with great difficulty that I distinguish the letters of a common Testament. I was not able to read my text yesterday, had I not known it by heart. I am better to-day; but it is with difficulty that I make out the meaning of your letter. This causes mortification, and compels to self-denial; but I hope it will be sanctified. I suppose you have heard of the letter I lately wrote to Mr. Ryland. The same requests I offered to him, I beg you would also indulge me with in answer to this. Am very glad that you intend coming soon into D——. Give me leave to adjure you by all that is sacred in the most inviolable friendship, by all that is tender in real compassion, by all that is sensible in a heart-felt sympathy, to favor me with your company one week at Wadsworth; that I may be happy in hearing you preach the everlasting gospel to my dear congregation, and in receiving your instructions with respect to the good management of my school, that weighty and awful concern! Let me know when you will be in D——, and what day you will come from thence to Wadsworth. Though I am strongly confined, yet I will venture to promise that, *Deo favente*,\* I will meet you there to bear you company forward to Wadsworth. I can talk with you then about my book and other things. God Almighty bless you. I have good entertainment for man and horse, and I believe none will be more welcome to both than yourself, while my name is

DAN TAYLOR."

12. TO THE SAME.

"Wadsworth, April 22, 1777.

"I hope your soul is happy, and your labours successful. Praised be the Lord, there is an appearance of great success in most of the places where we preach in Yorkshire, and at one place in Lancashire, which we have lately entered and succeeded in it; though all other preachers, for twenty or thirty years past, have been beaten out of it. The people are ignorant, and even barbarous beyond description. Five from thence have lately offered for baptism, whom I expect to baptize on the fifth of

\* God assisting.

May. I still greatly wish to see you in Yorkshire. I am glad to hear that you are likely to settle at ————. I hope it will be a comfortable settlement and to the Redeemer's glory. We are beginning to build a meeting-house at Halifax. If our friends refuse to assist us in it, we must leave ourselves with God. I hope you will assist us in it, in your circle, in a proper time, if you can. God will reward you."

## 13. TO THE SAME.

"Wadsworth, July 12, 1777.

"I have had such an affair in hand this day as I never had before. Three men came to me, when at dinner, to inform me, that one of them was to go with the Devil, who would come for him at four o'clock. He seemed quite sensible, which affected me more. He related to me such circumstances, which I have not room here to mention, as astonished me. I spent the afternoon till after five o'clock with him. What will become of him God only knows; but I think he will go mad. I have been acquainted with him many years. O that cursed evil sin! What hath it done? God bless you!"

## 14. TO THE SAME.

"Wadsworth, July 26, 1777.

"As to preaching, your great Doctor, &c. I have only room to say—for God's sake, for Jesus' sake, for the sake of immortal souls, for the sake of your own soul, as you will answer it to the great Judge hereafter, let none of these things move you. Convert all the Doctor's parish, if possible. I do pray and will pray that you may not leave him one single hoof in darkness and slavery. I rejoice that Satan rages. I hope it is a good sign that Jesus blesses. As to your character, alas! for those who can take notice of that! You know, my brother, that your reputation, compared with the salvation of one soul, is not so much worth as a speck of dust, compared with a mountain of gold. But I hope in God, if you are but faithful, fruitful, spiritual and prudent, you may yet be the more immediate, or more remote instrument of converting thousands. Whatever you do, let all your discourses be plentifully seasoned with the *Evangelici sales*,\* and they will do good. If you see

\* The Salt of the Gospel.

dear Mr. R. pray let my best and tenderest respects and sincere wishes for his prosperity be presented to him, and intreat him to 'come over to Macedonia and help you.'—The people are certainly mad. Is not the soul of a servant as valuable as that of a prince? For the Lord's sake, creep into every corner as prudence shall admit; and, if possible, preach Christ crucified to every servant in the county. When I speak of prudence, I do not mean that poor, mean, starched, dirty thing, sometimes called so among the beaus and the fops. I mean a noble, manly consideration of what is best, and most contributes to spread abroad the savour of a Redeemer's name, and to convert precious souls. When you have considered that, pursue it with inflexible and invariable resolution, without regarding your own interest, advantage, &c.; keeping steadily in view the interest of Jesus, and the happiness of men. God Almighty bless you."

## 15. TO THE SAME.

*Wadsworth, Dec. 22, 1777.*

"I have just now received yours, and thank you for it. I heartily wish to be with you one Lord's day, could I make it possible, consistent with other duties and demands. But present circumstances have obliged me to fix the following plan; and I have wrote to the churches accordingly, which I cannot see how to reverse. I come off from home next Monday morning; must preach at Epworth in the Isle that night, God willing, which is upwards of sixty miles. Tuesday, at Kirton; Wednesday, at Louth; Thursday, at Boston, and must stay one day at Beston; Saturday, at Fleet. As the Fleet church, you know, is not in connection with us, they only promise to collect for us on condition of my preaching to them one Lord's day. You know, Fleet people are rich; I have therefore consented. At Sutton, on Monday. The Friendly Society have their annual meeting at Fleet, on the Tuesday, January 6th, and I am appointed the preacher; which will oblige me to stay there on Tuesday. Shall set out for you on Wednesday morning or Tuesday night. Shall stay with you till Friday, January 9th; must then return to Gosberton and Boston, and through the Marsh homewards. If I cannot have your money, I must come without it. The circumstances of my family, school, farm and church, will not admit of my absence more than three weeks; and you see my journey is crammed full of work."



## 16. TO MR. THOMPSON.

*“Wadsworth, Oct. 2, 1779**“Dear Brother Thompson,*

“I was favoured with your’s in due course, which I read with pleasure. Thanks be to God for the recovery of your health, and for the addition of so many to your church. May they be all eternally saved! I think too we ought to praise our God when he calls any of his children (such I think Mr. G—— was) out of this troublesome sinful world. O that blessed day when the last enemy, death, shall be destroyed! Let the sight and hope of it cheer our hearts while labouring up the hill! Glory be to God, we shall soon be at home. Let us exert ourselves for our good Saviour by the way. This will increase our best treasure, while we are enriching many others.”

## 17. TO THE SAME.

*“Wadsworth, July 4, 1778.*

“We abode at St. Ive’s till after the Lord’s day, and went to Cambridge on the Monday, where we spent some time. Slept over to see Mr. R——, and staid with him about three hours. I think he is a great man, and his conversation very entertaining. Thence we went forwards towards London about twenty miles; and arrived in town on Tuesday, where Mr. B—— came to us. We were extremely busy there the five days we were in town. We attended a trial for perjury at Guildhall, before Lord Mansfield; Davenport was counsel for the plaintiff, and the celebrated Dunning for the defendant. Dunning pleased and exceedingly amazed me. O the abilities of that man! What ten thousand pities is it, that they are not employed more entirely for God! We applied to Mr. Thornton, who was free, but full of complaints, by reason of losses. He, however, gave us a guinea, as he said, ‘with all his heart.’ On the Saturday we went to Dr. Stennett’s meeting, and heard Mr. Jenkyns from Wrexham. The doctor was very free and kind; but all in a bustle. He seemed extremely pleased to see me; often thanked me for my publications, and said he believed there was very little difference in judgment between him and me; very earnestly wished I could spend a day with him, and preach for him;

begged I would become a correspondent, and represent any case of necessity to him; desired me to accept of four guineas from him, and draw on him for it in two months; with many other tokens of the tenderest respect. I desire to give God the glory, and to consider it as a motive to be more diligent and more disinterested in the service of God; and to trust him more steadily with my concerns, and those of my family. On the Lord's day I preached at Park-Meeting-house in the morning, and at Mr. Brittain's in the afternoon. Brother Scott preached for Mr. Brittain in the morning, and at the Park in the afternoon; and brother Birley preached at Mr. Brittain's in the evening. I transcribed the circular letter, made the appointed alterations, saw it printed, and ordered it to be distributed as appointed at the Association. Came to Stony Stratford and preached there on Monday night; dined on Tuesday at Olney, and spent a few hours with my two friends, Mr. Sutcliff, the Baptist minister, and Mr. Whitford, the Independant. Preached, at night, at Barton Latimore; the next night at Moulton, and the Thursday night at Loughborough, to an amazing crowd; there being a person to be interred, and I being desired to preach a funeral sermon. Called at Nottingham on Friday morning, and got home safely on Saturday. Found family and friends well; thanks be to God for all his great goodness to me and mine! I hope to be in the Isle (of Axholme) as soon as I have done with my hay, which we shall begin next week, God willing. Grateful respects to Mrs. Thompson and Polly, and love to all friends."

"Your's, most cordially,

"DAN TAYLOR."

18. TO MR. B.

"Wadsworth, Nov. 22, 1778.

"The particulars of my charge to brother Ingham, God willing, you shall have in a future letter; but I am so much engaged at present in writing a long letter to — Mortimer, Esq. who is persecuting the Baptists in Derbyshire, that I would not turn my thoughts to any thing else till that be finished. He is a Member of Parliament. I must have the letter ready for the conference, December 8th: towards which I shall go out, God willing, December 2d or 3d."