

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

Lady-day, 1791, to Union Street, Bishopsgate Street; and opened a shop. With what temper and views he commenced this undertaking, the following extract from his private memoranda will abundantly shew.

“Holy and heavenly Father! hitherto thou hast helped me; and I would humbly and heartily bless thee for all the dispensations of thy kind Providence in my favour. In the support of a numerous family and many labours (though, alas! poor and defective), I have passed through the world! thus far to more than fifty-two years of age, with much pleasure and happiness. Blessed be thy Name for all thy love to me and mine.”

“I am now, with the advice of my friends, and after frequent prayer to Thee, my glorious Leader and Guide, beginning in business for the comfortable and honourable support of my wife and children; of whom thou hast spared nine, who live and grow, to give me much pleasure; and who, I trust, will by thy grace live to thy glory. My God and Father; Thou knowest the sincerity with which I have prayed to thee on this account; and the integrity with which I am undertaking this burden, together with the service of a numerous and affectionate people. I trust in thee, my God, for that wisdom which is profitable to direct in this and all my other concerns. O give me the spirit of simplicity, wisdom, integrity and watchfulness; and all shall be well. Let not my heart cleave to the earth, nor dishonour thy great name. May I, by thy grace, preserve the spirit of a christian and a minister, in all the business before me! O that I may still preserve a tender regard for thine honour, and a cordial affection for the souls of men! that my dear people may sustain no injury by my secular incumbrances. But may the church still grow in number, knowledge, and purity, to be an habitation of God through the Spirit.”

“What success may be best for me and mine is only known to thee; and with thee, my allwise, holy and merciful God and Father, I humbly, and with satisfaction, leave it. If thou art pleased to succeed my poor endeavours and those of my family, I desire to consecrate all I have and am to thy service, in the most useful manner that I can; and do here, this morning, resolve and promise, that through thy grace, thy cause and thy poor children shall not be forgotten by me. At present, thou knowest, I have not much to spare, besides what is necessary for the supply of

my own necessities and those of my dependants. But I begin this morning, by putting one shilling into a separate account for pious and charitable uses; and intend to do the same every week, for the first year. If it please thee, O Lord, to succeed my endeavours, I do intend, as thou, O heart-searching God knowest, to encrease the sum to the best of my judgment, in proportion to the increase with which thou shalt favour me."

"And now, my gracious God and Father, I leave myself, my family, and all my secular, spiritual and ministerial concerns in thy blessed hands; humbly imploring that I may be kept faithful as a servant of thee, and thy people, and may at last finish my days to the honour and glory of thy adorable name. Amen. No. 35, *Union Street, March 28, 1791.*"

Mr. T. attended the Annual Association at Wisbeach, April 28, 1791. At this meeting it was resolved, that a new hymn-book should be published for the use of the Connection; and Mr. J. Deacon was requested to make a collection of such hymns as he might think proper for the purpose. A committee, of which our author was at the head, was appointed to meet at Leicester to 'examine and decide' upon their merit. Accordingly, Mr. T. went to Leicester in the beginning of August; and, at the request of his brethren, undertook the care of the printing and publishing of this new collection. This occupied much of his leisure time for several succeeding months; and appears to have been his only literary engagement during the present year. The General Assembly, at which he usually attended as a visitant, urged him to write a "History of the General Baptists;" but he declined it, on account of his numerous engagements.

In the early part of this year, he felt the consequences of the fatigues of the preceding one. His eyes were so affected as to render it painful either to read or write; yet he pursued his ministerial labours with assiduity and success. During the course of the year, fourteen were baptized and ten received from other churches; and the members of the church report to the Association, that they are "unanimous and plentifully fed with the bread of life."

1792. Whatever appeared to the subject of this Memoir to be his duty, he pursued with ardour. He had entered into

business from a conviction that, in his circumstances, duty called him to it: and he prosecuted it with his usual spirit. He published a catalogue of his books on sale, and dispersed it throughout the connection; and was conscientious and diligent in his dealings. And though his numerous avocations both literary and religious, necessarily interrupted his attention and diverted his thoughts, yet his industry and integrity were crowned with such a degree of success as to enable him to increase his fund for charitable purposes. March 30, 1792, when he had been a year in business, he records in his Diary: "I find, on reviewing my last year's account, if I have made no mistake, as I think I have not, that what I have given to the necessities of the poor amounts to £3. 14s. 10*d.* and so far as I can judge, my circumstances are rather improved than otherwise. I do therefore propose, God being my helper, if spared, to devote one shilling and sixpence a week to pious and charitable uses, as the Lord may direct; and earnestly pray that it may be to his glory, through Jesus Christ." Mrs. T. continued, through this year, to be greatly afflicted; and had now nearly lost her eye-sight. Feb. 8, he tells Mr. Thompson, "Blessed be God, we are all in tolerable health, except my poor wife, who has been in a feeble state for some time. The will of the Lord be done."

It must have afforded this good minister great satisfaction that neither his business nor his afflictions hindered the progress of the cause of his Saviour at Church Lane. Indeed, ten years after this date, he boldly addressed the deacons in these memorable words. "I thank God, I can say without hesitation, that, amidst all my labours, I never omitted one meeting, public or private, on account of business or secular incumbrances." He had his reward. During the year previous to the association in 1792, twenty-five persons were received into fellowship by baptism; and the report of the state of the church concluded thus: "Blessed be God! we are united and harmonious in our consultations; and have the truth delivered to us as it is in Jesus."

The Annual Association was at Halifax this year: and afforded Mr. T. an agreeable opportunity of visiting his native country and his first christian associates. At this meeting he was requested to compose a catechism on the reasons of dissent from national churches. Instead of which, he annexed a short, per-

minent section on that subject to the next edition of his Catechism for Youth. This has been retained in all subsequent impressions.

1793. Though Mr. T. had long withdrawn from any close connection with the Lincolnshire churches, yet he maintained a friendly intercourse with most of their ministers; and when occasion offered, attended their Associations. He was always received with affection; and his advice and assistance were highly respected. In an excursion to Lincolnshire, about 1790, he had an interview with several of the ministers, and the Decay of Religion in the baptized churches became the subject of discussion. Mr. T. promised to write his thoughts on this important topic; but, owing probably to his various engagements, postponed the fulfilment of this promise. In order to induce him to perform it, the Lincolnshire Association held at Coningsby, May 7, 1793, resolved "That Brother Boyce be requested to write to brother Taylor, to put him in mind of his engaging, when last amongst us, to write his thoughts on the Decay of Christianity in the baptized churches." This resolution Mr. Boyce forwarded to Mr. T. with an earnest entreaty that he would comply. Though fully aware of the difficulty and delicacy of the task, yet, convinced also of its great importance, he addressed several long letters to the venerable minister who had transmitted the request of the Association. In these letters, he first enquires, "what is meant by vital religion—what is necessary in order to its existence—what is the grand principle of it in the human soul—and what are the means of promoting it to be used by individuals:" and then proceeds "to assign the causes of its declining among any class of men, and to point out the proper methods in order to its revival." He very plainly and confidently ascribes the decline of religion, complained of by his correspondent, to the neglect of preaching Christ crucified as the only Saviour of sinners, and the great doctrines contained in this proposition or connected with it; and urges home on the consciences of the ministers for whose use he writes, the necessity of recurring to a plain, zealous and practical regard to these fundamental truths in all their public labours. We do not know that these Letters were ever sent to Mr. Boyce; but from the rough draught of them now before us, the writer evidently intended them for publication. Possibly the domestic afflictions with

which he was exercised, at this period, prevented him from prosecuting the design. We sincerely lament that this design was not executed, as the tract is adapted for peculiar usefulness. Though we may probably present the reader with a few extracts from this correspondence in another place, yet we venture to copy one short passage here, as illustrative of the zeal and energy of the writer's mind, though involved, as we have seen, in circumstances of affliction and discouragement.

“ I am deeply sensible how dangerous it will be to consult my own feelings on such a subject as this. I am conscious that I cannot speak truth here, without reproving and condemning myself, as in many things defective; and therefore I cannot discuss the subject honestly without exposing my own mind to guilty and painful sensations. But if these sensations produce deep humility at the footstool of divine mercy, and true genuine repentance, God will be glorified, and I trust that I and others shall receive the advantage. I must therefore speak faithfully for God, though in this respect, I speak against myself.”

“ I am deeply sensible also that on a subject of this kind, no man can be faithful and speak the truth of God, without incurring the resentment of many. The devil, who is the god and prince of this world, and who is particularly pleased with sleepy carnal professors, especially with sleepy and carnal ministers, who are his best friends and servants, must be vexed at the feeblest attempts to oppose his interest, and to advance the interest of Jesus Christ, which is directly opposite. This wicked spirit ‘ works in the children of disobedience,’ and under his influence they must unite with him in resenting every attempt to demolish his kingdom.”

“ The observation now made applies to all the opposition which good men meet with in every age, in attending to the will of God. But it applies with peculiar force to every attempt to promote a general reformation in the churches; because this is giving Satan a broadside without ceremony! And should such an attempt succeed, he knows very well that the injury done to his cause will be extensive in proportion to that success. I am far from pretending that any effort of which I am capable will ever be eminently worthy of the attention of infernal spirits, or of their colleagues on earth; but, in proportion to the degree in which it is only intended to injure the interest of Satan, it must

provoke his rage and the rage of wicked men. And there are some peculiar reasons why an attempt of this kind should be resented by carnal professors of christianity, especially by carnal ministers. It not only, in general, opposes error and sin, which they delight in; but it disturbs their false peace, and tends to ruin their reputation as religious people, and so to prevent that peculiar mischief which they are able to do under the mask of pretended piety, which is undoubtedly as dear to the devil almost as his own existence."

"Be it so, your brother whom you have honoured with this request is come to a resolution, under the direction of the Holy Spirit, to speak freely on a subject the most important of all others: and the brief discussion of which he considers the most weighty and solemn business in which he ever has been employed, or ever expects to be, on this side of heaven."

While Mr. T. was thus engaged in devising means for the benefit of his fellow creatures and the glory of God, he was called to endure heavy affliction. Mrs. T. soon after her recovery from the fever, in 1790, suddenly lost the sight of one eye, while taking a walk in the garden. By medical assistance, it was very partially recovered; but the other eye immediately began to grow dim; and for three years, she was nearly blind. Her constitution also gradually declined, and she was reduced to a state of great debility. Towards the close of 1792, she had a slight paralytic stroke, which left her helpless as a child. In this condition, she remained till October 22, 1793. She passed that day in her usual state; but in the evening she had another stroke of the palsy, which rendered her totally insensible; and, after six hours' languor, terminated her life. Thus he lost a partner who had, for nearly thirty years, been a most valuable 'help-meet for him, and an affectionate and prudent mother to his numerous children.'

The afflicted widower applied to his friend, Mr. B. to preach the funeral sermon for his departed consort; but that gentleman, through an excess of timidity, positively, though very affectionately, declined the service. After making several vain efforts to alter his resolution, till there remained no time to procure another minister, Mr. T. was reduced to the painful necessity of attempting himself to improve the solemn event. This he did from *Psalm* xlvi. 14: a text which had been peculiarly encourag-

ing to his deceased partner amidst the decays of nature and the approaches of death. In the beginning of the following year, he published this Sermon, together with some Account of her Life and Character: "as a testimony of grateful respect to the memory of the deceased, and earnestly recommended to her nine surviving children, and her numerous friends in town and country." After detailing the principal events of her life, and sketching her character with affection and discrimination, he adds: "On the most deliberate and impartial recollection of which I think myself capable, I am not conscious of one day having passed since we were united together, in which it has not been my wish and design to make my departed wife as happy as possible. But in the execution of this design I acknowledge there have been many imperfections. On a survey of twenty-nine years, I am deeply convinced, and desire to live and die under the humbling conviction, that, though I deliberately class her among the best of wives, yet she would certainly have been a better wife, if she had had a better husband."

We know little of the progress of religion at Church Lane this year. Harmony prevailed, and the Lord's day services were well attended; but the members complained of lukewarmness, and the additions by baptisms were only nine, and five received from other churches. Yet they thankfully confess that they were fed with the truths of the Gospel of Christ Jesus their Lord."

1794. In the beginning of this year, February 7, death deprived Mr. T. of his highly esteemed friend, Mr. William Thompson, of Boston. Many years before his decease, it had been mutually agreed, that when one was taken to his rest, the survivor should preach and publish a sermon, on the occasion, from 2 Cor. xiii. 11, addressed to the bereaved church, and accompanied with a few Memoirs of the deceased. When the painful event apparently drew near, Mr. Thompson, who was well acquainted with the distresses of his friend's family and his many engagements, feeling that a journey to Boston would, at that juncture, be very inconvenient to him, kindly released him from that part of the engagement; but expressed a strong desire that he would fulfil the other stipulations. In compliance with this wish of his departed brother, Mr. T. delivered three

sermons to his own people, March 9, from the proposed text. Mr. Thompson's papers were soon afterwards sent to London, and preparations were made for drawing up the promised Memoir. But such were the domestic and ministerial avocations of the author, that the work was not printed till 1796. It then made its appearance under the title of "Memoirs of the Life, Character, Experience and Ministry of the late Rev. William Thompson, of Boston, Lincolnshire; to which is prefixed a Discourse, occasioned by his Death." The Discourse, which must have been much compressed in preparing for the press, is called "The good Pastor's last Advice to his People: a Discourse on 2 Cor. xiii. 11, addressed to the General Baptist Church at Boston." "The Memoirs" consist chiefly of Extracts from the Diary of the deceased, arranged under proper heads, and accompanied with pertinent reflections. This publication must have been interesting and edifying to the connections of the worthy minister of whom it treats; and is well adapted for the edification of all serious readers, but more especially of ministers.

It pleased God, at this period, to exercise the faith and patience of the subject of the present Memoir, with a train of family afflictions. In the course of the winter, several of his children were seriously indisposed; on March 18, one of the twins, who were born just before he left Yorkshire, was snatched away by death, after a very short illness. The afflicted parent felt the stroke, but bowed submissively to the divine will; and the following Lord's day morning improved the trying dispensation, from the appropriate passage, *Psa.* xxxix. 9. "I was dumb, and opened not my mouth, because thou didst it." But the weight of his trials and the state of his mind under them will be best exhibited in his own words, as entered in his Diary, the day after his daughter's death.

"It has pleased a holy and wise God, for reasons known to himself, to exercise me this year with trials that have appeared, to my weak mind, very severe. Lord, let me not attempt to exaggerate them, nor be impatient under them. I have indeed felt them very sensibly; but surely, thou heart-searching Jehovah, thou knowest that I have not willingly allowed myself to murmur. I have prayed and endeavoured that I might reverence and justify thee in all. O that I may ever do it from my heart!

Two of my daughters have enjoyed a poor state of health all the winter; and I have been alarmed for one of them. My dear wife is taken from me, after a long and grievous affliction, about five months ago; and one of my daughters (Maria) a most amiable, sensible child, now lies dead. The expences of medicine and suitable nourishment for my family, and the expences of my poor wife's funeral have been heavy indeed."

"I have been much fatigued in body and mind; and sometimes much depressed in spirit by incessant labours and incessant thought and anxiety. Trade is very low, almost worth nothing; taxes high, and every thing dear. I have sometimes been afraid that my mental powers would be injured by anxiety and excessive thoughtfulness, and sometimes been afraid that they really were injured. But, blessed be God, I yet live; and now, though attended with troubles, yet, by a little relaxation, I think my nerves are a little braced and my spirits invigorated. I hope the Lord will again shine upon me that I may yet praise him. Yea, my gracious Father, by the assistance of thy Holy Spirit, though thou slay me yet will I trust in thee. Only keep my heart near to thyself, and save my dear children. Glorify thy name in our holiness and happiness, and all shall be well for ever. I think I have all reasonable evidence, that the God of love and mercy has taken my wife and five of my children to himself. This is a great honour for which I cannot be sufficiently thankful. O that I and the rest of my dear family may be brought to the same glory in due time. Then we shall sing victory for ever, and bask in the beams of love to all eternity. Lord, grant it for the precious Redeemer's sake. Amen.

Dan Taylor, March 19, 1794."

At Midsummer this year, the Annual Association was held at Church Lane; when Mr. D. T. read the circular letter which, at the request of the preceding meeting, he had prepared, on the "Operations of the Holy Spirit." It professed "to evince the reality of these operations and to assist in the practical improvement of what is said upon them." It was well approved by the Assembly and ordered to be printed with the Minutes. As this Association was held at his own meeting-house, he was not called upon to take any share in the public services: his country brethren preaching for him two Lord's days, and several times on the other days of the

week. On the evening of the latter Lord's day, Mr. T. endeavoured to assist the recollection and promote the edification of his people, by a discourse from *Matt. xiii. 51*, "Have ye understood all these things?" From this passage, he took occasion to give a concise but clear recapitulation of the various topics which had been discussed in the several sermons, and to point out the proper improvement to be made of them. This discourse made a considerable impression on all who heard it. Indeed the church bore an honourable testimony, at this meeting, to the useful tendency of his ministrations. "The gospel," they say, "is preached to us in its purity; and we pleasingly observe, with increasing zeal, stimulating the hearers to internal and external holiness." Yet the cause at Church Lane seems to have declined this year: for though eleven were baptized, yet an equal number were excluded, and nine removed by death.

Left as Mr. T. was, at the decease of his partner, with nine motherless children, eight of them daughters, who required the care of a female superintendant; being fully occupied with the concerns of his business, his ministry and the churches; and thus having little leisure to direct his dependants, or to inspect their conduct, it almost became necessary for him to obtain a mistress for his family, and a mother for his children. The propriety and necessity of such a measure were generally allowed by his friends, but they could not easily agree who was the most proper person to undertake the charge. He however cut short the discussion; and, on August 12, married *Elizabeth Newton*, a member of his own church. Whatever difference of opinion might have been entertained at the time when the connection was formed, she proved a valuable wife and an affectionate mother to his children. After her death in 1809, he declared to the public, "I may venture without hesitation to say that few in the marriage relation can have lived more happily than we have during the time of our connection. I am bound in duty gratefully to acknowledge that no man can reasonably desire a more agreeable companion, or one in whom were stronger evidences of the most sincere affection. She was uniformly attentive to family duties; gave invariable evidences of strict integrity and prudent economy. All her powers, I firmly believe, were exerted for my comfort and that of my family. I find no difficulty in declaring my full persuasion, that my con-

nection with my late dear wife has been an unspeakable blessing to myself, to my numerous family, to the church of Christ and to many others: for which therefore I desire, with all my heart, to say, 'Let the Lord be magnified who has pleasure in the prosperity of his servant.'"* Whatever abatements may be made for the partiality of an affectionate husband, softened by the recent separation, those who best knew the circumstances will readily allow, that this eulogy was, in a very honourable degree, well merited.

On Sept. 18, 1794, Mr. Brittain, the venerable co-pastor with the subject of this Memoir, departed this life; on the 28th Mr. T. delivered a discourse on the occasion, to a numerous congregation, from *Psalm lxxiii.* 25, 26. This was a delicate service. Mr. Brittain, though a good man, and an useful preacher, had sometimes more zeal than prudence. Being naturally under the influence of strong passions, and having enjoyed few of the advantages of education, his conduct in some instances displayed a degree of eccentricity which gave occasion of reproach to those who sought occasion. He was, notwithstanding, justly esteemed very highly by many members of the church; particularly by those of the longest standing, who, having been brought to the knowledge of the truth by his instrumentality, looked up to him as their spiritual father. Mr. T. therefore feared lest, by overlooking the failings of the deceased, he should betray the truth; or, by noticing them, he should give offence to his friends. In this difficulty, he consulted several of his brethren in the ministry in London, especially his neighbour Mr. Booth, who gave it as his decided opinion, that the credit of religion required that some notice should be taken of these particulars. Mr. T. therefore, who was not easily deterred from doing what appeared to him to be his duty, glanced, in the funeral sermon, though in a gentle and indirect manner, at the imperfections of his departed colleague. But all his caution was ineffectual. The allusion gave great offence to several of the hearers; and it is probable, laid the foundation for much of that dissatisfaction which embittered his latter days.

1795. In the commencement of this year, Mr. T. was laid aside by indisposition, which had probably been hastened, if not

* G. B. Repository, Vol. III, p. 177.

produced, by the anxieties and labours which he had sustained. This was the opinion of Dr. Whitehead; and that gentleman, unknown to his patient, kindly explained to the officers of the church the necessity of adopting some means to lighten the burden of business and cares, under which he began evidently to bend. We do not know that this representation produced any immediate effect. In his Diary, under date, March 23, we find the following interesting entry. "On the evening of Feb. 22, 1795, the cold that has been in my bones ever since the first thaw of the present dreadful frost, broke out into a burning fever with ulcerated sore throat, which has laid me aside from my ministerial work for three Lord's days; the first time that I remember to have been wholly laid aside on a Lord's day during the whole course of my ministry, which is more than thirty years. For this I bless a gracious God; and pray and resolve that, instead of murmuring at his proceedings, I may devote myself to his interest with more zeal and holy vigour the remaining part of life. Lord, help me!"

"Yesterday, March 22, through divine mercy, I was enabled to preach once, in the morning, on *Phil. i. 23*: though I was much fatigued with it indeed. I have reason to bless a gracious God, that my people seem so much concerned for my welfare, and so desirous of my labours amongst them. Lord, grant that I may study their interest, and always feel such an affectionate regard for them, that I may gladly spend and be spent for their sakes. I am now removed, for the health of my family, to Mile-End. I hope God will bless us and keep us moderately healthy, and make me useful the remaining part of my life. The Lord grant it, for Jesus' sake! Amen."

February 25th was appointed by government as a day of fasting and humiliation; and Mr. T. who was always ready to seize any occasion of promoting the good of his country, had prepared a discourse for that day, which his indisposition prevented him from delivering. After his recovery, he published it, with the title of "The Cause of National Calamities, and the certain Means of preventing or removing them: a Sermon on 1 *Sam. xii. 14, 15*." It consists of doctrinal observations on the text, and practical instructions derived from them. Like all the other productions of the author, it is simple, sensible and edifying.

April 30. Mr. T. was so far recovered, as to be able to engage with his friend Mr. Austin in the ordination of Mr. Hobbs at Chatham. On this occasion, he offered the general prayer, delivered an introductory discourse, offered the prayer for the minister and three deacons, and delivered a charge to the minister from 1 *Tim.* iv. 16, and an exhortation to the deacons, from 1 *Tim.* iii. 13. The last was so highly approved, that he was earnestly requested to print it. He seems to have been disposed to comply, as he copied out a considerable part of it for the press; but probably the domestic afflictions of the author prevented its publication.

June 17, he set out for the association at Nottingham, by way of St. Ives, Boston, &c. In this excursion, he preached fourteen times, and attended to various other laborious concerns; and returned to London, July 2. At the association, he read the circular letter which he had prepared "on the Depravity of Human Nature." In which he proposed to explain the meaning of the phrase—prove the fact—and shew to what important purposes it ought to be improved." It was cordially approved, and ordered to be printed.

Soon after his return, July 23, he observes in his Diary, "Since I had the fever, my cough and other complaints have been so many, and my avocations so numerous and important, that I have omitted going to Poplar since that time. I now venture again: and O may the presence and power of God go with me, for Jesus' sake!" One would scarcely have supposed that his labours at Chatham and on his late journey, were performed by an invalid, oppressed with a cough and many other complaints; but the vigour of his mind made him forget the weakness of his body.

The hurry of business, the afflictions of his family, and his other avocations, had, for some time, occupied his mind and prevented his application to study; of this he was well aware, and endeavoured to guard against it. August 17, he writes, "By reason of my large family, many avocations and business, I have not much time for reading, besides what is necessary for composing five or six sermons in a week. But I determine, by divine assistance, to read the New Testament through afresh; not only to have a clearer view of the blessed word of God in general; but also to observe and note down (for further more

critical study, or to mention in conversation or correspondence with learned friends) all the difficulties in order as they occur. When I have done this, I intend to read the Old Testament in the same manner and with the same views: Lord, assist, direct and succeed me in my poor endeavours to glorify thee, and to serve my brethren in their best, their eternal interests, and to do good to mankind, Amen." So conscientiously careful was this good man, in the midst of all his anxieties and avocations, not to neglect any thing that might assist him in his great work of preaching the gospel.

While he was thus devising plans for his own improvement, he was, on August 24, deprived of a friend and fellow labourer, by the decease of Dr. S. Stennett, the worthy pastor of the Particular Baptist church, in Little Wild Street. As a long and intimate friendship had subsisted between the deceased and the subject of this Memoir, the latter preached a funeral sermon for the Doctor, which he afterwards printed, as a mark of respect to one whom he "esteemed among the best of men and the best of ministers." It was founded on 1 *Tim.* iv. 6, and called "A Good Minister of Jesus Christ." The preacher considered the general character of gospel preachers, 'ministers of Jesus Christ'—the particular qualities of a *good* minister—the glorious reward of such—and the loss sustained when these are called away by death. This plan is pursued in the usual judicious and useful method of the author, and affords abundant proof of his esteem and affection for the deceased.

The friends at Church Lane informed the association that "they were not so lively, zealous and unanimous as in years past." Indeed, the cause of religion amongst them evidently declined; as the increase during the year had been only five, while the decrease had amounted to fourteen! These melancholy circumstances deeply affected the heart of the worthy pastor, and excited him to diligent self-examination, as to the cause of this declension, and the means of stopping its progress. Oct. 18, 1795, he observes in his Diary—"On taking a short survey, this morning, of the state of the church, and of my own heart; I find on the whole, reason to rejoice; but too many things still amiss. As to myself, I will endeavour, by the grace of God, in the use of proper means, such as self-examination, humiliation, self-denial, watchfulness, prayer, and faith in Christ Jesus, that my soul

may be recovered, quickened and healed. As to my people, I intend, God helping me, to make strict observation upon them, with all tenderness and care, as a father would examine the health and prosperity of his children; and to read over again the epistolary part of the New Testament, to enable me to admonish and instruct them; and to correct their irregularities of temper, speech and conduct. But in doing this, I would endeavour so to mingle the consolatory parts of christianity, as may prevent the admonitions or practical instructions from appearing dry or unkind. Lord, teach me yet more and more the very important art of rightly dividing the word of truth! and enable me, with the wisdom that cometh from above, to give every one his portion of meat in due season! I bless thee, O my God, for the quickenings of thy Spirit, which I trust, I experience this morning. I humbly look upon them as a token for good to me and to the church; and would hope by thy grace, to improve them to thy glory, for my own spiritual benefit, and for theirs. Lord, teach me, and graciously enable me to teach those committed to my care, and to watch for their souls, as one that must give an account. My account is awful, and my work great indeed! Quicken me, strengthen me, guide me, and support me, O my gracious God and Father, that I may at last give up my account with joy. Amen." In order to accomplish the object of these pious resolutions, he made out "a list of texts for the revival of real religion, if it please God, in my own heart and in the congregation among whom I labour."

1796. June 20, Mr. T. set out for Boston, and visited several of the churches. At the Association, he read the circular letter, "On the Duties of Church Members to each other." This letter was highly approved, and ordered to be printed with the Minutes. Mr. T. was also requested to publish it, in a separate form, for more general circulation, which he did in a few months afterwards. It is an excellent tract, and enforces the mutual duties of church members, in a clear affectionate manner, from the great and powerful principle of undissembled love. The members of this Association were so deeply sensible of the important obligations which the New Connection had received from the subject of this Memoir, through the whole course of its existence, that, on the circular letter being read, it was unanimously

resolved, "that the thanks of this Association be given to brother D. Taylor, for writing the circular letter; and for all his other essential services to our connection: and that this resolution be printed in the Minutes."

Mr. T. returned to London, July 9, when we find the following entry in his Diary: "Early on Monday Morning, June 20, I went out on a long journey which appeared of great importance, and together with the labours of it, employed nineteen days. Besides an association at Boston, and some other occasional labours, I preached seventeen times: I hope to the profit of many. I returned in the evening of Saturday very weary, but weary in a good cause, in the promotion of which I rejoice; and for which I hope I could cheerfully spend and be spent. I was enabled, on the day following, to administer the Lord's Supper and to preach three times: blessed be God! May I now, through grace, begin afresh to serve the Lord Christ, and to save souls to the utmost of my ability. Lord, help me to do it better than I yet ever have done!"

With such views and resolutions, he resumed his labours among a people, most of whom he sincerely esteemed and by whom he was highly respected. But the cause did not prosper. A spirit of contention had for some time been too prevalent; and though the pastor was not often the subject of the contests, yet the minds of the members were kept in a continual ferment. This unhappy state of things deeply affected him, and prevented the success of his best endeavours. He mourned over the declension of a cause for which he had made such great sacrifices, and to the promotion of which he had so disinterestedly devoted all his powers. After revolving seriously on the most eligible means of checking the disorders which he lamented, he resolved on one that struck all parties with consternation. On July 27, he sent the following note to the church meeting: "*Dear Brethren*, I think it my duty to inform you, that I intend, if preserved till then, to resign the pastoral office among you next Christmas. I have several reasons to assign for it; but as they may afford matter for contention, and some of you are too prone to contend, it may perhaps, if you can excuse me, be most proper to omit the mentioning of them. I fix upon Christmas rather than Michaelmas, from a regard to your welfare; which I can truly say has been my first and great concern

ever since I came among you. But if you can with convenience sooner provide yourselves with another minister, and would rather have me resign at Michaelmas, it will be agreeable to me. I beg the favour of an answer to this, whether Michaelmas or Christmas will be more agreeable to you, as soon as possible. It will always give me pleasure to hear of your prosperity, and to do all in my power to promote it. I am, dear brethren, your sincerely affectionate brother and ready servant, for Jesus' sake,
D. TAYLOR."

This letter produced a great sensation. The younger members, who were warmly attached to their minister, with the precipitancy natural to youth, immediately determined to separate from the rest, form a distinct church, and invite Mr. T. to be their pastor. The more experienced, though many of them equally esteemed Mr. T. saw the mischiefs of these hasty measures, and laboured to promote some plan by which the real advantage of all parties might be secured, without the painful measure of a division. Committees were appointed to negotiate this important business; and numerous meetings were held. The minister interfered as little as possible; and when he did, he uniformly recommended peace and union. At length, the influence of the moderate party prevailed: a few of the most turbulent members either withdrew or were excluded; and a number of general principles were agreed upon, as the ground of future proceedings. An earnest and unanimous invitation was given him to continue in the pastoral relation with them; which, after mature deliberation, he accepted. At the close of the year, the re-union was confirmed: and, by the recommendation of Mr. T. "the 3d of January, 1797, was observed by the church as a day of fasting and prayer, in consequence of the uneasinesses of the past year, to humble themselves before God, and earnestly to seek his blessing for the future."

This was probably the issue which Mr. T. expected. He does appear to have formed a serious design of leaving London; but apparently gave the notice of his resignation, in order to rouse his friends to act more firmly and consistently; and induce the church to purge itself of a few troublers of Israel; whose conduct and its baneful effects he had long viewed with sorrow. In a letter to his brother at Queenshead, dated Sept. 16, he observes: "As to the reasons for my resigning the pastoral office,

I have resolutely and invariably avoided giving them to any one. Nor have I even mentioned to any one in town or country, besides yourself and the church, that I have declared my design of resignation. It is however known both in town and country; and, like other things of a similar kind, spreads fast enough. I have thought fit to observe this secrecy, if it be called such, not only that I might not take up my time, every moment of which is precious, with talking to others about things in which they have no concern; but also and chiefly for two other reasons: First, That I might not be under a temptation to say a single word, to any person living, that might be construed into a reflection on the church I serve, or any member of it. Second, That I might not be perplexed with invitations from other churches and ministers, that would throw me into confusion. For I wish to stand awhile upon clear, free ground; that, if our church should conclude to request me to resume my office among them, I might be unembarrassed, and at liberty to attend with impartiality to their proposals. Thus I stand at present: though I have had invitations already; but I have given no ear to them. Our church have had several meetings; but chiefly first to divide, and then to re-unite themselves. In these I have sometimes not been present; and, at all times, interfered as little as I well could. When I have been called to interfere, it has been to preserve the church together, if possible. All wish me to stay, as far as I know; and I find they meet the next Lord's day week to make some proposals to me. I hope the Lord will direct all for good." To another correspondent, he says: "Though the general cry is for me to stop in London, and I have many attachments to induce me to it, besides the strong affection I feel for most of the members; yet some difficulties are in the way which I know not how to remove. I hope God will direct in due time. As to my satisfaction, it is a small matter. If they go on and prosper, all will be right."

Mr. T. during the former part of his residence in London, was in the habit of attending the General Assembly in Worship Street; and though he had no direct connection with it, frequently joined in its deliberations, and sometimes presided at its meetings. This year he read, at this Assembly, a letter to the churches, on "the Universality of our Saviour's Death," which he had drawn up at their request. This was approved and

desired to be printed, to which he consented. As it was on his favourite topic, it is almost needless to say that it contains many excellent arguments, clearly stated and usefully applied.

1797. In March, Mr. T. set out on a journey, in the service of the churches, of which he has left the following account, in his Diary:—"Monday, March 20th, I went out on a long journey. Tuesday, preached at Gosberton; Wednesday, ordained Mr. Briggs, and gave him a charge, from *Heb.* xiii. 17, with a long introductory discourse on church fellowship, ordination, &c. Thursday, at Boston, gave a long introductory discourse, and a charge, from 1 *Tim.* iv. 16. to Mr. W. Taylor. Friday, preached at Coningsby; on Lord's day, 26th, at Boston, Gosberton, and Spalding. Monday, at Fleet; Tuesday, at Wisbeach; Thursday, at St. Ives. Returned home; rode all night, and arrived safe on Friday morning. Found all moderately well. Blessed be God! Lord, quicken my soul; animate my views; enable me still to spend my all for thee, and for the souls of men; and Lord, still succeed me!" In June, he took another journey: when, after presiding and preaching at the Association at Kegworth, he proceeded to Melbourn; where, July 3d, he assisted at the ordination of Mr. E. Whitaker, and preached to the people, from 1 *Thess.* v. 13. Next morning, he set out homewards, and found all his connections in tolerable health. This excited his pious gratitude; and he exclaims: "Bless the Lord, O my soul! O that the remaining part of my short life may be spent for him who has done and continues to do so much for me and mine!"

At the Association this year, it was resolved that an attempt should be made to establish an institution for the instruction of young ministers in the New Connection of General Baptists. Subscriptions were entered into for carrying this resolution into effect; and it was agreed to commence in the beginning of the following year. This had long been a favourite object with Mr. T. and he had laboured much to promote it at almost every association since the formation of the connection. In October, 1794, he wrote to a confidential correspondent, in these strong terms; "You cannot more ardently wish than I do, that our young ministers could be more assisted and better instructed. But who must do it? You were requested to undertake it; but you refused. Where is there another? And how can any good

be obtained, if those who are able do not exert themselves in it? I pretend to no ability for such a work. The little I had is certainly impaired by the labours and distresses of the last four years; at least so far as respects the learned languages. But I am so distressed at times, on account of the state of the ministry among the General Baptists, that I am almost ready in my own apprehension to lie down and die. I think I could cheerfully sacrifice my little all, if I could in any way contribute to remedy it. It has always been difficult for me to push this, because the eyes of many have been upon me to undertake it; and it is natural to surmise that a person in such a predicament wants to set up and signalize himself. If you and others would push it, I am quite satisfied it would soon be effected: and I am almost ready to call it the only thing I wish to see before I die. Do, my brother, lay this matter seriously to heart."

It was no sooner determined to make the attempt, than Mr. T. was earnestly requested to accept the office of Tutor. This he long declined; and recommended several of his brethren in the ministry as more fit for the station. These successively refused it; and at length, when he saw the plan in danger of being stifled in its birth, he consented to undertake the office. On this subject he thus writes to Mr. Fr——n, August 7, 1797. "After so many years refusal, I am almost brought to yield to solicitations and to attempt a work which you and others have so long declined. I have no view in it, but merely to prevent the present effort towards obtaining so important an object from coming to nought; and to set the business a going, that some other brother in the ministry may take it up, and execute it to much more effect than I can pretend to expect. This hasty scrawl implores all the assistance you can give; and earnestly requests that you would, as soon as possible, and in the most copious manner, send me your maturest thoughts respecting the subjects on which such young preachers ought to be instructed, the method of conducting their studies, and the most proper books to be read for the purpose by them and by me. You must know my great incapacity; and therefore I hope that you will not fail to mention any thing that can be of service to so great a design, in the hands of your poor, ignorant and unworthy brother." With these views, did this good man assume an office to which he attached great importance, as it regarded the pros-

perity of that interest to which he had devoted all his powers. In the commencement of the following year, the academy was opened; and his nephew, James Taylor, now of Heptonstall-Slack, was his first pupil.

At this time, it was also resolved to establish a periodical miscellany for the use of the New Connection; but lest this design should interfere with the other plans of the Association, it was thought more eligible to make it a private risque. A number of ministers and others formed themselves into a society for this purpose; and determined to publish a monthly pamphlet, under the title of "The General Baptist Magazine." When the question was proposed who should superintend the publication as Editor, all as usual looked to Mr. T. At their request, he undertook to conduct the work; and though already overburdened with engagements, he published the first number, Jan. 1, 1798.

The contests which distracted the friends in Church Lane, in 1796, being in a good measure composed and harmony restored, they carried on the cause of their Saviour through this year with vigour and success. In the former part of it, several meetings for discipline were held; and some dead branches cut off. This painful, though necessary, measure appears to have produced happy effects. In the latter part of the year, many were received into fellowship; and the cause seemed to prosper more than it had done for several previous years.

1798. Mr. T. was closely occupied through this year with his church, his magazine and his pupils; of whom he had three or four before the close of it. He also preached frequently at Hoddesdon, Hertfordshire, where he and his students supplied regularly. Mr. T. spent one Lord's day every six or eight weeks with this people, and his students went at other times. This was continued for several years. At Midsummer he attended the Association at Halifax, and preached often for his old friends, as well as for the different churches which he visited on his journey. July 6, he returned to London and resumed his labours. In the beginning of November he was laid aside one Lord's day through indisposition; which he thus notices in his Diary. "During the last week, I have been confined by a slight fever and ulcerated throat; but, through divine mercy, I am now better. O! that my spared life may be dedicated

more than it has been to the honour of him that gives it. Lord, help me; and give me spiritual health and vigour: and, by thy Spirit enable me to be more diligently, more indefatigably and more successfully devoted to the promotion of thy glory, through Jesus, thy dear Son, my only Saviour. Amen."

At the Association, the circular letter, written by Mr. T. on "the Evidences of Regeneration" was read and approved. The writer proposed "to notice some things which have been introduced on this subject, which prove nothing either for or against it—to mention some certain marks of an unregenerate person—and to state a few evidences of true christianity." It is a close, searching and useful letter.

1799. With a view of affording the young men under his care an opportunity of exercising their ministerial abilities, and also with the hopes of extending the cause of the Redeemer, he hired a house near his own residence at Mile End, and fitted it up for public worship. This he opened, Jan. 23, 1799, with an appropriate discourse, from *Exod. xx. 24*: and continued to preach in it steadily till his death.

Some time previous to this date, the ancient General Baptist church in the Park, Southwark, was nearly extinct. Mr. T. was very assiduous in collecting the scattered remains of this society, and re-uniting them in church order. With the assistance of the students and the occasional ministers at Church Lane, he supplied it regularly with preaching for a considerable time. A degree of success attended his disinterested efforts; and, on April 23, he had the satisfaction of assisting at the ordination of Mr. J. B. Shenston, who had been a member of his own church, over this reviving society; to whom he gave a charge from *Acts xx. 24*.

On the 11th of this month, he had been engaged in the same solemn work at Berkhamstead, when he addressed Mr. S. Young from *1 Cor. iv. 2*. On both these occasions, he delivered also the introductory discourse, offered the ordination prayer, and asked the usual questions.

June 25, he preached at the Association at Wimeswold, from *Rom. xv. 19*; and the discourse was so well approved, that he was requested to print it. Probably his numerous avocations prevented him from complying with this request. On his

return, he paid a hasty visit to the churches in Leicestershire; and preached nine times in five days. Soon after his arrival at home, he took a journey of ten days into Wiltshire, and spent one Lord's day at Downton. On the 30th of July, we find him at Deal, in Kent, giving a charge to Mr. John Kingsford, on his ordination to the pastoral office. And Oct. 8, he was at March, Lincolnshire; where he preached at the opening of the new meeting-house, in that place, from 1 *Pet.* i. 3, 5. When we consider his engagements with his church, the academy and magazine, we must admire his industry that found leisure for so many journeys, and for the preparation of so many discourses, on such solemn and important occasions.

The cause at Church Lane continued to improve, though very gradually. Eleven were baptized this year; but several were removed. To Mrs. M——, an absent member, he writes, Sept. 14: "Through divine mercy, my family is tolerably well, and so are the members of the church. We are making some progress in the work of Christ, and our number keeps rather increasing than diminishing; though we lose many by death and otherwise. O! how pleasing it is to see sinners brought near to Jesus Christ and renewed unto holiness. Blessed be God for some such instances lately of divine mercy to miserable sinners."

Ever solicitous to promote the success of those doctrines which he believed to be the truths of the gospel, Mr. T. exerted himself to form a closer union among the few General Baptist ministers in London and its vicinity, who agreed with him in sentiment. These he invited to meet him at Chatham, Sept. 11, 1799, when they laid the foundation of that periodical meeting, since denominated *The London Conference*. The ministers who first united were Mr. T.; Mr. J. B. Shenston, of the Park; Mr. E. Sexton, of Chesham; and Mr. J. Hobbs, of Chatham. Mr. T. punctually attended this meeting till death removed him to the church above: and it is still maintained, though the loss of its founder and president is deeply felt.

1800. This year opened with domestic trials. Mr. T. a daughter, and one of the students, were seriously indisposed for some time; but were mercifully restored to health. This did not abate his zeal for the promotion of the cause in which he was

engaged. Finding the place which he had opened at Mile-End well attended with hearers and likely to be useful, he transformed the premises into a small meeting house. The expence of this alteration was about £260; for the whole of which he made himself personally responsible. This pressed heavily upon him for some time; but the liberality of his London friends and the assistance of country churches at length relieved him, in a great degree, from a burden much too heavy for his circumstances. The place was opened, June 12, 1800, by Mr. (now Dr.) Newman, and Mr. T. The former preached from *Luke* xxiv. 47; and the latter from *Acts* xiv. 7.

A daring attempt was made, May 16, 1800, to assassinate his Majesty, in Drury Lane Theatre, by a shot fired by one Hadfield. On this occasion, congratulatory addresses were presented to the throne from various quarters; and the general body of dissenting ministers in and near London, thought proper to express their sense of gratitude for the preservation of a life so important to the peace of society. The subject of this Memoir, who, as we have seen, had been admitted into that respectable society soon after his settling in London, and was now member of two of its committees, was chosen one of the deputies to present their address to the king. Accordingly he and sixteen others waited on his Majesty for that purpose, June 11, and were graciously received. Mr. T. mentions this circumstance to a correspondent, who had made some enquiries, in these terms. "With a measure of pleasure in one view and of pain in another, I may just tell you, that I must, if spared, be called with some other ministers, I suppose in a few days, to address his Majesty on his late happy deliverance—That you and I may at last appear before the King of Kings and Lord of Lords with exceeding joy, through the efficacy of his own all-cleansing blood, is the prayer of your's, affectionately, D. T."

June 18, Mr. T. set out for the Annual Association at Spalding, where he presided and preached. From thence he went, at the request of that assembly, to Louth, to secure a meeting-house in that town, which the Association had agreed to purchase. Having completed that business, he returned home on July 4. In this journey, he preached at St. Ives, Chatteris, March, Fleet, Wisbeach, Tydd St. Giles, Gosberton, Spalding, Boston, Burgh, Maltby and Coningsby. In October he visited

the same parts to supply Wisbeach, which was then destitute of a pastor, where he spent two Lord's days. After visiting several adjacent churches, he reached London, Nov. 5, having been absent fifteen days, and preached fourteen times.

At home, a pleasing degree of harmony prevailed; and Mr. T. and his friends strove together for the promotion of the cause of their Saviour. Nor were their efforts wholly unsuccessful; the seasons of public worship were well attended, and several came forward and declared themselves on the Lord's side. The pastor continued his assiduous exertions to spread the gospel; not only in his own pulpit, but at Mile-End, Poplar, Hoddesdon, Cane's Place, &c. where he preached frequently: besides taking his share with other dissenting ministers in supporting Lectures for charitable purposes, at Shakespear's Walk, Dean Street, and other places.

The General Baptist Magazine had now continued three years, but it did not meet with great encouragement. The Connection, for the use of which it was principally designed, had yet acquired but little taste for reading. The Editor was completely occupied with engagements of the greatest moment, which demanded his whole attention: he could not therefore either compose or select materials, with that taste and variety, which are requisite to the success of a periodical work. Indeed his talents were perhaps better adapted to close, serious and continued disquisition, than to that light mode of treating subjects which is proper for a miscellany. Probably too his judgment might be influenced by the committee; and pieces sometimes admitted which would otherwise have been laid aside. However it was, the undertaking failed of success; and involved those who had engaged in it, in no little expence. It was discontinued, at the close of this year; and the Editor seized the occasion of the preface of the last volume, to give a serious and edifying exhortation to his readers.

1801. June 17, Mr. T. set out for Yorkshire, and spent the following Lord's day at Wadsworth: preaching, in the morning and afternoon, at Birchcliff; and, in the evening, for his old esteemed friend, Dr. Fawcett, at Hebden Bridge. On the 25th he assisted at the ordination of Mr. Barker, over the church at Birchcliff: when he delivered the introductory discourse, pro-

posed the questions, offered the ordination prayer, and gave the charge, from *Matt.* xx. 28. In the evening of the same day, he addressed the young minister, from 2 *Chron.* xxxiv. 3; and spent the following Lord's day with the churches at Queenshead and Halifax. The next morning, he left Yorkshire; and, after travelling all night, assisted, on Tuesday, at the ordination of Mr. Felkin, at Kegworth. On this occasion, he took those parts of the solemn work in which he had so lately engaged at Birchcliff: founding the charge to the minister, on *Heb.* xiii. 17. From Kegworth, he went to Loughborough to the Association, which commenced at seven o'clock the next morning. In the afternoon, he preached from 3 *John* 8. At this meeting, he read the circular letter which, at the request of the former Association, he had prepared on "the Concurrence of the People with their Ministers in promoting the Interest of Christ," which was approved and ordered to be printed. The Lord's day after the Association, Mr. T. laboured at Nottingham: and, on his return homewards, preached at Leake, Melbourn, Castle-Donington, Hugglescote, Hinckley, Longford and Wolvey. He reached London, at two in the morning of the Lord's day, July 12; and preached three times and administered the Lord's supper to his own flock. On this journey, he was absent twenty-five days; and besides attending two ordinations and the Association, preached twenty-six times.

In the latter part of this year, this active minister, took two short excursions: one in September to attend the London Conference at Haarston, Cambridgeshire; and the other in the beginning of October, when he spent a Lord's day with the church at Berkhamstead; preaching in the morning at Chesham, in the afternoon at Berkhamstead, and in the evening at Tring.

1802. In the former part of this year, our author was employed in preparing and publishing a new edition of his "Fundamentals of Religion," under the title of "The Principal Parts of the Christian Religion respecting Faith and Practice." The corrections are numerous, and an entire chapter is added on "the Operations of the Holy Spirit." In addition to the Dedication to the Church at Wadsworth, which had been prefixed to the first edition, the author inscribed this improved impression to the Church of Christ assembling in Church Lane,

Whitechapel, over which he then presided, in an address full of affection and piety. He informs them that this re-publication which had been earnestly requested for more than twenty years, had been deferred from time to time, with a view to increase the number of improvements and render the work more perfect; but, that his numerous and important avocations preventing him from giving it that attention which he wished to give it, and being sensible that he ought not to expect the vigour of his mind, or even his life, should be long continued, he had presented it to his friends in a less perfect state, lest he should not be able to do it at all. This edition, however, affords pleasing evidence of the care and industry of the author; and, in many instances, has received important improvement from his increased knowledge and experience. But, at the same time, it furnishes a laudable instance of steadiness of sentiment. Twenty-seven years of study and controversy had not led him to change any important opinion advanced in the first edition. "In an age like the present," he observes to his friends at Church Lane, "in which the peculiar truths of the gospel are so much slighted and so frequently despised, every one who loves the blessed Redeemer and the immortal souls of men, ought to esteem it his duty and his honour to bear a testimony for those doctrines. The author ventures to say, that he takes a sensible pleasure in once more bearing a testimony for them before he leaves the present state of folly and darkness."

The Association was in London this year; and, through some mistake, no circular letter being prepared, Mr. T. was requested to draw up an Address to the Churches, founded on a view of their present state, as reported to this meeting. This he performed in a very edifying manner, and printed it with the Minutes.

After the Association, he made an excursion into Wiltshire, and spent two Lord's days at Downton. He arrived at home, July 9, and found his family and friends well. On this occasion he makes this reflection: "Bless the Lord, O my soul, for all his mercies to a poor, unfaithful, unfruitful creature. Lord, help me now more than ever to dedicate my time, talents and life to the promotion of thy glory. Amen."

Towards the close of this year, Mr. T. was twice engaged in the solemn work of ordination. Oct. 31, he gave a charge to

Mr. John Kingsford, at Portsea, from *Tit.* i. 7. Dec. 2, he assisted at the setting apart of Mr. Jos. Hobbs, to be co-pastor with Mr. E. Sexton, over the church at Berkhamstead, Chesham and Tring. Mr. T. delivered an introductory discourse; proposed the questions to the church, to the minister, and to four brethren who were then ordained to the office of Deacons; engaged in the ordination prayer; addressed the pastors, from *Acts* xx. 28; in the afternoon, gave a charge to the deacons, from *1 Pet.* iv. 11; and in the evening, preached to the church, from *1 Thess.* v. 13. A busy day for a man of sixty-four.

Towards the close of this year, some very unhappy circumstances transpired, which involved the church at Birchcliff in great difficulty. In their perplexity, they applied to their former pastor for advice and assistance: and in compliance with their request, he set out for Yorkshire, Dec. 23, and returned to London, Jan. 6, 1803. His presence and councils, on this trying occasion, were very useful to his ancient friends.

1803. This year Mr. T. was, as usual, busily engaged in his great work of promoting the spread of the gospel. April 23, he attended the London Conference at Chatham; and was requested to publish a new edition of his letter on the duties of church members to each other. June 28, he attended the Association at Derby. July 22, he set out to supply Downton, Wilts, for two Lord's days. Before he left home, he entered in his Diary. "Going off for Downton, Lord, go with me. Guide me; preserve me; and keep me from all evil; and render my poor labours useful to the souls of men." On his return, he observes. "Aug. 4, returned home. O the obligations under which I lie to bless and praise my gracious God for his great goodness to me, my family, and my friends! Lord, grant that I may live under the impression of thy loving kindness more sensibly than ever I have done!" In October, he visited Lincolnshire, and preached at the opening of two meeting-houses; one at Sutterton, on the 23d, and the other at Wisbeach on the 27th. The day following he attended a conference at Tydd St. Giles, when he preached from *Acts* xvi. 17.

This year, Mr. T. who, since his removal to London had occasionally attended the general assembly in Worship Street,

and thus maintained a degree of correspondence with that body, informed the Association, that, in consequence of his increasing disapprobation of the sentiments espoused by too many of the members of the general assembly, he must in future decline attending it: and, it is believed, that he was seldom present afterwards at any of its meetings. About the same time, he joined a weekly meeting for prayer, conducted by many of the dissenting ministers in London; at which he assisted with great punctuality.

1804. This spring, Mr. T. was seriously indisposed. March 27, he informs Mr. F—n, “I am now greatly an invalid: have had a cough and shortness of breath for many weeks. I am told by the doctor that my lungs are inflamed, and am forbidden to preach: so that I have been kept from that work, which is the principal pleasure of my life, both the last Lord’s days, as well as on the week days. I have, besides much purging and blistering, been copiously bled; and am now told that it will be necessary for me to be cupped. But, through mercy, the symptoms are favourable; and I have reason to think the inflammation is much abated, if not removed. I am now under restraint as to preaching, and told that I must not preach much, if at all, for a considerable time to come. But I am under some obligations which I must discharge, if possible, though with great caution; to preach the annual sermon, the next week, for the first dissenting school in England, instituted at Queen Anne’s death—a sermon at the London Conference, at Portsea, the week after—and a charge to brother Smedley at Downton, the week after that. From that little excursion, I have considerable hopes of improvement in health. Besides I must do what I can for my own dear people. The Lord do what seems him good. I rejoice in the hope of his glory. Poor religion that cannot support a dying hour! Blessed be God for an atoning Saviour.” In his Diary of the same date, he observes, “I am, through the blessing of my heavenly Father, now considerably easier and better: and am beginning, though very cautiously, to resume the functions of my high and holy calling. Dropped a few words the night before last, in the vestry, about twelve minutes; and about half an hour last night at Mile-End; and hope to say a little in Church Lane, this evening. Thanks

be to God for all his mercies! O Lord, may I never live to myself but to thee!"

April 1, he resumed his beloved labours in his own pulpit; and, on the following day, preached the annual sermon for the Original Protestant Dissenters' Charity School, Shakespear's Walk. On the 9th. he set out for the Conference at Portsea; and, after preaching there, he went forwards to Downton, where he delivered a charge to Mr. W. Smedley, from 1 *Tim.* iv. 12, and returned to London on the 20th. After his return, he informed Mr. B. "I have lately made a journey into Wiltshire, &c. of ten days; which has been very serviceable to me. I only preached four times on the journey, and that very cautiously; three occasional sermons, and one common one. Blessed be God, my mind was and is happy in the views of death, as it respects myself; and I wish not to live but for him that died for me."

May 21, Mr. T. set out for the Association. On the 22d. he assisted at the ordination of Mr. J. Jarrom, over the General Baptist church at Wisbeach: when he offered the ordination prayer, and gave a charge to the minister, from 2 *Tim.* ii. 15. On the following day, he presided and preached at the Association; and at this meeting, made a motion which deeply affected his brethren. He observed, that, as according to the common course of nature, he could not expect to be able long to act as Tutor to the Academy, he thought it prudent for the Association to look out for some other person to sustain that office after his removal. This proposition was esteemed worthy of attention; and a committee was appointed to confer with Mr. T. on the subject. To this committee, he mentioned a person who, in his opinion, might, by properly directing his studies, be qualified at some future time for the office. It was not thought prudent to divulge the name of this gentleman; but it has generally been supposed that this recommendation had an influence in the choice of his successor.

Ever anxious to promote the cause of his Redeemer and the usefulness of his fellow-labourers in the gospel, he seized every opportunity of encouraging plans to advance these important objects. In his Memoranda, under date Aug. 1804, we find the following entry. "At a meeting for prayer and consultation at Mr. Shenston's, present Mr. J. B. Shenston, Mr. J. Kingsford,

Mr. D. Taylor, and Mr. J. Farratt occasionally, resolved, That a meeting for conversation and prayer be held by us every second Tuesday in the quarter—that none but preachers be admitted—that the meetings be at Mr. T.'s, Mr. Shenston's, and Mr. Kingsford's in rotation, and begin at five precisely—that after prayer, we proceed to make remarks on each others preaching, &c.—that every minister be at liberty to ask his brethren questions, &c. as may seem to him proper." This meeting was continued for some time, till circumstances occurred which separated the members. It is easy to conceive that opportunities of frequently consulting each other in cases of difficulty, and of hearing the free observations of their brethren on their conduct and labours, must conduce greatly to their mutual advantage. The younger ministers indeed must have found these stated interviews with a person of so much wisdom and experience, and so ready to communicate, as Mr. T. was, highly advantageous.

Oct. 23, the subject of this Memoir assisted at the ordination of Mr. Driver, at Hoddesdon; to whom he gave a charge from *Ezek. iii. 17.*

There appears to have been some improvement in the state of religion at Church Lane this year: the church being peaceful and unanimous; and ten having been added by baptism.

1805. At the Association at Leicester this year, M. T. read the Letter which, at the request of the preceding meeting, he had prepared on "the Atonement of Christ." In this circular he explains, confirms, and improves the great doctrine, that the blessed Saviour laid down his life as a sacrifice for our sins, and that this sacrifice is the only ground of our pardon and acceptance with God: a doctrine which, through the whole course of his ministry, it had been his favourite employment to illustrate and enforce; and to which, in this his last printed circular, he bears his decided testimony as a "truth that lies at the foundation of all human hope."

From the Association, Mr. T. went to Louth, where he delivered an introductory discourse at the ordination of Mr. Cameron, proposed the usual questions, and gave a charge to the minister from *Col. iv. 17.* He was again engaged in this pleasing service, Oct. 24th, at Sutterton, when his son-in-law, Mr. J. Bissill, was ordained to the pastoral office over the church at

Gosberton. On this occasion, he gave an introductory discourse, offered the ordination prayer, and addressed the minister from the appropriate words of the wise man; *Prov.* xxiii. 15, 16: "My son, if thine heart be wise, my heart shall rejoice, even mine: yea my reins shall rejoice when thy lips shall speak right things."

1806. The Association being at Queenshead this year, Mr. T. had an opportunity of visiting his old friends. He preached at the Association, June 24, from *Matt.* ix. 38. From the Association, he went to Wadsworth; and, on the following Lord's day preached two sermons in his former meeting-house, and one for Dr. Fawcett. On the Tuesday, he was engaged at the ordination of Mr. Hollinrake over the church at Birchcliff; when he delivered an introductory discourse, offered the ordination prayer, and gave a charge to the minister, from 1 *Tim.* iv. 6. On the Wednesday, he preached at Shore; on the Thursday, at Burnley, and on the Lord's day at Halifax and Queenshead. At the latter place, he delivered a funeral discourse for his brother's wife, who had died several months previously, from *Psalms* xxxiv. 19. On the Monday morning, he set out for the midland counties; and on the following day, preached at Nottingham. On the Wednesday, the friends and supporters of the Academy over which he presided, assembled at Loughborough, to whom, according to a previous appointment, he preached on "the Nature and Importance of preparatory Studies prior to entering on the Christian Ministry." This discourse was founded on *Matt.* xiii. 52; and was afterwards published at the earnest request of those who heard it. It has been characterized by competent judges, as "a serious and judicious discourse, wholly directed to its important object, and replete with useful and weighty instruction." From Loughborough, Mr. T. proceeded to Hinckley, where he preached on the following evening. The next day, he went forward to Longford, and assisted at the ordination of Mr. Cramp over the church in that place; whom he addressed from 1 *Cor.* iv. 2. He set out for London the next morning, and arrived safely at home on the Saturday evening, and on the following day, preached three times and administered the Lord's Supper to his own people.

At the Association, it was stated that there appeared to be an

opportunity for reviving the General Baptist cause in Salisbury; and that Assembly was requested to endeavour to procure ministerial supplies for a meeting-house in that town, which it was supposed might be obtained. The Association thought the subject worthy of attention; and requested Mr. T. to pay a visit to Salisbury, with a view of making the requisite inquiries and forming a plan for future operations. In compliance with this request, he set out on Monday, July 21; spent one Lord's day at Salisbury, and returned home on the ensuing Friday. In this excursion, he preached twice for Mr. Saffery at Salisbury, twice in the meeting-house already mentioned, twice at Downton, and once at Lyndhurst. It does not appear that any permanent effects followed this visit.

January 27, 1806, died Mr. A. Booth, the worthy pastor of the Particular Baptist Church in Little Prescott Street; a minister with whom Mr. T. had lived on the most friendly terms, and whose advice he had often sought in cases of difficulty. Mr. T. was much affected with the loss of his valuable friend; and paid a tribute of respect to his memory, in a sermon which he delivered to his own people, Feb. 2, from *1 Pet. v. 4*, which he appears to have entertained some thoughts of committing to the press, under the title of "The good Shepherd crowned." After Mr. B.'s death, Mr. T. consented to make a catalogue of his books, which he thus notices to his friend, Mr. F—n, April 25. "The family of my late friend Mr. B. applied to me, requesting me to superintend the disposal of his books. I could not refuse on account of former friendship, though my leisure is so small. I have therefore made them a catalogue, by which they are selling them by private contract, at the prices affixed. This catalogue has obtained the applause of men of judgment, both booksellers and readers. I know your curiosity, and therefore send you one for five minutes' amusement." As we have not had the pleasure to see this famous catalogue, we cannot describe its peculiar excellencies.

1807. In the beginning of this year, our minister took a journey into the midland counties. The friends at Hinckley had erected a spacious meeting-house, and wished to enjoy his assistance at the opening of it. In compliance with their invitation, he set out for Leicester, Feb. 16, where he attended a

conference the following day; and preached from 1 *Tim.* iv. 7, 8. The next day he proceeded to Hinckley; and delivered a discourse, at the opening of the new building, from *Exod.* xx. 24; Mr. R. Hall, of Leicester, preached in the morning; and Mr. B. Pollard, in the evening.

June 24, he preached at the Association at Nottingham, from *Rev.* ii. 10. He spent the following Lord's day with the friends in that town, and, visiting several of the churches on his way, reached London on the Friday afternoon. "Through mercy," he observes, "I found my family and friends all well. O Lord, how often have I been thus favoured for more than forty years! Blessed be thy holy name! O that my few remaining years or days may be spent for thy glory, with more humility, zeal and diligence than any of my past years."

1808. The church over which Mr. T. presided was, in the beginning of this year, much distracted by intestine commotions. The conduct of one of the members who had been a leading person for some time, was not so circumspect as might have been desired. Being deeply engaged in trade, and disposed too much to speculate, he was sometimes tempted or driven to expedients which some thought inconsistent with the honour of religion. Several conscientious members of the society felt dissatisfied at his conduct; and their dissatisfaction was fomented by some, who were probably not solely actuated by a regard to the good of the cause. The pastor unhappily took a decided part with the discontented. Unacquainted as he was with the intricacies and difficulties of business, and rigid in his attachment to integrity and uprightness, it was easy to lead his unsuspecting mind to disapprove of many things which others, more acquainted with affairs and less scrupulous, might regard as venial transgressions, or necessary evils. The part which the minister took had the natural effect of irritating some of the opposite party. After frequent and painful discussions, the matter was determined by a vote, which acquitted the party accused of censure. The baneful effects of these altercations continued for a long time to injure the church; and prepared the way for much future dissatisfaction.

June 27, Mr. T. attended the Association at Bourn, Lincolnshire, and preached from *Acts* vi. 17—19. He was obliged

to hasten home, on account of a severe boil on his back, which soon became a large and dangerous abscess. He was confined to his house for six weeks; and for some time his life appeared in great danger; but, by the divine blessing on the means used, he at length recovered, though very slowly. Much affectionate concern was manifested by the church, when his danger was known, and notwithstanding the late contentions, it was unanimously resolved, July 11, "to hold a weekly prayer-meeting for the purpose of offering up united prayers for his recovery and the prosperity of the church."—Aug. 26, he gave this account of himself to his friend Mr. B. "You have laid me under strong obligations by so earnestly soliciting me to give you an account of the state of my health. To refuse you this gratification would be unworthy of me; though I have neither time nor strength to write much, and am employed in the like instances of love and duty to many of my friends. I can never pretend that a life of so little use, and now almost worn out, deserves so much anxiety as my friends manifest for its preservation. It was a great mercy for myself, my family and my friends, that I resolved to come home when I did. I have been favoured with one of the first surgeons in London; and he has throughout treated me with all the care, punctuality and tenderness that a parent could desire or expect from his own son. My abscess is nearly healed, and I get strength, though but slowly. I suppose the blood does not flow, nor the spirits circulate now at seventy as they did at thirty. I have been six Lord's days out of the pulpit; but I ventured to drop a short discourse the last Lord's day morning. I much desire to preach twice the next Lord's day; but whether it will be prudent I cannot tell. Almost every thing fatigues me: indeed to live so long upon mere vegetables, with so little sleep and so copious a discharge, must be felt. My appetite improves a little, though very gradually. On the whole, I praise our heavenly Father; and sincerely desire, that, that if my life be continued a little longer, it may be devoted to him who died for me."

In perfect conformity to the sentiment expressed in the conclusion of this extract, was the text which he chose when he first ascended the pulpit after this indisposition. It was *Phil.* 1. 20, "Christ shall be magnified in my body, whether it be by life or by death." His wish to preach twice on the ensuing sabbath

was disappointed; he was only able to address his friends once, from 2*Cor.* vi. 10: "As sorrowful, yet always rejoicing." These subjects exhibit a true view of the state of his mind: tranquil and ready to quit the world; but desirous that if he lived, he might be devoted with increasing diligence to the service of his Saviour. Though still feeble, he attended the London Conference at Chatham, Sept. 14, and preached from *Heb.* x. 25; but it was not till Oct. 16, that he ventured to preach thrice on the Lord's day. On this occasion, he observes: "Through mercy, I got through the work with moderate ease: blessed be the name of the Lord! Help me, heavenly Father, to lay out myself and all my powers for thee to the end of my life."

1809. This was a year of great labour and heavy affliction to the worthy subject of these Memoirs. Though now advanced in years and surrounded with domestic trials, he was as zealous as ever in his exertions to promote the cause of his Redeemer. The ancient General Baptist church in the Borough of Southwark, which he had some years before been the means of preserving from extinction, was again reduced to a very low state. Having lost their meeting-house through the neglect of the trustees, the few members had met, for several years, in a small outhouse fitted up for a temporary place of worship. Early in this year, they were obliged to leave this situation, and driven to the necessity of assembling for social devotion in a room belonging to one of their dwelling houses. To increase their embarrassments, their minister changed his sentiments and left them at Lady-day. Thus destitute of a meeting-house and a minister, the cause seemed hastening to dissolution. At this critical moment, Mr. T. stepped forwards, and exerted himself to prevent the few remaining friends from being scattered: preaching frequently for them himself, and encouraging his students to supply them. Not content with this, he determined to attempt to provide them a meeting-house. In conjunction with two or three other friends, he hired a piece of ground, and erected a plain but substantial building, in Great Suffolk Street. The first stone was laid, July 27; when he delivered an oration from *Psalms* xc. 17, "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea the work of our hands establish thou it." In order to raise the

necessary funds, he went, accompanied with one or other of his friends, round London; and being highly respected by the professors of different denominations, obtained a considerable sum. The building was opened, Oct. 9; when his friends, the Rev. W. B. Collyer, D. D. and the Rev. J. Hughes, M. A. favoured him with their assistance and countenance; each delivering a suitable discourse, while Mr. T. contented himself with the humbler service of giving out the hymns. On the following Lord's day, he preached in this new building from those appropriate words of the prophet Samuel to the Israelites, "Only fear the Lord and serve him in truth with all your heart: for consider how great things he hath done for you." 1 Sam. xii. 24.

But during these public exertions he was subjected to very heavy domestic trials. While he was attending the Association at Quorndon, one of his daughters, for whom he had a particular regard, died, and on his return, he was called to perform the mournful duty of preaching her funeral sermon; which he did July 2, from *Rev. x. 4—13*. His wife also exhibited soon afterwards symptoms of indisposition which excited his fears; but favourable appearances succeeding, in some measure dissipated them. Aug. 28, he addresses Mr. Fr—n thus: "I hope you still enjoy the summit of human happiness, *Mens sana in corpore sano*.* May this blessing be continued to you! I think, through divine mercy, I and my family are again looking up, and rising above the family trials we have lately had. Blessed be our heavenly Father! Lord, make us more humble and holy, wise and happy." But these hopes were delusive: in a short time, Mrs. T.'s complaints returned with renewed violence; and on Oct. 14, she expired. She was interred on the 20th, when Rev. Mr. Kello, of Bethnal Green, spoke at the grave; and on the Lord's day following, Mr. Austin, of Fetter Lane, improved the solemn event at Church Lane, from *John iii. 28, 29*. In his Diary, he styles this "a long dark week;" and Nov. 16, writes thus to his friend Mr. Fr—n: "You have heard of the breach which it has pleased our heavenly Father to make in my family, by the death of my late dear and very valuable wife. A breach like this, I think, all things considered, cannot be repaired, in the present world; though our God and Father knows

* A sound mind in a healthful body.

how to supply, support and render it beneficial in various other respects. In some measure I wish to be wholly resigned to his righteous will, and work. A wife of so much good nature, so much suited to the circumstances of my family, who has been an unspeakable blessing to myself, my numerous family, and to the church for more than fifteen years, cannot be lost without painful sensations. But the Lord is good, and I am called upon, instead of murmuring, to bless his holy name for such domestic comfort so long continued. Pray for me."

But his private afflictions did not cause him to neglect his public duties, or to withdraw from engagements which appeared to him important. On the second day after the death of his valued partner, he preached in the new meeting-house in Great Suffolk Street, and administered the Lord's supper to the few friends at that place. In a week afterwards, he set out on a journey to Lincolnshire, to collect for the building; and, after preaching and begging at St. Ives, March, Wisbeach, Fleet, Sutterton, and Boston, he returned Nov. 11, to his own people. On Christmas day, after preaching to his own friends, he set out again with the same object, to visit the churches in Leicestershire. How anxious he was to promote this object, and desirous of filling up his time to the best advantage, appears from the letter to Mr. F. already quoted. "I have been a journey," he says, "among five of our churches in Lincolnshire, and Fleet church, collecting for Suffolk Street meeting-house. I think I succeeded pretty well, all things considered. I am also encouraged to visit, at Christmas, our friends at Loughborough, Quorndon, Rothley, and Leicester. I wish we could find another to fill up the time of that journey. Could H—y thus gratify us? I leave it with you: I push nothing; but shall thankfully acknowledge every favour. I can only be out one Lord's day, and spend that at Rothley, Quorndon, and Loughborough; but could spend perhaps two days and three nights at and about H—y, if admitted. Shall much thank you for a speedy answer."

This year our author appeared, for the last time, in the field of controversy, in defence of the dignity of his great Master. Mr. Davies, of Belper, in Derbyshire, had preached a sermon to the Unitarians of that place, on Christmas-day, 1808, to disprove the miraculous conception of our Saviour; and, at the

request of the hearers, had printed it, under the title of "Jesus of Nazareth, the Son of Joseph." The chief merit of this discourse consisted in boldness of assertion and an arrogant assumption of superior wisdom and discernment. It excited, however, some attention in the neighbourhood, and awakened the fears of the friends of the gospel. Several thought it required an answer, and united in requesting Mr. T. to undertake the task; offering, we believe, to indemnify him from the expence of publication. For some time he declined the engagement, through a persuasion that the sermon neither required nor deserved an answer. But when he had been more fully informed of the local circumstances, he consented; and soon after published a reply, which he intitled, "Jesus, the only begotten Son of God." This tract is comprised in seven Letters to a gentleman in the neighbourhood, by whose influence principally he had been induced to publish it; and animadvertes closely on Mr. D.'s discourse. It contains much good sense, and many interesting facts; and, when we consider the age of the author, his many avocations, and his domestic afflictions, does great credit to his abilities and piety. But the extreme weakness and superficial nature of the piece to which he replied, prevented him from making the answer as excellent and convincing as it doubtless would have been, had he been engaged with a more able adversary. With this work he took leave of controversy, in which he appears, on this occasion, to have very unwillingly engaged. "Controversy;" he says, "never was, I can truly pronounce it, agreeable to my disposition, and less so now in advanced life. If it please my heavenly Father, it will be most happy to employ the whole of my few remaining days in contemplating the glories of a future world, which ought to be now particularly kept in prospect. But if it appear necessary to engage again in the disagreeable employment of disputation, I would say, 'the will of the Lord be done.'"

At the Association this year, Mr. T. produced a circular letter "on Covetousness," which at the request of a former meeting he had prepared. This was read, approved and ordered to be printed with the Minutes. By some accident, it was lost before publication, and therefore never appeared. This was the last engagement of this nature which he undertook. After having been the usual author of these addresses from the first

formation of the New Connection, he now gave way to others; of whom the majority owed their qualifications for the work to his instructions.

1810. This was a season of great darkness in the church over which Mr. T. presided. The Report to the Association, which assembled in London, June 26, ran in these gloomy strains: "This has been a year of severe trials. Roots of bitterness springing up amongst us have troubled us: so much so that christian love and peace appear, in a great measure, to have fled; and dissatisfaction and disunion too much prevail." The baneful effects of this state of things were painfully apparent in the decline of the hearers, and the want of zeal in the members. So low indeed was the cause sunk, that it was found necessary, or at least it was thought necessary, to diminish the income of the pastor, by at least one-third part.

His zeal, however, for the prosperity of the connection with which he stood united, suffered no abatement from his private difficulties. Being obliged to quit the house in which he had resided for some time, and not readily meeting with another which he thought suitable for the accommodation of the students, he determined, contrary to the advice of most of his friends, to build a house, for this purpose, in Purim Place. In this undertaking, he not only sunk what little property he possessed, but involved himself in debts, which the continued decrease of his income prevented him from discharging. In order to meet these demands, he was induced to dispose of the greatest part of his large and valuable library, on most disadvantageous terms. But even this sacrifice, painful as it must have been to a mind so devoted to reading, was insufficient; and after several years' struggle, he was obliged to sell the house itself, at a great loss. Indeed, such had been the depression in the value of property, that it produced little more than a sufficiency to liquidate the debts which remained upon it.

Towards the close of this year he went into Yorkshire, to collect for Suffolk-Street meeting-house, and to assist at the setting apart of his nephew, Mr. James Taylor, to the pastoral office over the newly formed church at Hepstonstall Slack. In the prospect of this excursion, we find him laying his plans with all the alacrity of youth. "I thank you," he observes to his