

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."

19. TO THE SAME.

“ Wadsworth, January 19, 1779.

“ Though I pity the impudent, hardened fellows; yet I am not displeas'd to hear that you have been disturb'd, &c. I hope it is a sign that God is for you, and the Devil against you; and the Devil is afraid of losing ground in —, and therefore rages. Let me charge to go on, prudently bold for your Master. He will not, he cannot disown you. I feel a most sensible pleasure and reviving of heart, when I read that ‘ religion rather gains ground among you.’ God be praised! May he own and bless you more and more! Think of such passages as *Acts ix. 31.* and *1 Cor. xiii. 11:* and tell your people, God is faithful: and bid them to think of those passages”.

20. TO THE SAME.

“ Wadsworth, May 12, 1779.

“ I beg to be excus'd from the excessive drudgery of giving you my remarks upon what your ingenious author says on *1 Cor. xv. 28.* My time is so taken up with various concerns, and the remarks are so large, that I know not how to do this by letter. Should I ever more be favour'd with the opportunity of a day's conversation with you at Wadsworth, or —, we can talk on the subject. My thoughts are that Christ, in the capacity of Mediator, as man, in whom all the fulness of the Godhead dwells; has received the kingly power in his church and over all things for his church's sake, as a reward for his sufferings in behalf of poor sinners. *Phil. ii. 5—12.* *Heb. ii. 9. &c. &c.* which office he will execute till the end of time; and then will surrender up the kingdom with himself, to be dispos'd of or subject to his heavenly Father; and shall no more exercise any mediatorial function, but shall be crown'd and inconceivably happy among his saints for ever.”

21. TO THE SAME

Wadsworth, Oct. 8, 1779.

“ As I had but just time to see the letter from Mr. W— to you, it was not possible for me to write you a long letter; and if nothing will atone for the shortness of my last; but sending you the notes of all my expositions, &c. I must remain

exposed to the penalty. For 1st. I have endeavoured to expound many parts of scripture, both in the Old and New Testaments, of which I never wrote any notes. My avocations and concerns are so various, that I have sometimes not time to write notes of my discourses at all, and sometimes but very short ones, not fit to be seen by any beside myself. 2nd. My notes are many of them taken from me, from year to year, soon after I have written them. Brethren J. Taylor, Ingham, Thompson, Birley, &c. &c. &c. have often made so free with me, as to leave me very low in this kind of treasure. However I consider my notes of little worth; and if they will do any good or give any pleasure to any of my brethren, it is as much as I can expect, or desire. I once took it into my head, pursuant to your request, to try at a paraphrase, &c. on the prophet Isaiah; and employed a few hours in it, one day or two; but new concerns demanded my attention and I dropt it, though, with design, at some future opportunity to resume it. You will find the rough draft in the parcel directed for you, in Mr. W——'s Box, If you can make them out, I beg your thoughts, and *shall expect* you to return them, and other things when I have the great pleasure of seeing ——. I also send you a copy of my plan of education, &c. which I beg you will make quite free with; and for a time, lend your whole attention to. Retrench, add, alter, &c. &c. as you think best; and let us try to have something perfect by the next Association. I wish you would amplify and print, and spread your letter to the General Baptist Churches on this head. I am daily more and more persuaded of the necessity and practicability of something of this kind, and if we do not stir in it, I do not know who will. The notes in the old ruffled book (silly creature that I am!) were written long ago: and there cannot be any thing in them worth your reading; only I am fond of gratifying you, otherwise I am ready to blush to send them. You will keep them secret till you return them. At the Association, all the preachers were present except one. Several were engaged in prayer, &c. and the three preachers chosen to preach were myself, brother Pickering, and brother Smith. I tried to give the charge; and, as brother Pickering so positively refused it, and and the brethren in general pressed me to it, I yielded, though both unexpected, and therefore unprepared, to speak also to the deacons. The purport of what I said to them, you will guess

at by the notes in the parcel. The notes of my charge to the minister I left in his (that is) brother Deacon's hand: but I expect to receive it by and by; and, if worth seeing, will shew it you. It was on 1 *Pet.* v. 2, 3, 4. God Almighty bless you, my dear brother."

22. TO THE SAME. (See page 115.)

"Wadsworth, January 17, 1782.

"*Dear* beloved Brother,

"On the 31st of December I received your very affecting letter; it did indeed affect me much, and I wished, and laboured and contrived with great intenseness and concern, to see you, as those who were with me well know. But my plan of preaching at home and abroad, and other circumstances were such, that I could not see how to make it practicable. I wrote to you from Fleet by the coach, January 3d, and gave you a general account of my situation; most heartily condoling your distressing situation, and mentioning such brief hints of thought as appeared suitable. I expected an answer by return of coach, and then by the post; but received none. I am now returned home, and have been out three days in Lancashire, &c. attempting to preach the blessed gospel, according to engagement before my coming into Lincolnshire. I am only returned this afternoon, and am extremely anxious to hear of your state, and that of dear Mrs. B. who is, I trust, ere this time much recovered. I beg the favor of an answer by return of post."

"Let us ever remember, my dear brother, that nothing is certain in this uncertain world; we live daily on the brink of the grave, and every earthly comfort is fleeting and fading. God alone is all-sufficient and unchangeable. O the happiness that results here and eternally from having him for our portion! In the joyful sense of this, I hope my dear brother and the dear partner of his joys daily live. For I cannot think to give up Mrs. B. into the jaws of death yet, if God please; though, I believe your loss will be her unspeakable gain. As sure as we meet we must part. Death is, and will be ravaging families and neighbourhoods. Thanks be to him who has promised that 'this last enemy shall be destroyed.' O what a world! What a time will that be! Glory be to the name of the Lord for the charming, the delightful prospect! It shall surely be as the Lord

hath spoken. Then bosom friends shall be separated no more. Breaches in families be no more known: pains and disorders no more felt. Our kind father will for ever wipe away all tears from our eyes. 'There shall be no more death.'

"O, my dear brother, look up and exhort the dear partner of your life to look up to this inexpressibly happy world! and remember who has assured us, that he 'that shall come will come, and will not tarry.'"

23. TO MR. THOMPSON.

Wadsworth, June 6, 1782.

"Dearly beloved Brother,

"I had begun to answer your favour at Leicester, but visitants and labour came in so fast, that I could not properly go on with it. I now give you an account of my journey. On Friday, May 17, at five o'clock, I went out from home, as soon as I had dismissed my scholars. Walked fifteen miles that evening, and forty the next day, to Hatfield Woodhouse. I should have gone the seven miles farther to Epworth, had not the evening come on very rainy, and likely to be very dark; and the waters been so much out, that I understood it to be very dangerous venturing over St. Toft's Common. I therefore stopt; and got to Epworth about seven o'clock the next morning. I preached at Butterwick in the forenoon, and rode on to Kirton; examined four persons, delivered a short discourse at the water, with prayer, and baptized them, in the afternoon; and preached in the evening. My good friends at Kirton insisted that I should take Miss T—'s pony, which I did the next morning, hoping to meet you at Mr. S—'s. I met with Messrs. J— and B—. in the streets of Lincoln, who insisted that I should stay and preach that evening. They assured me that the waters were so out, that you would not be likely to come to Charlton; and that it would be unsafe and imprudent for me to venture thither. At last I consented to stay and preach; and next day went to Castle Donington, and the following morning to Melbourn. The Association being ended on Friday, I went to preach at Castle Donington that evening. Next evening at Quorndon; and, on Lord's day, had the pleasure of hearing Mr. R—. at Leicester. I preached there in the afternoon and evening to very great crowds. I met the few people on Mon-

day, and gave them advice respecting settling in a church state, &c. Preached again to a vast crowd. Next night, I preached at Nottingham to the house crammed full, and many without doors. Next night, at Gamston; at eleven the next morning, at Retford; and that evening, at Misterton. On Friday morning, I baptized five persons at Epworth; delivered a discourse at the water-side to a crowd of very attentive spectators, and preached at noon at the meeting-house well filled. I intended to have immediately gone off towards home, but their intreaties were so importunate, and the people so attentive and apparently so affected, that I was quite overcome, and yielded to preach again in the evening: when we had a large congregation. Next morning, I set off, on my frightful journey for home. Rode on Mr. A—'s galloway about twenty-four miles; and after that walked thirty-eight: which, with the rain and the deep mire, tired me very substantially. Yet I bless God I was so refreshed with sleep, that I went through the business of the next day, of preaching three times, keeping a children's meeting, a short church meeting, and a leaders' meeting, with moderate ease and pleasure. God knows, I desire to give him the praise."

24. TO THE SAME, ON THE DEATH OF MRS. T.

"London, August 6, 1784.

"*Dearly beloved Brother,*

"After very long and tedious journey, I arrived, through divine mercy, safe in London the evening before last; and preached that evening. Yesterday I dined with Dr. Stennett, and was under the indispensable necessity of writing five letters, relating to my future journeys. I mention this as an apology for my not writing immediately to you, for whom I feel sensations of sympathy not easy to be expressed. I saw the account of dear Mrs. Thompson's departure, of which indeed I expected all my journey to be informed; and much wondered that she continued so long as she did: for I had no hopes of her recovery, as I informed my wife after my return from Boston."

"I feel for you, my dear Brother; and feel for dear Miss Thompson. But death is the fate of all men. We shall follow soon; and it will be our advantage to live in daily expectation of it. It becomes me with gratitude to confess that *my* loss is not small, but *your's* is much greater. It, however, be-

comes us both to remember, that our Almighty Saviour lives for ever: and blessed be his glorious name! He has the keys of the unseen world, and of death. He has the same care over my dear hostess and invaluable friend now, which he had while she was studying and promoting my happiness, and more peculiarly promoting your's. The same Almighty Saviour, my dear brother, still knows and cares for you, and dear Miss Thompson, and unworthy me. O that we may always trust in him, and praise his glorious name! To him be glory and praise for ever!"

"The time will come, my dear brother, when that promise: 'the last enemy that shall be destroyed is death,' will be explained and fulfilled to us both. Then shall ravages in families be made no more! But all real saints shall be united under one head, in one body, in the enjoyment of uninterrupted and everlasting delight, without sin, without sorrow, without pain, and without fear. Happy indeed are the people who are in such a case! Let us look forward to this day, and rejoice in the prospect of it! Let us be continually laying up treasure above. The day will soon come, when, as I suppose, your eyes and mine shall see the dear Mrs. Thompson again. And, O inexpressible consolation! we shall see her Saviour and our Saviour, her God and our God, through endless ages!"

"God forbid that dear Miss Thompson should, at that tremendous day, see her tender and affectionate parent in the bosom and on the throne of the adorable Jesus, and the amiable daughter should hear it said, 'Depart from me.' O distracting consideration! My dear young lady, let me persuade you not to 'neglect that great salvation' which the Lord the Saviour has provided for you, at the expence of his invaluable blood; and which you are as welcome to enjoy as a God of love can make you. This is a loud call, dear Miss, 'to prepare to go hence.' It is a loud call, 'to be reconciled to God.' O let it not at last be said, 'Because I called and ye refused; I stretched out my hand and ye regarded not; therefore I will laugh at your calamity, I will mock when your fear cometh.' Rather, 'O taste and see that the Lord is good!' Experience the truth of that declaration, 'they that seek me early shall find me.' 'O seek the Lord while he may be found; call upon him while he is near.' Then, my amiable young friend, will the Lord be your God; and your dear parent's Saviour, your Saviour and your everlasting portion."

“ And you, my esteemed brother, may you by this affecting stroke, be weaned from the things that are seen, and animated in your heavenly race: that the partner of your earthly joys may at length welcome you to the world of glory. To Jesus commit yourself still more confidently; to Him devote yourself still more seriously and ardently; and by Him you shall certainly, in a little time, begin the song of victory and triumph, which you shall continue for ever and ever.”

25. TO THE SAME. (See p. 124 & 125 preceding.)

The following Extracts from Mr. Dan Taylor's Letters on Mr. HALL'S 'HELP TO ZION'S TRAVELLERS', are inserted, partly as containing a fair Statement of the Writer's Views on some important Subjects, and partly as exhibiting his Candour towards those who differed from him in sentiment. It is hoped that they will assist in clearing his character both from the charge of heresy and bigotry.

“ Wadsworth, Jan. 31, 1784.

“ Dearly beloved Brother,

“ Whatever you, or Mr. Hall may think, I am not, so far as I know myself, an ‘opposer of sovereign grace’. My sins and wretchedness are such, that I have nothing else to rejoice in, or to hope for good from. Yet I confess, I do look upon sovereign grace as proceeding from a gracious Sovereign, that is, one who ‘delighteth in mercy,’ *Micah* vii. 18, and is ‘not willing that any should perish’ among all his guilty subjects, *2 Pet.* iii. 9: though according to his infinite dignity, and his infinite wisdom, he sees it necessary to punish, in the manner, and by the methods and rules laid down in his word. On this account, I may, possibly, have the infelicity of differing with the pious author of the ‘*Help to Zion's Travellers*’. This, however, I am very sure of, that if I should differ from him, it is not because I take any delight in differing from others, but always feel very sensible pain when I am obliged to it, especially from men of seriousness, godliness and wisdom.”

“ Our author's next subject is that of *Election and Reprobation*. Awful subject indeed! This is the first time, so far as I remember, that I ever gave my thoughts of them in writing. I am very sensible the difficulties attending them, especially the

former, are not few nor small, and perhaps more and greater than I am able to remove. But as you desire and expect it, I will tell you with simplicity, the views I have of them, hoping and entreating that you will be quite free in your remarks on what I write."

"Mr. H. chuses to consider them distinctly, as he apprehends (p. 50) they are not related to each other. It is the part of candour and equity in me to consider them in the same order. He begins with election, p. 42, but is very short upon it. He first mentions three ideas, which he says 'are inseparably connected with election, or a proper choice, whatever kind of election we refer to, whether made by God or man.' These are 'freedom in him who makes the choice—an end to be accomplished by the choice—and passiveness in the person who is chosen.' I am not sure that I understand his third idea. I should suppose, from the strain of his argument, that his meaning is, that no one is properly chosen, or elected, if he make use of any efforts in order to obtain that favour or honour. But if this be Mr. H's. meaning, it is certainly an oversight. The contrary is most fully manifest in every branch of civil and religious life. Do not all representatives in parliament, for instance, exert themselves in order to obtain the favour and choice of the respective counties and boroughs throughout the nation? And yet are they not chosen to their office? Do not all ranks of men take the same methods in numerous instances? Is there a physician, a lawyer, or a clergyman who does not thus labour to obtain the favour of patients, clients and parishioners, in order to be chosen by them? May we not descend to the very lowest concerns in this enquiry? Is it not common for both sexes to take this method in order to obtain that choice which precedes marriage? And yet these are all properly chosen. So that in this sense it cannot be necessary that the person chosen be 'considered as passive,' and consequently 'this idea is not inseparably connected with election.' If the pious author's meaning be different from what I here suppose, I wish I were able to discern it, or to see the pertinency of it, in the present case."

"He goes on, pursuant to his design, to make a few wise and proper concessions, for the clearing of which he takes notice of the different senses in which election is to be understood in scripture, and then fixes upon that which he intends particularly

to illustrate. He treats the subject with brevity, and only in a general way, without much nicety respecting circumstances. This, I think, is a proof of the good gentleman's wisdom, considering how much the doctrine itself, and especially the circumstances of it, have been the subject of contention for fourteen hundred years past. For, so far as I have yet learned, these matters were not disputed about in the christian church till the days of Austin; and considering how much the best and greatest of men both do differ, and have, in many ages, differed on this head, I wish to speak of it with modesty and caution."

"As our author is not quite so explicit as I could wish, I ask leave to state what appears to me to be his idea of this great divine transaction; and then I would tell you the view that I have of it, and the reasons why I find myself obliged to differ from him respecting it. He apprehends, if I rightly understand him, as many others also do, 'that the blessed God, before the world began, fixed upon a certain number of the human race, as his people, and absolutely determined to bring them to glory; while he passed by all the rest of mankind, without providing any salvation for them, or ever intending to do any thing for them that might contribute to their recovery from the fall, or make them happy in the next world.' He does not determine whether this choice 'respected its objects as *sinless*, or as *criminal*,' p. 56, 57; and therefore I do not see that I have any thing to observe on that point here. The view which I have formed of this doctrine is this: 'It appears to me that the great and blessed Author of our being, when man had fallen, or when he saw that man would fall, fixed upon a glorious method of recovery, by the removal of our guilt through the blood of his Son, and the renewal of our hearts by the operation of his Spirit, that he therefore gave his dear Son to die for a miserable and sinful world, and takes such methods to bring sinners to himself, as his infinite wisdom sees best—that as he knew from eternity who would be brought to himself through faith in his Son, by the methods he should make use of, and who would finally resist these methods, he determined, according to this foreknowledge, to save the former, and consign the latter to endless misery.' As I must confess I have thought much on the subject, however ignorant or mistaken I may be respecting it, I imagine with myself that much may be said in vindication of

that view of it which I have here given. But I do not think it proper to enlarge upon it here. I will therefore only mention a few plain things in favour of it."

1. "I have not yet observed that this view of the subject is contrary to any single passage of scripture; though there may be some difficulties in reconciling it to the views we may some of us have formed of some passages. I think, on the other hand, that Mr. H.'s view of the subject is very evidently contrary both to the scope and letter of many passages; among which I reckon those mentioned below."

2. "It seems evidently to concord with all those scriptures which clearly express the love, pity and goodness of God to all mankind: as *Psalm* cxlv. 9; *Ezek.* xviii. 32; xxxiii. 11; 1 *Tim.* ii. 4; 2 *Pet.* iii. 9, &c. Whereas Mr. Hall's view of the matter, to me, seems opposite to all these scriptures."

3. "It seems further corroborated by all those scriptures which very expressly tell us that Christ died for all, &c.: as 2 *Cor.* v. 14, 15; 1 *Tim.* ii. 6; *Heb.* ii. 9; 1 *John* ii. 2, &c. And indeed the truth appears to me to run through the whole New Testament, where the death of Christ, and the way of salvation is spoken of. But it seems to me quite contrary to Mr. H.'s view of the doctrine now in question."

4. "The view of the subject which I give above, appears perfectly agreeable to all those passages which assure us that the blessings of the gospel are provided for all, and the messages of life and salvation are to be proclaimed to all: as *Isaiah* xxxv. 6; *Luke* ii. 10; *Mark* xvi. 15, 16; *Matt.* xxii. 1—15, compared with *Luke* xiv. 16—25, &c. Whereas, according to the contrary explication of this great doctrine, it is certain that these blessings are only prepared for a few. And I, for my part, cannot see how, on that principle, we can preach the gospel, (that is, proclaim *good tidings*) to any body. For the essence of the gospel is, that 'Christ died for our sins,' 1 *Cor.* xv. 1, 2, 3. All our comfort and hope, and all the real comfort and hope of any man alive, where the scriptures are known, arise from this spring; and consequently, how can I tell good tidings to any persons alive, if I cannot assure them that Christ died for them? And how can I do this, if he only died for a few, and I cannot tell them who these few are?"

5. "This view of the doctrine now in question, appears per-

fectly consistent with all those scriptures which speak of the *reason* or *cause* of men's final condemnation. But Mr. H.'s idea of it seems quite opposite to all these scriptures. They do not ascribe men's final condemnation to their not being elected, which on Mr. H.'s principle is, if I apprehend right, the only reason why non-elect sinners are not saved; but to their disobedience to the gospel, their unbelief, their neglecting the great salvation, &c. *Prov.* i. 24—28; *John* iii. 18, 36; *2 Thes.* i. 8, 10, 11, 12; *Heb.* iii. 19; iv. 1, 2, 11, &c."

6. "The explication of the doctrine which I have given above, seems most perfectly to coincide with those scriptures which speak of Election as being 'according to the foreknowledge of God,' as *Rom.* viii. 29, 31. *1 Pet.* i. 2, and 'through sanctification of the Spirit and belief of the truth.' *2 Thes.* ii. 13. For, as the great God had most certainly the foreknowledge of every man, and every thing; he must here speak of foreknowing something, with respect to these persons, particular and different from what he foreknew in others; and as he invariably determines and declares that believers shall be saved, and unbelievers shall be damned, I think it most natural to conclude that what he foreknew with respect to them was their 'sanctification of the spirit and belief of the truth,' through which he 'chose them to salvation.' I may add here, that on this ground it is evident, as our author justly observes, that God did not chuse them 'because they *were*' but that they might be holy. But it is not asserted, that I know of, in the scripture, that God chose them *to believe*, but 'through belief of the truth,' &c. Compare *Ephes.* i. 4. *2 Thes.* ii. 13. This leads me to observe yet farther."

7. "That I apprehend this view of the doctrine perfectly harmonizes with those scriptures which describe the characters of the elect of God. The scriptures, if I mistake not, always speak of God's elect, *in the sense now before us*, as being converted persons, and in such kind of language as to exclude all others from being considered of the number of God's elect. See *Psaln* iv. 3; *Luke* xviii. 7; *Col.* iii. 12; *James* ii. 5. I shall only add one consideration more, in this view, at present, viz.

8. "That I am further confirmed in my views on this head, from those scriptures which describe the character of the repro-

bate. For Mr. H. has not convinced me, by all he has said on the subject, that Reprobation is not the opposite of Election. And it is undeniable, that the scripture character of the reprobate is most directly opposite to the scripture character of the elect. Compare the passages last referred to, with *2 Cor.* xiii. 5, 6, 7; *2 Tim.* iii. 8; *Tit.* i. 16; which are, I think, the only places in the New Testament where persons are called reprobate."

"You may probably think, that I have not been sufficiently explicit in declaring my own ideas of *Adoption*. I have confessed that it may be considered as prior to regeneration, in the order of nature; though I cannot, for the reasons above given, look upon adoption as prior to faith. You will observe, that I said, in the order of *nature*; for, in order of *time*, I do not apprehend there is much difference between a person's being adopted and regenerated. According to my experience of divine things, and according to the experience of most or all I have yet conversed with, who appear to have 'tasted that the Lord is gracious,' and more especially according to the scripture account of things, my thoughts on the subject are these—

"I consider man, by nature, as a poor, guilty, miserable creature, 'altogether become filthy,' having nothing in or from himself but sin, till he come to embrace Christ by faith. I consider Christ as possessing every good which the poor sinner can possibly need, to make him completely holy and happy; according to *Col.* i. 19, and the whole tenor of the gospel. When the sinner is convinced of his guilt, ruin and helplessness, and brought to understand who the blessed Jesus is, and what he has done for him, and his ability and readiness to save him to the uttermost; and is thus brought to venture his wretched soul on the all-mighty and all-gracious Saviour, by an humble confidence in him, he receives all blessings from the blessed Redeemer's fulness, *John* i. 16: and, by virtue of union with him, he is intitled to, and possessed of a free, full salvation, in all its parts and branches, *1 Cor.* i. 30; and adoption amongst the rest. One of the blessings also that he receives by faith, is the Holy Spirit; sometimes called 'the Spirit of Christ,' and sometimes, 'the Spirit of God;' for in Deity, I conceive, 'Christ and the

Father are one.' That the sinner thus receives the Spirit, I learn, not only from experience, but from many passages of scripture. Among these see the following: *John* vii. 39; *Gal.* ii. 3. 14; *Eph.* i. 14. See especially the greek of this last passage. By the Spirit, the love of God is shed abroad in his heart, *Rom* v. 5. It is in him a fountain of holiness and comfort, *John* iv. 14; vii. 38. So that now being restored to the love and image of God, he is born again or regenerated. These are my views. I submit them to your censure."

"I must confess myself strongly inclined to Mr. H.'s views of the doctrine of *atonement*, in every branch of them, as far as I observe; unless in some very few expressions which seem to imply a limitation that I think the scriptures does not countenance. On the whole, however, I venture to make two remarks. One is, that I think the doctrine of atonement, and every other doctrine of scripture, appears to most advantage in the simplicity in which the sacred writers have left it: and that too much nicety respecting the circumstances of it, frequently does more harm than good. The other is, that when we are discussing matters of intricacy, in which the greatest and best of men have been differently minded, modesty and calmness of temper are peculiarly proper."

"Mr. H.'s next design is to remove the stumbling-blocks out of the way of Zion's Travellers relating to *Christian Experience*. On this head, our author, in my humble opinion, has expressed himself with great judgment in many places. O that there were many more such workmen than there are, who need not be ashamed! who know how to separate 'the precious from the vile,' and to place scriptural and genuine christianity in its true light. If it should appear to the over nice critic, that every clause on this head is not exactly in point, (which may be the case with any writer on any subject) yet our author sufficiently evinces the impossibility of forgiveness without repentance. To be sure, if I had the pleasure of sitting at the good gentleman's elbow, I might be inclined to ask whether some expressions might not be changed for the better. Yet, I

so entirely hate contention about trifles; and his leading views on the subject seem to me so scriptural and so excellent, that I cannot persuade myself to take any critical notice of these expressions."

"The *new birth*, the *joys* and *sorrows* of the true christian, and the *doubts* that sometimes arise from internal depravity in the real saint, are the next subjects of experimental religion, of which Mr. H. treats: p. 131—146. On all which, according to my judgment, he makes wise and judicious remarks; such as are founded on scripture, and calculated to promote the interests of holiness and the peace of the genuine followers of the Lamb.—When I find, from time to time, that good men are so nearly the same on these *experimental* subjects, I can hardly restrain my grief upon reflecting that they differ so widely, and especially that they are sometimes so ready to be angry with one another, on other matters. I think, however, that I receive one advantage from it. It endears heaven to me; and raises my heart in the prospect of that happy day and world, where they shall certainly 'see eye to eye,' and 'know as they are known,' for ever and ever."

"Mr. H. gives us a delightful account of the holiness and happiness that result from vital union with Christ, p. 63, &c.; which is only one instance among ten thousand in proof of this cheering truth, that, however true believers may think differently in more abstruse or speculative matters, they generally agree in their experience: and therefore that it is exceedingly wrong and inconsistent for them to jar and contend, and quarrel and call foul names, in their way to that heaven, where, in a little time, all darkness and confusion shall be for ever removed."

CHAPTER THIRD.

FROM MR. D. TAYLOR'S REMOVAL TO LONDON TO THE TIME
OF HIS DEATH.SECTION I. *The Transactions of that Period.*

1785. MR. D. TAYLOR, with his wife and nine children, arrived in London, in good health, on Friday evening, July 27, 1785. His friends had taken a house for him in Turville Street, Bethnal Green; and kindly exerted themselves towards furnishing and preparing it for the reception of the family. They were affectionately received on their arrival; and, considering the novelty of the scene, found themselves comfortably situated. On August 15th, Mr. and Mrs. T. were cordially admitted into full fellowship with the society in Church Lane: the one being dismissed from Halifax, and the other from Birchcliff. A special church-meeting was held, Aug. 22, when an unanimous and affectionate invitation was given to Mr. T. to become co-pastor with Mr. Brittain, which he accepted. On Wednesday, Sept. 22, this transaction was publicly recognized before a large assembly; when Mr. Thompson delivered a charge to his valued friend, and Mr. S. Deacon preached to the people. Dr. Stennett had consented to deliver the charge, but was prevented. On the following Lord's day, four persons were ordained to the office of Deacons, to whom Mr. T. addressed a suitable discourse.

Mr. T. entered upon the important station to which he was thus called with his usual energy. His venerable colleague withdrew, in a great measure, from the active duties of the pastoral office, and left them to his younger brother, who discharged them with diligence and zeal. He preached generally three times every Lord's day, and on the Thursday evening, to his own people; and not long after his settling with them, he appropriated an hour weekly to the catechising of their children. He also was soon invited to assist his brethren of other denomi-

nations in supporting public lectures, and supplying destitute congregations. Before his ordination, he had preached at the lecture in Little St. Helen's; and frequently for the church in Fetter Lane, afterwards under the care of Mr. A. Austin. His labours were made successful. The congregation at Church Lane soon improved in numbers and attention; and, before the close of the year, several offered themselves as candidates for fellowship.

But though Mr. T. justly considered the station in which he was now fixed as very important and demanding peculiar regard, yet he did not think it to be his duty to devote his whole attention to it. He was esteemed throughout the Connection as the common friend and guardian; and was frequently called to visit country churches on business of public importance. In the early part of the negociations with the London friends, he had therefore candidly stated to them, that his connections with the country churches, and his influence among them, would probably oblige him frequently to visit them, and consequently to be absent from his own charge; and desired them, in order to prevent future dissatisfaction, to consider seriously whether this did not render it improper for them to seek for him as a pastor. At his request, this subject was discussed, at a church-meeting, June 13, 1785; and it was unanimously agreed, that "Mr. T. should be left to his full liberty respecting his journeys; being well persuaded that he will not be absent more sabbaths than he can well avoid." He soon found it necessary to avail himself of this indulgence. In a letter, dated Aug. 23, 1785, he tells his friend Mr. Thompson, "I have lately preached twice at Canterbury and once at Chatham; and expect to be at Berkhamstead, &c. in a week or two; so that you see I am hobbling about still. Pray for me." The week after his ordination, he set out again on a journey to Norwich, to set in order a number of persons who had left the Methodists, and professed themselves General Baptists. These he organized as a church, and ordained their preacher, Mr. Wright, to the pastoral office over them. On this occasion, Mr. T. went through all the parts of this solemn work, unassisted by any other minister. In his way homewards, he attended the Lincolnshire Conference at March, and returned to his family in the beginning of October.

1786. The old General Baptists, in their zeal to lay aside the inventions of men, banished singing, as practised in most congregations, out of public worship. In the seventeenth century, much contention had been raised on this subject, and some divisions caused by it. At the time of the formation of the New Connection, and for many years afterwards, singing was disused in most of the churches belonging to the Lincolnshire Association; and this was one source of difference between them and the congregations of the New Connection, who practised singing. In the course of 1785, Mr. G. Boyce, the messenger, published "Serious Thoughts on the present Mode of Singing in the Public Worship of God:" intended to vindicate himself and friends in the omission of it, and to expose the errors of those who adopted it: in which he very unceremoniously challenged the latter to defend their conduct. As usual, in cases of this nature, Mr. T. was looked up to by his friends, as their defender; but his regard for the venerable author of the "Serious Thoughts," and his other pressing engagements, rendered him very averse to enter the lists on this occasion. This aversion was increased on reading Mr. B.'s tract, from a fear that he should not be able to do justice to the subject, and yet manifest that respect which is due to the hoary head, especially when found in the way of righteousness. A private letter, however, which he received Dec. 23, 1785, from the author, which probably contained some strong defiance, determined him to break silence; and, accordingly, early in this year, he published "A Dissertation on Singing in the Worship of God: interspersed with occasional Strictures on Mr. Boyce's late Tract." In this pamphlet, Mr. T. not only vindicated the practice of the churches with which he stood connected; but took the opportunity of introducing many sensible and useful directions and cautions, as to the most proper and edifying mode of conducting this pleasing part of worship. The author exhibits considerable ability, both in parrying the attacks of his opponent and in producing his own arguments; but, as the scriptures contain no particular rules for the conducting of public worship, he could only apply the general directions to his purpose; and there is not perhaps that conclusiveness in his reasonings, as on some other subjects. In one or two instances also, his want of acquaintance with the history of the ancient English General Baptists, led him into mis-statements; which, in his circumstances, it was not easy to avoid.

But our author was led at this time to engage in a controversy on a subject much more important than the mode of singing. Mr. Andrew Fuller, of Kettering, afterwards the celebrated secretary of the Baptist Missionary Society, who was then rising into eminence, had for some time felt his ardour in preaching the gospel checked by the system of doctrine which he had embraced. Many of his associates, he observed carefully avoided those earnest and universal invitations to sinners which distinguished the addresses of scripture; and have characterized the preaching of many of the most pious and successful ministers of the gospel in every age of the church. This induced him to consider the subject; and, after several years of doubt, he fixed on a scheme, which, as he thought, would sanction the free use of the universal calls of scripture, and yet preserve his favourite opinion unshaken. He first defined faith to be the belief of the truth; or the crediting of the testimony which God has given in the gospel; and then, because the moral law makes it the duty of all men to believe the testimony of God, concludes that faith in Christ is the duty of all men, sinners as well as saints: and that therefore all men ought to be invited and exhorted to practise this duty. In vindication and explanation of this system, Mr. F. published, in 1785, a large pamphlet, under the title of "The Gospel of Christ worthy of all Acceptation: or, the Obligations of Men fully to credit and cordially to approve whatever God makes known." In this treatise, various topics, either immediately or more remotely connected with the principal subject, are discussed; and great pains taken to guard the doctrines of calvinism, and to shew that the author's scheme is consistent with the decrees of God, particular redemption, &c.

This publication excited considerable attention, and roused a strong opposition. The high Calvinists, who first took the alarm, betrayed great apprehensions lest the concessions of the author should undermine their peculiar system; and various replies and animadversions on the work were published by writers of that party. Those, on the contrary, who opposed the distinguishing tenets of Calvin, rejoiced that the force of truth had compelled so able a man to yield so much; and thought the agitation of this subject afforded a favourable opportunity of stating and defending their own sentiments. Among others, Mr. Birley, of St. Ives, who was personally acquainted with

Mr. Fuller, felt a strong wish that this occasion should be improved, and the tendency of his principles examined. He therefore put Mr. F.'s treatise into the hands of his friend Mr. D. T. with an earnest request, that he would read it attentively, and favour him with his remarks on it. Many other ministers of the New Connection joined heartily in the same request; and some besought him with tears to undertake the work, assuring him of their continual and fervent prayers for his success. Thus urged, Mr. T. at length complied; and, in nine letters, addressed to his friend Mr. B. signed *Philanthropos*, he endeavoured to establish Mr. Fuller's leading proposition, that the gospel ought to be preached to every man, and that it is the duty of every man to believe and accept it. But then Mr. T. did not derive this obligation to believe from the injunctions of the moral law, as Mr. F. had done: he took very different ground. He contended that universal invitations and exhortations must pre-suppose that provision is made for the salvation of all men, by the death of Christ for all, or they would be mockery to perishing sinners, and inconsistent with the justice and goodness of the adorable Jehovah. Thus he endeavoured to prove the universality of the atonement made by the death of Christ, from the universality of the invitations to believe in him, admitted by Mr. F. Mr. T. however, did not rest his cause wholly on this argument; but introduced a very convincing, though concise view of the direct scripture evidence of his favourite doctrine, that Christ died for the sins of all mankind. This was the leading object of Mr. T.'s animadversion; but several other collateral subjects were discussed in the pamphlet which was published in the beginning of 1786, under the title of "Observations on the Rev. A. Fuller's late pamphlet, entitled, 'The Gospel of Christ worthy of all Acceptation?'" in which it is attempted farther to confirm his leading Idea, that 'Faith in Christ is the duty of all Men who hear the sound of the Gospel,' by proving that the universal Calls and Invitations of the Gospel are founded on the Universality of Divine Love to sinful Man, and on the Death of Jesus Christ, as a Propitiation for the Sins of the *whole* World. In Nine Letters to a Friend. By a Lover of all Mankind."

After a lapse of more than a year, Mr. F. published "A Defence of a Treatise, entitled 'The Gospel of Christ worthy of all Acceptation;'" containing a Reply to Mr. Button's

Remarks and the Observations of Philanthropos." In a postscript, it is stated that 'the foregoing Reply would have appeared much sooner, had it not been for family afflictions.' May 30, 1786, Mr. F. it appears, lost a daughter by death, in her seventh year, which seems to have deeply affected him. In this pamphlet, Mr. F. treated his opponent with considerable respect, commended the spirit in which his observations were written, and made several important concessions. Instead of replying regularly to the objections of Philanthropos, he reduced the subject of the controversy into four questions, and discussed them in distinct sections. This indeed gave it a systematic form: but it tended to divert the attention of the reader from the principal object; and by displacing and disjointing the arguments and reasonings of his antagonist, sometimes weakened their strength.

In a few months after the appearance of Mr. F.'s Reply, in 1787, Mr. T. printed "Observations on Mr. Fuller's Reply to Philanthropos: or a further Attempt to prove that the universal Invitations of the Gospel are founded on the Universality of Divine Love, and the Death of Jesus Christ as the Propitiation for the Sins of the whole World. In Thirteen Letters to a Friend." To these Letters he affixed his name; and, in the commencement of them, avowed himself the author of the former. Mr. T. in this correspondence, charges his opponent with overlooking many of the arguments of which he had availed himself in the Nine Letters, which he therefore supposed remained unweakened. And it seems he was not singular in this opinion. Mr. J. Martin, who wrote largely against Mr. F. on high calvinistic principles, observes; "Should our author be hurt that so much of his Treatise and Defence appears to be overlooked, when he recollects in what manner he himself thought it most prudent to answer one of his friends, Mr. D. Taylor, it is presumed he will not imagine the present mode of reply was preferred for want of due respect." Mr. T. did not charge Mr. F. with any improper motive, either in omitting his reasonings, or in some occasional instances of palpable misrepresentation, which he found it necessary to notice. Our author followed Mr. F. through his Reply, and answered the objections which he had made, or acknowledged their pertinency. He did not indeed think it prudent to spend much time on several parts of

his opponent's performance, in which he had introduced topics foreign to the main subject of the controversy, to which Mr. T. wished to fix the attention of the reader; and for this reason, he declined the discussion of several important questions which Mr. F. had started. These Letters display great acquaintance with the scriptures, a thorough knowledge of the subject, and considerable powers of reasoning. They were well received, and soon reached a second Edition.

Hostilities were now suspended; and it was supposed that the contest was concluded; but when the second edition of the Thirteen Letters had been long before the public, after a truce of nearly three years, a pamphlet made its appearance, in 1790, under the title of "The Reality and Efficacy of Divine Grace; with the certain success of Christ's Sufferings in behalf of all who are finally saved; considered in a Series of Letters to the Rev. A. Fuller; containing Remarks on the Observations of the Rev. Dan Taylor, on Mr. Fuller's Reply to Philanthropos. By *Agnostos*." As these Letters were addressed to Mr. F. and contained many very favourable representations of the ability and success with which he had conducted the controversy, it was concluded that they were the production of a friend and admirer; and a respectable Particular Baptist minister, with whom Mr. F. was in habits of great intimacy, was generally reputed to be the author. It had indeed lately been suspected, that Mr. F. furnished some important hints to the writer, and that some parts of this correspondence bespeaks the same hand as his former publications; but it was not supposed that *Agnostos* was a mere man of straw. After Mr. F's death, when the reasons for concealment no longer existed, the publishers of the posthumous Edition of his works, have informed us, that, except one or two pages, these letters were Mr. F's. own production; and have included them as such in their collection. They have indeed changed the title, and instead of "Letter to Mr. F." called them "Letters by Mr. F." and throughout the correspondence substituted the first person for the second. This was a manœuvre to which we could hardly have expected that the stern Mr. F. would have stooped. His friends have suggested what they think might induce him to assume the mask; and we leave the reader to form his own judgment how far they have satisfactorily accounted for it. It was a little singular, that

Mr. T. who entered the lists in a disguise, should acquire courage, in the course of the contest, to throw it aside and avow himself to the world; and that Mr. F. who had commenced the combat in the open day, should see it prudent, in the last action, to wrap himself in a veil which death alone could remove.

The Letters of Agnostos occupy ninety-two closely printed pages, 12mo. and contain a laboured review of the conducting of the controversy by both parties. Agnostos, or as it now appears, Mr. F. *very naturally* gives the advantage both in matter and manner to his own productions; and sometimes makes his friend address him in terms which must have an amusing effect when turned into the first person, and thus transformed into compliments paid by himself to his own excellencies. One object of the writer is to persuade the readers that the combatants were nearly of the same sentiments on many of the points in debate: and this proximity is generally produced, by deducing forced consequences from Mr. T's. positions, or accusing him of misunderstanding terms. Though it must be allowed that, in several cases, Mr. F. informs himself that he may make important concessions to his adversary, and advises him so to do. Mr. F. in the person of his imaginary correspondent, concludes the dispute, on his part, in this friendly manner "Whatever I may think of his sentiments, my good opinion of Mr. T's integrity and piety is not lessened by this controversy; and from what I know of you I can answer for the same in respect of yours. Heartily desirous that every divine blessing may attend us all, and that we may each be led into the truth as it is in Jesus, I remain &c."

When the Letters of Agnostos appeared, Mr. F. very politely sent a copy of them to Mr. T. who in a few weeks published a small tract which he called "The Friendly Conclusion: occasioned by the Letters of Agnostos to the Rev. A. Fuller, respecting the Extent of our Saviour's Death, and other Subjects connected with that Doctrine. In Four Letters to a Friend." In which he took a formal leave of the controversy. He assigned as the reasons for declining it, his disinclination to controversy, his unwillingness to tread over the same ground with every *new* Antagonist, the manner of Mr. A's writing which he should be sorry to imitate; but especially the agreement in opinion on the most important subjects on which the dispute had been maintained, which now appeared in all parties. Here Mr. T. turned the tables on

Agnostos, and endeavoured to shew, by pertinent extracts from their own treatises, that both Mr. F. and Agnostos had come over to his sentiments. This has been styled "an unseasonable and unfounded triumph:" and, it is said, to have been "so completely disgusting, that it was some time before Mr. F. could be induced to read this last act of the drama, and longer still before he could forget what appeared to him, at the time, an act of disingenuousness."* Whether it was "unfounded" or not must be left to the judgment of the candid reader, when he has attentively read and compared the publications of both parties. That it was "seasonable," can hardly be doubted, when it is recollected that Agnostos had set the example; and, by his extraordinary publication, had reduced Mr. T. to the necessity of removing the impression which that writer had endeavoured to produce, by proving to the public, that he had not relinquished his own sentiments. When Mr. M's. statement first appeared, the writer of the present memoir enquired of Mr. T. whether he was aware that the publication of the "Friendly Conclusion" had given such offence to Mr. F. He said that he believed a transient feeling of that nature had existed; but that it was, he understood, wholly removed by some mutual explanations, at a personal interview, which took place not long afterwards. And it is well known, that, in following years, these two ministers were on friendly terms; and that on two occasions, Mr. F. preached for the charitable institutions at Church Lane.†

Thus ended this protracted controversy; in which our author was thought, by many competent judges, to have displayed great ability, and ably and successfully defended the cause of truth. The principal combatants indeed retained, in a great measure, their original sentiments, though on both sides some important explanations and concessions were made. Mr. T. had good reason to believe that his labour had not been in vain; but had been blessed as the means of enlightening the minds, and confirming the faith of many. His chief design, in beginning and continu-

* Morris' Memoirs of Fuller, p. 293.

† May 25, 1806, Mr. Fuller preached for the Church Lane Sunday School; and June 6, 1807, for the Church Lane Friendly Society for visiting the Sick. When the deputation from one of these Institutions waited on him to request his assistance, they asked him, whether he would prefer preaching at Church Lane, or at some other Meeting-house; to which Mr. F. instantly replied: "I had much rather preach in Mr. T's pulpit, to convince the world that perfect cordiality subsists between him and myself." This he accordingly did on both occasions.

ing this dispute, was to establish the great truth, that Christ died for the sins of all mankind, and that by his death provision was made for the salvation of all the fallen race. He pleaded this cause with that ardour which always animated his soul when he was treating on this his favourite doctrine, which he esteemed "the very glory of the gospel." He pressed his adversary with vigour and effect; and, while they confined themselves to the testimony of scripture, it is presumed, that every impartial reader will admit, that he quitted himself like a man. And those who prefer listening to the oracles of infallibility rather than to the abstruse, and often indecisive, reasonings of metaphysics, will regret that Mr. F. did not, in a more manly and direct manner, meet his antagonist on the ground of plain scripture evidence. But that gentleman had naturally a metaphysical way of thinking; and was very expert in pushing an adversary to consequences, and reducing him to absurdity. To this mode of treating religious subjects, Mr. T. had a settled dislike. "These reasonings," he observed, "generally leave the mind in uncertainty. When we have the divine testimony for what we assert, we may hope to be of use to such as dare give the allwise God credit for the truth of what he declares in his word. But if we go beyond this, we generally lose ourselves in a labyrinth."* This was not the evasion of one who found himself unqualified for disquisitions of this nature; for he has shewn, on several occasions during the course of the debate, that he could manage these weapons of contention with sufficient dexterity. It was the deliberate dictate of his judgment; founded on full conviction of the sufficiency of scripture, and a deep reverence for its adorable Author. He frequently repeated, with high approbation, the observation of the great Dr. Watts: "in every sacred truth that is revealed to us, a plain evidence that *God hath said it* should be a sufficient answer to a thousand objections."†

Though our account of this interesting controversy has already extended beyond our intention, yet we cannot do justice to the character of Mr. D. T. without taking some notice of the manner in which Mr. F.'s biographer has treated him.‡

The writer certainly had an undoubted right to give the victory to his own hero; to doubt whether Mr. T. well understood the

* Friendly Conclusion, p. 7, 8.

† Thirteen Letters, p. 122.

‡ Morris' Memoirs, p. 275—278, 280—296.

grounds of the controversy; and to assert, if such were his opinion, that he was, at any rate, but ill prepared to meet the close metaphysical reasoning of Mr. F. or to defend himself against the pugilistic efforts of such a gigantic adversary. But in giving an account of the contest between these very unequal combatants, he should not have misrepresented the manœuvres even of the dwarf. This we presume he has been guilty of in more than one instance. Brevity obliges us to select only a few examples.

Mr. M. after Agnostos, represents Mr. T. as "highly approving, in the early part of the debate, Mr. F.'s definition of natural and moral ability; and yet, when the effects of this definition began to operate on his own system, changing his mind and imposing another meaning on the terms." But, before such an insinuation as this had been published, it might have been prudent to have examined the fact. Mr. T. had, it is true, approved of Mr. F.'s distinction of natural and moral ability; but, the *first* time he had occasion to advert to the subject, observes "His definition of natural ability appears to be just and proper. How far this can be said of his definition of *moral ability* is not, to me, quite so evident. But I admit the definition, for the present, to avoid unnecessary altercation."* Surely this guarded manner of expression left Mr. T. at full liberty to explain himself on the subject, when he saw occasion, without any imputation of changing his mind through fear for his system.

"Mr. F. had conceded," says Mr. M. "the universality of the death of Christ. This is hardly accurate. Mr. F. had asserted, that the death of Christ had sufficient merit to atone for the sins of all the world, or a thousand worlds; but steadily insisted that it was *especially* designed for the salvation of those alone who were finally saved: and had spent no little time in proving, that this special design was not inconsistent with the doctrine of Christ's dying for all. Mr. T. who was intent on his great object, and unwilling to be diverted from it; and who knew that many great men had maintained, that though an atonement was made for all, yet some were specially elected to salvation, willingly granted the *consistency* of these two ideas; and observes, "It is so plain that Christ might absolutely design the salvation of some, and yet lay down his life for all, that I think

* Nine Letters, p. 64.

the *consistency* of these two positions was hardly ever denied by any man of consideration, whatever were his sentiments respecting either of them." Mr. M. introduces this quotation by observing that "notwithstanding all that Mr. T. has written about universal provision, he has at length but little to object;" and subjoins to the extract this remarkable assertion: "After this, there is no need for quotation; nor for any farther dispute on this head." Now would not the unwary reader be led to suppose that Mr. T. had made some important concession, or even yielded the victory to his antagonist. But the fact is quite different. That author had only asserted that the *two ideas were consistent* with each other, without either denying or allowing that they *were really connected*. He did not consider that question as having any influence on the point in debate, and therefore waived the discussion of it.

"This scheme," he observes, in the same passage from which Mr. M. has made his quotation, "whether true or false, I do not oppose; nor do I remember that I ever did oppose it; nor do I wish to oppose it; though I have no objection to give my thoughts on it, such as they are, when necessary. At present, the impropriety of doing it is obvious, as it would complicate the present question, and might confound the simple reader. Nor is it in the least necessary, having no connection with the point in debate. This scheme grants me all I wish: that 'Jesus died for the sins of all mankind;' which, I assuredly believe, is not only a gospel truth, but the very *glory* of the gospel."*

"But you know, Sir," he adds in a subsequent page, "a *special* design in the death of Christ is no part of the subject now in debate. The question before us is, 'whether Jesus died for the sins of all mankind?' The affirmative of this question is perfectly consistent with 'a special design in the death of Christ;' and I think it will not be doubted, that the greatest number of those who have maintained such a *special* design, and these, without any invidious comparison, men of the greatest learning, piety, and usefulness, have also maintained that 'Jesus died for all mankind.' With respect to myself, I think it sufficient to observe, that though I am willing to read what Mr. F. or any other man shall please to write on the subject of *election*; yet as 'a special design in the death of Christ' does not affect

* Thirteen Letters, p. 91.

the present question, but may divert from it, I therefore, at present, neither affirm nor deny such special design. But, if any such election be maintained as supposes, that all the rest of mankind never enjoyed the possibility of happiness, nor had any provision of happiness made for them; but were necessarily, either from eternity or from their birth, exposed to eternal misery, such election as this I deliberately consider as opposite to the spirit and design of the gospel, and to the tenor of scripture. As the object of Mr. F.'s argument on this head, that of 'a special design in the death of Christ,' is consistent with the grand point which I wish to defend, I agree with him, not to add more on the subject, lest it 'should lead us from our present design.*' If the reader wish to see an explicit declaration of Mr. T.'s ideas on *election*, he may turn to the 'Extracts from his Letters on Hall's Helps, page 163 preceding.'

Mr. M. praises both parties for their mutual willingness to yield. Mr. T. he says, "had no wish to controvert the doctrine of election, of divine decrees, or of final perseverance." This may mislead us. Mr. T. had no wish to controvert those points on *that occasion*, because he considered them as foreign to the subject, and likely to lead them from it: but we have seen that he by no means intended to admit them as truths. This want of accuracy in the reporter checks our exultation, when we read that Mr. F. "was willing to concede the universality of the death of Christ, the general indirect influence of the Holy Spirit, and regeneration by the word." The last point he yielded, though very reluctantly; but, when he spoke out, it did not appear that any great alteration in his views respecting the two former had taken place.

"The discussion," Mr. M. asserts, "with all its imperfections, was productive of much advantage. It had its effect on some of Mr. T.'s connections in giving a more evangelical tone to their preaching." If this be true, it certainly was a great advantage; but we know not to whom he alludes. On Mr. F.'s connections, he continues, it had its effects, "in rendering the doctrine of the cross more generally interesting. The universality of the atonement was more fully acknowledged as the ground of general invitations", (the very point which Mr. T. had laboured to establish); "addresses to the unconverted were applied with greater pungency and force." Such is the statement of Mr. F.'s

* Thirteen Letters, pp. 99, 100.

biographer of the effects of this interesting discussion. If it be accurate; and none will suspect the writer of partiality towards Mr. T., it is undeniably evident, that, notwithstanding all the *pugilistic* efforts of his gigantic adversary, the dwarf carried off the victory, and obtained his object.

In giving a connected view of this controversy, we have been led out of the order of time: we now return to the year 1786, when it commenced.

In the course of this year, Mr. T. was engaged at four ordinations. In February, 1786, he gave a charge to his friend, Mr. A. Austin, when he was ordained over the church in Fetter Lane: and, in the beginning of April, he preached to the church at Bessell's Green, when Mr. J. Austin was called to the pastoral office over them. On April 26, he visited Leicester, to assist at the ordination of his former pupil, Mr. J. Deacon, over the church in that place. On this occasion, Mr. T. delivered an Introductory Discourse, proposed the questions to the people and minister, offered the ordination prayer, and delivered a long charge to the young pastor. Mr. Thompson, of Boston, addressed the people. The whole work of the day was published soon afterwards, in a pamphlet of 180 pages, 12mo. The Introductory Discourse is appropriate; and defends the order of dissenting churches in choosing their own officers, by an interesting sketch of Ecclesiastical History, shewing the decline of the primitive discipline into the tyranny of popery, and its revival in consequence of the Reformation. It affords evident proof of a mind well acquainted with the subject, that frequently reflected on the dealings of Providence with the church. The charge, which is founded on *Titus* ii. 7, 8, is evidently one of the most laboured of Mr. T.'s publications, and has been allowed by all who have read it to possess a very high degree of excellence. A modern writer, totally unconnected with Mr. T. observes on this piece: "It extends to upwards of eighty pages, every one of which is replete with the most important admonitions and persuasive exhortations to the proper discharge of the high office with which the young minister had been invested. If this memoir should fall under the inspection of any ministers by whom that admirable charge has not been perused, we beg leave, with all becoming deference, most earnestly to recommend

it to their attention; for, if they have taken up the sacred vocation on scripture grounds, and are animated by the laudable wish of discharging the various duties of the office with credit to themselves, the edification of others, and the glory of their great Master in heaven, we venture to affirm that it is impossible they can read it without profit.* To this testimony we fully subscribe; and think that this charge exhibits a convincing proof of the excellence, both as to matter and style, to which the author would have attained, had not his incessant and important avocations prevented him from bestowing that attention on his compositions, without which the best natural abilities cannot advantageously develop themselves.

October 18, in the same year Mr. T. was again called to deliver a charge to his highly esteemed friend Mr. Birley, who was then ordained to the pastoral office over the General Baptist Church at St. Ives, where he had laboured for several years. The charge, from *Rom. i. 9*, was afterwards printed, in connection with the address to the people by Mr. Robinson of Cambridge, and Mr. B's. confession of faith. Though not so elaborate as the charge to Mr. Deacon, yet this discourse is replete with excellent advices and powerful motives for the conscientious discharge of the duties of the pastoral office; and must have been very interesting and useful to the worthy minister to whom it was addressed, on account of the long and intimate friendship which had subsisted between himself and the preacher.

Notwithstanding all his more public engagements Mr. T. was earnest and diligent in his attention to the prosperity of his own flock. In addition to his regular and occasional labours in the pulpit, he was very anxious and assiduous to restore the discipline of the church, which, owing probably to the advanced years of the pastor, had considerably declined. Prayer-meetings also were established, and various other means adopted to promote the success of the cause. Nor did he labour in vain. The congregation improved weekly, and many were added to the church; and the affection and esteem of the members towards their pastor continued and augmented. Complete evidence of these facts presents itself, in the following extracts from a Letter to the association at Leicester, read and approved at a church meeting, May 15, 1786, and ordered to be entered on the

* New Evangelical Magazine, No. XXXI. p. 132

minutes. "We feel ourselves happy," they say, "in having it in our power to inform you, that since our much esteemed Mr. D. Taylor came among us, things have taken a pleasing change. Our church consists of two pastors, six deacons, and one hundred and eighty members; twenty-three of whom have been added in the course of the current year. Three now wait for admission; and one has been withdrawn from. We are happy in our dear pastors, and at peace among ourselves; but we sincerely pray that the glory of God may increase amongst us. We have also the pleasure to inform you, that our hearers are much increased: many of them, who used to attend the national church, seem highly to approve of the doctrine they hear preached among us."

1787. This year Mr. T. published "A Second Dissertation on Singing in the Worship of God, introduced by two Letters to the Rev. G. Boyce." The first of these was intended to correct some misrepresentations in the reply which Mr. G. Boyce had published to Mr. T.'s First Dissertation; and the second to refute some objections which he had advanced. The Dissertation comprized eight propositions, in which the propriety and scriptural grounds of vocal singing in public worship, and the impropriety of the use of musical instruments were attempted to be demonstrated. Mr. T. found this a disagreeable contest; as his antagonist was a venerable minister, to whom he had many obligations, and with whom he had long been intimately acquainted; but who was evidently very little qualified to conduct a literary controversy. It was difficult, therefore, to do justice to the subject and yet maintain that respect to his opponent which he wished to shew him. This squabble however does not appear to have produced any interruption in the friendship or correspondence of the parties; for, in the following year, we find Mr. Boyce earnestly urging Mr. T. to write against Mr. Winchester.

The state of religion at Church Lane continued to improve. This year Mr. T. commenced a Lecture on the Monday evening at Poplar, four miles from his own place, in a little meeting-house that had formerly belonged to the Methodists; which he kept up for many years. He also, at this time, instituted, with the approbation of his friends, a quarterly exhortation to the

members of the church, on the duties and the privileges of church fellowship; which he maintained as long as he lived. "The church was very happy and harmonious," and, during this year, twenty were baptized, and ten received from other churches.

The Association was at London this year, when Mr. T. as usual, presided; and was unanimously requested to write an Introduction to the Minutes and a Circular Letter for the next meeting. This year Mr. T. was also admitted into the "General Body of Dissenting Ministers in and near London:" of which he continued an active and useful member till his death.

We have not been able to recover any intimations of his journeys in 1787; though there can be little doubt that he made several.

1788. Our information respecting the labours and engagements of Mr. T. during this year, is very scanty. He presided at the association at Birmingham. From the association, he went to Nottingham, where, he assisted at the ordination of Mr. R. Smith, over the General Baptist church in that town, when he addressed the people, from *Phil.* iv. 3.

In 1788, he published the second Edition of his Thirteen Letters to Mr. Fuller. It appears, from his correspondence, that a great interest had been excited by the debate; and that this edition of the Letters had been eagerly called for: copies to the value of ten pounds having been bespoke before publication.

The cause at Church Lane continued to advance; though there appears to have been some discouraging circumstances, which exercised the faith and patience of the friends of Zion. In the course of the year, twenty were received by baptism, and four accepted from other churches; but there was a painful necessity of excluding six, and three were removed by death. August 1, he commenced an annual sermon to young people, which he continued to deliver on that day, till his death.

The Methodist Conference was held at London, in 1788; and Mr. T. seized that opportunity of hearing some of the preachers. Aug. 6, he informs Mr. B. "Mr. Wesley's conference ends to day. I have heard about twelve of his preachers, at five o'clock in the morning; which has gratified my curiosity,

though not given me much instruction. Their want of thought seems to me to spoil all their labours; though there are some valuable and considerable men among them. The variety of divine workmanship, in their different tastes and talents, has afforded me a peculiar gratification." He could not, however, enjoy this gratification, even at this early hour, without having his conduct misrepresented. It was reported, that he had attended the Methodist Conference, been reconciled to Mr. John Wesley, and admitted one of his preachers. These strange reports reached the ears of his friend, Mr. Thompson, of Boston, who wrote him a letter of inquiry and expostulation. In reply to this, under date of Aug. 18th, he observes. "I have just received your surprizing letter. Who Mr. W. is, I know nothing; but can assure you, and give you authority to assure others, that there is not a syllable of truth in his report. I never was at the Methodist Conference at all. I never spoke either to Mr. Wesley or any of his preachers on the subject, either in jest or earnest; nor ever had the least inclination or thought of joining Mr. Wesley or his people. Nay, though I heard several of their preachers, in the mornings, at five o'clock, yet I studiously avoided conversation or any kind of intimacy with them; lest foolish people should put a wrong construction on it. Mr. Brittain and I have not had one word of difference. There is, for any thing I know, the most perfect amity between us. So that there never was the least foundation for Mr. W.'s report, in any branch of it." To endeavour to trace the author or the reason of this strange calumny would be a waste of time; but it is too true, that, in following years, many reports equally unfounded, calculated, and probably designed, to injure his character, were circulated, with uncommon diligence, throughout the connection.

1789. In the commencement of this year, the British empire was involved in consternation by the mental affliction of the monarch; which for several months rendered him incapable of holding the reins of government. In the beginning of March, it pleased God to remove the malady, and he resumed the functions of royalty. This event excited general satisfaction; and March 15th was observed as a day of national thanksgiving. The subject of this Memoir and his people heartily joined with

their fellow-subjects in gratitude to divine Providence for this signal mercy; and he delivered a discourse, on that day, from *Isaiah* v. 12: in which he endeavoured to point out the importance of the event to the happiness of the country, the proper means of testifying gratitude for it, and the lessons of instruction which might be derived from a pious consideration of it. At the earnest request of his hearers, he published this discourse, under the title of "The Interposition of Providence in the late recovery of his Majesty King George the Third, illustrated and improved." Though very plain and practical, yet this sermon discovers a greater knowledge of political affairs than, considering the preacher's many avocations, could have been expected; and exhibits in a very favourable point of view, the author's love to his country and loyalty to his sovereign; virtues for which he was always conspicuous.

Mr. T. presided at the annual association at Retford, May 27 and 28, and, in compliance with the request of the preceding meeting, delivered a long discourse on the Inspiration of the Holy Scriptures; which was highly approved and unanimously requested to be printed. On this journey, he assisted at the ordination of Mr. J. Goddard, at Ilkiston, to whom he delivered the charge. On May 31, having to pass through Derby, he preached in the open air, from *Luke* ii. 10, nearly on the place where the meeting house has since been built. This was the first time that a General Baptist minister had been heard at Derby, and led to the introduction of the cause into that town. From Derby he proceeded into Yorkshire, and preached for his former friends, with great acceptance. He returned to London after an absence of three weeks.

About the middle of this year Mr. T. published "A compendious View of the Nature and Importance of Christian Baptism, for the use of plain Christians." This was one of the most successful of his compositions, and has already run through seven editions. It was occasioned by the publication of some warm tracts on both sides of the subject; and its design is thus expressed in the commencement: "Common Christians cannot enter far into the intricate parts of a controversy. With these they are often confounded. Though they are frequently no more than the appendages of the subject in dispute, yet they perplex the weak reader, till he is ready to forget the

main question; which when carefully attended to, is generally easy and plain. This, I think, is, in some measure, the case with regard to the controversy on Christian Baptism. I have long thought so; and my mind was peculiarly struck with this apprehension by reading a late pamphlet on the subject. This gave birth to the small publication now put into the hands of the reader. The design of it is to state the nature and importance of baptism in an easy light; and to collect what appears essential to the controversy into a narrow compass." This design he has executed with his usual simplicity and precision; and this tract has, in many instances, been blest to the satisfaction of serious enquirers. It is too well known to need enlargement.

The little interest at Shore, which owed its existence to Mr. T.'s labours, was now in considerable pecuniary difficulties, and naturally turned their eyes to their founder for assistance. They sent a letter to the church over which he presided, requesting that he might be permitted to visit the midland churches, and collect for their case. This request was granted; and on Lord's day evening, Oct. 11, he set out from London, after preaching twice, if not thrice, to his own congregation, and preached at Leicester on Monday evening; at Loughborough, and attended a conference, on Tuesday; at Nottingham, on Wednesday, at Kirkby Woodhouse, on Thursday; at Wimeswold, on Friday; at Sawley, on Saturday; at Diseworth, Melbourn and Castle Donington, on the Lord's day; at Kegworth, on Monday; at Ticknall and Cauldwell, on Tuesday; at Packington and Barton, on Wednesday; at Hugglescote, and attended a conference, on Thursday; at Wolvey and Longford, on Friday; and returned to London on Saturday. Thus it appeared that this indefatigable minister preached twenty times, attended two conferences, and travelled at least three hundred miles, in fourteen days.

It has been already hinted, that Mr. Fuller was engaged in defending his peculiar opinions at the same time, against the high calvinists, on the one hand, and Mr. T. on the other. It was not long before Mr. T. himself was placed in similar circumstances. While he was engaged in defending his favourite tenet, that Christ died for the sins of all mankind, against Mr. F. he was led into dispute with a minister of very different opinions and character. Mr. E. Winchester, a Baptist minister of Phi-

Philadelphia, in America, had been active in his own country, in propagating the doctrine of the limited duration of future punishment, and the final salvation of all the fallen race. Some time before this period, he had come to England; and had disseminated these principles with great diligence and some degree of success. The novelty of the sentiments, and the zeal of Mr. W. in maintaining them, excited the attention of the religious public. Mr. T. was too anxious for the preservation of the truth not to pay particular regard to the progress of these new doctrines. But he did not condemn them without examination. He read attentively all that he could procure that had been written in their favour, both in ancient and modern times, at home and abroad. The result of this examination, he states in a letter to Mr. B. dated July 29, 1788. "With regard to all the authors I have read, my present thoughts are, that they have too much labour to make. It is a maxim with me, that no revealed truth can require a great deal of labour and criticism in order to prove it: and therefore this cannot be a revealed truth, because they are reduced to the necessity of so much critical labour and shuffling (so I call it) in order to maintain it, or to set it in a plausible light. As to single passages, it is my humble opinion, that any one of those texts, *Matt.* xxv. 46; xii. 32; xxvi. 24, will afford reasonable and even irresistible evidence against them, on this head. I am the more inclined to disbelieve their sentiment, because they all seem to me to have lost all proper ideas of the subject of evangelical religion and of acceptance with God."

Mr. W.'s scheme being well adapted to the dispositions of our depraved nature, and propagated with considerable zeal and assiduity, gained proselytes among professors of various denominations. Many viewed its progress with sorrow, and wished that some attempt could be made to check its course. As it was known, that Mr. T. had thought and read on the subject, the eyes of many, both in town and country, were turned to him; and he was earnestly solicited to take up the question. Numbers of his brethren in the ministry in London, joined in this request; and amongst others Mr. A. Booth and Mr. H. Foster were peculiarly urgent. At length, probably perceiving that the heresy approached his own congregation, he consented to encounter it. He tells his correspondent, Dec. 30, 1788. "It

is amazing to me that the sentiment prevails in the manner it does. I think it an alarming omen with respect to the state of religion and the following age. Several churches in London are hurt by it; and Mr. Foster informed me, a few days ago, that many of the young enlightened clergy have taken in the sentiment. All seem to think that something ought to be written in opposition to it; yet no one seems willing to undertake it. I have at last yielded to do something. Last Lord's day, I preached two sermons, such as they were, on the Eternity of Future Punishment: the substance of which, with a few notes, will be published, God willing, in a few weeks." Accordingly, early in 1789, our author sent forth a pamphlet, which he called "The Eternity of Future Punishment, asserted and improved: a discourse on *Matt. xxv. 46.*" He here brought forward a plain and perspicuous statement of the evidence in favour of his opinion from the express declarations of scripture and other topics of argument: and fairly met and answered the principal objections usually urged against it. As the advocates for the limited duration of future punishments are obliged to impugn the accuracy of most of the received translations of the scriptures which are obviously hostile to their sentiments, it became necessary, in contending with them, to recur to the import of the original text. It required great address to bring disquisitions of this nature within the reach of a mixed congregation. Mr. T. felt the difficulty; and has met it with considerable success.

This Tract was well received by the religious public, especially in London. The author informs his friend, April 4, 1798. 1769
 "As to the London ministers, many of them, of various denominations, have expressed their approbation of my small thing, in terms too strong for me to repeat. I desire to bless God that my poor labours give satisfaction, or prove useful to any of his ministers or people. When Mr. Foster had read one, he came himself and bought half a guinea's worth to give away; and I find that he has written into Yorkshire and strongly recommended it." Mr. Winchester, on the contrary, affected to treat this performance with great carelessness, as almost beneath his notice. He did, however, in a short time, condescend "to spend little more than one afternoon" in animadverting on it; and published these *well matured* "Remarks," as a reply to our author's Discourse. When this publication was put into the hands of

Mr. T. he thought it required no answer. July 26, he informs Mr. B. "I have not concluded to reply to Mr. W. I think I cannot write to any purpose without exposing the man; and that I do not wish. His Remarks are so foreign to the subject, so destitute of argument, so full of misrepresentations, &c. &c. that I cannot treat them as I could wish. I think those who suppose that his Remarks either require or deserve a reply, are incapable of being much benefitted by any reply that I can make." In this opinion, he persevered; notwithstanding many of his friends urged him to resume the subject lest his silence should be considered as a proof of his defeat, till he had received a letter from his late antagonist, Mr. G. Boyce, of Coningsby, soliciting him, in the strongest terms, to reply to Mr. W. This application from so venerable a friend was not to be refused; and about Michaelmas he published "The Eternity of Future Punishment Re-asserted; the Importance of the Doctrine stated and the truth of it vindicated: in a Reply to the Exceptions of the Rev. Mr. W. against it, in Six Letters to the Rev. G. B. of C——." In these Letters, he treats Mr. W. with freedom, exposes the unfairness of his conduct as a disputant, the weakness of his arguments, and the inconclusiveness of his reasonings: and notices the overflowings of his self-importance in a manner which must have been felt by his opponent. Indeed, as Mr. W. had most unaccountably forgot to attempt a refutation of any of Mr. T.'s arguments, the latter could do little more by way of reply than re-state them and animadvert on the strange conduct of his antagonist.

This Reply was evidently deeply felt by Mr. W. who in Aug. 1790, published a rejoinder, under the pompous title of "The Restitution of all Things which God hath spoken, by the Mouth of all his Holy Prophets, since the World began, defended." &c. This appears to have been a curious production. Mr. T. soon laid the plan and collected the materials for a full answer to it; But his friends, whom he consulted on the propriety of publishing it, differed greatly in opinion. Some esteemed Mr. W.'s publication too contemptible to deserve an answer, and that our author would degrade himself by noticing it: while others thought, that justice to his own character and the cause in which he had engaged required a reply. Of this opinion was his friend, Mr. B. who wrote thus: "I think the dispute cannot honourably

stop in its present stage, and therefore advise that an answer be published; both for the sake of your own character and of the truth. For I still think that you have the truth on your side and are well qualified to make it appear, if the Lord continue your health and capacity, which I hope and pray that he will." For some reason, however, which cannot now be ascertained, this Reply was never printed: and the friends of Mr. W. triumphed not a little that so able a disputant had been reduced to silence. The fact is, the answer was prepared, and a considerable portion of it transcribed for the press. It now lies before us: and it is obvious that, whatever restrained the writer from meeting his opponent again before the public, a consciousness of being vanquished, on any apprehension of difficulty in defending his positions, had no influence on his determination.

1790. At the association at Retford, in 1789, Mr. T. at the request of a former association, delivered a discourse on the Inspiration of the Scriptures, which, as we have seen, he was unanimously entreated to publish. Esteeming the subject to be of peculiar importance, especially considering the bold and assiduous attempts then making to overthrow the divine authority of the sacred volume, he thought the reverence which it demanded, and the respect which was due to his brethren and the public, required him to take every means to render his work as complete as he could. He informs Mr. B. under date, Nov. 17, 1789: "On account of my sluggish temper and numerous avocations, I have only a few chinks of leisure time; and those few chinks I have thought proper to fill up, for some weeks past, in taking a survey of the Deistical controversy, in former and later times. To make way for this, I have laid aside my discourse on Inspiration, &c. almost ever since Midsummer. I thought this my duty, both out of respect to my friends who have flattered and honoured me with a request to publish that discourse, and in order that I might do more justice to the subject and not give occasion to the adversary. I am nearly come to a conclusion to print it after Christmas, if life and health be spared. May the Lord direct and assist in it, and attend it with his blessing. My great difficulty is to comprize all that ought to be said within so narrow a compass, and to arrange it in the happiest and easiest manner. It is easy enough to write some-

thing. But to write *well*, on such a theme, within such limits, appears to me to require more judgment and taste than I can pretend to be possessed of. However, I can only do my best, and that I am willing to do." Indeed it appears to have cost him no little thought and some self-denial to form this resolution. Writing to the same friend a few weeks previously, he observes: "I do not know that I shall print an Essay on Inspiration. I have done little yet in preparing it for the press. It seems an absurd thing for me to talk of printing on such a subject. So ignorant! and so little time!"

The persuasions of his friends prevailed, and the discourse was published in August, 1790, under the title of "An Essay on the Truth and Inspiration of the Holy Scriptures." It extends to nearly 200 pages octavo. The author has, in this volume, placed most of the principal arguments for the truth of Christianity, both external and internal, in a plain and conclusive light, level with the capacities of common readers. "Perhaps few treatises on the subject have compressed so much useful matter into so small a compass. It is remarkable for its perspicuity and condensation. If the more recent publications of Dr. Chalmers and Mr. Dick should be thought to have superseded our author's Essay, it may be said that the latter comprehends the *substance* of all that has since been delivered in the volumes of those distinguished authors: and that the proportion of persons who have it in their power to avail themselves of their writings is very small indeed, when placed in competition with such as can only afford to purchase Mr. T.'s Essay. It certainly exhibits the fruits of extensive reading, and no inconsiderable portion of learning, skilfully concocted and rendered permeable to common capacities."* This is the character given to the Essay by a disinterested critic; and it coincides with the opinion expressed by many good judges at the time of publication. Dr. Stennett, in a letter to the author, December 13, 1790, calls it "an able, sensible and seasonable defence of Christianity; and hopes much good will be done by it." We cordially unite with the worthy Doctor in his praises and his hopes. If the Essay had been written in the form of a dissertation, unincumbered with a text, introduction, improvement and the other formalities of a sermon, the arguments might perhaps have been

* New Evangelical Magazine as before.

better connected, and several disquisitions, which tend rather to interrupt the course of reasoning and weaken its effect, avoided. It is nevertheless an excellent piece; and we think no sensible man can give it a careful and impartial perusal without being convinced of the divine origin of Christianity. It is peculiarly adapted for the benefit of common readers; and for their sakes it ought not to be suffered to fall into oblivion. It has, however, been long out of print; and several years before the decease of the author, he had projected a new edition, and desired several of his friends to look it over and suggest improvements.

The latter part of this year, 1790, was a season of severe domestic affliction to the subject of this Memoir. In July, his eldest daughter exhibited symptoms of consumption, and it was thought advisable to procure her the benefit of the sea air. Towards Michaelmas, a fever attacked his family, and for several months involved them in deep distress. September 14, he tells his correspondent, "My eldest daughter is now apparently at the point of death of a violent scarlet fever. What will be the consequence of such a disorder taking my numerous family, God only knows. I leave all with him: and rejoice in him as my God and salvation; knowing his wisdom and his goodness." He concluded this letter abruptly: "Bad news of my daughter calls me away directly." On the 6th of October, he informs the same friend, "The last lines were scrawled in great confusion; the physician called upon me at that instant, to inform me how near death my eldest daughter was. He had always been of opinion that she could scarcely recover; and then confirmed it: seeming to think that a few hours would terminate her life. I finished and sealed the letter, wrapt up the parcel in the greatest hurry, and ran off to see and pray with my child for the last time. But as I went to Shacklewell, where I had taken lodgings for my sick family, I was uncommonly filled with faith, hope and love; and when I got there, prayed with such confidence and liberty as I have seldom enjoyed. After a continual struggle for life, during eight hours that night, to the astonishment of the doctor and every body else, she began to recover. She was in body and mind reduced to the state of an infant; she is very weak, but recovering. My daughter G— was seized with the same dreadful disorder the Monday follow-

ing, and has been very badly; but we hope the fever turned yesterday. But my dear wife took her bed yesterday of the same disease, and is very ill this morning. You may, in a degree, judge of my condition: a wife and two children laid up with a heavy affliction which forbids my dearest friends to see me. Worn down with labour, almost lost with watching, overwhelmed with cares, and full of gloomy prospects, I am scarcely fit to write or do any thing else. But my God is wise and good. With this I am satisfied and moderately happy. On Mr. W—, &c. &c. you shall hear from me, God willing, when I am able to think; if it please God that I survive the present visitation. He only knows how that will be."

This afflicting dispensation of providence continued for several months; and throughout the trying season, Mr. T. evinced the most affectionate regard for his family, and made every exertion for their accommodation. Though he had to discharge all his pastoral duties, which appear to have been only once omitted during the whole of this dark period; he was constant in his attendance on the afflicted, cheerfully submitted to the most menial offices to serve them, and was frequently, for a week together, watching over them without any opportunity of putting off his clothes. It pleased his heavenly Father to succeed his attention, aided by the assiduity and skill of Dr. Whitehead, who, on this occasion, acted the part of a friend as well as physician. This gentleman's kindness made a deep impression on Mr. T.'s heart; and three years afterwards, he seized an opportunity of publicly expressing his gratitude: "My wife," he says, "and all my family were recovered by the blessing of God, which wonderfully attended the indefatigable endeavours of an eminent physician, Dr. John Whitehead, to whom I am indebted beyond what I can express for his kind and incessant attention to my family on that, and on all other occasions, whenever his attention has been requisite."* The subject of this Memoir was deeply affected with the goodness of God in preserving his family. December 9, he writes in this strain: "The situation I have been in for more than three months has allowed me very little time, spirit or capacity for correspondence. Through infinite mercy, I am alive, and now in moderate spirits: and my dear wife and children are doing bravely, and growing strong.

* Funeral Sermon for Mrs. Taylor, page 64.

On the 1st of September, my eldest daughter was seized with a raging fever; my daughter G. on the 20th of the same month; my wife on the 2d of October, and my daughter N. on the 13th. All my other children were taken from me by my kind friends. The physician had but little hopes, for a long time, of the recovery of my wife and eldest daughter; but the Lord has done great things for us indeed. Glory be to his great name! I have lately had an attack of the rheumatism, and my eyes are very badly, so that I have done very little. But I am better of the rheumatism through mercy; and my eyes are, I hope, not growing worse." No one who has the feelings of a husband and father can read these affecting details without heartfelt sympathy for the affectionate and pious sufferer.

We have no account of Mr. T. taking any journey this year, except to the association at Castle Donington, and from thence to the Lincolnshire churches. Probably his domestic afflictions prevented him. Religion did not advance at Church Lane so rapidly as in former years, only ten being baptized; but the church continued in a good degree harmonious and affectionate.

1791. When Mr. T. removed to London, it was allowed on all hands that the proposed salary was insufficient for the comfortable support of his numerous family. It was expected that the increase of the cause would soon enable the church to afford a more adequate remuneration; but though the members had increased from one hundred and fifty to two hundred and thirty; yet, either from want of consideration or ability, no addition had been made to his income. Several individuals had, indeed, endeavoured to lessen his burden, by taking one and another of his children into their families. This, though kindly intended, was but a partial and temporary relief; and probably operated to his disadvantage, by leading to an idea that his expences were less than they really were. The heavy afflictions with which his family had been exercised in the preceding year, had involved him in considerable embarrassments, and made it necessary to take some measures to extricate himself from them. As there did not appear any prospect of effectual relief from his people, he determined, after much deliberation, prayer and consultation with the leading members of his church, to enter into business as a bookseller. He accordingly removed his residence, at