

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,

as well as the manner in which he introduced his tracts to the public, was little calculated to allure the multitude. His obvious intention was to do good—to promote the happiness of his fellow creatures and the glory of his God—to defend some truth which he deemed important, or to guard against some error which he esteemed dangerous. To accomplish these purposes, he sacrificed ease, leisure, and often property itself: for he was always ready, from principle, to sacrifice his all when the cause of God required it.

As Mr. T. sincerely wished to be useful, he laboured to be intelligible. “What do you preach for, but to benefit your people?” he observed to a young minister. “And how can they be benefited unless they understand you?” His endeavour therefore, both in writing and preaching, was to exemplify the advice which he frequently gave to others, “to speak, not only so as that you may be understood, but so as that you cannot be misunderstood.” With this view, he avoided every ambiguous expression, every figure of speech, every species of great, learned or affected phraseology; and, with un pitying hand, sacrificed ornament and shew to perspicuity and usefulness. Like the great apostle of the gentiles, whom he resembled in many other particulars, he “used great plainness of speech.”

Many of Mr. T.'s works were *controversial*: and as long as the peculiar doctrines which distinguish the denomination to which he belonged are properly estimated, these masterly defences of them will be highly valued. Modern candour has indeed rendered it almost unfashionable to avow, much less to attempt to defend, the points on which I differ from my neighbour. The popular wish now is that all professors of every description may amalgamate into one harmonious mass, in which, sinking all points of difference, they may quietly unite on the few articles in which they all agree. Mr. T. had too much wisdom and piety to join in this prayer. He knew that, in this case, there would remain nothing as the basis of union. He was persuaded, that to attempt such a project would require a sacrifice of principle which would weaken, if not destroy, the moral rectitude of the mind. In his estimation, every revealed truth was important, because it was revealed by a God of infinite wisdom and love; and he felt it to be his duty to defend it. Every error, he considered as injurious; and he conscientiously

opposed it. He recollected that the blessed book to which he professed implicit obedience had exhorted Christians, on proper occasions, to *contend earnestly* for the faith which was once delivered to the saints. And therefore, though he always professed, and probably with the greatest sincerity, a disinclination to controversy, yet he stood ready, whenever he thought duty required it, to enter the lists with any one who opposed what he believed to be the truth. In several instances, there is abundant evidence, that he took up the pen, through a sense of duty, with unaffected reluctance, when it would have been much more agreeable to his private feelings to have stood aloof from the contest.

His controversy was always with opinions, and not with persons. He confined himself to argument, and endeavoured to defend the truth in the spirit of meekness. Though his feelings were strong and his passions ardent, and, in some instances, the conduct of his adversaries afforded him sufficient provocation; yet he kept such a guard over his natural temper, that, by the assistance of divine grace, he seldom gave just occasion of offence to his antagonist. Seldom indeed, unless in self defence, did he descend to personalities; but kept close to the subject, and conducted the debate with candour and respect. The happy result was, that he usually made friends of his opponents; many of whom would have heartily joined with Mr. Fuller, who at the close of their protracted dispute publicly declared: "Whatever I may think of his sentiments, my good opinion of Mr. T.'s integrity and piety is not lessened by this controversy."

In conducting a controversy, as well as in every thing else of a religious nature, the holy scriptures were his sole authority. He stated the truth for which he contended or the error which he opposed, with clearness and simplicity; and then endeavoured to defend the one or refute the other, by express scripture testimony, or by plain inference from scripture. When he had done this, he considered his work finished. Objections, reasonings and hypotheses he little regarded: he esteemed them inapplicable to the subject. A plain evidence that God had said it, was, with him, a sufficient answer to them all. He seldom, therefore, introduced such modes of argument, or took much notice of them if adopted by his antagonists. Sometimes

indeed to gratify a friend, or to meet an adversary on his own ground, he would engage in discussions of this nature: and on such occasions, he succeeded as well as could be expected from a combatant who was fighting with weapons of which he disapproved. But when his scripture testimony was attacked, he thought it necessary to be serious and in earnest. Then he acquitted himself like a combatant well assured of the goodness of his cause, perfectly acquainted with the means of defence, and familiar with the use of his weapons.

The following short extracts from the communications of the surviving fellow labourers of Mr. T. will shew in what estimation his polemical abilities were held by his friends. "Mr. T." observes one "was, in my view, a great man and a close reasoner; and there are but few, if any, of my acquaintance to whom I would sooner have intrusted a dispute upon any theological subject than to him." "As he well understood the doctrines of the Bible," remarks another, "it was impossible he should not feel their importance. He of course held them firmly; and when he conceived that duty required it of him, he was never backward to defend them, either in conversation or from the press. The ability with which he did the latter, his controversial writings will abundantly testify: as would also the acknowledgements made to him by some of his opponents, as to the information they had received from his animadversions." "Few men," says a third, "were better able to defend what he thought to be truth or to find out the weakness of an antagonist. In this respect, he has done much for the cause of Christ, and especially for the General Baptist cause: for which his name ought to be held in everlasting remembrance and profound veneration." "Steady to his principles," says Mr. Kello, "and acting according to his light in the word of God, he was strenuous in their defence. On different occasions, he stood forth in defence of revealed truths, highly important in the christian scheme, when they have been assailed by adversaries; and nobly has he defended them, by weapons furnished him by the word of God. To him the members of the Connection with whom he was associated looked up with deference, esteem and expectation. With their requests he was ever ready to comply; and the trust which they reposed in him, was ever punctually executed."

Mr. T. like most others who have been in the habits of composition, wrote much more than he published. His time, however, was too closely occupied to permit him to employ any considerable portion of it for his own gratification, in writing on subjects to which duty did not call him. A few valuable manuscripts were found among his papers, which may perhaps enrich a future edition of his works; but the great majority consisted of indigested and uninteresting *memoranda*. His *correspondence* also was extensive; and, as may be perceived from the extracts inserted in the foregoing pages, highly valuable. Often indeed he had only leisure to state the occasion of his writing, with the utmost brevity, and then closing his letter, to turn to some other engagement. But in his shortest and most hurried epistles, he seldom failed to drop some valuable hint of an instructive, admonitory or consolatory nature; which were frequently peculiarly suited to the age or circumstances of his correspondent. His longer letters were often very interesting; especially such as he wrote in answer to cases of difficulty from churches and individuals. In this labour of love, he was constantly engaged. For nearly half a century, few cases of perplexity or doubt arose in any of the churches of the new Connection in which he was not consulted. Few ministers settled with a people, or took any important step, without first asking his advice. When an abstruse query or important measure was proposed at the conferences, it was not unusual to "refer it to brother Taylor." And when the matter could not be conveniently settled by an epistolary correspondence, his presence was requested. In the course of his ministry, he travelled many hundreds of miles to assist in terminating disputes, and setting in order the things that were wanting.

Mr. T.'s *preaching* exhibited the distinguishing traits of his general character. It was *plain, serious* and *edifying*. He never affected ornament or shew, but dealt in unadorned truth. In his youth, it appears that he frequently used considerable action, spoke with vehemence, and not uncommonly continued his discourse for an hour and a half or two hours. In the diary of the first ten years of his ministry, we find him often complaining of these faults, and resolving to avoid them. He soon moderated the violence of his tone and gesture, and became an example of decorum in the pulpit. "His style and manner,"

observes one of his pupils who had the advantage of hearing him regularly for several years, "was exceedingly plain. His gestures and motions were few, modest and serious. He posset a natural dignity in the pulpit; and never exposed that sacred place to contempt, by any indelicate or inconsistent language or behaviour. He generally spoke, when preaching, above the ordinary pitch of his voice, and this rendered his enunciation less natural and therefore less agreeable. His ideas were clear; his words plain, his language simple and strong; and his articulation distinct and perfectly intelligible. I cannot recollect his using any figures of speech; and in the explanation and adaptation of passages of scripture in which figures are found, he made little use of the figure, but hastened to the truth intended to be conveyed by it. He had fine feelings and strong passions, which rendered him susceptible of lively impressions from the importance of the subjects on which he discoursed, and raised him sometimes to the true sublime."

Mr. T.'s sound judgment enabled him soon to see the impropriety of vociferation and violent action in the pulpit, but he continued through life to introduce into his discourses some rough, and to certain delicate hearers, very unpleasing words. He paid such implicit regard to the authority of the scripture that he hesitated not to adopt its phraseology; and plainly to declare that he that believeth not shall be *damned*; and that the wicked shall be turned into *hell*. He despised most heartily the affectation of the Reverend Dean who threatened sinners with punishment in a place, which he did not think decent to name before so polite an audience. He was persuaded that the strong and explicit language used by the sacred writers, might be instrumental, under the influence of divine grace, in awakening the careless, alarming the secure, and sometimes in arresting the mad career of the most hardened. The correctness of his reasoning will probably be doubted by some: but it is certain that he acted from principle, and used the harshest language with the most benevolent motives.

He was peculiarly eminent as a *preacher of the gospel*. It was almost always his constant practice to insist on evangelical subjects. Something like the first preachers amongst the General Baptists, who had Law and Gospel in every sermon, he, whatever was his text, seldom failed to introduce Christ into

some part of his discourse. And this was usually done in the most easy and appropriate manner; without any thing that looked forced or unnatural. That which he inculcated on young ministers with the greatest earnestness, was the necessity and importance of preaching the *gospel*; and exhibiting the way of salvation to fallen men: advice which his uniform conduct exemplified. But though he considered Christ and him crucified as the peculiar object of the gospel ministry, he did not neglect to insist on the necessity of bringing forth fruits meet for repentance. In his latter years, he usually devoted the mornings of the Lord's-days to explain and enforce the privileges and duties of Christians, as exhibited in the New Testament, especially in the apostolical epistles. He sometimes delivered a series of discourses on the various branches of personal, relative and social holiness, which occupied several months. To an humble and inquiring mind, these lectures must have been interesting and instructive; as he derived the obligations to duty, not from the fitness of things or the principles of pagan morality, but from the precepts of scripture, enforced by evangelical motives.

In his preparation for the pulpit, he generally composed short notes or skeletons. These seldom contained more than the general outlines, the grand divisions, and sometimes a few leading thoughts under each; always accompanied by many appropriate quotations from scripture. Some of these notes are preserved, dated so early as February, 1765, which are much more laboured than those of later years, though perhaps not so logical, and contain sometimes twenty particulars. He seldom used his notes while preaching, but placed them between the leaves of his Bible, that if he should find himself at a loss in the delivery, he might easily refer to them.

For a long series of years, Mr. T. was highly esteemed and extremely popular as a preacher. He frequently took an excursion of a few weeks through the counties of Lincoln, Leicester, Nottingham, &c; and preached almost every night, and thrice on the Lord's-days, at villages many miles distant from each other. On these occasions, he was followed from place to place by attentive and admiring crowds, who despised fatigue to obtain the pleasure of hearing him. And the same anxiety to attend his ministrations manifested itself whenever he visited those counties, to the last year of his life.

His preaching was always useful and instructive; but when particular circumstances, as Ordinations, Associations, &c. excited his energies, it rose to a high degree of excellence. One of his cotemporaries and fellow-labourers,\* by no means disposed to be enthusiastic, thus describes it. "As a preacher, Mr. T. stood deservedly high in the esteem of all his brethren. His strong masculine eloquence, which always appeared to rise in proportion to the greatness and importance of his subject, was delightfully charming to serious and judicious hearers. As he was generally, I think always, one of the preachers at our annual Associations, he, on these important occasions, exerted all the powers of his great mind. Here we saw him, with the strength of a giant, wielding the sword of the Spirit, and maintaining the cause of God and truth. Regardless of every consideration, save that of approving himself to God as a good steward of his manifold graces, he spared no sin, he palliated no error; but laid the axe to the root of every species of crime, by declaring the whole counsel of God. No one can doubt that these discourses were made eminently useful to the connection at large: many ministers, officers of churches and principal members attending their delivery. From my own experience and knowledge, I am persuaded the effect was highly beneficial, as they certainly produced a greater uniformity of sentiment on the principal doctrines of the New Testament, and a greater desire to promote the glory of God, by the united exertions of the whole body. At these interesting seasons, now, alas! for ever gone, I have received those impressions which have been a blessing both to myself and others. Sometimes deeply humbled on account of past defects—at other times roused to renewed exertions in the cause of our great Redeemer, I have returned home with full purpose of heart to spend and be spent in promoting the salvation of men, and in consecrating my all to the glory of God. Our congregations do not know the advantage which, in this way, they derive from these annual interviews. O that our Elijah had dropped his mantle on some Elisha, who should have succeeded him in discharging these important duties, now his great Master has taken him from us!"

Mr. T.'s public addresses to his Maker were always serious and devout; frequently animated and affecting. The intelligent

\* The Rev. R. Smith, of Nottingham.



friend from whose kind communication we made the last extract, expresses himself on this subject in strong language. "But that," he says, "in which Mr. T. most manifestly excelled, and which spread a kind of glory over all his public labours, was the *gift of prayer*, which he possessed in its most eminent degrees. He was evidently much in the practice of it, and had suitable subjects, and proper words to express them, always at command. When I have heard him, on public occasions, such as the ordinations of ministers or at our annual Associations, he appeared to possess an uncommon portion of that unction which is from above; and to have a heart burning with a seraph's fire, which generally spread through the whole assembly. It was impossible for a truly serious mind to be present, and not feel deeply impressed at these solemn and interesting opportunities."

One excellence in Mr. T.'s public exercises, whether sermons or prayers, was in their being peculiarly *appropriate*. It was evident, in all his ministrations, that he knew at what he aimed, and suited the whole service to the end designed. Some, on whatever occasion they are called to engage, choose general topics. Their sermons are orthodox, but common place; and their prayers, though professedly extemporaneous, are as much a form as those of the liturgy. The latter indeed, being composed by judicious men for certain seasons, are often well suited to their purposes; while the former, being intended for every occasion, are applicable to none. Mr. T. on the contrary, always kept the design of the service in mind. When he was called upon to give a charge to a young minister, his whole discourse was adapted to the instruction and encouragement of a person undertaking the sacred office. In his ordination prayers, he would spread all the labours, the trials, and the duties of a Christian pastor, before the Lord with great propriety, and plead for the necessary support, direction and grace, with holy fervour. When desired, as he generally was, to conclude the Association with prayer, he would recapitulate the states of the churches, the cases that had occupied the attention of the meeting, and the peculiar circumstances of individuals, and implore appropriate blessings on each, without descending to minute particulars or improper personalities, and with a glow of humble piety, ardent devotion, and holy reverence, which sometimes seemed to rise above this earthly state, and give some idea of the worship of heaven.

Constantly engaged as this active minister was in various labours for the connection at large, as well as in secular business for the support of his family, he could not devote that attention to *pastoral* duties which he would cheerfully have done had he enjoyed greater leisure. It is evident, however, from the whole tenour of his conduct, as well as from his private memoranda, that he meditated seriously and affectionately on the circumstances of his flock, and endeavoured to suit his public ministrations to promote their edification; that he always stood ready to advise and assist them in every case of difficulty; that he was anxiously solicitous for their temporal and spiritual welfare; and that he was assiduous and earnest in his prayers on their behalf. So far was he from slighting the humblest member of the church, that his partiality took a contrary direction. He maintained perhaps too great a distance and reserve towards those of his people who possessed wealth and influence; and his favourites, if he had any, were a few poor persons, in whom he thought that he discovered the evidence of sincere piety and devotedness to Christ. These, especially towards the close of life, were his cherished associates; and with three or four of these, he would join in prayer and exhortation with all the affection of a brother and the simplicity of a child. And though he was accustomed to crowded auditories, yet he never considered a large number as necessary to render seasons of worship either edifying or acceptable. "What signifies it," he frequently observed, whether my prayers be offered in the presence of four or four hundred? May not my petitions be as prevalent and my advantage as great in the former case as in the latter?" When he was in the height of his popularity, he would walk, with the greatest cheerfulness, eight or ten miles, after the labours of the day, to preach to a few poor people in a private apartment, and would feel amply repaid if he was made the instrument of awakening the meanest sinner to a sense of his danger, or of confirming the faith of the humblest Christian.

Indeed it is very evident in all Mr. T.'s conduct, that his exertions for the good of his fellow creatures and the glory of his God, were perfectly *disinterested*. He seemed only anxious to do the work, and was little concerned who received the recompence. This indifference to his own interest marked his whole progress through life, and operated in full force to the

day of his death. In all his journeys, his publications, and his other labours, the first question with him was, "Will this undertaking promote the cause of the Redeemer or the salvation of sinners?" And not, "Who will remunerate me for my trouble? or secure me from pecuniary loss?" When he was once satisfied respecting the former, uncertainty as to the latter seldom caused him to hesitate. For sixty years, he devoted superior abilities, with almost unexampled assiduity, to advance what he esteemed the best interests of mankind; and, after his decease, his survivors found, that he had literally obeyed the injunction of his Master, and laid up no treasures for himself or family on earth! Some may perhaps doubt whether this was any proof of his prudence: it certainly was an evidence of his sincerity. There can be no doubt, had the same talents been applied with equal industry to any secular employment, the result would have been very different. But he had respect to the recompence of reward.

We conclude our remarks on this part of his character in the words of Mr. Kello. "As a *minister*, he was diligent and laborious; well qualified for, and abundant in the duties of that high and honourable station. Distinguished by a robust constitution of body, and possessing singular mental endowments, he hid not his talent in a napkin. His public services were numerous; his attention to his flock was unremitted. Without discrimination he sought their welfare—sympathized with every individual under their sorrows and trials—and was ever ready to exert himself for their relief and help."

Mr. T. was advanced towards old age when he undertook the superintendance of an *academy for young ministers*: and had, for many previous years, been closely engaged in the concerns of trade and the labours of the ministry. He was therefore, even in a literary view, less qualified for that important office than he would have been, had he commenced Tutor when he was twenty years younger. At sixty, however, he entered on the business with his characteristic alacrity and spirit. He read authors, made extracts, consulted and corresponded with persons who had been employed in the same work, and took every method, which his opportunities afforded him, to render himself, in some measure, equal to the task. He retraced his former studies, and drew up a course of lectures, which comprehended most of

the subjects connected with the sacred work for which his pupils were designed. In a thick quarto manuscript, of 450 pages, now lying before us, he has entered the outlines of one hundred and thirty-five lectures, which he delivered, at various times, to the young men under his care, and repeated as occasion required. The subjects are—the Design of the Institution—the necessary Qualifications for the Ministry—the Knowledge necessary for a Minister—the Means of obtaining this Knowledge—the Nature and Necessity of Diligence—the Evidences of Christianity—the Study of the Scriptures—the Remembering of the Scriptures—the Illustration and Improvement of the Scriptures—Preaching—Composition—Choice of Texts—Choice of Subjects—Delivery—Exhortation—Prayer—Bible Geography—Scripture Chronology—Jewish and Hebrew Antiquities—Logic—Rhetoric—Scripture History—Scripture Prophecy—The New Testament, &c. The regular delivery of this series was frequently interrupted by occasional lectures on miscellaneous subjects, suggested by the circumstances of the times, the family, the church or the academy. Many of these were peculiarly appropriate and valuable, and ought to be preserved for the benefit of young ministers. As most of the young men who were placed under his care had enjoyed few advantages of education previous to their admission, a constant and regular attention was kept up, through the whole of their residence, to their improvement in the English language; and, in most cases, the elements of Latin and Greek, and sometimes of the Hebrew, were also cultivated.

The deficiency of most of the pupils in the elements of literature, the short time they remained under his care, and their being frequently called to preach, rendered it impossible that much progress could be made in the various parts of knowledge included in his plan; but the ample preparations made for their instruction evince the vigour, industry and judgment of the Tutor. And considering the discouragements which a first attempt always encounters, there is abundant evidence, that the result was highly favourable. Many of the students are now usefully employed in the service of General Baptist churches, who by the steadiness of their sentiments, the diligence of their labours, and respectability of their conduct, reflect honour both on themselves and their Tutor. It would be easy to mention individuals, but delicacy forbids it. We shall rather insert an extract

or two from the communications of several of these worthy ministers.

“The example,” says one, “of so wise and diligent a man, was not the least advantage that Mr. T.’s students enjoyed at the academy. Not only did he teach diligence by example, but constantly pressed it upon them by instruction. He frequently awakened them to their studies early in the morning, and repeated to them his favourite maxim: ‘Employ yourselves constantly either in doing good or getting good.’ He was mindful also of their accommodation; and while their minds were feeding on knowledge, their bodies were improving in health and strength. In the evening, he employed the pupils in rotation to conduct the family devotion; which with the public seasons of worship that they had an opportunity of attending, was beneficial to their improvement in personal and experimental religion. Mr. T. possessed an open, honest, ingenuous heart, and was, in a great measure, free from that suspicion which attaches to narrow minds. This prevented him from knowing what depraved dunces some are; and laid him open to deception by those who strove to please without merit. Probably therefore some might obtain greater encomiums from him than they deserved. To say he was faultless, is to contradict human nature; but his excellencies far outweighed his imperfections. Many ministers are under obligations to him for different degrees of knowledge: and he is held in high estimation by all that have been under his care, whom I have had an opportunity to question. I am ashamed that I have improved so little from his example and instruction. The Lord pardon me, and enable me to do better.”

“One word,” observes another, “includes all I have to say respecting Mr. T. as a Tutor: *he was what he ought to be.* He was exact, laborious, candid, gentle and fatherly. He knew as well how to keep the headstrong in check, as to take the timid by the hand and help them along the painful road. I speak experimentally, and from close observation. He was eminent among his students and in his family for a savoury and cheerful conversation. Besides not only his extensive learning, but his decided tone on the principal articles of the christian faith, highly qualified him for his office.”

In a third communication, the writer remarks, “D. T. was very ready to communicate knowledge to his pupils, and pos-

sessed a great facility and ease in instruction. Whatever he said, he strove to make so plain that his scholars could not misunderstand it: and from his habitual plainness he was able to simplify and impress his ideas on the mind with great force and effect. He was naturally of a friendly temper and admirably fitted for society. His conversation was frequently entertaining, always instructive. He certainly knew how to shew his displeasure; but his general deportment was affable and conciliatory. I am disposed to believe that every one of his pupils loved him: if they did not, their dispositions were sadly depraved. He took a heartfelt pleasure in their improvement, and encouraged them by every method in his power: freely accommodating them with the loan of his books, admitting them to familiar conversation, taking them to hear celebrated preachers, and adopting every other method to enlarge their minds."

To these testimonies, we shall only add a few observations from the pen of the intelligent minister who has with zeal and assiduity filled the office of Secretary to the Academy from the time of its institution, and who enjoyed the best means of forming a just estimate of Mr. T.'s character and conduct, as a Tutor. "I am fully persuaded," he says, "that Mr. T. has rendered a most important service to the Connection, in filling the office of Tutor of the Academy, in a manner so very useful and honourable; and that the benefit which his pupils derived from his instructions, while placed under his care, is a blessing both to themselves and the churches amongst whom they exercise their ministry. In every great design, there is a peculiar honour attaches to the man that lays the foundation-stone of the building; and who, in the commencement of an undertaking, while surrounded with difficulties and discouragements, with fortitude meets them all, sets his shoulders to the work, and accelerates its progress. This honour had Mr. T. in the present instance. Had he not undertaken the task, the structure had never been raised; and to whatever eminence the institution may at any future period arrive, his labours at the commencement will certainly be considered as having very essentially contributed to that prosperity. From the letters received from his pupils, it is evident that he exercised so much kindness and affection towards them, and the office of Tutor was so softened into that of parental authority, that when they left the Academy, they left it

impressed with the highest respect for his character, and with feelings of filial attachment."

After the Extracts from Mr. T.'s Diary and correspondence with the detail of his Life and conversation already given, it is almost unnecessary to say any thing respecting his character as a *Christian*. We shall therefore only recal to the reader's recollection a few general observations, which must have frequently occurred to him while he has been engaged in perusing the preceding pages of this Memoir.

Mr. T. maintained a deep sense of his own unworthiness before God constantly on his mind. He entertained lively and exalted ideas of the glory, the holiness, and the majesty of God, and of the purity, extent and obligation of the divine Law. He felt and sincerely mourned the depravity of his fallen nature, his total inability to fulfil the precepts of the Law, and his just exposedness to the curse pronounced against the transgressors of it. Fully sensible of his guilt and helplessness, he depended, for acceptance with his Maker, alone on the merits and sufferings of his Saviour. He frequently represented, in glowing colours and with heartfelt delight, the fulness, the freeness and the fitness of that salvation which had been wrought out by Jesus Christ: and confidently rested all his hopes for eternity on that solid foundation.

But though he depended for salvation wholly on rich and undeserved grace, yet he was zealous in defending the perpetuity and obligation of the moral law. He insisted that faith without works is dead; and, not only in his preaching, but in his conduct, he laboured to prove that the sentiments which he professed were doctrines according to godliness. In the discharge of every relative duty, he was conscientious and exemplary. In his conduct as a member of society, he was ever attentive to the rule of his adorable Saviour, of treating others as we would they should treat us. In his transactions in trade, he was scrupulously just, often to a degree which few would think necessary. Conscientious in his obedience to civil governors, he never would suffer either himself or any of his dependents to disobey their laws, or elude their regulations.

His conversation was grave and pious; and he studied to lead the discourse to religious topics. These were evidently his favourite themes; and he frequently manifested both uneasiness

and displeasure when much time was spent by professors on trifling or even on common subjects. As he approached the termination of his earthly career, his thoughts and his conversation were peculiarly occupied by spiritual things; and his relish for political and even literary discussion was proportionably weakened. He detested slander and calumny in all its forms, and never permitted either himself or others to speak evil of an absent person.

“As a master of a family,” observes one who spent several years under his roof, “Mr. T. seemed determined to maintain order and regularity in all its departments. He was an example of punctuality and diligence to all the members of it. He maintained religion in his family; and devoted more time to domestic worship than would probably, in many instances, be prudent or edifying. In the morning, in addition to prayer, he read the scriptures, and frequently expounded them: in the evening, one, sometimes several of his daughters, read a portion of scripture, and he remarked occasionally on it. A hymn was not unfrequently sung, and the whole concluded with a prayer by himself or one of his pupils. The whole exercise occupied nearly an hour; but it was so managed as not to interfere with the other duties of the day: both he and the other branches of his family attending to much business with little confusion.”

We have seen that at Mr. T.'s first setting out in religion he was diligent in his attention to the private means of grace. Self-examination, secret prayer and other devout exercises were pursued with great regularity and sincerity. And though, in following years, he had not leisure to record these engagements, yet there is good reason to believe that he continued them through the whole of his life. By these means, his graces were nourished, his mind animated, and his speed in the christian race increased.

It would be easy to enlarge on this part of his character, but we resign the subject with great satisfaction into the hands of his judicious friend, Mr. Kello: persuaded that his intimate knowledge of the deceased for more than twenty years, and the unreserved freedom with which they were in the habit of communicating their sentiments to each other, enable him to treat it with accuracy; and that his opinions will not be suspected of undue partiality.



“As a christian, Mr. T.’s profession and deportment,” observes Mr. K. “were uniform and consistent. The grace necessary to form that character was communicated to, and experienced by him. Persuaded of the absolute necessity of the divine influence to bring a sinner to subjection to the Lord Jesus Christ, he gave evidence of his own participation of it. Sensible of his lost condition as a sinner in the sight of God—of his obnoxiousness to the curse of the divine law, as a transgressor of its precepts, he made the Lord Jesus Christ his refuge and his confidence; he trusted in the atoning sacrifice which he offered on the cross for pardon; he depended on his righteousness for acceptance and salvation. This faith, exercised and professed by him, was not a dead or inactive principle. At the same time that it purified his heart, it influenced his external conduct, to the adorning the doctrine of God his Saviour in all things. While in his view the law of God was a rule of life to believers in Jesus, he lamented the awful breaches of its precepts by others, and endeavoured a conformity to them himself.”

“One trait of his character as a christian demands particular mention; viz. his great *humility*. He ever spake of himself in the lowest and most abasing terms; owning his utter unworthiness in the sight of God, and expressing an high admiration of his goodness and mercy to him. He always appeared as one emptied of self; and devoted to the service and glory of God.”

“In the course of his christian progress and life, he had his share of trials. An intercourse with him, when suffering under reiterated bereaving providences, demands and furnishes a testimony to his resignation under the will of God, and the practice of that submission which he was often called upon to recommend to others. A christian in deed and not in word only, we now remember him; and as such it becomes us to be ‘followers of him as far as he followed Christ.’”

We have thus attempted to delineate the character of this worthy minister. We feel that the sketch is very imperfect; but we trust the distinguishing features are correctly, though feebly marked. Those who knew the venerable original only in the last years of his protracted life, may perhaps find some difficulty in recognizing the resemblance in a few particulars. To them it may be proper to remark, that though Mr. T. retained extraordinary vigour of body and mind much longer than might

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have been expected from the incessant labours which he had sustained, yet he sensibly declined in both before he was called to his rest. His corporeal powers indeed were remarkably preserved till within a short time of his decease; but his mental faculties evidently failed after his seventieth year. Of this fact he was not sufficiently conscious: and, while he felt that he could still endure fatigues and support exertions that would have oppressed many younger persons, he was not easily persuaded that he was an old man. It is a common observation, that the aged enter more clearly into the transactions of the former parts of life than into those in which they are engaged in declining years. This was peculiarly the case with Mr. T. The most painful symptom of mental decay which his friends had to lament, was an inability to apprehend properly the true state of the various concerns which called for his attention. He not unfrequently took up a wrong idea; and it was with difficulty that he was convinced of his error. Accustomed as he had been to form clear conceptions on most subjects, and having been, for half a century regarded by most of his connections, as an oracle, he naturally concluded that he must be right. Besides, most of those with whom he was surrounded in the advance of life, were such as he had been acquainted with as children after he had attained the age of maturity; and we all feel how hard it is for a person thus situated, not to suppose that he still remains as much superior to his associates in knowledge and experience as he knows that he once was. It was not therefore surprising that he should be, in some measure, impatient of contradiction; and, at times, maintain his own opinion with a pertinacity which bordered on obstinacy. This also led him occasionally to form unfavourable conclusions respecting the friendliness of those who were obliged, out of kindness to himself or duty to others, to oppose his judgment. To this infirmity of age, almost unavoidable in the circumstances in which he was placed, may be ascribed much of the trouble that embittered his latter days, and caused his sun to set with less effulgence. In short, he was a man; and imperfection clings close to the human character in its most exalted forms. But, though his intellectual powers were in a degree debilitated, yet his moral and religious principles retained their full vigour; and, to the last, he was incapable of acting designedly contrary to what he

believed to be the dictates of duty. Whatever imperfect principles he might assume, or however inconclusively he might reason from true principles, he always meant to do right; and would have sacrificed life itself rather than deviate from what he esteemed the will of God.

But his weaknesses have been exaggerated. It is presumed that few persons who have passed through so many trying and delicate scenes as those through which Mr. T. passed, in his long and active life, have preserved a character so generally respected and approved as his was. Yet, in a few instances, scandal made him her object and aimed her envenomed shafts at his reputation. Towards the close of his life, several calumnies were industriously spread; but they vanished on investigation: On this subject the Author speaks with confidence; as he has found it his duty personally to undertake such investigations, painful in their causes, but highly satisfactory in their results. Many have advised him, in justice to the memory of the deceased, to enter into particulars and state facts. It does not, however, appear necessary. The original propagators of these reports are probably gone to answer before that Judge who will do them right; and it is hoped, that those who had too readily taken up a reproach against their neighbour, have repented of their credulity. There is full evidence that the pious object of their attacks heartily forgave them; and we have no wish to expose their infirmities.

It was not our intention to paint a perfect character. Such a being never existed on this earth, except He who "was holy, harmless, undefiled and separate from sinners." We have endeavoured to trace the footsteps of a man of like passions with ourselves, who was enabled, by the assistance of divine grace, amidst many sins which he deeply lamented, and imperfections of which he was fully sensible, "to fight a good fight, to keep the faith, and at last to finish his course with joy." He is now, we doubt not, entered into the full fruition of that eternal life, which he so long and so earnestly recommended to others as "the gift of God through Jesus Christ our Lord." While on earth, he always hoped to receive it as a gift, and disclaimed all idea of meriting it by any works or labours of his own; and now he joins, with humble gratitude and holy joy, the inhabitants of that blessed world where sin is no more, in ascribing "blessing and honour,

and glory and power, to Him that sitteth on the throne and to the Lamb for ever and ever."

May that God, "whose he was and whom he served," bless this feeble attempt, to his own glory and the good of the reader. May every private christian be stimulated to imitate the pious subject of the foregoing pages, in his diligent use of the means of grace, his humble dependance on the assistance of the Holy Spirit, his fervent and rational attachment to the doctrines of the gospel, and his conscientious and intrepid obedience to the divine commands. May every minister of the New Testament, but especially those with whom he was more closely connected, roused by his example, animated by his motives, and encouraged by his success, exert themselves with zeal, disinterestedness, and perseverance, like his, in promoting the salvation of sinners and extending the kingdom of the Redeemer on earth. And at last may all, both ministers and people, join our honoured friend where "the spirits of just men are made perfect."

FINIS.

# A CHRONOLOGICAL LIST

OF THE

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THE LATE REV. D. TAYLOR,

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