

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

nephew, Sept. 14, "for so far interesting yourself in behalf of our few poor friends in Great Suffolk Street, and your friends in Yorkshire for kindly taking up their case. May you and they ever prosper! At last I have concluded on the plan of my journey, God willing. I am confined at home till the 14th Oct. because our Lord's Supper is on that day. I hope therefore to set out on the morning of the 15th, and be at Queenshead on the 17th; at Halifax, on the 18th; to preach at Queenshead and Halifax, on Lord's day, the 21st; to be at Birchcliff, on the 22d; Slack, on the 23d; Shore, 24th; Burnley, 25th; at Birchcliff and Slack, on Lord's day, 28th; to stop in that neighbourhood till the 31st in the morning, and then set off for home. If I can be at any place in the mean time, or on any of the vacant days and be wanted, I am willing to do all I can. I would wish my journey and plan to be made known to my dear friend, Mr. Fawcett, that if he and his people should, as usual, wish me to preach in their place on Lord's day, the 28th, I may do it. All else I leave to your arrangement. May all our separate and social endeavours be for the glory of our Saviour's great name!"

About this time, he appears to have busily engaged in offices of kindness for his country friends, which his increasing years rendered more burdensome to him than they had formerly been. Persons in the country, having seldom very adequate ideas of the extent of London or the engagements of its inhabitants, often intrude, by their commissions, on the time and temper of their friends in town much more than they suspect. This appears to have been the case with Mr. T. In a letter to Mr. Fr—n, dated Dec. 18, 1810, he observes, "I am almost worn down with writing and other labours for my friends. But, I trust, I experience something of the luxury of doing good, though I am daily sensible that I have been and still am an unprofitable servant, and wish to live a life of unfeigned penitence in the consideration of it. Were my heart more impressed with the love of Christ, my obedience and zeal would be less interrupted and more spiritual."

1811. On March 24th, Mr. T. married his third wife, Mary Toplis, the widow of one of his deacons. The disparity in age and several other circumstances connected with this

union, gave great offence to many. Though there is every reason to believe that he acted from principles of conscience, and did what he thought right in the sight of God, yet his best friends considered this connection as very imprudent. Many of the members of the church were decidedly averse to it, and the general discontent was heightened by some of his nearest relatives. Meetings were held to examine particulars, and if possible to accommodate matters previous to the marriage; but nothing could be effected. An attempt was made to dismiss him from the pastoral office; but, on a personal appeal, more than two-thirds of the members voted for his continuance with them. In consequence of this decision, the most disaffected, to the number of about thirty, withdrew from the church and left it in a state of weakness and disunion, from which it has not yet wholly recovered.

Yet, notwithstanding these discouragements, this zealous minister was still anxious for the prosperity of religion. In the spring of this year, he hired a room at Woolwich, and made an attempt by himself and his students to establish preaching in that town. The removal of the Academy and his own embarrassments prevented the success of this attempt, after he had spent much labour in it. He also continued to preach frequently at Suffolk Street, till February 13; when Mr. Preston was ordained to the pastoral office over that society, to whom he addressed a charge from *Prov.* xxiii. 15. 16.

1812. This year, Mr. T. was exercised with heavy domestic affliction. His daughter, Mrs. Smedley, of Downton, having been long indisposed, arrived in London in the latter part of June, in hopes that a change of air and situation might be of advantage to her health. She was affectionately received by her father, and every attention paid to her that her circumstances rendered necessary. But she continued to decline, and sunk into the arms of death, August 2, at four o'clock in the morning; "when" as her father observes to Mr. F—n, "I had sat up all night, and had to preach three times that same day. This to me was hard; but my consolation is that God does all things well; blessed be his name! I am happy in the persuasion, that she died in the Lord." On the following Lord's day, he improved the affecting event, from *2 Cor.* xv. 57. This stroke

made a deep impression on the mind of her venerable parent : and he frequently referred to it with great feeling.

Immediately after Mrs. Smedley's death, Mrs. T. began to decline. She continued to grow worse till Dec. 18; when she departed this life, and left him, a third time, a widower. At this advanced stage of life, this was a serious loss; and he deeply felt it. "The great Disposer of events," he observes, "has in this visitation seen it wise and good to exercise me with a great trial. My duty is to be still and know that he is God; to be dumb and not to open my mouth because he hath done it." To him be everlasting praise, Amen."

But other circumstances contributed, at this time, to increase Mr. T.'s anxiety. The Academy of which he had acted as Tutor from its commencement, was then managed, not by the association, but by the contributors to its support. There had always existed great objections to its being conducted in London; both on account of the danger to which it was supposed that the piety and morals of the students were exposed in the metropolis; and because of its distance from almost all the churches in the connection. Hitherto, respect for Mr. T.'s character and abilities, and the difficulties of finding any other person properly qualified to superintend such an institution, had induced most of the supporters to acquiesce in the situation; but the late changes in the domestic connections of the Tutor had been disapproved by several leading persons, and created a degree of dissatisfaction. The Committee of Management therefore judged it advisable to convene a general meeting of the subscribers, at Loughborough, July 29th, to consider of the state of the institution. This meeting appears to have been "well attended, and it was unanimously agreed to request Mr. T. to consider the practicability of his removal into some central situation in the country, where he might more effectually serve the interests of the Academy as its Tutor."

This request appears to have been unexpected by Mr. T. and to have caused him much anxious deliberation. He was attached to London on many accounts; and at his age, it was not pleasant to break old connections and form new ones. But as he observed, when soliciting Mr. B.'s advice on this subject, Aug. 9, 1812, "To serve the cause in which I am engaged, and the connection in which I stand, I have long considered as my

*second* concern in this life." Though he could not therefore be ignorant that prejudices had gone abroad which had probably occasioned this inquiry, he appears to have laid aside all other feelings, except a desire to be useful to that interest to which he had devoted his life: and after consulting with his friends, and earnestly seeking divine direction, he addressed the committee thus: "If such removal on due consideration appear eligible, prudent and necessary, I see nothing that can render it impracticable. And to prevent unnecessary hesitation on your part, I beg leave to add, that, though I hope I may venture to say without boasting, that I have made some sacrifices to serve the General Baptist interest for fifty-one years past, and this removal will be a sacrifice incomparably greater than any of the former, yet if the way appear open, and the removal necessary, I am not disposed to decline it. I wish to spend my all, as I trust I have ever done, in the best of causes."

"In the mean time, it must surely occur to your mind, that a concern of such magnitude, and so complicated, must of necessity be a work of time. To find, with general satisfaction this central situation—a suitable house in that situation—to fit up, and furnish that house for the purpose—to set a suitable Tutor at liberty from his pastoral charge at home—to remove him at a convenient time and in a convenient manner—to insure him a sufficient living—to make the terms of his services mutually agreeable, &c. These things certainly require time and no small degree of consultation and deliberation. But, when they are done, should I be then living and healthy, and should you and the connection approve, wish and advise my removal, I intend not to make any objection."

After some time the Committee met to deliberate on this answer, and resolved that "having considered the statement contained in Mr. Taylor's letter, it does not appear proper for us to encourage his removal into the country." As therefore it had been determined, at the former meeting, that the Academy could not be supported in London, Mr. T.'s engagement as Tutor terminated of course. His salary was continued to the following Midsummer, and "the very sincere thanks of the meeting were voted to him for his past, useful and faithful services." The operations of the Academy continued suspended till the ensuing association.

Mr. T. appears to have taken only two journeys this year. In May, he was invited to set in order a number of professors, who had embraced the General Baptist principles and built themselves a meeting-house, at Ipswich, in Suffolk. On the 27th, he opened the new building with a discourse from *Isaiah* ii. 3. On the following day, Mr. Jackson was ordained pastor over this infant society, when Mr. T. delivered a charge to him from *Acts* xx. 24. In the evening, he addressed several brethren who were then set apart to the office of deacons, from *1 Pet.* iv. 11. June 20th, he presided at the Association at Wisbeach, and preached from *Amos* iii. 3. After the close of the Association, he visited several of the churches and reached home July 1.

1813. Mr. T. attended the Association at Birmingham, June 22. On that day, he assisted at the ordination of Mr. G. Cheatle, to the pastoral office over the church in that town, to whom he delivered a charge from *Heb.* xiii. 17. On the following day, he preached before the Association, from *Phil.* ii. 16, and reached London again July 3.

At the Association, the supporters of the Academy resigned the management of that institution into the hands of the Association. Various resolutions were adopted respecting its object, and the method of conducting it. The question naturally occurred who should be the Tutor on the new constitution. Several were zealous for the re-appointment of the former one; but most of Mr. T.'s best friends, when they considered his advanced age, the evident decline of his intellectual faculties, and his peculiar domestic circumstances, a widower seventy-five years of age, were constrained to admit the impropriety of incumbering him with an office, to the duties of which he was every day becoming less competent, and which he would probably be soon compelled by incapacity to relinquish. The meeting therefore adopted unanimously the following resolution, which was ordered to be printed in the Minutes. "The Association, having a deep sense of the valuable services rendered by the late venerable Tutor to the Connection; his known attachment to the great principles which distinguish this body from other denominations; and his long, useful and important labours in the cause, would have been happy to have re-elected him to the

office: but considering his very advanced age, the natural decays of constitution and intellect, and his domestic circumstances, they feel themselves obliged to look for a younger man." Thus honourably was he dismissed from the service of an institution which he had laboured long and earnestly to establish, and had conducted with diligence, fidelity and success, for fifteen years.

Soon after his return from the Association, he was affected with a dangerous indisposition, which laid him aside from his ministerial duties for more than a month. Sept. 12, he thus writes; "After a month's severe illness, I administered the Lord's supper yesterday. Blessed be God! Lord, if it please thee, continue my recovery and increase my strength. Mercifully quicken my soul and enable me still to be more useful to the souls of men, and more diligent, wise and zealous in the advancement of thy blessed cause." His strength, however, returned but slowly, and he was advised to retire for a time into the country. He fixed on St. Ives, and wrote to his friend Mr. Birley, who cordially invited him to his house. But finding himself improve faster than he expected, he replied thus, Oct. 25: "I received both your kind letters, and thank you for them. Several other friends have kindly invited me into the country; but on account of the season of the year—the expences of travelling—the necessity for my being at home—and the good degree to which my health and strength are restored, I have almost concluded to continue at home. My disorder was said, by my physician, to be an inflammation in the bowels, attended with a typhus fever; so that, he tells me since, I was as near death as I could be. Blessed be God! I have twice preached three times on the Lord's day; and hope I am doing well and getting strength every week."

1814. Strong as Mr. T.'s constitution naturally was, it began at length to yield to the weight of years and the effects of incessant exertion. For some time, his intellectual powers had exhibited symptoms of decreasing vigour, and now his bodily strength gave way, and he became more susceptible of the attacks of disease. He was twice confined by indisposition during the course of this year: once, for three weeks, in March; and again, for ten days, towards Christmas. Dec. 17, he writes to his nephew, James Taylor: "I myself am but poorly. I have

long laboured under the weight of a most violent cold; but through mercy, I think I am getting better rather than worse. Lord, help us to employ our hours and days and years to the honour of him who gives them. I am very feeble and tired; but rejoicing in hopes of a better world."

The Association this year was at Birchcliff, and he seized with pleasure the opportunity of visiting his former friends. As both parties, when they considered his age, apprehended that this might probably be their last interview, it was peculiarly interesting and affectionate. Every one was anxious to obtain a discourse from him. Besides preaching at Queenshead, at Halifax and Heptonstall-slack, and giving a charge to several deacons, at whose ordination, he assisted at Birchcliff; he preached for his friend Dr. Fawcett, at Hebden Bridge, and for the Independents and Methodists at Halifax. On all these occasions, the congregations were crowded, and the people anxiously eager to pay a last token of respect to this highly esteemed minister. Though he spent only twelve days in Yorkshire, and was three days closely occupied with the business of the Association, he preached twelve times.

From Yorkshire, he proceeded to Birmingham, where he was engaged to preach on Lord's day, July 3, for the benefit of the Sunday school. He preached twice for this institution; and on the following day, addressed a missionary prayer meeting. On the 5th, he opened a large room for public worship at Burton-upon-Trent; and, on the 7th, he preached at Duffield. He spent Lord's day the 10th at Nottingham, and delivered three discourses. On Monday, he preached at Ilkinston; on Tuesday, at Smalley; on Wednesday, at Basford; and on Thursday at Leicester. The ensuing Lord's day, he was engaged twice at Leicester and once at Billesdon: and gave them another discourse, at the latter place, on the Monday following, and at the former, on the Tuesday. On the 20th, he set out for home; and arrived "safe and healthy" on the following day.

In Sept. following, he spent a fortnight in a journey to Wiltshire and the adjacent counties. His object probably was to collect for Suffolk Street meeting house; but all the notice we have of this excursion is the following laconic entry in his journal: "Sept. 19, 1814, set off on a long journey to Salisbury, Downton, Wilton, Bishopton, Blandford, Wareham, Poole,



Lyndhurst, Southampton, Titchfield, Gosport, and Portsea. Through divine mercy, I was thankfully and joyfully received every where; and I hope was the instrument of some good. Returned home on Oct. 6th in good health, and found all well. Bless the Lord, O my soul!"

Oct. 20, we find this active old man presiding at the London Conference, at Tring, in Hertfordshire; when he delivered a discourse, from 1 *Cor.* vi. 19.

1815. Jan. 6. Mr. T. in crossing his own room, caught the carpet with his foot; and, falling against a chair, broke one of his ribs. This accident, which to a person of his years might have been very serious, confined him till Feb. 5; when he was so far recovered as to resume his public labours. But he did not soon regain his usual health and spirits. April 8, he informs one correspondent, "I am rather feeble compared with what I have been. Thank God, I am as well as I can expect to be, now far advanced in my seventy-seventh year. Glory to God!" To another friend he observes, under the date of June 8th: "I have had rather a heavy winter of considerable indisposition; and, though I am much better, yet I am but feeble and soon tired with labour, of which I have plenty, even too much. However, let us not be weary of well-doing." Indeed he was not soon weary. He set out June 19th, for the Association at Nottingham; and returned July 7, "having preached," as he observes, "fifteen times, besides a great deal of hard labour of other kinds. Blessed and praised be the Lord."

1816. In the course of this year, the subject of this Memoir attended the London Conference at Chatham, April 17, and at Berkhamstead, Oct. 2; and the Annual Association at Boston, June 25th. At all these meetings he, as usual, presided and preached. At the last, he delivered an excellent discourse from *John* i. 12. and was appointed the first preacher at the following Association. In this journey, he preached twelve times, besides attending many other important concerns. At the London Conference, in Oct. he was requested to write a letter on the importance of reading the Scriptures, which was to be produced at the next Conference, at Wrotham, in Easter week, 1817; when also he was appointed to preach. At that time, a con-

siderable attention to the distinguishing truths of the gospel had been excited in some of the old General Baptist churches in Kent; and Mr. T. was earnestly invited to pay them a visit in order to strengthen their hands. The Conference unanimously solicited him to accept of this invitation; being well persuaded that his presence would have happy effects. He yielded to these solicitations; and proposed taking the journey as early as possible in the ensuing year.

Nor did he, even at this advanced age, confine his exertions to his own denomination, or his own countrymen. About this period, the Protestants in the south of France became the objects of a violent persecution from their popish countrymen. How far political motives might operate in producing the outrages which were committed is not easy to determine; but it was represented as a persecution for religion. The sufferings of the unhappy protestants in France excited the sympathy of their brethren in England. Their cause was taken up by several popular societies; and the general body of dissenting ministers in and near London distinguished themselves by their generous zeal, in adopting means to stop the cruelties and injustice which the French government wanted either the will or the power to prevent. Appeals were made to the British cabinet at home, and to our ambassadors at foreign courts. Subscriptions were opened and a considerable sum collected. In all these measures, Mr. T. concurred with his usual decision and earnestness; and repeatedly brought the subject before his church. A general meeting of all the London ministers being summoned, on Nov. 21, 1816, to deliberate on the most eligible means of effecting their benevolent purposes, he was called to the chair. This was his last public service: in five days afterwards, he rested from his labours.—But before we proceed to the closing scene, it may be proper to take a glance at the state of the church and his domestic circumstances.

After the separation in 1811, though the cause was very low, yet the church enjoyed more peace and unanimity than had been experienced for many preceding years. More attention was paid to prayer meetings, and several of the members appeared earnest in promoting vital religion, both in themselves and their brethren. Various additions were, from time to time, made to the society; and it was thought that some symptoms of a revival

might be discovered. But when the pastor returned from the Association this year, a person called upon him, who, after he had long been a travelling preacher for the Methodists, had lost his situation amongst them, on account of some embarrassments in his pecuniary affairs. He was now unemployed, and requested Mr. T.'s advice as to his future proceedings. With an unsuspectingness natural to his character, Mr. T. invited this stranger to preach for him, and lent him some tracts in defence of believers' baptism. In a few days, the tracts had the desired effect, and the Methodist professed himself a Baptist: praising God for directing him to so wise and pious an instructor, who had been the instrument of imparting new and important light to his understanding. Mr. T. honest and undesigning himself, was slow at suspecting others, even in his most vigorous days; and, at the age of seventy-eight, it was not to be expected that his penetration should be improved. He also was too sincerely attached to his peculiar principles to be indifferent to the acquisition of a proselyte who might be useful in propagating those principles. He therefore cordially received this new convert, employed him frequently to preach for him, and began to form schemes for turning his labours to the greatest advantage. The convert adopted a warm and zealous mode of address: and though his public discourses were little distinguished by coherency and perspicuity, yet they pleased many of the hearers by their warmth and apparent affection. For some time, Mr. T. sincerely rejoiced in the success of his newly acquired friend; and hoped that he might be the instrument of infusing a degree of life and zeal into the members and congregation. But, when the stranger proposed himself a candidate for fellowship, and his circumstances were examined, the aged pastor, who had never before properly understood them, though no disguise had been attempted, discovered that he was acting, as he thought, inconsistent with the character of a christian. The fact was, that the candidate had a wife and family dependant for support on her relatives, and he refused to do any thing except preach towards their maintenance. Mr. T. judged this to be inconsistent with his duty as a husband and father; and therefore, though a large majority of the members approved of receiving the candidate, he dissented, and declined to administer the ordinance of baptism to him. This produced a great sensation and warm

contentions. At length, it was agreed that another minister should be requested to baptize the candidate. This was done with Mr. T.'s consent, and the time was fixed; but he had not the mortification of living to witness the event.

A little business now hurried him, and he had too many engagements. He tells his friend B. June 17, 1816. "The truth is, I am weary with writing, and my movements are now but slow comparatively. My poor labours, especially in writing and preaching are many. I think I never was so much crowded with business; yet, if you think it will gratify your friends, I intend to spend with you the 7th of July: and if my poor labours are worth their acceptance, I am willing to say and do what I can on that day." But, besides being distracted with too many avocations, his home was not comfortable. Sometime after the death of his third wife, he had sold his house, and hired apartments. One of his grand-daughters lived with him, and took care of his domestic concerns: all his children having settled and left him. This year his grand-daughter married, and he was left destitute. As he had a strong repugnance to a house-keeper, and could not submit to have any woman dwell with him who was not his wife, he was advised to board in some respectable family. He had, however, been so long accustomed to have a house of his own, that this proposal was not agreeable to his feelings; and none of his friends could point out a respectable family that were able to receive him. In these circumstances, he was almost compelled to look out for a suitable companion, who might take care of his last days. He fixed on Mrs. S. Saunders, a widow, who had been more than forty years an honourable member of his church; and, with the full approbation of all his friends, was married to her, October 21, 1816. He had previously removed into more convenient apartments; and, it was hoped, that he would be more comfortable and better accommodated than he had been for some years.

For a few weeks after his marriage he appeared in good health and spirits; but the unhappy contentions which then distracted the church evidently affected deeply his mind. About the middle of November, he felt the symptoms of indisposition, and concluded that he had contracted a cold. On Thursday, the 21st of that month, after attending a meeting of the London Dissenting Ministers, at Dr. Williams's Library, Redcross-

Street, he was so much indisposed as to be unable to deliver the usual exhortation in his own place; and, on the following day, could not officiate at the interment of a respected member of his church. On the Lord's day following, he was better; and, in the afternoon, preached the funeral sermon for his deceased friend, from *Heb.* iv. 9, "There remaineth a rest for the people of God:" and it was observed by many who heard it, that it was a peculiarly affectionate, solemn and faithful discourse. In the evening of the same day, he delivered an animated address, at the meeting-house in Mile-End, from *Rom.* vi. 23, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." On the preceding Tuesday evening, he had addressed to his own people, an affectionate exhortation, from *1 John* iv. 9—11, "In this was manifest the love of God towards us," &c.: and proposed to finish his observations on this edifying and comprehensive passage on the following Tuesday.

On the Monday, he walked into the Borough and took tea with some friends in Tooley-Street. He set out on foot to return; but feeling fatigued he took a coach part of the distance. During the succeeding night, he was restless, and towards the morning complained of a pain between the shoulders. His son was sent for; and in a few hours the pain abated. In the forenoon, one of his daughters called in to see him, and enquired how he was. "I have been very poorly," he replied; "but am now easier. I thought I was near death; and, on my own account, felt no reluctance to depart: but for your sake and some others, I am willing to live." He ate his dinner with apparent relish; and after taking his pipe, laid down again, desiring to be called up to tea. After several hours of comfortable sleep, he rose, dressed himself and walked into the parlour. In doing this, he exhibited much weakness, but, with his usual spirit, refused to be assisted. He seemed in a good measure free from pain; and appeared very composed. On being asked what he would have to tea, he said, "Make me a little thin bread and butter, such as you know I like." While this was preparing, he sat down, took his pipe, and began to read a paper which he took from the table. In a short time, he put his hand to his breast, as if he felt something. His daughter enquired, "Do you feel any pain, father?" "Not much," he observed, "only au

aching under my breast." No sooner, however, had he uttered these words, than his pipe dropped on the floor, he shut his eyes and mouth in the most tranquil manner, and, without the smallest sigh or groan, instantly expired. Thus peacefully did this veteran, in his Master's service, lay aside his armour; and, in a moment, enter into that rest which is prepared for the people of God; and, almost at the very hour when he had purposed to excite the sacred affections of his hearers from that awakening and conclusive argument, "Beloved, if God so loved us, we ought also to love one another," was he called to experience the full effects of that love.

It might have been gratifying to survivors, had this good man been permitted in the near and apparent prospect of eternity, to have exemplified the depth of his humility, the strength of his faith, and the patience of hope; and to have borne his dying testimony to the great truths which he had so diligently recommended to others. This gratification the great Disposer of all events has thought fit to deny us. But we are not left ignorant of the state of his mind and the object of his meditations, during the concluding days of his life. His last thoughts, in the view of preparing for the pulpit, were probably employed on the grand account which all must give at the great day of final decision; for he had noted down in his journal, as the subject of a discourse at Mile End, on the day succeeding his decease, that awakening exhortation of the Apostle, 1 *Cor.* iv. 5: "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." While considering this awful passage, under the conviction of the truth which he had discussed, in the same place, only two days before, that "the wages of sin is death," he naturally turned his thoughts to the only means by which a guilty creature can escape the infinitely dreadful effects of his sin. And we have seen that the interesting subjects of his last public addresses were—"the rest that remaineth for the people of God"—"eternal life, the gift of God through Jesus Christ our Lord"—and the astonishing love of God "in sending his Son to be the propitiation for our sins." On this propitiation, which probably employed his last thoughts on earth, he had long placed all his hopes of acceptance with God; and towards the close of his

life had frequently expressed to the writer of these pages, and to others, his firm persuasion that, through faith in this Saviour, he had obtained the remission of sins. The remark which he made to his daughter, on the morning of his decease, he had often repeated, that as far as respected himself he was ready for death, and not afraid to meet it; but that there were circumstances in his family, the church and the connection, which made him desire, if consistent with the will of his heavenly Father, to continue a short time in the flesh. But for some months before his removal, even this wish seemed to have been almost suppressed, and he considered himself as having, in a great measure, finished his work on earth. He appeared to take little interest in some important transactions respecting the New Connection, which were then depending; and when they were mentioned to him, would reply, "You must do as you please: I shall soon leave you." The contentions in the church, at this time affected him greatly; yet when conscience permitted, he left these, much as he was interested in them, to the management of others.

After his decease, his relatives found a Will, in which among other injunctions was this; "I solemnly charge it upon my executors that every thing respecting my interment be conducted with the strictest economy and as little expence as possible, consistent with decency; particularly that there be no hearse, no coach, no escutcheon, on that occasion." As he had expressed a wish that his remains might be deposited in Bunhill Fields burying ground, and his executors were desirous of complying with this intimation, the injunction in the will subjected them to some difficulty. Mr. T. had been highly respected by his brethren the dissenting ministers in London, and it would have given much pleasure to his family, could they have invited some of his more intimate friends amongst them, to attend his funeral; but as the distance was too great to ask them to walk, and coaches were thus prohibited, they were compelled to deny themselves that satisfaction. The church over which he had so long presided, on the members of which the suddenness of his departure had made a deep impression, took up the subject: a special church meeting having been called by the deacons, it was resolved,—that Mr. R. Smith, of Nottingham, should be invited to preach the funeral sermon for their late respected

pastor—that the pulpit, desks and galleries should be hung in black—and that a hearse and six mourning coaches should be provided to attend the funeral. The last resolution was communicated to the family of the deceased, but after much deliberation, they informed the church, that, in obedience to the will of their honoured parent, they felt themselves obliged to decline the kind and generous proposal.

In consequence of this determination, on Dec. 5th, the mortal remains of this aged minister were carried without any pomp, from Mile End to Bunhill Fields; preceded by the Rev. Mr. Kello, independent minister, of Bethnal Green, and Mr. Hoe, of Wimeswold, Leicestershire; and followed by the relatives and the officers of the church. When arrived at the place of interment, Mr. Kello, who had for many years been intimately acquainted with the deceased, delivered an oration over the grave, in which he paid an affectionate tribute of respect to the piety, humility and activity of his departed friend.

Dec. 15th, Mr. R. Smith preached his funeral sermon, at the meeting house in Church Lane. He read as the foundation of his discourse, Paul's declaration respecting himself, *2 Tim.* iv. 6—8. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." From these words, the preacher, though labouring under great bodily weakness, drew a striking parallel between the past experience and future prospects of the great Apostle of the Gentiles and those of his deceased friend. The service was affectingly solemn and impressive, and the congregation extremely numerous; that large place of worship being crowded to excess.

The death of a minister who had been so long and so actively employed in the service of their common Master, naturally excited great attention among professors in general, and especially amongst those of his own denomination. Many of the dissenting ministers in London, and in various other places, took public notice of the event, in terms strongly expressive of esteem for the character, and affection for the memory of their departed brother. And, in the New Connection of General Baptists, which owed its formation and prosperity in a great



degree, to his exertions, his removal was felt and acknowledged to be a common loss. Most of the ministers of that Connection, if not all, paid a tribute of respect to their esteemed fellow-labourer, by preaching funeral sermons on the occasion of his decease: in which they bore such a testimony to his virtues, abilities and labours, as fully shewed a strong conviction that a great man had fallen in their Israel.

---

SECTION II. *Extracts from the Correspondence and unpublished Manuscripts of Mr. D. Taylor, written after his removal to London: intended to exhibit his Views, Pursuits and Dispositions, during the last Period of his Life.*

As Mr. T.'s engagements after he left Yorkshire increased in number and importance, it was less likely that he should command leisure to keep a regular Diary; but many of his letters, &c. have been preserved. They abundantly prove that his piety towards God, his zeal for his glory, and his love to the souls of his fellow creatures, suffered no abatement even in his most advanced age. It is hoped, that these Extracts, besides illustrating the writer's character, will afford useful hints of encouragement, instruction, or correction to every attentive reader, but especially to ministers of the gospel and pastors of churches. These unadorned expositions of the undisguised sentiments of the subject of this Memoir will also properly introduce a short Review of his Character, with which this volume will close.

I. TO MRS. M—, a distant member of his church.

*Turville Street, Aug. 19, 1787.*

“Dear Sister,

“I catch a flying moment to inform you, that, I trust, you are comfortable in body and soul; that you love your situation and your good husband; and, above all, that you keep near to your everlasting husband, Christ Jesus. May his presence make every situation and every scene comfortable to you here; and may you daily live in the delightful prospect of the everlasting enjoyment of him in glory!”

“Amidst the busy scenes of mortality, the heart is ready to be drawn aside by various objects. Often examine if you find nothing of this by experience; and let it be an admonition to be watchful, and ‘to keep your heart with all diligence.’ Wherever we are, Christ is the all in all of real happiness. Let us always consider him such, and as such, live upon him and keep near to him.”

“In every state there are trials and enemies. In every state therefore faith and patience, watchfulness and diligence are necessary. Happy will that servant be who is found so doing when his Lord comes! Time flies apace; and the bridegroom’s voice will soon be heard!”

2. TO MR. B.

“*Turville Street, April 30, 1788.*”

“*Dear Sir,*

“Your’s came to hand, in Mrs. Cooper’s parcel, I hope to receive the pamphlets to day, or to morrow. They are much wanted. May the blessing of God accompany the reading of them! Thanks for poor Mr. Scott’s Hymns. This age is peculiar for extraordinaries; and Mr. Scott’s performance in this view, may perhaps be well-timed. But can rational men approve of it? You will receive it with Newton, Mayo, &c. with this parcel.”

“As to Newton and Mayo, all the time I was reading them, I was pestered with the verdict which the old sinner at Rome was pleased to deliver respecting the question which then was agitated between Fenelon and Bossuet, respecting faith and love. You know that after the question was referred to his holiness, he took three years to deliberate upon it; and then, sage mortal as he was, he condescended to say ‘Cambray had the better heart, but Meaux the better head.’\* But I will not positively say, that his present holiness would have determined precisely in the same manner respecting your two combatants.

“I went with Brother J. Deacon, to see Dr. Priestley at his own house at Birmingham. He is very free, plain and familiar. Our conversation was rather desultory. He was sweeping about the door of his mathematical chemical shop, or study, if you please, a separate room at some distance from his fine dwelling

\* Fenelon was bishop of Cambray, and Bossuet of Meaux.

house, the situation of which is to me almost enchanting, about a mile out of Birmingham. I went up to him and said, 'That's condescension, Dr.' 'No, Sir,' he replied, 'it is no more than duty. I always sweep about my own room myself. I have generally my check apron on, but happen to be without it this morning.' Thus our conversation commenced. He invited us into his house; and at his request, I gave him the history of the dissenting interest in general, of the state of calvinism in England and of the Baptist interest, especially the General Baptist interest, so far as I could. With all this he seemed to be but very little acquainted; and to have formed very wrong notions of it, especially of the Baptists, and of the state of Calvinism. He seemed to hear with great pleasure, and expressed great satisfaction in receiving the information; wished he had known of our Association; and said if he had known he would have attended, &c. We drank a glass of wine with him and departed; having staid about an hour. He has not yet seen me at London. I am informed by one who heard him, that he preached last Lord's day on Necessity, and established, or attempted to establish, his necessarian scheme, at Dr. Price's meeting. We leave Dr. Priestley."

"Thanks for your Epitome of Sykes on the Innocence of Error. I expect to read the work soon. My friend Marsom has sent it, this week, to Mr. Robinson, as a present; and has another copy of it, which he has promised to lend me. I hope when you come to London, I can procure you the reading of it. I would not wish to controvert Dr. Sykes's object with him, that 'heresy is less destructive than a wicked life;' because I know my incapacity to measure the enormity of errors and sins. That 'no errors, if involuntary, are or can be punishable,' though rather a vague expression, may, I think, in the gross, be allowed. But how far this can be applied to errors on subjects revealed, might perhaps be questioned. Is not every thing necessary to be known revealed with sufficient evidence? If not, the reflection will fall on the Author of revelation. If it be, can any one be necessarily ignorant who reads the Bible? If we are negligent, prejudiced, or inattentive, or dishonest, must not this be in some degree voluntary? If we admit or assert against evidence, or without evidence, is not this voluntary? May not, ought not every man to withhold his assent till full

evidence be produced? Can a man involuntarily assent to a fact or position without reason or evidence? And if he do, is it not a criminal disobedience to him who bids us 'take heed that we be not deceived;' 'try all things;' 'search the scriptures?' &c. &c. &c."

"It may, I think, be granted that 'in mere perception the mind is passive;' but that does not prove the innocency of error; unless it can be also proved that nothing is included in the belief of divine truth, but mere perception, which no philosopher will, I apprehend, assert. That the will is employed in viewing an object, in endeavours to see it in a just light, in resisting prejudices, in withholding assent, in assenting when full evidence appears, &c. &c. is what few will dispute. And if so there may certainly be criminality in error. He proceeds on the same unsafe ground, I venture to call it, in saying that 'error is a mistake of judgment, and therefore must in its own nature be involuntary.' For though the judgment is not the proper subject of command, threatening, &c. yet man, as possessed of will and affections, may use his judgment wrong. If not, it is to no purpose for the Author of our frame to bid us 'judge righteous judgment.' Besides, it were worth the Doctor's while to consider the tendency of this argument; according to which, if I mistake not, if a man be an atheist, there is no harm in that; and to make God a liar is equally pleasing to him, as to treat him as the God of truth. That 'wherever there is error there is guilt' in matters of pure revelation, I make no scruple to admit: not only as a natural consequence of my sentiments, but as the doctrine of scripture. In the the third argument, the Doctor takes for granted what is not allowed him. It is not allowed that men 'cannot but err' in matters of revelation. Men can read positive declarations, in plain words; and withhold their assent where they have no positive testimony on which to ground it; and therefore there is no injustice or tyranny in the Divine Being, who does not require us to believe without evidence. Nor is the conclusion valid, as I apprehend, in his fourth argument; for it is no proof that 'men shall perish everlastingly,' because they are to blame; unless no one shall be saved but he who is absolutely perfect both in faith and practice; which, I hope, none are so extravagant as to assert. The fifth argument, if I understand it, having the same foundation, must stand or

fall with the foregoing ones. That error, 'which arises from authority or predominant passions, is not always voluntary, and therefore not criminal,' would lead us I know not where. But I have no inclination to follow such a position."

"Whether you can make any meaning of this hasty and indigested scribble, I do not know. But be it what it will, I wish you to keep it by you, and not to expose it to any other. For though it is not fit to be seen by any but myself, I would not have it burned, as I may possibly wish to see it again myself; if it be only to mortify me when I reflect on the crudity of first thoughts on a strange subject. And I have some design to employ my thoughts a little more maturely on it, if spared and at liberty, after I have read Sykes' pamphlet. But I have not a scrawl upon it but what I here send you."

3. TO MR. B.

*Turville Street, May, 1788.*

*"Dear Brother,*

"Yesterday, I received the pamphlet,\* and am well pleased with the printing, folding, &c. I thank you for the care and pains you have taken, and pray that they may still go abroad, as it appears they have hitherto done, under the smiles and with the blessing of our heavenly Father, and be of use in this world of darkness and folly.

"Last week, was sent unto me, Dr. Chauncey on Universal Salvation, as a loan, with an earnest request of my remarks on it. I am beginning to read it, with as much attention as I am capable of, and I hope to go through with care, in my intervals of leisure. But as to remarks, I think I shall make none or very few, except in my own mind; for I would not willingly engage in any other controversy while I live; at least not till I have done with Mr. Fuller."

4. TO THE SAME.

*Turville Street, July 29, 1788.*

"What do you think of Sykes' Essay on the Innocence of Error? This piece makes no alteration in my mind; but rather confirms me in my former notice of the criminality of error. The result of reading Chauncey is much the same as of

\* The second Edition of his Thirteen Letters, See page 185.

reading Sykes. I have also lately seen White on the same subject, who was chaplain to Oliver Cromwell; and have now in hand Purves, of Scotland, all on the same side. Winchester, from Philadelphia, has also lately published a three shilling volume on that side of the question, which I have seen but not read."

5. TO THE SAME.

*"Turville Street, Aug. 30, 1788.*

"The evening before last, Mr. Booth lent me Johnson on the subject mentioned in my last. But as I spent yesterday with Dr. Stennett, I have not had time to read much of it. It is a large work. I think it contains a good deal more matter than Chauncey; but not so advantageously written as to style and arrangement, though I apprehend much more according to truth. Mr. Booth is very pressing for me to abridge it."

"As to the best writers against the Arians and Socinians, I hardly know what to say. I consider them as opposing the truth of the scriptures in general; but chiefly on four heads: human depravity, the divinity of Christ, the atonement of Christ, and justification by faith. Their scheme is opposed to all orthodox systems of divinity, as you know. But I, for my part, do not think any one has refuted their whole scheme, especially the four branches above mentioned more advantageously than Mr. Hervey. Edwards against Taylor is reckoned the best thing on Original Sin. I think none pleases me better than Dr. Watts, on the divinity and atonement of Christ; see his Sermons, his little piece on the Trinity, and dissertations on it, his Orthodoxy and Charity united, and his Christ the Redeemer and Sanctifier. Brine's answer to Taylor on Atonement, is well worth reading, if it be read with care. On Justification by Faith, I know not which is the best of the many."

6. TO MRS. M.

*"Turville Street, Aug. 18, 1788.*

*"Dear Sister,*

"I hope your soul is still prosperous; and that you are on the stretch for a bright crown in glory. O remember, eternity, vast, boundless eternity is all. 'Time is ever on the wing.' We are hastening to be gone. The Lord enable us not to forget

it one moment! O for more life, activity and zeal for a good God! O for a more lasting and animating sense of the love of Christ! The world is full of snares and polluting objects. You and brother M— will remember this continually. You will, I trust, place it before your eyes, wherever you go and whatever you do. God forbid you should ever lose sight of your danger and your only Preserver. ‘ Watch and pray that you enter not into temptation.’ Be daily earnestly concerned to grow in grace. God will help you. Infinite power, wisdom and love are engaged for you. Look daily to your Almighty Friend and Father in faith and prayer, and all will be well.”

## 7. TO THE SAME.

“ Turville Street, Feb. 17, 1789.

“ Dear Madam,

“ Your affectionate and respectful letter came safe to hand; though I have not been able conveniently to acknowledge it before this morning. My heart’s desire is, that you may still increase in faith and love more and more; and that the blessing of God may continually rest upon you, and upon your husband and offspring. I rejoice to find you conscientious with regard to the important duty of prayer; which, while it is so necessary a duty, is also a royal and unspeakable privilege, and the great mean of receiving all good from the God of all grace. I hope you are equally conscientious in every other part of your heavenly Father’s will; and that the character of Zachariah and Elizabeth (*Luke* i. 6) may, with the fullest propriety, be applied to you and your husband.”

“ A ‘ regular attendance on *family worship*,’ I confess, has always appeared to me so agreeable to the temper of one who is born of God; so evidently suggested even by the light of nature; so much confirmed, as it appears to me, from the tenor of scripture; and is likely, under the blessing of God, to answer so many valuable purposes, that I have often been ready to suspect the genuine christianity of those who live in the neglect of it. Nor am I yet free from this prejudice; though I freely confess, that I know some valuable persons who think differently from myself and practice accordingly.”

“ To take up the subject on so extensive a ground, as that I have just mentioned, would be perfectly inconsistent and im-

proper, both on account of the little time I have to spare, and the small compass of a letter."

"That it is a duty of natural religion is, I think, evident to every one's feelings. For who can think of a family every moment depending on God, every moment receiving undeserved favours from him, and receiving them *unitedly*, and not reverently and thankfully uniting to make acknowledgment of them, and to pray for the continuance of them? Who can think of a family who *unitedly* confess that the Bible is the word of God, put into our hands that we may understand, believe and practise it, and are therefore under daily obligations to read and attend to it, and who are informed of these things by the parent and head of the family, and yet such a family does not daily unite in reading and hearing this blessed book? To me, I confess, it appears all absurdity and contradiction. Hence it is a known fact, that the very heathens themselves practised family worship, and had their *Lares* and *Penates*, their household images, for that purpose."

"That there are no words in scripture expressly commanding a family to unite daily in the worship of God, I confess. No more are there express words commanding a minister and his people to meet together and worship God weekly. The same may be said of other practices, as I have lately shewn at large in my Dissertation on Singing. But I think it very evident that the propriety, necessity and duty of it, may be easily learnt from the scriptures."

"I cannot conceive what method Joshua could take (xxiv. 15) that he and his family should serve the Lord, on which he positively resolves, if they did not unite in divine worship. Nor can I think why the wrath of God should be mentioned (*Jer. x. 25.*) as the portion of families who call not on the name of God, if family religion be not a duty incumbent on all mankind. If we ought to pray every where, (*Ephes. vi. 18, 19. 1 Tim. ii. 2—8.*) I should think that our houses and our families are the most proper places for this exercise. If parents are under obligations to teach the will of God to their children, (*Gen. xviii. 19. Deut. vi. 5—8. 2 Tim. iii. 15.*) I should think it must be the most proper time and way of doing it, when the family is called together for that purpose."

"It is evident to me that many advantages may, and fre-



quently do, result from family worship. Children and servants are thereby led to consider the necessity of remembering that all their comforts are from God, and therefore to sin against him is peculiarly enormous and abominable. They are hereby often brought acquainted with the word of God; and if they be not converted by this means, as I am well satisfied multitudes have been, yet this knowledge of the word of God may be, and generally is, a direction to their duty and a restraint from sin all their lives."

"Besides, there is something so pleasing and so happy to the parents themselves in calling their families together to read and hear the word of God, and to worship before him, that, I acknowledge, it is a wonder to me how any who take pleasure in devotion can live in the neglect of it."

"That parents and masters ought to exercise authority in their own families, I should think nobody will call in question. But, I believe, if parents and masters be what they ought to be, there will be little need of authority in order to keep up family worship."

"These are only general hints. Particulars and long reasonings you will not expect. If any thing answer your purpose, or be of any use to you, let the thanks be given to God."

8. TO MR. B.

*"Turville Street, April 15, 1789.*

*"Dear Sir,*

"I am favoured with your's and thank you for it. But if you knew the business which lies before me, I think you would excuse me from controversy till after Whitsuntide. Such a group of letters lying before me to answer, (three long ones I have written this day before your's)—so much church, family and occasional business—to prepare the plan for the Association and General Assembly—to prepare a discourse on a strange subject, on which I never yet preached, and very difficult, for the Association—to prepare a charge for Brother Goddard, who is to be ordained on Whit-Monday—to prepare for a long journey to Yorkshire, &c. on which I go out on May 10, is more work than I know how to perform with any degree of decency. You must therefore excuse me, at least for two months."

## 9. TO THE SAME.

*Turville Street, 1789.*

“ Mr. Brittain’s presence at home next Lord’s day appears of such essential importance for the welfare and peace of the church that you must give me leave, not only to beg it as a favour, but to urge it as a most important duty and a matter of absolute necessity, that you will not only consent to his coming, but that you will use every argument in your power to persuade him to be at home the next Lord’s day. If you do not this, and if he do not hearken to it, I am well satisfied both he and you will see reason to repent.”

“ It astonishes me that both of you, and especially, that *he* does not see the necessity of it in so strong a light as to render persuasion unnecessary. If laying on of hands be of that importance which he makes it to be, how can he admit of such a palpable irregularity as to let us take three persons into the church without it.”

“ We have put two off one month, with no little difficulty and danger to the peace of the church, in order to oblige him, and to keep things regular. To throw things into confusion after all is unbearable. To gratify himself a few days longer, or to oblige you, or twenty other ministers and churches, can be mere nothing in comparison of what is regarded as an ordinance of Christ and essential to church fellowship. If laying on of hands be not so considered, it certainly ought to be understood in the church that it is not so. And if it be not, it ought to be treated as a matter of indifference, and not made essential to fellowship, as it always has been hitherto.”

“ It were easy to enlarge: but I speak to wise men: and I think it my duty to urge it on both of you, by all that is sacred, not to make divine things, as trifles, to submit to our gratification and idle compliance with one another. The Devil has schemes and ways enow to make distraction in churches. We need not help him.”

## 10. TO MR. W. THOMPSON.

*Turville Street, April, 1790.*

“ The expressions which you mention, and which I had forgotten, appear to me very different from the style of

Mr. Huntingdon: and though free, strictly proper. But as I hope soon to have the great pleasure of seeing and conversing with you, and would not ruffle your mind, by any thing like disputation, I shall only say now, that I think those persons, whoever they are, that do not apprehend the abominable wickedness and damnable tendency of Mr. W.'s doctrines, are indeed the objects of pity. And I rather differ from you, and think such 'harsh expressions' in friendly correspondence at least may do good, and ought to be used."

"As to controversy, I am as willing to lay it aside, I assure you, as you are to wish me to do it; though I do not think it ought to drop; nor that the reasons you assign are valid. For you know, my brother, disputants do not write to convert one another; but to instruct their readers in general, or to preserve them from error. If therefore Mr. W. and I should 'still remain in the same mind,' yet many others may be profited by what we write. I desire to bless God, that I have good evidence of the advantage that some have received from what I have written, on this and on former subjects in controversy. But I should be heartily glad to be excused from disputation myself for reasons elsewhere given."

II. TO THE SAME,

"Turville Street, Jan. 6, 1791.

"My dear Brother,

"Though much behind with business, and not much fit for it, especially by a disorder in my eyes, probably arising from my late night fatigues with my family, who, blessed be God, are now in a good measure recovered, I do myself the pleasure of giving you a hasty scrawl on the Queries of an 'honest enquirer.' But you must excuse great brevity."

"Query I. 'If a great part of mankind be eternally miserable, in what sense is it true that 'all flesh shall see the salvation of God;' and 'all the families of the earth be blessed in Abraham's seed, the Messiah?'"

"Ans. 1. It is merely as an indulgence to you that I attempt to answer this and several other queries. In strict reasoning it would be highly improper. It is the business of an universalist to prove that these texts are true in his sense, and can be true in no other sense. Without attention to this, disputes would

be as they often have been, shamefully prolonged and confused. 2. 'All flesh shall see the Salvation of God,' was fulfilled in the first preaching of the Gospel; *Col. i. 6, 23*, will be more fully accomplished in the Millennium state, and it will be awfully seen by all at the day of judgment, even by those who have rejected it, and shall then be eternally excluded from it. 3. All the families of the earth have been more or less blessed in the Messiah ever since the days of Christ. They were particularly so in the first centuries, and will be in the Millennium. If sinners turn divine blessings into curses, by abusing them, that is no proof that they are not blessed by Christ."

"*Query II.* 'If a great part of mankind be eternally miserable, is not the death of Christ then rather a curse to them than a blessing?' *Answer 1.* It is allowed on all hands, and on all schemes, that sinners who sin under the Gospel have their sins more aggravated, and will be more severely punished, in proportion to the advantages which they have had, or might have had from Christ. This is not only the language of Revelation, but of common sense. 2. Yet it does not follow that the death of Christ is in itself a curse to them; but that they are more awfully condemned for their slight or abuse of so great a blessing. 3. I may add, this is true of all the blessings of providence, as well as the death of Christ."

"*Query III.* 'If a great part of mankind be eternally miserable, what proportion of future punishment is there between the least sinner and the greatest offender?' *Answer.* It is manifest to every one, that two persons may be punished an equal time and yet the one punished, by many degrees, more severely than the other."

"*Query IV.* 'Is it consistent with the Nature of a Being who has declared himself *Love itself*, to punish eternally creatures born in such unhappy circumstances, for once transgressing his law?' *Answer 1.* I do not pretend to understand what is consistent in every thing with the nature of God. Though in some instances this is plain, and may deserve notice; yet the great enquiry is: What is *contained in his word*? 2. I do not think he ever did, or ever will, punish any man for once transgressing his law. 3. How far it might be *just* if God did this, is another and very different enquiry?"

"*Query V.* 'Does not your doctrine of universal love and

of Christ's dying for all men, leave the wicked *exactly* in the same state of eternal misery, as the Calvinist system does? If so, where is the difference? *Answer* 1. I think it does leave the wicked, who continue wicked, in the same state, as to the punishment they must endure. The difference of my scheme and the Calvinist is this: The Calvinist leaves man *necessarily* exposed to this wickedness, and the misery consequent upon it. My scheme is, that provision is made for them that they may be saved; so that if they perish the fault is wholly their own."

"*Query* VI. 'Would not the divine Being appear to us more abundantly glorified, on the supposition that wicked men were liberated from hell torments, after having been punished proportionably to the nature and number of their crimes?' *Answer*. Yes, I think so, I have no notion that they will ever be punished *more* than the nature and number of their crimes require: nor do I believe they ever will be."

"*Query* VII. 'Would it not appear a more wonderful display of the dying love of Jesus, to have all the human race for whom he died partakers of his glory, than for a great part of them to be punished in hell eternally?' *Answer* 1. I do not know. Perhaps the love of Jesus will be most displayed by the punishment of those who trample upon it. 2. Supposing it would, there are other attributes to be displayed besides love. 3. The very notion of men being delivered from hell by the *love* of Jesus, implies that they justly deserve that punishment from which he delivers them. If they did not deserve it, it would not be love but justice to deliver them from it. Therefore the principle of this query is inconsistent with the principle of several of the former."

"*Query* VIII. 'Can it be supposed to be consistent with infinite power, love and grace, to suffer the devil to keep millions of mankind for whom Jesus shed his blood, in hell torments eternally?' *Answer*. I do not know that the devil keeps them in hell torments. I apprehend he is so far from keeping them in hell, that he would be glad to get out himself. As to *love* and *grace*—if redeeming love and grace are despised and rejected, I do not find, in scripture, any other way to be saved, or for love and grace to be manifested. It is right, so far as I can see, for those who have awfully excluded themselves from it, to be for ever deprived of it."

“*Query IX.* ‘Would not preaching universal salvation to men, be more likely to affect them, and bring them to repentance than the contrary doctrine?’ *Answer 1.* I think we are not very able to judge in theory what may be most effectual, nor would it be safe to attempt it, unless we were wiser than God. The evil of this is manifest; and has been awfully manifest in all ages. If the prophets and Christ and his apostles preached this doctrine, it is certainly useful. But if not, it must be hurtful. To me it is strikingly clear that the doctrine is a contradiction to the whole Bible, and to every thing that is good; and therefore I cannot in theory expect it to be profitable to men. 2. Does it appear in fact that this doctrine has been instrumental to accomplish the ends here mentioned? Have any been so affected as to be brought to repentance by it? 3. Is it not a fact to which all mankind are witnesses, that the contrary doctrine has frequently and certainly been the means of bringing sinners to repentance?”

“*Query X.* ‘However is it not possible for a very good man to believe this doctrine to be scriptural,’ &c. *Answer.* I do not know but it is.”

“*Query XI.* ‘If so, why call it damnable heresy, and other ill names?’ *Answer.* If people believe it to be a damnable heresy, I think they have a right to call it so. Surely we are not to estimate the enormity of errors by the supposed character of those who embrace them.”

“*Query XII.* ‘Is it to be supposed that good men will all see eye to eye before the days of the Millennium?’ *Answer.* Perhaps not.”

“Thus I have endeavoured, as a mere indulgence to an esteemed and beloved friend, to give a ‘short answer’ to his queries. But I beg leave to observe, that queries of this kind are not, in my opinion, calculated to assist in the investigation of truth; but rather to pervert and poison the minds of men, and have always had this tendency. Our business, I think, in enquiring after truth is, not to propose queries concerning incidental circumstances; but to read the word of God, and believe it.”

“I should take it as a particular favour, if you would inform me what you think of the necessity and propriety of writing a reply to Mr. Winchester’s Five Letters to me. As you are better

acquainted than I can pretend to be with the probable and certain effects of his pamphlet, you are better able to advise with respect to it. I must confess, if his five letters do not sufficiently convince every attentive reader that his whole scheme is a direct opposition to the word of God, I can hardly indulge a hope of convincing men. Yet if any thing be necessary to 'drive the nail to the head,' I think the destructive tendency of his scheme requires it. Advise me on this subject."

"Thanks for your last; and thanks to God that I am able to write or preach to the satisfaction of you and others! That every benediction may be the portion of you, Mrs. Thompson, and all friends at Boston, is the prayer of your grateful, &c."

12. TO THE SAME.

*Union Street, 1791.*

"*Beloved Brother,*

"You will probably think I am long before I fulfil my promise of writing to you, which I acknowledge to be true. But I am so much engaged with various cares and labours, that I could not well procure time; nor indeed, have I much to say now; but that, I bless God, we are all tolerably well, and the work of the Lord goes forward amongst us. I should be glad to know that this is the case with you, and all your friends, and with dear Mr. Barlow and Mr. Boyce. Let me know how things prosper in all the churches round you, and whether you have any old records of your church which I could be permitted to see. I also wish you would enquire when you conveniently can, what records are preserved of any churches in Lincolnshire or elsewhere."

"Dr. Rippon has published the Second Part of his Baptist Register, and has given some account of the General Baptists, especially of our Connection. He wishes to give a more perfect account. I fear I cannot do any thing towards publishing an account of the General Baptists, as requested at the last General Assembly. I wish some other would undertake it. I cannot do every thing. I can do but little; and yet have much before me. I am requested to take the labour and trouble of printing the new hymn-book;\* to which I have consented."

\* This Collection of Hymns has been long out of print. Mr. T. had no concern in preparing the Hymn Book now used by many of our churches.

## 13. TO THE SAME.

*Union-Street, May 13, 1791.*

“ It affects my mind, my dear brother, to see in some persons, as I think, a laxness of mind, with respect to some important doctrines. You and I have withstood some pushes; and, I trust, we have been in some measure useful. May we be steadfast to the end! I am continually attended with evidence, that where these doctrines are slighted, the work of God declines. May God revive his ministers; and thereby revive his truth and his work !”

14. *To the Rev. GILBERT BOYCE, on the Decline of Religion among the baptized churches. (See page 200—202.)*

## LETTER I.

*Union-Street, May 25, 1793.*

“ *Rev. and dear Sir,*

“ In order to write with precision on the causes of the decline of vital religion, or the proper means of reviving it, I think, we ought to define the term, and describe the thing. For unless we understand what true vital religion is, we cannot conceive clearly either of the declension or revival of it. Religion, if I mistake not, may be thus defined, ‘ It is such a regard to God, in the mind and life of man, as corresponds with the revelation which God has been pleased to make of himself.’ So the religion of nature, or natural religion, is such a regard to God in heart and life, as corresponds with that discovery which the great Jehovah has made of himself in the works of creation and providence. The Jewish religion is a correspondence in heart and life to the account which God has given of himself in the Old Testament, and the directions which he formerly gave to the Jews. The religion of Jesus Christ, or the religion of a Christian, is that regard to God which corresponds with the discovery he hath made of himself in the New Testament, and the directions there given to men. I take it for granted, that you and your friends wish to be understood as intending the religion of Christ, the religion of the New Testament, when you speak



of religion, in the letter now before me: and in this sense, I wish to be understood in these pages."

"I. The New Testament then, represents the great Jehovah as a God of love. The first great design of it is to inform fallen man, 'that God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should never perish!' *John* iii. 16, 1 *John* iv. 9, 10. The regard which is due to a God who has given such a representation, and such proofs of his love to miserable sinners, is that we believe this revelation, that we confide in this God of love, that we admit no hard thoughts of him; that we never suspect his readiness to save the most unworthy sinner who comes to him by Jesus Christ, and that we constantly and sincerely love and praise him for his great goodness. And that this is required of all who read the New Testament, I need not prove to you or your friends."

"If we do not steadily confide in him, and venture our souls in his gracious hands, we ungratefully put away his word from us, and refuse the best of blessings. If we do not love him, and bless and praise him, and gratefully serve him for such a display of love; if we are lovers of sin, and of the world, if we are lovers of pleasure more than lovers of God, we certainly have not the religion of the New Testament."

"II. In the New Testament, the great Jehovah has informed us that 'he has given his own Son, to die for our sins,' 'to bear them in his own body on the tree,' 1 *Cor.* xv. 3. 1 *Pet.* ii. 24, iii. 18. And as this is the most glorious display of the Father's love, as well as of the love of his Son, Jesus Christ, and the only ground of hope for sinful man, it is the great design of the New Testament not only to assert this fact, but also to narrate the various circumstances of it, and the blessings which flow from it to miserable sinners. It is therefore mentioned as the first great truth of the gospel, (1 *Cor.* xv. 3.) Now such information as this certainly requires a correspondent regard, both to the Father and the Son; and, as this is evidently the sum and substance of the gospel, and that great fact without which nothing could possibly administer hope or encouragement to fallen man, it is the more important, and a slight regard to it is proportionably the more criminal."

"A correspondent regard to the Father is ardent love, confident hope, and unfeigned gratitude. A correspondent regard

to the Son includes a dependance on him as our great Atonement, and the only way to the Father; that in prayer we have regard to Jesus's death for our sins, as the only medium and mean of all our happiness; that we not only in speculation, so think of him, but that we heartily embrace him, confide in him; 2 *Tim.* i. 12, *Rom.* xv. 12: love him, 1 *Cor.* xvi. 22: rejoice in him, *Phil.* iii. 3: glory in him, *Gal.* vi. 14: praise him, *Rev.* i. 5, 6: and gratefully serve him, 2 *Cor.* v. 14, 15."

" III. The New Testament contains many precious promises to those who believe in and love Jesus Christ, and many dreadful threatenings to those who do not. These are expressive of the purity of God, his love to his children, and care for them in every situation; and the anger of God against others, who do not trust and love him. These demand our confidence, reverence and gratitude; and will excite a holy serenity in the minds of true christians in cleaving to God whatever they meet with in this world."

" The religion of Christ, in this branch of it, is a holy cleaving to God, dependance on him, courage in his cause whatever we lose or suffer for him, and an abhorrence of all sin in ourselves and others."

" IV. The New Testament presents to our view the awful, glorious realities of another world, a righteous judgment, an eternal heaven, or an everlasting hell, that will be the portion of all who here are, or are not, the faithful followers of Jesus Christ: and requires that we all fear this hell, and fly from the wrath to come; that we act in the view of that world; that believers 'seek the things that are above;' that they 'lay up treasure in heaven,' 'labour to be rich towards God,' and patiently endure the trials of life, in prospect of an eternal crown."

" He, therefore, who is possessed of the religion of Christ, lives under the impression and operation of these great and glorious objects. He is not so much enquiring how he may be rich or honourable on earth, as how he may be rich towards God; and endure and perform every part of the divine will, so as to glorify his heavenly Father on earth, and to have a glorious reward in that day when God shall, not for our merits, but of his rich free grace, reward every man according to his works."

" V. The New Testament gives the characters of God's people, of truly good men, that we may examine ourselves

whether we are such or not. According to this infallible book, they are 'new creatures;' *2 Cor. v. 17*—'born again,' 'born of God,' 'converted,' and 'become as little children;' *Matt. xviii. 3*—'renewed in the spirit of their minds;' *Eph. iv. 22, 23, 24*—they 'have Christ in them the hope of glory;' *Col. i. 27*—they have 'received the Holy Spirit;' *Gal. iii. 2.* *1 John iii. 24* and *iv. 13*—they 'keep God's word, and his commandments;' *1 John ii. 3, 4*—and 'purify themselves even as he is pure;' *1 John iii. 3.*"

"No man, therefore, who does not, in some measure, bear these characters, is a true christian, nor a partaker of the religion of the New Testament, or the religion of Jesus Christ."

"VI. The New Testament shews us, that in the world, as christians, we are in danger of being ensnared, and overcome by enemies; and therefore, in order to avoid these snares and overcome these enemies, we must watch and pray, take up our cross, deny ourselves, wait upon God in his ordinances, in order to be strengthened with strength in our souls, and cleave to the Lord with purpose of heart."

"VII. The New Testament informs us where our help is and how to obtain it, amidst all the enemies, dangers and trials of life. 'Without Christ we can do nothing;' *John xv. 5.* 'We are not sufficient of ourselves, even to think any thing; but all our sufficiency of God.'"

"If we have the religion of Christ, we are stripped of confidence in our own wisdom and strength, and pray for wisdom and strength, from God; and trust in him for these blessings. 'If we lack wisdom, we ask it of God;' *James i. 5.* 'We pray that we may be strengthened with might by his Spirit in the inner man;' *Ephes. iii. 16:* and for these purposes, God always 'gives his Holy Spirit to them that ask him;' *Luke xi. 13.* So that those who live a life of faith and prayer for the Spirit of God to lead and strengthen them in all their difficulties, against all their enemies, are sure to make a progress in holiness, notwithstanding the opposition they may meet with; and come off more than conquerors, through him that has loved them; *Rom. viii. 37.* They shall soon enjoy the completion of that unspeakably gracious promise, 'To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.' *Rev. iii. 21.*

“ It were easy to enlarge on this copious subject, but my design is to be as brief as perspicuity will admit. It is natural to make this one general observation on the whole, that the religion of the New Testament, by which alone men can be made everlastingly happy, does not consist in names, or notions, or forms, or impulses of any kind, however necessary or proper, or valuable these may be, for certain purposes; but the foundation of it is laid in the experimental knowledge of Jesus Christ: by which knowledge we are renewed in our hearts, the Spirit of God dwells in the soul, unites the heart to God, and teaches and enables us to maintain a holy correspondence with him and in the use of the means of grace, to receive strength and wisdom from him, and to devote ourselves, though with many imperfections, cheerfully and uniformly to his service, in holiness and righteousness, to the praise and glory of his great name. In proportion to the decay or advancement of such a spirit, temper and life among men, vital religion decays or advances; and men are happy or miserable, both for time and eternity. Of this decay or advancement, my intention is, by divine assistance, to give you my thoughts in the ensuing epistles. In the mean time, and at all times, earnestly requesting an interest in your prayers, I am, your, &c.”

## 15. LETTER II.

*Rev. and dear Sir,*

“ I think we may be greatly assisted in our inquiry into the causes of the decay of vital religion, and the means of reviving it, by recollecting what it is—the great instrument of producing it, the gospel—and the means of promoting it. For where true religion does not exist in those who ought to promote it, a decline is the natural consequence; and where the great instrument of effecting it, or the means of promoting it, are not used, it must decay.”

“ True christianity is, as we have seen, a temper and life corresponding with the New Testament, or with that discovery of himself which the great God has been pleased to make in that blessed book.”

“ That there is no such correspondence in men by nature, is almost as evident to every attentive observer, who carefully reads the New Testament, as it is that men live, breathe and think.

The change by which men are brought to this state is called in scripture, 'being converted,' 'being born again,' 'being renewed in the spirit of their mind,' 'being made new creatures,' 'being created in Christ Jesus unto good works,' 'being born of God,' &c."

"Now if there be a mean of effecting this change and bringing men into this state, and that mean is not used, we cannot expect this change to be effected, nor men to be brought into this condition. And I believe we shall all agree, that whatever mean the apostles used for this purpose, the same is necessary at this day. The history of their labours, as well as their own declarations, will sufficiently inform us what methods they used in order to bring men into this state."

"It is certain, that we have not a full account of all that the apostles preached to men. For 'with many other words did they testify and exhort;' *Acts* ii. 40. But we have, in several places, an epitome at least, of their discourses. They evidently stated and proved that Jesus Christ, of Nazareth, was the Son of God, and the Messiah which the Jews had so long expected: and having done that, they proclaimed pardon and salvation through him, by faith, to guilty men. Their language was, 'Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all 'things.' 'Believe on the Lord Jesus Christ and thou shalt be saved.' *Acts* xiii. 38, 39, xvi. 31."

"If we enquire at the mouth of Paul himself, how he preached, he has given us an account both of the object and subject of his ministry. The object was 'to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins and an inheritance among them which are sanctified by faith that is in Christ.' *Acts* xxvi. 18. The subject was 'repentance towards God, and faith towards our Lord Jesus Christ.' *Acts* xx. 21. He varies the phraseology a little, on another occasion; but his account his evidently the same in substance. *Acts* xxvi. 20. The doctrine he preached, he frequently calls the *gospel*, and he particularly explains what the *gospel* was, viz. 'that Christ *died for our sins*, was buried, rose again, and gave sufficient proof of his resurrection.' *1 Cor.* xv. 3—9."

“ The pious Jews who believed their own prophets, always expected a Messiah who should die for the sins of men; nor was it possible that any system which did not contain this doctrine should be a gospel, or good tidings, or suit the condition, or be of any saving use, either to Jews or Gentiles. These first and incomparably best of preachers not only insist upon it in their ministry; but they introduce it on almost all occasions, and exhibit it in all its various lights, in their epistles. We can seldom read a page without a reference to it, as a doctrine which is not only the sole foundation, and a complete foundation, for the hope of sinners; but a doctrine which animates to every branch of holiness, and is indeed the song, the joy, and the glory of true believers in their pilgrimage through this sinful and miserable world.”

“ Indeed other systems had been sufficiently tried, and that by the greatest of men; but they all proved ineffectual to make men truly holy and happy. The blessed God saw this, and ‘ after that the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.’ 1 *Cor.* i. 21. The context shews that what they believed and the foolishness of preaching by which they were saved, was the despised doctrine of *Christ crucified for the sins of men*. It is an incontrovertible fact, that this was the fundamental doctrine which the apostles taught the world; and what the effect of it was, appears in the conversions and genuine reformation in different parts where they preached. This genuine reformation is an illustration, by facts, of *Rom.* i. 16. 1 *Thess.* ii. 13. And it will much assist us in ascertaining the grand cause of the present declension of vital religion, both among some General Baptists, and some other professors. For if no other doctrine could convert men and make them holy and happy in the time of the apostles, it is unreasonable to imagine that any other should do it at this day. If this doctrine was effectual for this great purpose, in that age, nothing can be more natural than to conclude that it must be so in all ages. Nor do I in the least hesitate to appeal to all mankind, whether it be not undeniable in fact, that, in every age and in every part of the world, where remarkable revivals have been known, they have been effected by a system which included this doctrine as a fundamental. It is equally undeniable, that where this doctrine has been laid

aside, or has been considered in any other light than as a fundamental, without which true christianity cannot exist, vital religion, in those times and places, has always declined; and never revived afterwards, till the preaching of this doctrine as fundamental to all the holiness and happiness of mortals, has been revived. What I now assert, Sir, is confirmed, not only by the history of the New Testament, but also by the history of religion in all ages and in all places, for a series of seventeen hundred years. You, Sir, and thousands of others, can examine this fact as well as myself; and my earnest desire is that it may be examined, and disproved, if it can be disproved. If not; that the lessons taught by it may be reduced to practice.\*

## 17. TO MR. J. H.

*Mile-End Road, Dec. 16, 1795.*

“ Dear Brother H.

“ I can hardly excuse myself, with all my avocations, that I have not sooner acknowledged the receipt of your favour by Mr. D. I have had trials since then such as I never knew before. But hitherto the Lord has helped me. Indeed we are poor creatures. We know not what we can do or bear till we are tried. But we know that our God has told us that *he cares for us*. That is sufficient consolation. Lord, write it on our hearts. I hope you are yet doing much for Christ, and glorifying his great and blessed name: and that many are made happy by your instrumentality. I pray that you may go on, and do wonders for Christ, and the souls of men. You must have trials and enemies, if engaged for Jesus. But fear them not. Before this glorious Zerubbabel every mountain shall become a plain.”

## 18. TO HIS BROTHER, MR. J. T.

*Mile-End Road, Feb. 14, 1797.*

“ My dear Brother,

“ I had the great pleasure to receive your long letter, and bless God that you are able to write so much. I hope it will please the Father of mercies to continue your life for years to come, for the good of his church and many others, though you are

\* For further Extracts from these interesting Letters, see *History of English General Baptists*, Vol. I. page 483.

so feeble. And, Oh, my brother, let us ever remember, that how feeble soever our powers are, yet if used for our blessed Redeemer, as they ought to be, we shall be blessed here and rewarded hereafter. Rich grace! He gives the ability and rewards the use of it."

## 19. TO MRS. M.

*Mile-End Road, April 7, 1797.*

"Dear Sister M.

"At our last church meeting I was requested to write to you respecting your welfare in soul and body. Will you therefore be kind enough to indulge me with a line to inform me how you do, how Mr. M. and your family are; but especially how your precious and immortal soul prospers. I hope you are growing up into him in all things, who is the head, even the Lord Jesus Christ."

"When you can spare a few moments for the above purpose, which I request to be as soon as you can make it convenient, will you also give yourself the trouble of informing me what you know of the state of religion, and of the state of trade, so far as you are acquainted. In London I fear every thing wears a gloomy aspect. I fear the hearts of professors themselves are too little intent upon heavenly, and too much engaged about earthly things. O that God in his great mercy may quicken us all, and deliver us from this present evil world!"

"Let us be jealous over ourselves, frequently examine the ground on which we stand, and the evidence that we stand firm! be watchful over our own hearts, that the cares of this world, the deceitfulness of riches, or the lust of other things, do not destroy our comfort and usefulness."

## 20. To a YOUNG MINISTER and his WIFE, near relatives, on their settling with a church.

*Mile-End Road, Aug. 20, 1799.*

"Dear -----

"I was favoured with your's, and bless the Lord for the safety with which you arrived at H———. I trust you continue comfortable in all respects. Our daily prayers are for your welfare; and I trust you daily pray for yourselves, both