

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

separately and together. Be assured that a life of humble believing prayer, is a life of substantial pleasure. As heads of a family, think and talk much of *Prov.* iii. 33. Conspicuous as your situation and rank in the church are, remember many eyes are upon you: and without being uncandid, you may reasonably suppose many *envious* eyes. Many will be glad to remark every impropriety in your speech, conduct and dress; and to improve the impropriety to your disadvantage; to diminish, if not to destroy your influence, and by that means, your usefulness. Thoughts of this should not bring your minds into a state of bondage and slavery; but they certainly should excite caution. Permit me to advise you not to encourage idle and useless chit-chat with any one. A spiritual temper and conversation will much prevent your having the company of those who are little worth, and will secure you the esteem of those who will do you good, and receive good from you; and consequently are the only persons whose smiles and friendship are truly worth desiring. At the same time, they will promote your peace, brighten your evidences, and encrease your usefulness, and your present and everlasting comfort. You may be solid and yet be cheerful. There is 'a time to laugh as well as to weep;' and the real christian can laugh properly, from his heart, and for good reasons."

"Pay proper respect, without fawning, to Mr. T. and to the elder serious people in the church. Preserve an equanimity of mind and temper before all men: serious, cheerful, good natured. Be not too fond of company, inviting and being invited. I have hurt myself with this. If you deserve friendship, you will have more friends than you can well accommodate; and in all probability, they will be encreasing every year. Good economy, with respect to sleep, time, furniture, food and dress, will be of unspeakable advantage to you. But if I do not stop, I shall go on to a volume. I must be an economist myself; and reserve the next to future letters. I only add now, if people should speak against you, observe it well; but do not seem to observe it, nor to know of it. The best way of demolishing reproaches, is to *live them down*. Without this, you may talk in vain for ever. With it, reproaches will die of themselves, and the authors of them will be treated as they deserve."

21. TO MRS. M.

*Mile-End Road, April 29, 1800.**" My dear Sister,*

" I take this hasty opportunity of just dropping you a line to say, that I hope you are still prospering in the divine life, in this sinful and miserable world. Sinful and miserable as it is, however, blessed be the Lord! we have a better before us, and our way to it is but short, though rough and thorny; and we have a never-failing friend and guardian in every part of it. Is your faith resting upon him? Is he not to you the fairest among ten thousand, and altogether lovely? But if he is so lovely now, when you see him so darkly, how much more lovely will he appear when you see him as he is! and with what rapture will you contemplate his infinite excellencies through never ending ages!"

" Till that blessed day commence, may we live upon his 'exceedingly great and precious promises;' and make it our one great concern, by a holy conversation, coupled with fear, to glorify his great and adorable name. I sometimes think, I trust, with christian commiseration, of the trials you have endured for some years past. But the hand that has helped you through them is divine; and the same divine hand 'will never fail you nor forsake you;' so that you may boldly say, 'the Lord is my helper.' May the God of our salvation be still more fully known by yourself, your partner, your family and all your friends! Hoping to meet you soon in the regions of light and peace, I am, &c."

22. TO MR. FR—N.

Mile-End Road, Jan. 5, 1800.

" Is my dear and sincerely esteemed brother Fr—n, my old, close correspondent, living or dead? If alive, I beg the favour of information—where he is—how he is—what he does—how he likes his situation—how his family is—how he succeeds as Tutor and Minister, &c. &c. &c. Not a syllable received from him, or an item received of him, for more than six months!!!"

23. TO THE SAME.

No date.

“Hey-day! Hey-day! good brother Fr—n. But you must be rallied, Sir, out of your hyps. Rouse ye, rouse ye, my good friend, put off your mittens, and let us see what you can do. What! placed in the centre of activity and talk of creeping into a corner, and leaving your brethren to expose themselves by their blunders, which you, who are able, ought to correct? But it is more agreeable to the hyp, to be quiet, and to eat my own morsel alone. Pretty affair indeed! And what will the next account be? ‘I am almost confined to my bed; I am not fit to stir.’ For shame! So much northwind, and these vapours not yet dispelled! What are your neighbours about, Sir. Not one to halloo, ‘poor F——.’”

“I have not your kind letter before me. I immediately sent it to the doctor; wishing him to send you any specific, or advice in his power. I hope it will please our heavenly Father to remove your other disorder, or abundantly to support and comfort you under it. My opinion is, that the one disorder will naturally promote the other. Perhaps air, exercise and cheerful company, may be antidotes against both. I most sensibly and sincerely commiserate your case, with regard to both. May you be directed to proper means of counteracting them before their roots strike too deep, and their power become too prevalent for medicine or regimen. Happy shall I be to hear that you are in every respect much better. I feel for poor Mrs. F——. The Lord make her strength equal to her day.”

24. TO HIS BROTHER, MR. J. T.

No date.

“You will undoubtedly think two things proper in dealing with your heretical members. First. That you take all the pains you can to instruct and convince them, before you exclude them. Second, That you labour to see their meaning. If they mean what you do, though they may express it in different language, I think that should excite your candour and caution, and much exculpate them from the charge.”

25. TO THE SAME.

Mile-End Road, Feb. 17, 1801.

" My beloved Brother,

" I was favoured with your's, and thank God, and desire to unite with you in thanks to our brethren in Lincolnshire, Leicestershire, &c: for their compassionate regard to you, and the poor of your country and neighbourhood, in your necessities. Times are, indeed, very trying: But our God and Saviour, blessed be his name! is able to bring us through them, and, I doubt not, he will do it. Last Lord's day, I preached a funeral sermon for one of our members, Mr. Sympson, from *Heb. vi. 15.* He was a lame man, and has endured a good deal to the age of seventy-one; having been a member of our church almost fifty years, and died triumphant. I believe the words are verified in him; and rejoice in hope that they will soon be verified in your experience and mine, and that of many others. Remind your poor distressed friends of this; and the Lord enable you to do it well, and accompany your endeavours in this, and every other labour of love, with his abundant blessing!"

" With respect to brother D. &c. I, without hesitation or demur, give my opinion on his case, in answer to your query. ' Will it be right to let him preach occasionally, when one opposes it? "

" *Answer.* Yes, I think so, by all means, if three, or four, or six ones oppose it, admitting that I and the majority of the church, believe him to have preaching abilities, that his moral character is good, and that he preaches the truth, and does it with a sincere mind. How are ministers to be raised up? how is any part of the work of God to go on, if one, or two, or three, and these perhaps not the Solomons of their age, and possibly under the power of prejudice, shall be suffered to hinder it? To admit of this in a church of Christ, is contrary to reason, to scripture, and to the conduct of all regular societies. But then, to avoid offence and prevent harm, as much as possible, I think it might be well to let him begin with preaching not very often, and perhaps rather in some of your evening meetings, at private houses, &c. than in your meeting-house on a Lord's day, unless in case of necessity. N. B. I say, let him *begin* thus; and I beg leave to add, that I think it might be well for you to hear

him once or twice, that you might be able to vindicate his preaching, know where and when to advise him to preach; and to give him proper directions. In all probability this proceeding may conduce to the good of hundreds; and to keep him from preaching may prevent the salvation of hundreds: possibly, in its connections and consequences, of thousands. Indeed to keep a young man, properly qualified and disposed, from preaching, because one, or two, or three, may object to it, seems to me, a high extreme of madness. There are three ordained ministers, who are all to a moderate degree, useful ministers, and two or three not ordained, who are also useful, all raised from our church, since I came to London; and would all have been silenced, if I had not broken through such obstacles as those you mention: and I rejoice that I did it."

26. *To a YOUNG RELATIVE, setting out in the Work of the Ministry.*

July 12, 1799.

"Remember these are golden moments; improve them well. Forget not the value of biblical knowledge. Be much in earnest in private prayer."

April 29, 1800.

"With pleasure I received your letter; but read some of its contents with pain: partly on account of your unpleasant circumstances, and partly on account of your apparent impatience. Remember your duty and your honour require you 'to endure hardness as a good soldier of Jesus Christ;' and 'to learn to be full and to be hungry, to abound and to suffer need;' and in every state to be content. May God, by your present trials, teach you these lessons more perfectly! May you be an example of these duties and excellencies in future years! My greatest concern is about your indisposition. Take care of your health. Speak level, slow, softly and short; and keep yourself dry. Get help for your pleuritic complaint, if you can. The Lord succeed you."

"As to your ministry, it seems that you have some reason to rejoice. Be thankful for little appearances. Go on, and God will give you more favour."

"As soon as you are permanently settled, I advise, by all

means, that you begin a school immediately. It cannot be expected that the churches whose ministers are all working around you, should support you to do nothing. A school is greatly helpful to the ministry. It will give you respectability; and, if well managed, will attract the people's attention and affection. You will have time on your hands, and you are qualified. Little else to do: and your people will love you. All will help those who endeavour to help themselves. Be steady; watch, pray, study; be regular.—Lord help you.”

July 24, 1800.

“ I have this moment run over with my eye, your singular and, in various ways, affecting letter to your brother. I bless God, that you live, are so well, and rather get ground as a preacher. This is the great concern of life; and I cannot but think, that if you succeeded more as a preacher, you would succeed and be more happy in other respects. O! labour hard, pray fervently, study diligently and preach affectionately, that this great end may be accomplished. Let me advise you, and let me persuade you, to spend one hour in the week, at least, to examine the *matter*, the *manner*, the length and the spirituality of your sermons and prayers in public, and of your ministerial visits. At the end of this hour, write down the faults or defects of which you are conscious, and the methods which you ought to pursue in order to be more useful; and resolve, at all events, should it cost you your life, to pursue these methods. This will be as profitable an exercise as any in the week, perhaps the most profitable. You must be resolute. You must conquer yourself.”

“ Is the matter of your preaching evangelical? plain? founded on the positive express testimony of scripture? Is it searching rather than amusing? Is it fundamental? all milk? *Heb. v. 12, 13, 14.* Is your manner easy, simple, affectionate? directed to the heart, in the style of scripture? Do you not preach too long, too loud, too learnedly? Does your conversation, at other times, convince your people that the salvation of their souls is all in all with you. Are all your visits, as well as your sermons, short and sweet? Think and answer.”

April 11, 1801.

" I always hear of you, or from you, with much pleasure, though I have sometimes pain by what I hear. Your last gave me a considerable share of both pain and pleasure. Pain to find that you are attended with some disagreeable circumstances, and that these occasion, which is very natural, some uneasiness of mind. But, pleasure, that in the midst of your disagreeables, you are able to tell me, I am persuaded with much truth, that you ' still preach and you hope more evangelically than you once did, and that you think you see some good effects from it, in increasing and attentive congregations, &c."

" How far your almost resolution to leave is necessary or prudent, it is impossible for me to say, at this distance. But I can easily admit that something may be said by way of apology for it. Probably when you have submitted the question to conference, some new light may shine. At any rate, remember *Psalm cxii. 4*, ' Unto the upright there ariseth light in darkness.' This will assuredly be verified in your case. I have lately delivered two Tuesday evening exhortations on this sentence, and have reason to believe a divine blessing has attended them to the profit of several."

" You assign reasons for your resolution, which certainly are not destitute of weight. But have you no reason to fear that these or some other reasons may exist in other places? Ah! my dear ———, preachers are not to lie all their lives on beds of down. Wait till your work is done. There will be rest enough in heaven. *Now* ' endure hardness.' There is no harm in change when necessary. But are you sure that you can do nothing to remove your difficulties? Cannot you, for instance, by close application, make your situation less disagreeable? Cannot you persuade, or allure, or induce, by example, your people and neighbours to co-operate with you? Cannot you bless God for the success you have, and pray and hope for more? Cannot you labour to subdue the aversion of the town's people? Make them believe that Jesus came to save sinners, and you so far ensure their smiles upon yourself and ministry. Try to be less ' unsuitable,' &c."

" After all, perhaps a remove may be necessary; yet do not be hasty. Remember a struggle at ——— has peculiar merit: and a little advantage gained there is worth much. I cannot

enlarge. God be with you. If I live till Midsummer, I shall be pleased to have an opportunity of telling your bad people how bad they are, and of shewing them the way to be better.”

May 9, 1802.

“ Let me again entreat you to study and preach Christ with all your heart and with all your soul, if you wish to be useful. Christ will own and honour you, if you own and honour him.”

Nov. 1, 1805.

“ I hope you are studying and preaching CHRIST, as all in all, with all your heart and soul: and taking care to honour him in all your conduct; then he will honour you.”

March 15, 1811.

“ I hope you are going on well in the great things of God, and have done so all the winter. Let me intreat you to keep, above all things, a close attention to your great and glorious work, and your solemn account. In every thing, keep it close to your heart, that Christ is all and in all.”

27. TO MR. FR—N.

Mile-End Road, May 20, 1806.

“ With great pleasure, though unexpectedly, I received your last. I rejoice exceedingly, in the comfort and success of dear Brother C—; yet on some accounts, it would gratify me to be no more called upon to the solemn and awful work of delivering charges. Your prayer, however, at the end of your letter, affected me, and coincides with many of my own poor prayers: ‘ May the blessed God increase our capacity—our opportunities—and our willingness to do good.’ On the principles implied in this petition, my brother, I have concluded to assist my brethren at L——, if I can.”

28. TO THE SAME.

Mile-End Road, Jan. 28, 1806.

“ I desire humbly and heartily to congratulate you on the success which the Lord gives you in the work of the ministry! May a great part of those whom you lately baptized, be your

crown in the day of Christ! To be kept humble, lively, spiritual and full of love to Christ and holiness, is indeed, a great thing. Lord grant it to you and me!"

"You see our great man, Mr. Pitt, and several other great men, are dead. Death knows of no distinctions. My old friend, Mr. Booth, died last evening, in his seventy-second year."

29. TO THE SAME.

Mile-End Road, April 25, 1806.

"Accept my wife's respects. Her weakness in her wrists is returned, so that she can scarcely attend to any business. But our heavenly Father does all things well. My daughter has yet the ague, which she brought out of Lincolnshire, the last October. O the blessed morning, mentioned *Phil.* iii. 21. May that be accomplished in me and my beloved brother to whom I now write! Well, 'there remains a rest for the people of God.'"

30. TO MRS. M.

Mile-End Road, May 5, 1806.

"Dear Sister M.

"Thanks for your kind and affectionate letter, received the third instant. Thanks be to God for your prosperity, and that of your family, and especially thanks and praise be given to the God of mercy, for the knowledge that he has given you of himself, and his great salvation: and that he has ever done so unworthy a creature as I am, the great honour of making me in any measure, useful to you or to any other."

"I congratulate you, dear Sister, on your stedfast adherence to those great truths which are the soul's support and comfort, and which I doubt not, will constitute a matter for the eternal melody of heaven. May your soul be supported more and more, by an all-sufficient Jesus, amidst the unavoidable toils, cares and perplexities of your situation, till your adorable Saviour take you to his everlasting rest!"

"I bless God for any favourable appearances in the minds of your dear offspring. I am persuaded, you will continue your labour and prayer for them; and God will hear and help. My

love to them all. Desire them, from me, to get by heart, and often to repeat, and to consider, *Prov.* viii. 17, and *Ecc.* xii. 1. The good Lord bless them all, and their dear parents!"

31. TO MR. FR—N.

Mile-End Road, Oct. 18, 1806.

"I received your's and thank you for your good wishes, and manifestations of respect. I have so many of these from all quarters, amidst very great unworthiness and very many defects, that my obligations to the grace and providence of God are innumerable. I trust I feel some gratitude to God and my friends; but I fear, in a very small proportion to what I ought to feel. Lord humble, pardon and quicken me and all my brethren."

"I am afraid, if I come to H——, as desired, it will be little to your advantage compared with the expence. But if you and the people continue to wish it, I promise, providence permitting, to be with you at the time. It will gratify me. May it profit you."

32. TO THE SAME.

Mile-End Road, Jan. 5 1807.

"*My dear Brother F.*

"After long expectation, I have received your's. I was almost ready to fear you or your family were seized with the fever which had brought Master D. so low. I bless the Lord that it is otherwise; and rejoice, that though Mrs. F. and yourself have been ill, you are both better. May our continued lives be spent for him who died for us and rose again."

"I humbly hope what the Lord has lately and formerly done both for you and me, and our families and friends, will increase our love to him, and confidence in him. I thank the Lord, who enabled you, in your dangerous illness, with so much composure to commit yourself and your's to him. May this encourage us to 'trust in the Lord at all times; knowing that in the Lord Jehovah there is everlasting strength.' He is the 'God of all grace.' He has given us living grace, blessed be his name; and he can, and I trust will, when necessary, favour us with dying grace. Glory to him!"

33. TO MR. AND MRS. B—L.

Mile End, Nov, 1, 1808.

“ Dear ———.

I rejoice to hear of you; and especially from you. I bless God that you both can and will do something for Jesus Christ. Let us never forget that he died for our sins, and we owe him our all, and infinitely more. Through divine mercy, I am wonderfully recovered. Two Lord’s days I have preached three times a day, I am now come I may say, to the very dregs of life. O that every day and every hour, may be devoted to him who died for me. Take care of your health. Look to Jesus. Watch and pray; and we shall soon meet in glory.”

34. TO HIS BROTHER, MR. J. T.

Dog-Row, near Mile-End, Nov. 22, 1810.

“ Dear Brother and Sister,

“ At length I sit down to tell you, that, through the mercy of God, I arrived safe at home on Friday evening, Nov. 2, and found family and friends well, as usual. Blessed be our heavenly Father!”

“ I had to walk from Burnley to Todmorden on the Tuesday afternoon after preaching and ministers’ meeting at Burnley. My good friends, James Taylor, H. Hollinrake and J. Hodgson kindly accompanied me. Slept there, and walked to Featherstall, near Rochdale, on Wednesday morning. There waited for the coach. Thence to Manchester, where I spent a few hours very comfortably with Mr. Mouncey and his family. Thence, at one in the afternoon, went off to Birmingham, dined there and went off for London. Thus, ‘hitherto the Lord has helped me.’ May the few remaining days of a poor, short, unprofitable life, be more than ever spent for him that loved me and died for me.”

“ I remember, with peculiar pleasure, my interview with you and my friends in Yorkshire; and especially the favourable appearances of a revival of religion in some places. May the good Lord continue and increase them! May truth, love, peace and purity, ever increase among you all! I particularly bless God that your health is so good, and your comforts are so many. May you long be continued comfortable and useful, and may you in due time, when quite worn down, finish your course with joy!”

"I desire you would give, or send, my love to all my friends in Wadsworth, Slack, Halifax, and elsewhere, and particularly to my worthy and highly esteemed friend and brother, Dr. Fawcett."

"May the God of the spirits of all flesh keep all our hearts in his love!"

35. TO MRS. M. AND MRS. N.

Mile-End Road, April 4, 1815.

"Dear Sisters,

"We have been taking a survey of our church, and the state of its members. Not a few of these are in the country, to whom therefore, I am requested to write. You are two of that number. I hope you are prospering in your souls, and blessing God for the riches of his grace, and the fullness and freeness of his glorious salvation. May you ever grow in grace, more and more! I hope the distance of your habitation does not alienate your hearts from your brethren and sisters. Though far distant; we still belong to the same family, and are even members of the same Body. God forbid that we should ever forget our near relation! But our relation to our blessed Lord Jesus, our glorious Saviour, is still incomparably nearer, he condescends to call himself our elder brother. Adored be his ever blessed name! May we ever trust him, love him, and be devoted to him. He considers himself as in the tenderest relation to us—our friend, our husband, our flesh, &c. Glory be to his great name! Whatever we think or speak of, let Christ be to us, all and in all."

"I hope to receive a letter or two from you soon; telling me that you are happy in communion with the Lord Jesus, and in the prospect of living and reigning eternally with him, in his kingdom."

"We have had rather a flagging year. The world sadly eats out the power and spirit of religion. The Lord enable you to live above the world more than many of us do! Times are rather alarming; but the Lord reigns and will be near to them that trust in him. I trust you are able to consider the precious promises of scripture, and to bring them often home to your hearts. They are the words of a faithful God, and firm as the pillars of heaven. In due time, we shall find them all accomplished, to our everlasting comfort and joy."

“ I desire you would present my kindest love and sincerest respects to my dear old friend Mr. M—; to all your young people, both male and female, desiring them all to consider, apply and practice, *Prov.* viii. 17. *Isaiah* lv. 6. and similar passages of scripture—to Mr. B—, and any of your acquaintance who know me. The earnest prayers of the Apostle, in *1 Thess.* iii. 11—13. *Heb.* xiii. 20, 21. and many of the like kind; I would offer up to the God of all grace in your behalf; and hope to meet you in that world where darkness, sin and misery can never come: where

‘ A day without night, we shall spend in his sight;
For eternity is but a day.’

“ In the prospect of this eternally glorious day, and for ever, I am, my dear sisters, your’s very truly, &c.

SECTION III. *A Review of the Character of the late Mr. D. TAYLOR, as a Man, a Scholar, a Christian, a Minister, a Tutor, and an Author.*

AFTER perusing the foregoing *Memoir*, especially as illustrated by the *Extracts*, it is hoped that the reader will be able to form for himself a tolerably accurate portrait of the Character of the worthy individual who is the subject of it. But it may not be improper to close this volume with a short review of its prominent features; as it may afford an opportunity of noticing several particulars and giving some explanations, which could not so properly be introduced in the narrative. We shall endeavour to be just; and in order to correct any partiality to which our high esteem for his memory might subject us, we shall in general, adopt the sentiments of others who may be less suspected of undue feelings towards the deceased.

When we view him as a *Man*, the first thing that arrests our attention is the extraordinary strength of his bodily frame. His stature was low; but he was strong built: and as he had from his infancy been accustomed to fatigue, he could support an unusual degree of corporeal exertion. And to the last year of his life, he disdained the idea of sparing himself.

His efforts in preaching the gospel, founding churches and watering them, in Yorkshire, were almost incredible. His labours, cares and travels in forming the New Connection of General Baptists and promoting its interests, were arduous and incessant. His journeys to Associations, Conferences, Ordinations, opening of New Meeting-Houses, &c. &c. exceeded those of most ministers;* and were always undertaken with cheerfulness and performed with alacrity. His numerous publications and his extensive correspondence must also occupy no small portion of his time and attention. And, when we reflect too, that, through almost the whole of his life, he was obliged to pursue some secular business, in order to provide for the support of his family; and that the labours of the farm, the school, or the shop were added to those of the ministry, we admire the strength of body that could support all the fatigues which he sustained. Had not his constitution been strong and his health good, nature would have sunk under the attempt; and death, or premature old age, have released him from his labours. But his vigour remained unimpaired till he had passed his seventieth year; and, even in the last stage of life, he retained a degree of strength and nerve which was frequently the object of admiration to intelligent observers.

The strongest corporeal powers, however, could not have carried him through all this toil, had he not also possessed a *vigorous, active, and enterprizing disposition* of mind. In whatever he undertook, this appeared manifest. When he first settled in Wadsworth, he had almost every difficulty to encounter; but his ardour surmounted them all. He drew the plans for a meeting-house, assisted in digging the stone from the quarry, superintended and co-operated in the building of it; and, when finished, laboured in it as a minister, with the same zeal which he

* During the course of his ministry, Mr. D. Taylor assisted at thirty-eight Ordinations; attended fifty-three Associations, and probably two hundred conferences; and preached, upon a very moderate computation; nearly twenty thousand discourses. Besides the Ordinations which are mentioned in the preceding Memoirs, Mr. T. about 1790, gave an excellent charge to Mr. J. Hobbs, at Chatham. In 1777, he addressed the people at Long Sutton, when Mr. H. Poole was ordained over them. In 1780, he delivered a charge to Mr. R. Folds, at Burnley; and, in 1791, another to Mr. Thomas Pickering, at Castle Donington. And, about the same time, he was engaged in giving a charge to Mr. Waterman, an Independent minister, at Queen Street, Ratcliff, London.

had displayed in forwarding its erection. When he first entered on farming, he evinced a similar spirit. He removed fences, eradicated bushes; and, from his acquaintance with mining, projected and executed an excellent plan for watering his land, which was at first thought impracticable and laughed at by the most intelligent of his neighbours. He greatly improved the house, rebuilding the chimney, turning an useless passage into a commodious study, and making an out-house a decent school-room. And the best judges allowed, that his activity and judgment materially increased the value of the farm. In all agricultural employments he excelled; and could plow and reap with as much skill and expedition, as those who had devoted their whole attention to such pursuits. Many anecdotes, illustrating and confirming this observation, are still told by the aged persons in the vicinity of Birchcliff. We mention one: It was usual, they say, with him, when labouring with other reapers, to push forward his work, and get before his companions: and then to take out his book, sit down on a sheaf, and read till they reached him.

To activity and ardour of mind were united in the subject of this sketch remarkable *decision* and unwearied *perseverance*. Difficulties only roused him to greater exertions, and inflamed his zeal; while delay seemed to encrease his resolution to persevere. He undertook nothing in a careless undecided manner. Having once ascertained the path of duty, he pursued it with all the ardour of his soul; and was determined, at all events, to reach the goal to which it led. We have heard him advise a young minister to adopt certain plans of improvement, "and then," said he, "resolve, if it cost you your life, to pursue those plans." This was the principle upon which he acted. His determination was to perform what he thought to be his duty; and leave ease, convenience and even life itself as secondary considerations. He selected certain objects to be attained, and fixed on the means of obtaining them; and then suffered neither difficulty nor danger to hinder him from pursuing those objects by those means. To this steady, resolute and unwavering temper, we are indebted for all that Mr. T. was enabled to perform for the glory of his God and the good of his fellow creatures. And, it is hoped, that the success, with which it pleased the Lord to crown this plan, will encourage others, especially young

ministers to imitate his example. Nothing has a more direct tendency to hinder usefulness and destroy respect than fickleness or irresolution. He who abandons an undertaking because it is difficult, or grows discontented, and remiss because success does not immediately crown even diligence and zeal, will seldom gain the esteem of the wise, or accomplish any object of worth or magnitude.

Another distinguishing trait in the character of Mr. D. Taylor was an *intrepidity* of mind, that raised him, in a great measure, above the fear of man. This doubtless might be ascribed partly to a natural courage, which enabled him to brave dangers and difficulties without dismay; yet it was evidently in him supported by nobler motives. A deep reverence for the authority of God, a full persuasion of the duty and advantage of doing his will, and a steady confidence in his protection and favour while conscientiously employed in his service, were the chief sources of that fearlessness which characterized his progress through life. Whenever circumstances called him to determine between pleasing his fellow creatures and offending his Maker, his decision was prompt and unchangeable; and he appealed to the authority of his blessed Saviour for the propriety of it. "Fear not," said that divine Teacher, "them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." On this rational principle, he had defiance to the frowns of men; and proceeded, without regard to consequences, in what he esteemed the path of duty. When Luther was entreated by his friends not to risque his safety by attending the diet at Worms, he replied: "I am lawfully called to appear in that city; and thither I will go, in the name of the Lord, though as many devils as there are tiles on the houses were combined against me." A similar spirit animated the subject of this Memoir. Neither the dread of the disapprobation of men, nor the malice of the powers of darkness, could deter him from performing what he conceived to be the will of his Maker.

This undaunted disposition, joined to an inflexible principle of integrity, inspired him with an unconquerable abhorrence of all trick, subterfuge or policy: and led him openly to avow and directly to pursue the objects at which he aimed. In some cases, this unyielding temper gave needless pain to his friends, as a

more accommodating course might, with equal certainty and less offence, have accomplished his purposes. Like the apostle of the Gentiles, he would not give place by subjection, even for an hour, to any man, when the truth of the gospel required his support; but it must be confessed, that he could not, like him, so easily "become all things to all men, that he might by any means save some." Yet justice requires us to add, that this inflexibility was only exercised when he thought the truth of the gospel or the honour of God was concerned. When his own indulgence or gratification was the only sacrifice required, he was always ready to submit to the prejudices of weak christians. Numerous instances of this might be adduced; but one may suffice. He was convinced that the eating of blood was not universally forbidden; yet from his first profession of religion to his death, he scrupulously abstained from it; lest "his weak brother should be grieved; and he should destroy, with his meat, him for whom Christ had died."

Mr. T. was naturally *affectionate*; and his affections, like all his other passions, were strong. This is evident from the warmth of attachment to many of his correspondents which animates the Extracts in the preceding pages. His friendships were ardent and lasting. In the course of his history, few of those distressing breaches occur, which are painfully frequent in the lives of some great and good men. Intimacies, formed in youth were generally cherished in mature years, and only suspended by death. The attentive reader must have remarked with pleasure numerous instances of this nature, in following this good man through the several periods of his pilgrimage. Nor were his friendships confined to those of his own denomination; many who differed materially from him in points of doctrine, enjoyed a high place in his esteem and cordially returned his friendship.

His affection for his family was ardent, and, when called into exercise by any circumstance that required it, conspicuous. When any of his immediate connections were in affliction, his anxiety was apparent, and his attentions assiduous. He nursed them, watched over them, and prayed for them with the most tender solicitude. It has been asserted, that, during the fever which attacked his family in 1790, he never put off his clothes, except for the purpose of changing them, during the period of

six weeks. But his real disposition in this respect was liable, by superficial observers, to be misunderstood. His thoughts were so constantly engrossed and his time so completely occupied by subjects which he esteemed of the highest importance, that, at seasons of health and prosperity, he had neither leisure nor vacancy of mind for those little attentions and assiduities, by which persons less engaged often gain a high reputation for tenderness. As he was obliged to employ every cranny of his time, he usually had his book in his hand when he was present in the domestic circle. His children were kept silent through a fear of interrupting his studies, and thus prevented from cultivating that endearing intimacy with him, so essential to the comfort and so important to the welfare of a family. This restraint produced an air of distance and reserve, which had an ungracious appearance to strangers, and doubtless operated to the disadvantage of all parties. There is, however, every reason to conclude, that this unhappy consequence was wholly unintentional on the part of the father, and possibly never remarked by him; but its effects were not, on that account, the less injurious.

His *intellectual faculties* were of a superior order. Their principal excellencies were clearness, strength and solidity. If genius consist in dressing ideas in uncommon and vivid colours, or combining them with taste and forming striking and unexpected images, it must be confessed that Mr. T. did not possess it in a high degree, nor perhaps aspire after it. But, if it intend a clearness of perception, by which a subject is easily and accurately comprehended; a justness of reasoning by which its properties are discovered and its bearings and consequences ascertained, and a facility of inference by which its importance and application are demonstrated, the worthy subject of this Memoir certainly was favoured with a large share of genius. His judgment was the leading faculty of his mind, and kept him at the farthest distance from being led astray by his imagination. At his first setting out in the ministry, he was in some danger of giving too much rein to his fancy in illustrating the scriptures; but he appears early to have seen the impropriety of following such a guide; and resolved, with his usual decision of character, entirely to discard her, and every thing connected with her. From this time, he sought for truth and reason; and stripping the subjects which he examined of all their adventitious ornaments,

he exhibited them in their original simplicity. His attainments therefore were more valuable than shining; better adapted to excite the approbation of the judicious, than to please the curious or allure the votaries of taste. But, when we contrast the little leisure and the slender assistance which he enjoyed, with the extensive knowledge which he acquired, we are compelled to allow him the praise of original and superior mental powers, as well as of intense application.

It is not supposed that Mr. T. attained a high degree of eminence in polite or classical learning. At one part of his life, it is evident, that he possessed an acquaintance with the latin, greek and hebrew languages, that enabled him to read them with facility and discrimination. But it is probable, that his knowledge of the heathen classics was neither accurate nor extensive. Virgil among the latin poets, and Xenophon among the greek historians, were his peculiar favourites; and were probably his principal pagan acquaintance. He had, when engaged as a schoolmaster, paid some attention to the mathematics, and understood the parts of them necessary for common purposes. At the same period, he appears to have read some authors on natural philosophy and its dependent sciences. We have not, however, any evidence, that he devoted much time to these studies: and it is presumed that he knew little of the improvements and discoveries in these parts of knowledge, that have distinguished modern professors.

But it was in *Theology* and every thing that could assist in the prosecution of the study of it, that he peculiarly excelled. This he considered the great business of his life, and to this he devoted all his powers. With a view chiefly to this, he cultivated the learned languages: and with the same view, he pursued the study of his own. To promote this object, he perused in early life, with care and method, the writings of the ancient greek and latin fathers in their own languages—carefully investigated the history of past ages—the manners and customs, the rites and ceremonies, the religion and politics of the nations of antiquity, especially such as were connected with the history, the prophecy, or the doctrine of the Bible—acquired an accurate knowledge of scripture geography and chronology—read, with attention, modern history, as connected with the progress of christianity—and made himself extensively acquainted with ecclesiastical his-

tory. But all his other acquirements were designed to enable him to study the pages of Revelation with more advantage; and to this object he rendered them all subservient. He read the sacred oracles in their original languages with diligence and care. These were his daily study, and nothing was suffered to divert him from the regular pursuit of it. He procured and assiduously perused the best commentators on the scriptures, both ancient and modern. He was familiar with most of the valuable authors on Theology; and ignorant of few important transactions or publications connected with religion.

His success amply rewarded his perseverance and zeal. His acquisitions in theological science were the admiration of his cotemporaries, and remain the theme of praise to survivors. One of his worthy fellow labourers, who had the best opportunities for observation, and is well qualified to judge, writes in this strain. "Mr. T.'s knowledge of the doctrines of the Bible was remarkable. He was a scribe well instructed into the kingdom of God, who brought out of his treasure things new and old. He had studied the scriptures with such persevering application, that he appeared almost equally familiar with every part of them." "As a theologian," says another minister, who was well acquainted with Mr. T. "I sincerely think he had few equals. His general, extensive and critical knowledge of the scriptures, rendered him truly eminent. Scarcely was a subject to be mentioned in the whole range of divinity which he had not studied, and upon which he was not able to speak with propriety."

It may perhaps be useful to enquire by what means a person with so few advantages and so closely engaged, as this venerable minister was, could attain to this eminent knowledge in divine things. There can be no doubt but he owed much to nature, or rather to the God of nature, for superior intellectual faculties, without which it would have been impossible, in any circumstances or with any advantages, to have made that proficiency to which he attained. His progress was also greatly accelerated by his natural intrepidity, which animated him to encounter and surmount difficulties that to weaker minds would have been insurmountable. A persevering and diligent application likewise contributed in no small degree to enlarge his mental treasures, and render him a good minister of Christ Jesus. But, from a

Careful review of his life, his papers and his publications, it appears to us, that his superior attainments were chiefly to be ascribed to his having, through the whole course of his life, one principal object in view, and uniformly pursuing that object with an undeviating and steady attention. From his first setting out in religion, he appears to have resolved, by divine assistance, to become a good minister of the gospel: and this resolution he ever afterwards prosecuted with undiverted zeal, in defiance of difficulties on the one hand, or allurements on the other. It certainly required a sanguine temper for a youth, circumstanced as he was, without instructors, without books, without leisure and without friends, to look forward to eminence as a minister. He must anticipate many obstacles which would demand all his firmness and address to remove. These obstacles were increased by his encumbering himself in early life with the cares and expences of a family. Yet he persevered: he procured books, sought out instructors, created leisure by extraordinary diligence and exertion, and pursued the necessary studies with an ardour natural to his character. In a word, he exemplified the advice which he afterwards gave to his pupils. "In all things, be resolved to conquer; and persevere till you have conquered. Without this you may be a gaudy butterfly; but never, like the bee, will your hive bear examining."

On the other hand, with a decided taste for general knowledge, and a capacity to receive and relish it, this good man was obliged to maintain a conscientious and regular exercise of self-denial, to preserve his attention from being drawn aside to studies and pursuits which, however pleasing and even laudable in themselves, would have encroached on his time, and diverted him from subjects more closely connected with his grand object. He was often called to struggle with his inclinations; and, with the cup of knowledge at his lips and a strong desire to drain it to the very dregs, forced, by the stern dictates of duty, to turn his head away and leave the much loved draught untasted.

We notice this trait in Mr. T.'s character as an example to young ministers in similar circumstances. Long and diligent observation has fully persuaded us, that an imitation of his conduct would greatly increase their respectability and usefulness. There is no temptation by which an inquisitive young minister is more likely to be injured, than by an attempt to obtain a

general acquaintance with science and literature. A person who has all his time to devote to study and has enjoyed the advantages of a liberal education, may perhaps indulge himself in a pursuit of this nature without materially interrupting his studies for the ministry. But this is not the case with many of the ministers of the new Connection. Most of them have to commence their studies when arrived at years of maturity; and are surrounded with avocations on every side. If they intend to be workmen that need not to be ashamed, they must, like the respectable minister of whom we are speaking, resolutely deny themselves; and devote their undivided attention to those subjects which will increase their knowledge of divine things, and assist them in understanding and explaining the holy scriptures.

It may indeed be asserted that Mr. T.'s distinguishing excellence as a theologian was a *strict adherence to the scriptures* and a *reverential regard to their authority*. In every thing relating to the concerns of religion, he not only considered them as the standard of doctrine and practice, but deemed it improper to resort to any other authority. He frequently repeated with marks of approbation the saying of a countryman, who hearing a preacher frequently introduce the phrase "I think," called out in the midst of the sermon, 'What signifies it what thou thinkest? tell us what God says.' He reprobated, in the strongest terms, tampering with scripture doctrines or even with scripture language. It has been remarked, by some who cannot be suspected of partiality for his memory, but who enjoyed good opportunities for observation, that the same honest intrepidity which was conspicuous in his general conduct, distinguished his expositions of scripture; and that he fearlessly gave what appeared to him the true meaning of the sacred writer, whether it made for or against his system. This he esteemed an indispensable part of ministerial fidelity: and frequently inculcated it, with the greatest earnestness, on young ministers. In a charge to Mr. H. he exhorts. "Give me leave to press it on you to speak to your hearers, on all subjects in the language of scripture. Invite to what the scripture invites; exhort where that exhorts, and describe where that describes. There is no rule safer than this. By a deviation from it, we are frequently led into errors. The scriptures positively speak of election and reprobation:

and therefore, on all proper occasions, so should we. The scriptures positively declare that Jesus is the propitiation for the sins of the whole world, and tasted death for every man; and therefore so should we. Now suppose there were any difficulty in understanding or in reconciling these or any other remarkable expressions, or the great doctrines contained in them, surely to turn the scriptures into a new style and language can never be a safe way of attempting it. Let the Lord speak in his own way, and let all the earth sit silent at his feet. Let those who are called to plead his cause, use *his* language and speak *his* word to the people; whether they will hear or whether they will forbear. I am persuaded, that this is the very way to understand the mind of God, and to avoid those difficulties that may occur in the study of it. But should it be otherwise, we had a thousand times better acknowledge our ignorance and remain ignorant of many things, than change the language of the scriptures in order to accommodate them to our pre-conceived notions, or to the prejudices of mankind. The language of God is the fittest to convey his own mind. There is such a precision in scripture language, that it cannot easily be changed for any other."—So profound was the veneration which this good man felt for the very words of Revelation, that being once afflicted with a complaint in his eyes, and fearing the loss of sight, he determined to commit the whole Bible to memory; and had actually accomplished part of his design when his recovery dissipated his apprehensions.

By these means he attained an acquaintance with the sacred oracles and an understanding in them, which excited the admiration of all who knew him. So early as 1792, his abilities as an expositor were so highly appreciated, that the Leicestershire and Lincolnshire Conferences united in requesting him to publish a Commentary on the Holy Scriptures. It appears from his papers, that he made some attempts at a work of this nature; but his many avocations rendered it impossible even for him to make much progress in it. Had he been able to have completed such an undertaking, with sufficient care and leisure, it would, doubtless, have been a valuable production, and formed a pleasing contrast to some system-cramped commentaries which are extant.

It might be proper to introduce here a statement of the system

of doctrines which Mr. T. had drawn from this assiduous and conscientious perusal of the Word of God. To do justice, however, to an attempt of this nature, would require more room than our limits will allow. It is the less necessary, as his opinions on the most important articles of faith have already been stated in the course of the work: and the Confession of Faith which he read to the church on his settling in London, has lately been published.* It may also be presumed that few who will read this volume, are unacquainted with his works. Leaving therefore his creed, we proceed in tracing his character.

Mr. T. was *steady in his opinions*. Perhaps few divines who read and disputed so much as he did, maintained a greater uniformity in his views. When he first began to think on religious subjects, he was opposed to the doctrines of high calvinism. Soon afterwards he became a conscientious baptist. He was, at that period, a decided advocate for the divinity and atonement of Christ, and justification through faith in him. And he continued, with unwavering attachment, to profess and defend the same important doctrines till death removed him to the realms of light. It was indeed asserted, in an unitarian miscellany, soon after his decease, that "of late years, he had been heard to express respect for some members of the old connection, to whom his zeal for a higher system of orthodoxy caused him to appear for a time hostile."† The unfounded insinuation contained in this sentence might be sufficiently repelled by referring to the last edition of his "Principal Parts of the Christian Religion," published in 1802; or to "Jesus the only begotten Son of God," published in 1809. But we venture to subjoin two extracts from letters of a still later date. In writing to a young minister for whom he had a peculiar affection, May 3, 1811, he says: "I think you should immediately see the people at R—, and very frankly and affectionately explain all to them, and do all you can for them. But I should say, *keep far from all connection with Arians and Socinians.*" In a letter, dated Aug. 12, 1812, to a correspondent who had published an essay against the Socinians, he observes: "I thank you for your useful pamphlet, which I had read with great pleasure long before I received your gift. I, for one, sincerely thank you for

* *History of the English General Baptists*, Vol. II. pp. 470—477.

† *Monthly Repository*, Dec. 1816, page 730.

publishing it, for the benefit of our connection and others. I trust God will bless it to the souls of many. You will probably meet opposition; but I fear no refutation, if you keep your present ground. Indeed on *no* ground are the Socinians to be feared."

Mr. T.'s steady uniformity in his sentiments did not proceed from an indolent acquiescence in his own opinions, or an unwillingness to examine the arguments of others. We have seen that he studied both sides of the question respecting baptism, before he decided. And evidence is not wanting, that he perused and carefully examined most publications of importance from the pens of those who differed from him. Thus, when Mr. Winchester began to preach universal restoration, he sought for writers on the subject, ancient and modern, and carefully perused all he could obtain, long before he had formed any intention of entering the lists with that author. His steadfastness in the faith proceeded from an impartial study of the word of God, and a reverential regard to its authority. This gave decision as well as uniformity to his sentiments. He had carefully investigated the evidence on which he adopted them, and was fully convinced that they were built on the oracles of truth. Being well persuaded of this, he laid aside all fear of man; and delivered his opinions with an air of boldness and certainty, which, to those unacquainted with his character, appeared arrogant and dogmatical, and has been thus represented. It was, however, the natural effect of clear conception and full conviction, joined to his constitutional courage and habitual zeal for the honour of God. It must be allowed, that no man knew better how to humble arrogance or expose ignorance than he did; but he seldom availed himself of these powers, unless when folly and insolence required their exercise.

But while he was thus decided in his own opinions, he maintained a *candid* and *liberal* spirit towards those who differed from him, if he thought they sincerely loved the Saviour and sought his glory. We have, in tracing his history, seen that he was in habits of the most friendly intimacy with ministers, of sentiments widely distant from his own. The reader will instantly recollect Mr. Foster, of the established church; Drs. Stennett and Fawcett, Messrs. Booth, Austin, Sutcliff, &c. among the particular baptists; Mr. Kello, Dr. Collyer and

many other independents. For several of these, he preached funeral sermons, and bore the most unqualified testimony to their excellence as christians and as ministers. His character of Dr. Stennett has been long before the public; and extracts from it are needless. When Mr. Booth was called to his reward, Mr. T. paid a tribute of respect to his memory, in a sermon from 1 *Pet.* v. 4: in the introduction to which he observed: "Besides the common bond of union subsisting among all christians, especially all gospel ministers, there are peculiarities between some individuals. Many of you well know that this was the case between Mr. Booth and myself. For almost forty years, we have maintained a very cordial friendship; which, I believe, has never been interrupted by one unpleasant word or shy or unkind look. For thirty-seven years, we have materially differed in our judgments on one branch of evangelical truth. At the time when he began to hesitate on the subject, he kindly paid me a visit in Yorkshire, before he came to reside in London; preached for me, and spent a night with me; when we had some free conversation on the subject. Our interviews since then have been frequent; and, especially since my removal to the metropolis, some of them have been of considerable length. But I do not remember, that the subject to which I now refer has been once mentioned, at any one interview, for thirty-seven years or more. This was not because either of us considered it a matter of indifference; we both esteemed it important; but thought that on other subjects on which we were agreed, we could converse with more pleasure and to greater advantage. My friend, with whom I have spent many agreeable and profitable hours, is now gone. Had he not earnestly requested that nothing might be said of his character or conduct, our text would have furnished many reflections on them to his honour as an under shepherd, adapted to excite in us an endeavour to imitate him, and finally terminating in the honour and glory of our adorable Redeemer, the "great Shepherd and Bishop of our souls." We cannot, however, enjoy this advantage under the present restraint."

The testimony of Mr. Kello, the venerable independent minister who so affectionately paid the last tribute of respect over the grave of the subject of this Memoir, coincides with the spirit of the above extract. In a communication, with which he

has kindly favoured the author, he says: "My acquaintance with the late Mr. T. commenced in the year 1792. Antecedent to that period, a great prejudice against him possessed my own mind, through unfavourable representations made by others. These, however, I must observe, did not arise from any charge implying a defect in his moral conduct; but only that his views and preaching were deficient in point of evangelical savour."

"A personal acquaintance soon removed my prejudices. One circumstance had a very great influence in promoting an union and affection between us, viz. the appointment of our weekly meetings for prayer, at a period when the state of our nation was peculiarly critical and alarming. In these he united most cordially, sanctioned them by the frequency of his attendance, and his readiness to engage in their services, and was much grieved by the circumstances that led to their discontinuance. During the period of our acquaintance, our friendship was intimate and uninterrupted. A perfect unison in our views of some points exhibited in divine revelation did not exist; but while an adherence to the grand truths, which are the foundation of a christian's faith and hope was maintained, this difference did not interrupt our christian affection. It afforded an opportunity for the exercise of that mutual candour and charity which are so needful and beneficial, in a state where imperfection remains, and attendant darkness prevents our seeing eye to eye. The difference indeed only respects smaller matters. The unction of the Holy Spirit leads all his people into an acquaintance with the truths connected with salvation. Under the influence of this christian disposition, our reciprocal friendly regards were promoted, strengthened and confirmed; till the stroke of death cut the knot; and, as to a present world, separated us for ever. His memory perisheth not. Pleasing are the recollections of him to us, and highly honorable to his reputation."

Mr. T.'s conduct through the whole course of his ministry perfectly exemplified the character which his friend has given of him. He held his own sentiments with a firm grasp. He esteemed them important, because he thought them the truths of God. He also paid that respect to the dictates of common sense as to allow, that if one of two opposite propositions be established, the other must fall: and, as he was fully convinced that his own opinions were founded on scripture,

he hesitated not to declare that the sentiments which opposed them were erroneous. But then he well knew and readily admitted, that every other man had an equal right, with himself, to form his own judgment, according to the best of his ability, from his own sense of the word of God. He therefore never condemned, or even blamed, others for thinking differently from him, or opposing his views on disputed points. In one of his polemical tracts, he thus spiritedly repels the insinuation of his antagonist, that a person deserves reproof for vindicating what he believes to be truth. "Why deserve reproof, Sir? Admitting you are in the right, do people deserve reproof for being mistaken, or for propagating what they believe to be truth? Are we returned to Rome? Who has placed you in the chair of his Holiness, to reprove those, who in your opinion are mistaken? To talk of any man deserving reproof because he propagates what he believes to be right, however mistaken, is to strike at the root of the Protestant cause, and to attempt the establishment of that destructive principle which is the very basis of popery. If I deserve reproof from you, I deserve, on the same principle, the gibbet, or the fire of Smithfield from the civil magistrate. No argument can be advanced to prove, that any man deserves reproof for publishing his religious sentiments, which will not equally vindicate and sanctify all the fines and imprisonments, the racks and the various tortures, the fires and the faggots, the halters and the gibbets, and every diabolical invention which has been used to oppose the truth, and to suppress liberty of conscience from the creation of the world to the present moment." *

Mr. Kello alludes to some prejudices which had existed in his mind respecting Mr. T.'s views on evangelical subjects. These prejudices had probably arisen from the unhappy fact, that most of the General Baptists in and near London had sadly declined from the sound principles of their predecessors on several of the most fundamental doctrines of the gospel. It was therefore to be expected, as Mr. T. was styled a General Baptist, and was pastor of a General Baptist church, that, till his opinions were known, he should be suspected of the same errors. This was the case for some time; and it is likely that his character suffered, and his usefulness was circumscribed by

* *Second Dissertation on Singing*, pp. 15, 16.

this suspicion. And when his sentiments were more justly appreciated, as the New Connection was then very little known in the Metropolis, it was matter of surprize that such a man could remain among the General Baptists. The writer of these pages has frequently had the mortification of hearing remarks of this nature from intelligent dissenting ministers. It is hoped, that the character and opinions of the New Connection begin to be more correctly understood amongst professors of other denominations. May this Memoir be the means of rendering them yet better known.

Though Mr. T. often appeared before the public as an *Author*, yet he ought to be considered rather as an *actor* than as a *writer*. Most of his works were composed, on some temporary occasion, at the call of the moment, and amidst other avocations more than sufficient to engage all his attention. He could never apply his thoughts uninterruptedly to a subject; but was obliged to pursue it at detached, and often distant, portions of leisure. In such circumstances, it is almost impossible for the most active and intelligent mind, in all instances, to preserve a proper connection, or to guard always against repetition. His "Principal Parts of the Christian Religion," "Essay on Inspiration," "Charge to Mr. Deacon," and "Consistent Christian," appear to have been the most laboured of his compositions; and furnish the fairest specimens of his worth and abilities as an author. And, if clearness of method, perspicuity of style, and strength of reasoning, joined to an evident desire to benefit the reader, can preserve works from oblivion, these will long remain as memorials of the industry, the piety, the philanthropy and superior endowments of their author. A few of his smaller pieces have lost much of their interest, because the circumstances which occasioned them have passed away. But many even of these will always be edifying and important, on account of the piety, good sense and scriptural instruction and admonition with which they abound.

It is obvious, that neither avarice nor vanity incited this good man to write for the public. The low price at which his works were sold, sufficiently proves that profit was not his object. The subjects which he chose, though of the utmost importance to perishing sinners, were not adapted to obtain popular favour; and the plain, honest, searching style which he adopted,