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THE

FAMILY EXPOSITOR:

OR, A

PARAPHRASE AND VERSION

OF THE

NEW TESTAMENT;

WITH

CRITICAL NOTES,

AND

A PRACTICAL IMPROVEMENT OF EACH SECTION.

VOLUME THE FIRST;

CONTAINING THE FORMER PART OF

THE HISTORY OF OUR LORD JESUS CHRIST,

AS RECORDED BY

THE FOUR EVANGELISTS,

DISPOSED IN THE ORDER OF AN HARMONY.

By P. DODDRIDGE, D. D.

THE SEVENTH EDITION.

TO WHICH IS PREFIXED,

A LIFE OF THE AUTHOR,

By ANDREW KIPPIS, D. D. F. R. S. and S. A.

Εἰ δὲ τις ὑπο τῶν μὴ πᾶσχη των λογων, ὑπο μονων αυ των εν αδε δικαστηριω
υπευθυθειη. SIMPLIC. in EPICTET. Proem.

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and WACE.

1792.



THE LIFE
OF
Dr. DODDRIDGE.

THE family from which Dr. Doddridge descended appears to have been originally settled in Devonshire. No memoirs of it, however, are capable of being traced farther back than to his great great grandfather, whose name was Richard, and who was an eminent merchant at Barnstaple, in that county. Of his great grandfather we are not told whether he was a gentleman who lived upon his estate, or whether he was of any particular profession. That the family was ancient, is evinced by its arms; and that it was of some consequence, is apparent from the liberal education, and the respectable situations, of such of the members of it as have not been consigned to oblivion. John Doddridge, brother of the Doctor's great grandfather, was of no small distinction in the law; passed through several eminent stages of it, in the reign of King James the First; received the honour of knighthood; and at length rose to

be one of the Judges of the Court of King's Bench. An account of him will be given below ^a.

Another

^a This John Doddridge, one of the sons of the Richard Doddridge above mentioned, was born at Barnstaple, in the year 1555. In 1572 he was entered of Exeter College, Oxford, where he studied four years, after which he was removed to the Middle Temple, London, where he became a great proficient in the law, and a noted counsellor. In the forty-fifth year of the reign of Queen Elizabeth, he was Lent Reader of that house; and on the twentieth of January 1603-4, he was called to the degree of Serjeant at Law. At the same time he had the honour of being appointed Serjeant to Henry Prince of Wales. From this employment he was raised, in the succeeding year, to be Solicitor-General to the King; though his name does not occur, under that capacity, in Mr. Beatson's Political Index. On the twenty-fifth of June, 1607, he was constituted his Majesty's Principal Serjeant at Law, and was knighted on the fifth of July following. In February 1612-13 he was created Master of Arts, at his chambers in Serjeants' Inn, by the Vice Chancellor, the two Proctors, and five other members of the University of Oxford. This peculiar honour was conferred upon him in gratitude for the great service he had done to the University, in several law-suits depending between the city of Oxford and the said University. On the twenty-second of April, 1613, Sir John Doddridge was appointed one of the Judges of the Court of King's Bench, in which office he continued till his death. In this station he appears to have conducted himself with great integrity as well as ability. However, in April 1628, he and the other Judges of the court were called upon to assign their reasons in the House of Lords, for having given judgment against admitting five gentlemen to bail, who had been imprisoned for refusing the loan which had lately been demanded by the crown. Sir Nicholas Hyde, Lord Chief Justice, Sir John Doddridge, Mr. Justice Jones, and Mr. Justice Whitlocke, each of them spoke upon the occasion, and made the best defence which the nature of the

the

Another John Doddridge (whether a son, or only a near relation of the Judge, cannot now be ascertained) was likewise brought up to the
 fame

the case would admit. If they were guilty of a mistake, which cannot now reasonably be doubted, they seem to have been led into it in the sincerity of their hearts, from the high notions they entertained of regal power. Sir John Doddridge, in his speech, asserts the purity of his own character in the following terms: "It is no more fit for a Judge to decline to give an account of his doings, than for a Christian of his faith. God knoweth I have endeavoured always to keep a good conscience; for a troubled one who can bear? I have now sat in this court fifteen years, and I should know something. Surely, if I had gone in a mill so long, dust would cleave to my clothes. I am old, and have one foot in the grave; therefore I will look to the better part as near as I can. But *omnia habere in memoria, et in nullo errare, divinum potius est quam humanum.*" Sir John Doddridge departed this life on the thirteenth day of September, 1628, in the seventy-third year of his age, and was buried in the ambulatory before the door of the library formerly called Lady Mary's Chapel, in the cathedral church of Exeter. Within that library is a very sumptuous monument erected to his memory, containing his figure and that of his wife, cut in alabaster, under a stately arch supported by marble pillars. This learned Judge, by his happy education, accompanied with excellent natural parts and unremitting industry, became so general a scholar, that it was said of him, that it was difficult to determine whether he were the better Artist, Divine, civil or common lawyer. Among his other studies, he was a great lover of antiquities, and attained to such an eminence of knowledge and skill in that department of literature, that he was regarded as one of the ablest members of the famous Society of Antiquaries, which may be said to have begun in 1571, but which more particularly flourished from 1590 to 1614. The following works were written by Sir John Doddridge.

1. "The Lawyer's Light, or due Direction for the Study of the

same profession; and became a Counsellor of the Middle Temple, Recorder of Barnstaple, and a Member of the long Parliament. From a circumstance related concerning him, of his being secluded from the house, with some other members, in December 1648, because

Law." London, 1629, quarto. 2. "A complete Parson, or a Description of Advowsons and Church Livings, delivered in several Readings, in an Inn of Chancery called the New Inn." Printed 1602, 1603, 1630, quarto. 3. "The History of the Ancient and Modern Estate of the Principality of Wales, Duchy of Cornwall, and Earldom of Chester." 1630, quarto. 4. "The English Lawyer, a Treatise describing a Method for the managing of the Laws of this Land, and expressing the best Qualities requisite in the Student, Practiser, Judges, &c." London, 1631, quarto. 5. "Opinion touching the Antiquity, Power, Order, State, Manner, Persons, and Proceedings, of the High Courts of Parliament in England." London, 1658, octavo. 6. "A Treatise of particular Estates." London, 1677, duodecimo. Printed at the end of the fourth edition of William Noy's Works, entitled, "The Ground and Maxims of the Law." 7. "A true Representation of fore-passed Parliaments to the View of the present Times and Posterity." This still remains in manuscript. Sir John Doddridge also enlarged a book called the "Magazine of Honour;" London, 1642. The same book was afterwards published under his name by the title of "The Law of Nobility and Peerage;" London, 1657, 1658, octavo. In the Collection of curious Discourses written by eminent Antiquaries, are two Dissertations by our Judge; one of which is on the Dimensions of the Land of England, and the other on the Office and Duty of Heralds in this country*.

* Collection of curious Discourses written by eminent Antiquaries, Vol. II. p. 433, 433. Ibid. Vol. I. p. 40—42, 163—167. Wood's Athenæ Oxonienses, Vol. I. Col. 519, 520. Beatson's Political Index, Vol. I. p. 409. Parliamentary History, Vol. VIII. p. 1—8.

certain matters were to be debated concerning them, there is reason to believe that he might be obnoxious to the then ruling party, on account of his not being willing to concur with them in all their measures^b. Philip Doddridge, an uncle of the Doctor's, was also bred to the law, and discharged, for many years, the important trust of Steward to the noble and wealthy family of Ruffel, under William the fifth Earl, and first Duke of Bedford. Our author's grandfather, whose name was John, was educated for the church, in the University of Oxford, and was possessed of the rectory of Sheperton, in the county of Middlesex, from which he was ejected on the twenty-fourth of August, 1662, in consequence of the act of uniformity. At that time he had ten children unprovided for; notwithstanding which, he quitted a benefice that was worth two hundred pounds a year, rather than he would violate his conscience, by submitting to the subscriptions and declarations required, and the usages imposed by that act. Dr. Calamy has recorded concerning him, that he was an ingenious man, a scholar, an acceptable preacher, and a very peaceable divine. From his funeral sermon, it

^b Collection of curious Discourses written by eminent Antiquaries, Vol. II. p. 432. Wood's Athenæ Oxonienses, Vol. I. Col. 519. Whitelock's Memorials, p. 360.

appears that he had preached, in the latter part of his life, to a congregation at or near Brentford, and that he died suddenly, in 1689, much respected and beloved by his people^c.

Daniel Doddridge, the Doctor's father, was brought up to trade, and settled as an oilman, in the city of London. Being the eldest surviving branch of the family, he was heir at law to the large estate of the Judge (about two thousand pounds a year), and was often urged by his friends to pursue the recovery of it, but he chose to decline doing it, from an apprehension of the hazard and expence that would attend the attempt. He had a great number of children, all of whom died young, excepting one daughter, and our author. The Doctor was the last and twentieth child of his father's marriage. His mother was the daughter of the Reverend Mr. John Bauman, of Prague in Bohemia; who, in consequence of the troubles which followed the expulsion of Frederic, Elector Palatine, left his native country about the year 1626. Such was his adherence to the Protestant religion, that, for the sake of enjoying the free exercise of it, he quitted all his friends, and the possession of a considerable

^b Orton's *Memoirs of the Life, Character, and Writings, of the late Reverend Philip Doddridge, D. D.* p. 1--4, second edition. Calamy's *Abridgment*, Vol. II. p. 466.

estate.

estate. He withdrew, on foot, in the habit of a peasant, carrying with him nothing but a hundred broad pieces of gold, plaited in a leather girdle^f, and a Bible of Luther's translation. Having spent some time at Saxe-Gotha, and in other parts of Germany, he came to England, in what year is uncertain, with ample testimonials from many of the principal German divines. Being thus strongly recommended, he was made Master of the Free School at Kingston-upon-Thames, at which place he

^f Mr. Bauman, the first night after he commenced his journey, left his girdle behind him at the inn in which he lay; and not being used to such a cincture, he did not miss it till he came to another inn the next evening. Upon this he immediately went back to his former lodgings, with the united painful apprehension of being met by pursuers, and of not having the good fortune to recover his substance. When he arrived at the inn, he enquired of the chambermaid if she had seen a girdle which he had left in his chamber. She informed him that she had seen it, but that, imagining it to be of no value, she had thrown it away, and could not recollect where. After having told her that he had a great value for his old belt, that it would be very useful to him in the long journey he had before him, and that he would handsomely reward her for finding it, she searched diligently, and at length found it in a hole under the stairs, where the family used to throw their worn out useless furniture. The good man received his girdle with great joy, and pursued his journey with thankfulness to Providence for the recovery. This event he often spoke of to his friends, as an extraordinary and seasonable mercy*.

* Orton's Memoirs of the Life, Character, and Writings of the Reverend Philip Doddridge, D. D. p. 4, 5, note, second edition.

died,

died, leaving behind him one only child, the daughter before mentioned, then very young.

Dr. Philip Doddridge was born in London, on the twenty-sixth of June, 1702. So destitute was he, at his birth, of the signs of life, that he was thrown aside as dead. One, however, of the attendants, thinking that she perceived some motion or breath in him, cherished with such assiduous care the almost expiring flame of existence, that it was happily preserved, for the benefit of the world. From his infancy young Doddridge had an infirm constitution, and a thin consumptive habit, which rendered both himself and his friends apprehensive that his life would be short. He frequently was accustomed therefore, especially on the returns of his birth-day, to express his wonder and gratitude that his years were so long continued. His parents, whose character was worthy of their birth and education, brought him up in the early knowledge of religion. Before he could read, his mother taught him the history of the Old and New Testament, by the assistance of some Dutch tiles in the chimney of the room where they usually sat; and accompanied her instructions with such wise and pious reflections, as made strong and lasting impressions upon his heart. His first initiation in the learned languages was
under

under Mr. Stott, a minister, who kept a private school in London. In 1712, when he was ten years of age, he was removed to Kingston-upon-Thames, and placed at the school which had been taught by his grandfather Bauman. Here he continued till 1715, and distinguished himself by his piety and his diligent application to literature. On the seventeenth of July, in the same year, he had the unhappiness of losing his father; and he had been deprived of his mother some time before. This circumstance, of his being left an orphan, excited in him very serious reflections, which, however, were not wholly of a gloomy nature; for he expressed a devout, and even a cheerful trust in the protection of the God of Mercies, the universal Parent of mankind.

About the time of his father's death, Mr. Doddridge quitted Kingston, and was removed to a private school at St. Alban's, under the care of a worthy and learned master, Mr. Nathaniel Wood. At this town he had not only the advantage of receiving excellent instruction, but was peculiarly happy in forming an acquaintance with a gentleman to whom he owed the highest obligations, and who behaved to him with the kindness of a parent. The gentleman we speak of was Mr. (afterwards Dr.) Samuel Clark, the dissenting minister of the place.

What

What rendered Mr. Clark's regard and protection particularly seasonable, was a calamity that befell Mr. Doddridge with respect to his private fortune. By the mismanagement of the person into whose hands the care of his affairs had been entrusted after his father's death, he lost the whole of his substance. In this melancholy situation, he found a ready benefactor in Mr. Clark; and had not Providence raised him up such a generous friend, he could not have proceeded in the course of his studies.

During Mr. Doddridge's residence at St. Alban's, he began to keep a diary of his life; from which it appears how diligently he improved his time, and how anxious he was to be daily advancing in knowledge, piety, virtue, and usefulness. As he had the Christian ministry in view, besides his application to the languages, he read, every morning and evening, portions of Scripture, with some commentary upon them; and it was very seldom indeed, that he permitted either his school-business, or any avocations or amusements, to divert him from this course. He recorded the substance and design of the sermons he heard, together with the impressions which they made upon him, and particularly noted what was most worthy of imitation in the preacher. In these important concerns he had the singular felicity
of.

of enjoying the direction of so kind and experienced a friend as Mr. Clark. Under the instructions, and by the encouragement of the same gentleman, he was admitted to the Lord's Supper; and his own reflections on the occasion, preserved in his diary, amply shew the seriousness of his spirit in that early part of life.

In the year 1718, Mr. Doddridge left the school at St. Alban's, and retired for a time, to his sister's house^s, with a view of considering his future profession. Strong as the bent of his inclination was to the ministry, he had little prospect, from the narrowness of his circumstances, of being able to carry his wishes into execution. Whilst he was in this state of suspense, the Duchess of Bedford, who had a regard for his family, hearing of his situation and character, and of his warm inclination to study, made him an offer, that, if he chose to be educated for the church of England, and would go to either of the Universities, she

^s His sister was married to Mr. John Nettleton, a dissenting minister at Ongar, in Essex. She was a lady distinguished by her good sense and piety, and by the patience and tranquillity with which she bore some heavy afflictions. Her brother always behaved to her with the utmost tenderness; and even while at the academy, and in his first settlement, generously contributed all that he could spare out of his small stock for her assistance*.

* Orton, ubi supra, p. 4, note.

would support the expences of his education, and afterwards provide for him, if she should live till he had taken orders. This proposal he received with the highest gratitude, but declined it in the most respectful manner, as he could not satisfy his conscience in complying with the terms of ministerial conformity. In the distress of his mind, from an apprehension that he should not be able to accomplish what was so near to his heart, he waited upon Dr. Edmund Calamy, a divine of great eminence among the Dissenters at that period, and entreated his advice and assistance towards his being brought up for the ministry. But in this application he met with no encouragement. The Doctor endeavoured to dissuade him from his design, and urged him to betake himself to some other profession. Disheartened by so many obstructions and difficulties, he at length entertained thoughts of entering upon the study of the law, in which design he was encouraged by Mr. Horsman, a celebrated conveyancer, who recommended him to Mr. Eyre, a counsellor, from whom he received such good proposals, that he was on the point of complying with them. However, previously to his final determination, he devoted one morning solemnly to seek to God for direction; and whilst he was actually engaged in this pious exercise, the

the postman knocked at the door with a letter from Mr. Clark, containing an offer to take him under his care, if he chose the ministry upon Christian principles. With what thankfulness he embraced the offer, will appear from his own words in his diary. “ This,” says he, “ I look upon almost as an answer from heaven; and, while I live, shall always adore so seasonable an interposition of divine Providence. I have sought God’s direction in all this matter, and I hope I have had it. My only view in my choice hath been that of more extensive service; and I beg God would make me an instrument of doing much good in the world ^h.”

Mr. Doddridge returned to St. Alban’s, in consequence of Mr. Clark’s proposal, and continued some months at the house of that generous friend, who directed him in his studies, furnished him with proper books, and laboured to cherish religious dispositions and views in his heart. In October 1719, he was placed under the tuition of the Reverend John Jennings, who kept an academy at Kibworth, in Leicestershire, and was a gentleman of great learning, piety, and usefulness. Mr. Jennings was the author of “ Two Discourses on Preaching Christ, and particular and experimental Preach-

^h Orton, ubi supra, p. 4—12.

ing,”

ing," first printed in 1723, which were so much esteemed that they were recommended by two Bishops at their visitations of their clergy, and translated into the German language, by order of Dr. Frank, Professor of Divinity at Hall, in Saxony. A second edition of them appeared in 1736, under the care of Mr. Jennings's brother, Dr. David Jennings, who was for many years an eminent minister and tutor in London. Mr. John Jennings published likewise, "A genealogical table of the Kings of England, Scotland, and France, for the space of nine hundred years." Under the tuition of this gentleman, for whom Mr. Doddridge had the highest veneration and respect, he prosecuted his studies with the greatest ardour and diligence. Besides attending and studying the academical lectures, and reading the particular parts of the authors to whom his tutor referred his Pupils for the farther illustration of the subjects treated upon, he had in one half year read sixty books, and about as many more afterwards in the same proportion of time. Some of these were large volumes, such as Patrick's Commentaries, Tillotson's Works, and most of the sermons that had been preached at Boyle's Lecture. All the rest were learned or useful treatises. Nor was it in a hasty or desultory manner that these books were read by him, but with

with great attention and close study. Several of them he abridged; and from others he made extracts, which were inserted in his commonplace book; and when he found, in any of the works perused by him, a remarkable interpretation or illustration of a text of scripture, he transferred it into his interleaved Testament or Bibleⁱ.

It was of eminent advantage to Mr. Doddridge, that, during the whole of his academical course, he enjoyed the correspondence of Mr. Clark. From such of this gentleman's letters as have still been preserved, it appears that his advices to his young friend, whether regarding his religious or literary improvements, were signally wise and judicious^k. It was probably in conformity with the exhortations of Mr. Clark, that Mr. Doddridge made it his business to increase his acquaintance with classical learning. The more immediate objects of his attention were the Greek writers. These he not only read with care, but wrote observations upon them, for the illustration of the authors themselves, or of the scriptures; and he selected such passages as might be serviceable to him in his preparations for the pulpit. His remarks upon Homer, in particular, were so numerous, that they would

ⁱ Ibid. 12—14.

^k Letters to and from the Rev. Philip Doddridge, D. D. p. 1—14.

make a considerable volume¹. This part of Mr. Doddridge's conduct is justly entitled to commendation. By forming his taste upon the great models of antiquity, to which he added an acquaintance with the polite writers of his own country, he acquired an ease and elegance of style which he would not otherwise have attained. His merit was the greater in this respect, as few of the Dissenters had hitherto cultivated the graces of composition, and perhaps not many of them had excelled even in the perspicuity and correctness of their language. It is desirable that the cause of truth, piety, and virtue, should come recommended with every possible advantage.

While Mr. Doddridge was thus laying up a large store of solid and ornamental knowledge, he was equally intent upon cultivating the excellencies of the Christian character. For this purpose he drew up some rules for the regulation of his temper and conduct, which he inserted in the beginning of his interleaved New Testament, that, by a frequent review of them, they might have the greater influence on the whole of his behaviour. They are very strict; and perhaps more strict than can ordinarily and universally be put into practice; but the effect of them was happy on himself, and an atten-

¹ Orton, *ubi supra*, p. 14.

tion to them might be signally useful to others, who have the same views in life^m. In the year 1722, Mr. Jennings removed, with his pupils, from Kibworth to Hinckley, at which place Mr. Doddridge, after having been previously examined by a committee of ministers, and received an ample testimonial to his qualifications, preached his first sermon. This was on the twenty-second of July in that year. As he was but little more than twenty years of age, his friend Mr. Clark seemed rather apprehensive that he had begun to preach too soon; but he acquiesced in the judgment of his tutor, grounded on the maturity of Mr. Doddridge's abilitiesⁿ. From his first appearance in the pulpit, he was remarkably acceptable in the places where he exercised his talents. After continuing to pursue his studies another year, he accepted of an invitation from the congregation of Dissenters at Kibworth. At the same time he had an application from the city of Coventry, to be Assistant to Mr. Warren. Mr. Clark gave the preference to the last offer, for several judicious reasons; notwithstanding which, Mr. Doddridge, upon mature deliberation, made choice of the former situation. His principal motives for so doing were his youth,

^m They may be seen in Orton's Memoirs, p. 16—18.

ⁿ Orton, *ubi supra*, p. 20. Doddridge's Letters, p. 7.

and the opportunity of pursuing his studies with little interruption. It was in June 1723, that he settled at Kibworth. As the congregation was small, and he lived in an obscure village, he could devote almost his whole time to the farther acquisition of knowledge and learning; and this he did with indefatigable zeal. Soon after his settlement at Kibworth, one of his fellow-pupils having condoled with him, in a letter, on his being buried alive, he returned the following sensible and spirited answer:

“ Here I stick close to those delightful studies
“ which a favourable Providence has made the
“ business of my life. One day passeth away
“ after another, and I only know that it pass-
“ eth pleasantly with me. As for the world
“ about me, I have very little concern with it.
“ I live almost like a tortoise, shut up in its
“ shell, almost always in the same town,
“ the same house, the same chamber. Yet I
“ live like a prince; not indeed in the pomp of
“ greatness, but the pride of liberty; master
“ of my books, master of my time, and, I hope
“ I may add, master of myself. I can willingly
“ give up the charms of London, the luxury,
“ the company, and the popularity of it; for the
“ secret pleasures of rational employment and
“ self-approbation; retired from applause and
“ reproach, from envy and contempt, and the
“ destructive

“destructive baits of avarice and ambition. So
 “that, instead of lamenting it as my misfortune,
 “you should congratulate me upon it as my
 “happiness, that I am confined to an obscure
 “village; seeing it gives me so many valuable
 “advantages, to the most important purposes
 “of devotion and philosophy; and I hope I
 “may add usefulness too.” It is with pecu-
 liar pleasure that the writer of the present nar-
 rative has transcribed this passage; as he thinks
 that he has reason to reflect, with some degree
 of satisfaction, that the spending of a number
 of years in retired situations may be favourable
 to the increase of knowledge, and the habits of
 study.

Whilst Mr. Doddridge lived at Kibworth, and during the earlier years of his ministry, he was very exact and careful in his preparations for the pulpit. Both his sermons and expositions were the result of deep attention and study; and they were drawn up with exactness of method, and correctness and elegance of style. By this means he contracted a habit of delivering his sentiments usually with judgment, and always with ease and freedom of language, when, afterwards, he was obliged, from the multiplicity of his duties and engagements, principally to have recourse to extempore speaking.

^a Orton, *ubi supra*, p. 20—22. Doddridge's Letters, p. 10, 11.

Indeed, excepting when he was called out on particular occasions, the period I have now specified was the time in which Mr. Doddridge more especially excelled as a preacher. When I was a student under him, he used frequently, on a Saturday evening, to read, in the academy, the sermons he had made in his younger years; and they were much admired by his pupils, as containing models for their imitation, far superior to those which he could then have leisure to give in his usual Sunday discourses. One thing which pleased most of us was, that these sermons had less of the Calvinistical dress of expression than was adopted by him after his settlement at Northampton.

Besides the pains which Mr. Doddridge took to acquaint himself with controversial and critical theology, he was in the continual habit of reading deeply and seriously the writers of practical divinity. Among these, his peculiar favourites were Tillotson, Howe, and Baxter^p; and undoubtedly they are authors from whom the clergy of every denomination may derive the richest stores of private improvement and public utility. I remember to have heard him speak of Barrow with great energy of commendation. Many of the divines of the latter part of the last century (among whom the

^p Orton, ubi supra, p. 22.

Church of England claims the larger number) were incomparably excellent for the high spirit of devotion, the fulness of sentiment, and the energy and copiousness of style; and the neglect of them has been of no advantage to modern times.

In the midst of Mr. Doddridge's serious pursuits, he did not discontinue his regard to polite literature. Having been early acquainted with the French tongue, he was frequent in the perusal of the elegant writers of that nation. He thought that many of them were possessed of very great genius, and he applauded them as intimately acquainted with the ancients, those prime masters of eloquence and poetry. Of all their dramatic poets he met with none whom he admired so much as Racine. He was charmed with the pomp, elegance, and harmony of his language, as well as with the majesty, tenderness, and propriety of his sentiments. His pieces, in general, for the stage, he approved, as conducted with a wonderful mixture of grandeur and simplicity, which sufficiently distinguish him from the dulness of some tragedians, and the bombast of others. Another of Mr. Doddridge's favourite authors was Fenelon, Archbishop of Cambray. That writer's Reflections upon Eloquence, in particular, he looked upon as one of the most judicious performances

formances he had ever seen. Mr. Doddridge was not equally an admirer of the French sermons. These he judged to be far inferior to those of our English divines. Bourdaloue's, notwithstanding the high estimation they have been held in, appeared to him to be little better than empty harangues. Many of Chaminais' he esteemed to be good; but of all which he had then seen, he gave the preference to the discourses of Mr. Superville, the Protestant divine at Rotterdam. "He especially excels," said Mr. Doddridge, in a letter to an ingenious young friend, "in the beauty of his imagery, descriptions, and similes, and some of the most pathetic exhortations I ever saw. In short, I believe he is perfectly to your taste; only there is one thing which will displease you as much as it did me; which is, that many of his arguments are very inconclusive, though generally as good as high Calvinism will bear." It is certain that Mr. Doddridge was afterwards particularly pleased with Saurin's sermons, and strongly recommended them to his pupils. Whether he was acquainted with Massillon is not recollected.

While Mr. Doddridge was thus solicitous to enrich his mind with various knowledge, and to qualify himself for appearing with every ad-

* Letters to and from the Rev. Dr. Doddridge, p. 26, 27.

vantage in the pulpit, he was diligently attentive to the private duties of his station. He would often leave his study, to visit and instruct the people under his care. In his manner of conversation he was careful to adapt himself to the capacities of his congregation, which consisted chiefly of persons in the lower ranks of life. This object, likewise, he seriously regarded in his public discourses, which, while they were judicious, and frequently elegant, were, at the same time, plain and easy to be understood. In this happy art he was probably not a little assisted by his intimate acquaintance with the works of the excellent Tillotson, which, however they may now be neglected by a fastidious age, will always deserve to be mentioned with honour, as having eminently contributed to the introduction of a rational and useful method of preaching in England. How anxious our young divine was, to discharge every part of his duty as a Christian minister, whether in or out of the pulpit, with the greatest fidelity and zeal, is evident from the copious extracts which Mr. Orton has given from his diary^r.

In October, 1725, Mr. Doddridge removed his abode to Market-Harborough, in doing which he did not discontinue his relation to the

^r Orton, ub. supra, p. 23—32.

people at Kibworth. He preached to them as before, excepting on sacrament days, when his place was supplied by Mr. Some of Harborough, who had taken upon him the pastoral care of the small society at Kibworth, in conjunction with his own. This change in Mr. Doddridge's residence was very advantageous to him, as it gave him an opportunity of nearer converse and intimacy with a gentleman, to whom he had been under early obligations, and who, next to Mr. Clark, was, perhaps, the best friend he had ever experienced. Mr. Some was a person of uncommon piety, zeal, prudence, and sagacity. Indeed he appears to have been the prime ornament among the dissenting ministers in that part of the kingdom. For the memory of this excellent man, who died on the twenty-ninth of May, 1737, Mr. Doddridge always maintained the most affectionate regard, which he strongly testified on several occasions. He published, in particular, some years after Mr. Some's decease, a judicious tract that had been written by him on the subject of inoculation, for the purpose of removing the religious difficulties with which many worthy minds had been embarrassed, in respect to that practice. In this view the pamphlet has been of very considerable utility. I do not find that Mr. Some ever printed more than two sermons; one in
the

the year 1729, concerning the proper "Methods to be taken by Ministers for the Revival of Religion;" and another in 1736, preached at the funeral of the Reverend Thomas Saunders of Kettering*.

The abilities and talents of Mr. Doddridge occasioned him to be sought for by much more numerous congregations than that in which he first settled. Even so early as in the year 1723, when he had but lately finished his academical studies, he received an invitation to undertake the pastoral charge of a large society of dissenters in the city of London. But he thought himself unequal to so great a burthen. Besides this, he was discouraged by the unhappy differences which at that time subsisted, between the non-conformist ministers of the metropolis and its neighbourhood, about subscribing or not subscribing to articles of faith, in the words of human device, as a test of orthodoxy. In his answer to the gentleman who transmitted the invitation to him, he displayed the liberality of his own mind; for after mentioning some other objections to the proposal, he added as follows: "I might also have been required to subscribe; which I am resolved never to do. We have no disputes on that matter in these parts. A neighbouring gentleman once endeavoured to

* Ibid. p. 32, 33, 44. Cooke's Historical Register, vol. ii. p. 312.

“ introduce

“ introduce a subscription; but it was effectually
 “ over-ruled by Mr. Some of Harborough,
 “ Mr. Norris of Welford, and Mr. Jennings,
 “ my tutor. I shall content myself here, with
 “ being a benevolent well-wisher to the in-
 “ terests of liberty and peace †.”

In 1726-7, Mr. Doddridge was recommended by his friend Mr. Clark to a vacant congregation at Hertford; the consequence of which was, that two persons were sent to Kibworth, to hear him. The result of this matter, which strongly displays the ridiculously narrow spirit of some of the dissenters of that period, is thus humourously related by Mr. Clark in one of his letters. “ Not having any other opportunity, I thought it necessary to send you without delay by the post, to complain of your keeping in your place of worship such stumbling-blocks and superstitious customs, as are very offensive to your Christian brethren. It is no wonder you are thought a legal preacher, when you have the ten commandments painted upon the walls of your chapel. Besides, you have a clerk, it seems, so impatient as to say, *Amen*, with an audible voice. O tempora! O mores! that such a rag of popery should ever be tolerated in a congregation of Protestant dissenters; and, to

† Orton, ubi supra, p. 40.

“ complete

“complete all, you, the minister, conclude
 “your prayers with a form called the Lord’s
 “prayer. Do you know what mischief you
 “have done? What a blot you have brought
 “upon yourself by such offensive practices? It
 “may be, you are surpris’d at what this
 “means. In a few words then, Mr. Chandler
 “of Bedford, being on his return home at
 “Mr. Eccles’s, desired him upon my motion
 “to write to Hertford, to recommend you to
 “them in his name, as a very fit man to be
 “their minister. Upon this, two members of
 “that congregation went over the other day to
 “hear you preach. But no sooner did they
 “come into the place, but they found them-
 “selves disappointed; and what they heard at
 “the close, confirmed them so much in their
 “prejudices, that they thought it needless to
 “say any thing of their intention to you.
 “Going to preach last Sunday at Ware, I heard
 “all this there, and afterwards at Hertford.
 “I cannot but pity them for their weakness;
 “and do not know but it is happy for you not
 “to encounter such odd humours.” It was
 indeed happy for Mr. Doddridge, that he had
 not to encounter with people of such a rigid and
 capricious disposition. However, it ought to be
 remembered, that some of the dissenters at

* Letters to and from the Rev. Dr. Doddridge, p. 14, 15.

Hertford had sense enough to be angry that two persons should take upon them to judge for the whole society.

Mr. Doddridge, in the year 1728, received a pressing invitation from one of the dissenting congregations at Nottingham, and a few months after, from the other. There were many circumstances that tended to recommend both the invitations. The societies were large and respectable, the salary considerable, the town populous and flourishing, its situation delightful, the conversation agreeable, and the prospect of usefulness very extensive. Nevertheless, after mature deliberation, Mr. Doddridge determined to adhere to the plan of continuing to pursue his schemes of improvement in a more private residence. In this determination he did not act without consulting his wisest friends, and seeking for divine direction. In 1729, he was chosen assistant to Mr. Some at Harborough; the congregation at that place being desirous to enjoy his labours more frequently than before: the result of which choice was, that he preached there and at Kibworth alternately. At this time of his life, though he was but little more than twenty-seven years of age, the fame of his abilities and worth was so much spread abroad, that his settlement among them was sought for by various large societies besides those already mentioned.

mentioned. But his regard to Mr. Some, his love for the people at Kibworth, and his solicitude to have greater leisure for study than he could enjoy in a populous town and extensive connections, still retained their influence in leading him to decline the different proposals that were made to him for a removal ^w.

When Mr. Doddridge left the academy, Mr. Jennings, a few weeks before his death, which happened in the prime of his days, on the eighth of July, 1723, earnestly pressed his pupil to keep in view the improvement of the course he had gone through of academical lectures, and to study that course in such a manner as to refer what occurred to him, to the compendiums his tutor had drawn up, that they might be illustrated and enriched. Our young divine did not then suspect what was the motive of Mr. Jennings in giving him this advice. But he afterwards was informed, that his tutor had declared it to be his opinion, that, if it should please God to remove him early in life, Mr. Doddridge was the most likely of any of his pupils to pursue the schemes which he had formed; and which, indeed, were very far from being complete, as he died about eight years after he had undertaken the conduct of a theological academy. Agreeably to Mr. Jen-

^w Orton, ubi supra, p. 39—41.

nings's advice, Mr. Doddridge, during his settlement at Kibworth, reviewed his course of lectures with care. About this time, an ingenious young gentleman, Mr. Thomas Benyon, son of Dr. Samuel Benyon, a celebrated minister and tutor at Shrewsbury, who died in 1708, had entertained thoughts of reviving the scheme of his father. Conversing one day with Mr. Doddridge, the discourse turned upon the best method of conducting the preparatory studies of youth intended for the ministry. In conclusion, Mr. Benyon earnestly requested of his friend, that he would write down his sentiments upon the subject. Mr. Doddridge consented, and drew up his thoughts in the form of a letter, which grew into a considerable volume. But when he had just finished the work, Mr. Benyon, for whose use it was designed, died, and the treatise remained in the writer's own hands. Mr. Saunders of Kettering, happening to see it in his study, desired to have the perusal of it; after which he shewed it to Dr. Watts, with whom Mr. Doddridge had then no personal acquaintance. The doctor, who was much pleased with the plan, made some remarks upon it, and communicated it to several of his friends, who all concurred in opinion, that the person who had drawn it up was best qualified to carry it into execution. Accordingly,

ingly, application was made to him for that purpose; and Mr. Some was the gentleman principally employed in managing the affair. He knew that Mr. Doddridge had every important and desirable qualification for the instruction of youth; and therefore he not only proposed his undertaking it, but pressed the matter upon him in the strongest terms. Nor would he by any means allow the validity of his plea of incapacity, but urged that, supposing him less capable than his friends believed, he might improve his time in his retirement, when engaged in such a work with a few pupils, to greater advantage than without them. This was a very proper consideration: for every man who has sustained the character of a preceptor, if he has discharged his duty with a suitable degree of attention and fidelity, must be sensible that the employment has highly contributed to the accuracy and increase of his own knowledge. Mr. Some had likewise, unknown to Mr. Doddridge, obtained from the relations of some young men, the promise of putting them under his care, by which another objection that might have arisen was precluded; and Mr. Saunders offered his brother to be the first pupil of the intended academy. It was with great humility and diffidence that Mr. Doddridge hearkened to these solicitations. He

was deeply convinced of the importance and difficulty of the undertaking, and devoutly implored the direction and assistance of the Supreme Being. Whilst he was still in doubt with regard to his final determination, he esteemed it a kind providence that the dissenting ministers in the neighbourhood had agreed to meet at Lutterworth, on the tenth of April, 1729, to spend a day in humiliation and prayer for the revival of religion. To this assembly Mr. Some proposed the scheme that had been concerted for the establishment of an academy at Harborough, under the care of his young friend; and it met with the entire approbation of the gentlemen present. They unanimously concurred in their sentiments of the propriety and usefulness of the design, and Mr. Doddridge's qualifications for conducting it; and they promised him all the assistance and encouragement that were in their power. This had great weight in forming his resolution. Nevertheless, before the matter was absolutely determined, he thought proper to consult some of his brethren and friends at a distance, and especially Mr. Clark; who at first hesitated on the subject, and, on account of Mr. Doddridge's admirable talents for the pulpit, seemed rather to wish that he might have a settlement in London. However, he soon approved of the

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scheme,

scheme, as did the rest of the persons whose advice had been solicited. Mr. Doddridge consented, therefore, to the execution of a plan which, on every side, was so zealously and earnestly recommended. What much encouraged him to enter upon the office of an academical tutor, was the circumstance of his retreat at Harborough; the pastoral care of the congregation there, and at Kibworth, being fulfilled by Mr. Some; so that he had little to do as a minister, excepting to make one sermon a week, which, considering the vigour and celerity of his mind, was an easy task.

Mr. Doddridge having, at length, resolved to comply with the wishes of his friends, he immediately reviewed his plan of Academical Studies, with Dr. Watts's remarks, and corresponded with that eminent divine on the subject. He read, likewise, every valuable book which he could meet with on the education of youth, and made such extracts as he thought might be conducive to the execution of his design. Besides this, he wrote many letters to the ministers of different denominations, with whom he was acquainted, requesting their advice in his great undertaking. One Gentleman whom he particularly consulted was the Rev. Dr. Samuel Wright, of London, who favoured him with his sentiments at large, especially

cially on the head of divinity lectures. Mr. Clark communicated to him various transcripts from the lectures of Mr. Jones, who had been a tutor of distinguished ability and learning, at Tewksbury in Gloucestershire. With all these preparations, Mr. Doddridge thought it his wisdom to make a trial first in a private way, with only two or three students, declining to receive others that offered. At Midsummer, 1729, he opened his academy. The subject of his first lecture to his pupils was of a religious kind, shewing the nature, reasonableness, and advantages, of their acknowledging God in their studies. In the second, he gave directions for their behaviour to him, to each other, to the family, and all around them; with proper motives to excite their attention to a right conduct in these respects. After this he proceeded to his ordinary course^y. Thus was he led to a situation of life which formed the most distinguished scene of his usefulness. The late Rev. Hugh Farmer, so well known among the Dissenters as a most excellent preacher, and by the literary world in general for his extensive learning and valuable publications, was one of Mr. Doddridge's earliest students.

Our young tutor had been employed in his preceptorial capacity but a few months, when

^y *Ibid.* p. 41—47. Doddridge's Letters, p. 19, 20.

he

he was directed by Providence to a situation of greater usefulness as a Christian minister. There being a vacancy in the dissenting congregation at Castle-Hill, in Northampton, in consequence of the removal of Mr. Tingey to London, Mr. Doddridge preached occasionally to them, as did others of his brethren. In doing this, his services were so acceptable to the people, that he was invited and strongly urged by them to become their pastor. Some of his friends, and particularly Mr. Some, advised his continuance at Harborough. The arguments alledged by them were, that he would have more time to apply to his work as a tutor, than if he had the sole care of a large society; and that there was another minister, who, it was thought, might well supply the vacancy, though, perhaps, not in every respect equally to the satisfaction of the congregation. These considerations had such weight with him, that he determined to continue in his present station. In pursuance of this view of the case, Mr. Some went to Northampton, to persuade the people to wave their application. But when he came there, and saw their zeal and affection in the affair, and heard the motives by which they acted, and the circumstances in which they stood, he was, as he expressed it, like Saul among the prophets, and immediately

wrote to Mr. Doddridge to press his acceptance of the invitation. The same thing was strongly urged by his friend Mr. Clark. Still, however, he was averse, on many accounts, to a change in his situation. But, being desirous of testifying his gratitude and regard to the congregation, he made them a visit, on purpose to explain in person his reasons for declining their proposal. Whilst he was on this visit, several events occurred, which strongly tended to prevail upon him to alter his resolution. One or two of them, perhaps, may be deemed, by some of those who may read Mr. Orton's account of them, to have a tincture of enthusiastic weakness; but there was an argument presented to him, which must be allowed to have had very great weight. Before he returned to Harborough, the young persons of the society came to him in a body; earnestly entreated his settlement among them; and promised to submit to all such methods of instruction as he should think proper. This last circumstance was the consideration that turned the scales for his going to Northampton, after they had long hovered in uncertainty.

On the twenty-fourth of December, 1729, Mr. Doddridge removed, with his academy, from Harborough to Northampton, and in the space of two or three weeks commenced house-keeping.

keeping. This important change in his situation was not suffered to pass without his entering into a severe examination of his own mind, and forming the most pious and sacred resolutions with respect to his conduct, both as a master of a family and a minister of the gospel. That he might be the better prepared for the large pastoral work now devolved upon him, he employed part of the time between his settlement and his ordination in reading the best treatises on the qualifications and duties of the ministerial office. The books particularly studied by him were Chrysofom on the Priesthood, Bowles's Pastor Evangelicus, Burnet on the Pastoral Care, and Baxter's Gildas Salvianus. He read, likewise, the lives of some pious and active ministers, among which that of the Rev. Mr. Philip Henry afforded him much instruction and encouragement. Besides this, he selected, from the works which he perused, the most important advices, reflections, and motives; and made a collection of those maxims of prudence and discretion, an attention to which he thought would be calculated to secure esteem and usefulness.

About two months after Mr. Doddridge's settlement at Northampton, he was seized with a dangerous illness, which gave many painful fears to his friends, left a life of such distinguished

guished excellence, and such promising utility, should be speedily cut off. But, through a merciful Providence, he recovered from the disorder, and, in due time, his health was completely restored. While he was yet in a very weak state, the day arrived, which had been fixed upon for his ordination; and it was a day to him of great solemnity and importance, and which exercised his most devout meditations. This event took place on the nineteenth of March, 1729-30. It is but an act of justice to record the names of the worthy ministers who were engaged in setting apart for the pastoral office so eminent an instrument of service to the church and the world. Mr. Goodrich of Oundle began with prayer and reading the Scriptures. Mr. Dawson of Hinckley prayed before sermon. Then Mr. Watson of Leicester preached a discourse from 1 Timothy iii. 1. "This is a true saying, if a man desire the office of a bishop, he desireth a good work." After this, the call of the church was read by Mr. Norris of Welford; and when Mr. Doddridge had declared his acceptance of it, he delivered his confession of faith, which was followed by what is usually called the ordination prayer. The charge to Mr. Doddridge was given by Mr. Clark of St. Alban's, and the exhortation to the people by Mr. Saunders of Kettering;

Kettering; and the whole solemnity was concluded with a prayer by Mr. Mattock of Daventry^z. It is rather surprising that we do not meet with the name of Mr. Some on this occasion. Some particular incident, now not known, perhaps a sudden illness, might have deprived Mr. Doddridge of the assistance of so valuable and intimate a friend. That the cause should not have been mentioned by Mr. Orton in his Memoirs, or by Mr. Doddridge in his Diary, is an omission that could scarcely have been expected.

It would carry us beyond the limits that must be assigned to the present narrative, to describe, at large, the diligence, zeal, and fervour, with which Mr. Doddridge discharged his pastoral duty. This matter is fully insisted upon by Mr. Orton, to whom we must refer for a more minute detail of particulars. However, we shall insist upon a few leading circumstances. Mr. Doddridge's first care was to know the state of his flock; for which purpose he made diligent enquiry into the members and stated hearers of which it consisted, and entered in a book their names, families, places of abode, connections, and characters. By this he was better enabled to adapt his visits and advices to their respective situations, and their

^z Orton, *ubi supra*, p. 47—55.

religious improvement. With regard to the composition of sermons, his work as a tutor, and the pastoral inspection of a very numerous congregation, rendered it next to impossible that his discourses for the pulpit should be so exact and accurate as they were in the former part of his ministry. “Nor was it,” says Mr. Orton, “needful. Having habituated himself, for several years, to correct compositions, having laid up such a fund of knowledge, especially of the Scriptures, which was daily increasing by his studies and lectures, he sometimes only wrote down the heads and leading thoughts of his sermons, and the principal texts of Scripture he designed to introduce. But he was so thoroughly master of his subject, and had such a ready utterance and so warm a heart, that perhaps few ministers can compose better discourses than he delivered from these short hints^a.” This encomium is, I think to be admitted with some slight degree of abatement. The sermons of Dr. Doddridge were different, as he was differently circumstanced. When he had leisure to draw out his plan, and the hints of what he proposed to say, to a considerable extent, his discourses were often excellent in a high degree. But, at other times, when he could but just lay down

^a Ibid. p. 57, 58.

his scheme, with only a very few thoughts under it, his sermons, especially if he was not in a full flow of spirits, were less valuable. Once, during my residence with him, a number of pupils complained, through the medium of Mr. Orton, that, though their revered tutor's academical lectures were admirable, they had not in him a sufficiently correct model of pulpit composition. The consequence of the intimation was, that his sermons became far superior to what they had sometimes formerly been; for he was the most candid of all men to the voice of gentle admonition. When, however, he took the least pains, he was always perspicuous in his method, and natural and orderly in the arrangement of his sentiments; and hence he furnished an example, from which many of the young men educated under him derived no small benefit in their future labours. I remember a remarkable instance of his power in extemporaneous speaking. Akenfide the poet, who in early life was settled, for a short time, at Northampton, being visited by some relations from Newcastle upon Tyne, who were Dissenters, came with them, unexpectedly, one Sunday morning, to Dr. Doddridge's meeting. The subject he preached upon was a common orthodox topic, for which he had scarcely made any preparation. But he roused his faculties on
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the occasion, and spoke with such energy, variety, and eloquence, as excited my warmest admiration, and must have impressed Dr. Akenfide with a high opinion of his abilities. The ingenious poet and the learned divine were in the habits of considerable intimacy while the former resided at Northampton. A matter of controversy between them was, how far the ancient heathen philosophers were acquainted with, and had inculcated, the doctrine of immortality. Akenfide contended for the honour of the philosophers, and Doddridge for that of the Christian revelation. The subject was pursued, in express conferences, for two or three evenings; and both the gentlemen exerted their talents, and collected their literature on the different sides of the question. Dr. Doddridge, who loved to inform his pupils of whatever he met with which he thought would contribute to their instruction and pleasure, related to us, on the succeeding mornings, the arguments that had been produced, and the result of the debate.

Without entering into a particular detail of many things which might be said of Dr. Doddridge as a preacher, I cannot help taking notice that he was always warm and affectionate in the applications of his sermons. His sentiments on this head he has thus expressed: “ It is indeed

“ unworthy

“unworthy the character of a man and a Chris-
 “tian, to endeavour to transport men’s passions,
 “while the understanding is left uninformed,
 “and the reason unconvinced. But, so far as
 “is consistent with a proper regard to this lead-
 “ing power of our nature, I would speak and
 “write of divine truths with a holy fervency.
 “Nor can I imagine that it would bode well to
 “the interest of religion to endeavour to lay all
 “those passions asleep, which surely God im-
 “planted in our hearts to serve the religious as
 “well as the civil life, and which, after all,
 “will probably be employed to some very ex-
 “cellent or very pernicious purposes^b.” This
 is the language of wisdom. True eloquence
 consists in an union of the rational, the forcible,
 and the pathetic; and to address to the affec-
 tions, as well as to the reason, of mankind, is
 the dictate of the soundest philosophy. The
 cold and feeble conclusions of many discourses
 from the pulpit, are as disgusting to a just taste,
 as they are unprofitable with regard to religious
 improvement.

It must not be omitted, that Mr. Doddridge
 thought it a part of ministerial prudence to take
 public notice of remarkable providential occur-
 rences. He endeavoured, in his sermons, to
 deduce lessons of wisdom and piety from im-

^b Orton, ubi supra, p. 61.

portant transactions, affecting the nation, town, or any considerable number of his hearers. Nor did he neglect uncommon appearances of nature, or other events, that were the subjects of general conversation; to which may be added the seasons of the year, and especially the mercies of harvest. From an attention to these different circumstances, his discourses were accompanied with a greater extent of variety and usefulness. He was a friend to funeral sermons, which, if they be not too frequently exercised, or converted to the purposes of adulation, constitute an instructive and an affecting part of compositions for the pulpit. In his manner of speaking he had an earnestness and pathos which tended greatly to affect his hearers. By some persons his pronunciation and action were judged to be too strong and vehement; but to those who were acquainted with the vivacity of his temper, and his usual mode of conversation, it appeared quite natural and unaffected.

With respect to his conduct, as a minister, out of the pulpit, it must suffice briefly to observe, that he was very exact in the exercise of Christian discipline, and in separating those from the church who were a reproach to their religious profession; that he had a deep concern and affectionate regard for the rising generation; and that, in the midst of his numerous duties
and

and engagements, it was matter of surprize that he could spare so much time, as he did, for pastoral visits. It was a grief to him to find, that the children of some of his hearers, through the ignorance and poverty of their parents, had never been taught to read; and therefore he persuaded his people, in 1738, to concur with him in establishing a charity school. In this benevolent design he met with so much encouragement, that a foundation was laid for instructing and cloathing twenty boys, who were put under the care of a pious and skilful master. The doctor himself often visited the school, and examined and exhorted the children; accompanying his exhortations with affectionate prayers for their improvement and welfare. With such distinguished abilities of the mind, and with such excellent virtues of the heart, it will not be deemed surprizing that he possessed, in a very high degree, the esteem and love of his congregation. In his last will he bore this testimony to their character, "That he had spent
" the most delightful hours of his life in assert-
" ing the devotions of as serious, as grateful,
" and as deserving a people, as perhaps any
" minister ever had the happiness to serve."^c This character was no doubt generally, and indeed almost universally, true. Nevertheless,

^c Ibid. p. 62—73.

he was not without his calls for the exercise of patience. There were persons belonging to his society who were narrow bigots, and weak enthusiasts; and these sometimes obtruded upon him in a foolish and troublesome manner. He behaved, however, to them with a condescension and tenderness which they scarcely deserved, and of which few ministers of the gospel would be able to set an equally striking example.

In 1730, Mr. Doddridge entered into the matrimonial relation with Mrs. Mercy Maris, a native of Worcester, and a lady in whom he found every qualification that could render marriage desirable. She was, indeed, a religious, prudent, and affectionate companion. Her constitution was delicate, and her health, at times, precarious, which often gave her husband no small cause of alarm; but she was happily continued to him through his whole life, and survived him a great number of years^d. Of his affection and tenderness for her much might be said, were it necessary to enlarge on the subject. A better proof of this cannot be afforded than by a copy of verses which he once wrote to her, from London, when absent on a journey. They are as follows:

^d Orton, *ubi supra*, p. 129.

Tedious moments ! speed your flying,
 Bring *Cordelia* to my arms ;
 Absent, all in vain I'm trying
 Not to languish for her charms.

Busy crowds in vain surround me,
 Brightest beauties shine in vain ;
 Other pleasures but confound me,
 Pleasures but renew my pain.

What though three whole years are ended
 Since the priest has join'd our hands,
 Every rolling year has tended
 Only to endear our bands.

Let the wanton wits deride it,
Husband is a charming name ;
 None can say, but who has try'd it,
 How enjoyment feeds the flame.

Wives our better angels are,
 Angels in their loveliest drefs,
 Gentle soothers of our care,
 Smiling guardians of our peace.

Happy state of mortal treasures,
 Circling maze of noble love :
 Where the sense's highest pleasures
 But the meanest blessing prove.

Dear *Cordelia* ! hither flying,
 Fold thy husband in thy arms ;
 While thus t' amuse myself I'm trying,
 More I languish for thy charms.

Mr. Doddridge, in younger life, afforded various proofs of a poetical turn, most of which are in the possession of the present biographer. The excellent lines which he wrote on the

motto to the arms of his family, "Dum vivimus vivamus," have appeared in several publications. Dr. Johnson's opinion of these lines was, that they constituted one of the finest epigrams in the English language^c. Though they are so well known, they cannot be omitted in any memoirs of the author's life.

"Live, while you live," the epicure would say,
 "And seize the pleasures of the present day."
 "Live, while you live," the sacred preacher cries,
 "And give to God each moment as it flies."
 Lord, in my views let both united be;
 I live in pleasure when I live to Thee.

Mr. Doddridge had a talent at satirical epigrams; an instance of which is the following, written on one of his pupils, a weak young man, who thought that he had invented a method of flying to the moon.

And will Volatio leave this world so soon,
 To fly to his own native seat, the moon?
 'Twill stand, however, in some little stead
 That he sets out with such an empty head.

When Mr. Doddridge removed to Northampton, his academy was only in its infancy; but it soon grew into great reputation, and the number of students increased every year. In 1734, he found it necessary to have a stated assistant, to whom he assigned part of the ju-

^c Boswell's Journal, p. 334.

nior pupils, and the superintendence of the whole of them when he happened to be absent. He was solicitous to maintain the reputation and esteem of the gentlemen who successively sustained this character, by his own behaviour towards them, and the respect which he required from the students to them; “and they thought themselves happy in his friendship, and the opportunities they had, by his converse, instructions, and example, to improve themselves, while they were assisting in the education of others^f.” In these words, which are Mr. Orton’s, he spoke from his own experience; and every one who acted in the same capacity might adopt similar language. Such of them as I have been acquainted with, were very respectable for their knowledge; and in the choice of them a particular regard was paid to their skill in the Greek and Latin classics, as well as to their ability for instructing the young men in certain departments of mathematical and philosophical science. Among Dr. Doddridge’s assistants, besides Mr. Orton, may be named the late Rev. Dr. Aikin, and the Rev. Mr. James Robertson, who has been for many years Professor of Oriental Literature in the University of Edinburgh. Dr. Aikin was afterwards, first, classical, and then theological tutor at

^f Orton, ubi supra.

Warrington; and perhaps, as a lecturer, he was never exceeded. This is the testimony that has been uniformly given of him by all who had the advantage of being his pupils. What he was as a parental instructor, will be judged of from the excellent and elegant productions of his son and daughter, Dr. John Aikin and Mrs. Barbauld.

Since Dr. Doddridge's office as a tutor was the most important station in which he appeared, it is an essential part of a life written of him, to relate, somewhat minutely, how he conducted himself in that capacity. He chose to have as many pupils as possible in his own family, that they might be more immediately under his own eye and government; and latterly, he had a house large and commodious enough to contain all of them, two or three excepted. The orders of the seminary were such as suited students of a certain age; being a due medium between the rigour of school-discipline and an unlimited indulgence. It was an established law, that every pupil should rise at six o'clock in the summer, and at seven in the winter. Each young man, in his turn, sustained the weekly office of monitor, part of whose business was to call up the rest every morning; and they were to appear in the public room, soon after the fixed hour. Those
who

who did not attend were subject to a pecuniary penalty; but if any repeatedly indulged to a habit of sloth, they were obliged to prepare an additional academical exercise. The punishment of the monitor's neglect, which I never recollect to have happened, was a double fine. Their tutor set them an example of diligence by being almost universally present with them at these early risings. After a prayer, which seldom lasted more than two or three minutes, the young gentlemen retired to their respective closets till the time of family-worship. That service was begun by the Doctor with a short petition for the divine presence and blessing. Some of the students then read a chapter of the Old Testament from Hebrew into English, which he critically expounded, and practically improved. After this a psalm was sung, and he concluded with a longer prayer than at the beginning. On Sunday mornings something entirely devotional and practical was substituted in the room of the usual exposition. In the evening the worship was conducted in the same method, with only this difference; that a chapter of the New Testament was read by the pupils from Greek into English, and the senior students prayed in rotation. The Doctor, when present, which was generally the case, expounded the New Testament in the same man-

ner as he did the Old ^s. It would give me pleasure, if I could say, that some of the young men never flily placed an English Bible by the side of the Hebrew one. Such of the pupils as were boarded out of the house were obliged to attend and take their parts in the domestic devotions; and those, whether in or out of the family, who were not present, were subject to a fine, or, if their absence was frequent, to public reprehension. By the method which Dr. Doddridge pursued, the students had an opportunity of hearing him expound most of the Old Testament, and the whole of the New, more than once. The more diligent among them took hints of what was delivered. One piece of advice given them by the Doctor was, to get the Old Testament, and Wetstein's Greek Testament, interleaved, in quarto, in order to write in them the most considerable remarks for the illustration of the Scriptures, which either occurred in their tutor's expositions, or were derived from their own reading, conversation, and reflections.

Soon after breakfast, Dr. Doddridge proceeded to the discharge of his academical duty. The several classes were taken by him in their proper order, and he lectured to each of them about the space of an hour. His assistant was

^s Ibid. p. 75, 76.

at the same time engaged in a similar manner. Rich's short-hand was one of the first things which he expected his pupils to learn, that they might be able to transcribe his own lectures, and make extracts from the books they read and consulted, with greater ease and celerity. Indeed, this was a circumstance from which they might derive great advantage in future life, as the experience of the present writer can testify. Care was taken, in the first year of the young men's course, that they should retain and improve that knowledge of Greek and Latin which they had acquired at school. With regard to the Hebrew language, they were either initiated into it, or, if they had learned it before, were carried on to greater improvement. Usually the attention to classical literature was extended through the second year of the course. Of late, the dissenting academies have exerted a far superior zeal with respect to this very important object. Whilst I was one of the tutors at Hoxton, classical instruction was continued at least for three years; and at the new college, Hackney, it makes a part of the whole course. Besides what was done in a morning, the Greek and Latin lectures, at Dr. Doddridge's, were read every evening, usually by the assistant, though sometimes by himself. If any of the pupils were deficient in

the knowledge of the Greek, such of the seniors as were best skilled in that language were appointed to be their instructors, at separate hours. Those who chose it were taught the French tongue. The longer Dr. Doddridge lived, the more was he convinced of the great importance of a learned, as well as a pious education, for the Christian ministry. Having found that some who came under his care were not competently acquainted with the classics, he formed a scheme for assisting youths, of a promising genius and a serious temper, in their preparations for academical studies; and he met with good encouragement in the scheme from the contributions of many of his friends. As it commenced only two years before his death, much progress could not be made in it; but a similar plan has since been adopted by Mr. Coward's trustees, with singular utility. Dr. Doddridge was not, in every instance, so attentive to the classical preparation of the students received into his seminary, as could have been wished. Sometimes he admitted serious young men, of perhaps three or four and twenty years of age, who had had very little of that preparation, and who never distinguished themselves, in this respect, by their subsequent improvement. He thought, however, that they might be useful in plain country congregations; which

was undoubtedly the case. Several of them, though not abounding in learning, sustained the ministerial character with a decent reputation. The doctor, I believe, towards the close of his life, was of opinion that he had gone far enough in this matter.

Other things which were read to the students, during the first year of their course, were systems of logic, rhetoric, geography, and metaphysics. The logic was Dr. Watts's, which was very fully pursued. On rhetoric the lectures were slender and imperfect, being only a slight enlargement of a small compendium that had been drawn up by Mr. Jennings. Geography was better taught; but of metaphysics there was only given at this time a brief epitome, as the great objects it presents were afterwards more amply considered. Under these several heads the pupils were referred to particular passages in such authors as treated upon them. This part of the course was accompanied with lectures on the principles of geometry and algebra, which, besides their intrinsic excellence, were happily calculated to form in the young men a fixedness of attention, and a habit of rightly discriminating, and properly arranging their conceptions. When these branches of science were finished, the students were introduced to the knowledge of trigonometry,
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conic-sections, and celestial mechanics; under which last term was included a collection of important propositions, taken chiefly from Sir Isaac Newton, and relating especially, though not solely, to centripetal and centrifugal forces. A system of natural and experimental philosophy, comprehending mechanics, statics, hydrostatics, optics, pneumatics, and astronomy, was likewise read, with references to the best authors on these subjects. Muschenbroek was made use of in my time as a text book, and afterwards Rowning. For the particular objects to which they relate, recourse was had to Clarendon on Fluids, and Keill's Astronomy. The system of natural philosophy was illustrated by a neat and pretty large apparatus. As the pupils proceeded in their course, some other articles were also touched upon. Mr. Orton mentions particularly natural and civil history; but these two objects do not fall under my recollection. At most, they were scarcely enough considered to deserve a distinct specification. Such a view was given of the anatomy of the human body as was entitled to applause, and well calculated to inspire the young men with the sentiments of veneration and love for the supreme Artificer. In the latter years of their course, a large system, drawn by Dr. Doddridge himself, was read of Jewish antiquities, with references to
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the principal writers on the subject; in order to illustrate numberless passages of scripture, which could not otherwise be so well understood. In ecclesiastical history the Doctor lectured from Lampe's Epitome. On the various sects and doctrines of the ancient philosophers he occasionally gave some instruction from Buddæus's Compendium; but this matter was never pursued to any considerable extent.

All these branches of study, though of no small consequence, were, however, subordinate to what was the grand object of the attention of the young men, during three years of their course; which was Dr. Doddridge's System of Divinity, in the largest sense of the word; including what is most material in pneumatology and ethics. In this work were contained, in as few words as perspicuity would admit, the principal things which had occurred to the author's observation, relating to the constitution and properties of the human mind, the proofs of the existence and attributes of God, the nature of moral virtue, the various parts of it, the means subservient to it, and the sanctions by which its precepts, considered as the natural law of the supreme Being, are enforced. Under this head the arguments for a future life, deducible from the light of reason, were particularly examined. A survey was added, of
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what is, and generally has been, the state of virtue in the world; whence a transition was easy to the necessity of a revelation, the encouragement to hope for it, and the kind of evidence with which it might probably be attended. Hence the work proceeded to the actual evidence that may be produced in favour of that revelation which is contained in the scriptures. The genuineness, credibility, and inspiration of the sacred books were then treated upon at large, and vindicated from the most material objections that have been urged against them by sceptical writers. This part of Dr. Doddridge's lectures was, perhaps of all others, the most important and useful. Having laid a firm foundation in so ample a statement of the evidences of Christianity, he entered into a copious detail of what were, or, at least, what appeared to him to be, the doctrines of scripture. In so doing, though he stated and maintained his own opinions, which in a considerable degree were Calvinistical, he never assumed the character of a dogmatist. He represented the arguments, and referred to the authorities on both sides. The students were left to judge for themselves; and they did judge for themselves, with his perfect concurrence and approbation; though, no doubt, it was natural for him to be pleased when their sentiments coincided

cided with his own. Where this was not the case, it made no alteration in his affection and kind treatment, as the writer of the present narrative can gratefully witness. What seemed most evident to Dr. Doddridge on the subjects considered by him was digested into the form of propositions, some of which were problematical; and the chief controversies relative to each head were thrown into scholia. For the illustration of all of them, a large collection was made of references, in which the sentiments and reasonings of the principal authors on the points in question might be seen in their own words. It was the business of the pupils to read and abridge these references in the intervals between the lectures. Dr. Doddridge's System of Divinity was his capital work, as a tutor. Much labour was spent by him upon it; and he was continually enriching it with his remarks on any new productions upon the various subjects to which it extended. It was transcribed by the generality of the students; and it may be truly observed concerning it, that it was well calculated to lead them gradually on, from the first principles, to the most important and difficult parts of theological knowledge.

Besides Dr. Doddridge's expositions in the family, critical lectures on the New Testament
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were delivered once a week, which the young men were permitted and encouraged to transcribe. In these were contained his observations on the language, meaning, and design of the sacred writings, and the interpretations and criticisms of the most eminent commentators. Many of these observations occur in his Family Expositor. As a set of lectures, they never attained to a very full and perfect form.

Polite literature, if not copiously insisted upon, was not, however, by any means neglected. No inconsiderable advantage was derived from the Doctor's being himself a man of taste, and a master of elegant composition. Without much direct instruction, the remarks which he occasionally and frequently made on the best writers, ancient and modern, were of great utility. The students, too, especially those of a classical turn, cherished in each other, by their discussions and debates, the principles of discernment with regard to the beauties of authors, whether in prose or verse.

In the last year of Dr. Doddridge's course a set of lectures was given on preaching and the pastoral care. These contained directions concerning the method to be taken by the pupils to fit them for appearing with credit in the pulpit; the character of the chief practical divines and commentators; particular rules for the composition,

sition, style, arrangement, and delivery of sermons; and instructions relating to public prayer, exposition, catechising, the administration of the sacraments, and visiting. To these were added many general maxims for their conversation and conduct as ministers, and a variety of prudential hints for their behaviour in the particular circumstances and connections in which they might be placed. A regard to truth obliges me to observe, that, in these lectures, the Doctor carried his ideas of condescension to the weakness, and accommodation to the prejudices, of mankind, farther than some persons will entirely approve. But in so doing he acted, I doubt not, with the most upright views, and from a sincere desire to be useful. His sentiments on this head had been early stated by him in his "Free Thoughts on the most probable Means of reviving the Dissenting Interest."

"While the students," says Mr. Orton, "were pursuing these important studies, some lectures were given them on civil law, the hieroglyphics and mythology of the ancients, the English history, particularly the history of nonconformity, and the principles on which a separation from the church of England is founded." Such lectures might, I doubt not, be occasionally read; but they made

no stated and regular part of the academical course. None of them, excepting those on nonconformity, were delivered during my residence at Northampton. I speak with the greater confidence on the subject, as I was never absent from a single lecture till the last month of my course, when I was prevented from attending on two or three Mondays, in consequence of having been engaged at a distance as an occasional preacher. The health which enabled me, and the diligence that led me to maintain this constant attendance, I have reason to reflect upon with thankfulness and pleasure.

One day in every week was set apart for public exercises; at which times the translations and orations of the junior pupils were read and examined. Such of the young men as had entered on the study of pneumatology and ethics, produced in their turns theses on the several subjects assigned them, which were mutually opposed and defended^h. The senior students brought analyses of Scripture, the schemes of sermons, and afterwards the sermons them-

^h "Those," says Mr. Orton, "who had finished ethics delivered homilies (as they were called, to distinguish them from sermons) on the natural and moral perfections of God, and the several branches of moral virtue." But no such homilies, as distinct from orations and theses, occur to my recollection. Indeed, I am convinced that the distinction did not take place in my time.

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selves, which they submitted to the Doctor's examination and correction; and in this part of his work he was very exact, careful, and friendly; for he esteemed his remarks on their discourses more useful to the young preachers than any general rules of composition which could be offered them by those who were themselves most eminent in the profession.

It was Dr. Doddridge's care, that his pupils, through the whole series of their studies, might have such a variety of lectures weekly, as, without distracting them, would entertain and engage their minds. While they were attending and studying objects of the greatest importance, some of smaller moment, though beneficial in themselves, were set before them at proper intervals. It was contrived that they should have as much to read, between each lecture, as might keep them well employed; due time being allowed for necessary relaxations, and the reading of practical writers. The habitual perusal of such writers was recommended by their tutor with peculiar energy, and singular propriety; for few things can more effectually contribute to improve the understanding and mend the heart, and to fit a young man for ministerial duty and usefulness, than a large acquaintance with that most valuable part of literature, the great body of English sermons,

and of compositions which have a similar nature and tendency. Dr. Doddridge often examined what books the students read, besides those to which they were referred in their lectures, and directed them to such as were best suited to their age, character, and intended profession. In this respect they were very advantageously situated, as they enjoyed the use of a valuable library, consisting of several thousand volumes. To this library, under some prudent regulations, they had access at all times. As their tutor was sensible that a numerous collection of books might be a snare, rather than a benefit, to the students, unless they had an experienced friend to direct them in the choice of them, and in the proper period for their being perused, he was particularly solicitous that they might have suitable advice on the subject. With this view, he sometimes gave to his pupils lectures on the books in the library; going over the several shelves in order, and informing them of the character of each work, and its author, so far as he was known. His observations were not only instructive but pleasant; being often intermixed with anecdotes of the writers who were mentioned. It may truly be said of the lectures on the library, that they displayed the surprising extent of the Doctor's reading and knowledge, and that they were useful in a variety

riety of respects. My mind still retains, with advantage and pleasure, the impression of many of his remarks.

Dr. Doddridge's manner of lecturing was well adapted to engage the attention and love of his pupils, and to promote their diligent study of the subjects upon which he treated. He expected from them, when they assembled in their respective classes, an account of the reasonings, demonstrations, scriptures, or facts, considered in the former lectures and references; and he allowed and encouraged them to propose any objections, which might arise in their own minds, or had occurred in the authors they perused. If, at any time, their objections were petulant or impertinent, he patiently heard and mildly answered them; for he put on no magisterial airs, but always addressed them with the freedom and tenderness of a father. He frequently and warmly urged them not to take their system of divinity from any man or body of men, but from the *Bible*. It was the *Bible* that he always referred and appealed to, upon every point in question, to which it could be supposed to give any light. The appearances of bigotry and uncharitableness were resolutely checked by him; and he endeavoured to cure those who discovered any symptoms of this kind, by shewing them what might be said in support

of the principles they disliked, and displaying the great learning and excellent characters of many by whom they were espoused.

It was Dr. Doddridge's great aim to give his pupils just and sublime views of the Christian ministry, and to lead them to direct all their studies so as to increase their abilities and qualifications for that important office. As he was desirous that they should be very serious preachers, he was particularly anxious that they might have a deep sense of divine things upon their own minds, and be well acquainted with the workings of the human heart with regard to eternal concerns; and he recommended to them, in the choice of the subjects upon which they preached, and in the manner of treating them, to have an especial view to the edification of the bulk of the people. Nor did he think this inconsistent with a due attention to the elegance of composition. That the students might be qualified to appear with esteem and honour in the world, and preside over politer societies with acceptance, he endeavoured to form them to an agreeable address and behaviour. This the œconomy and decorum of his own family was well calculated to produce. He observed, likewise, their way of speaking, instructed them in the proper manner of pronunciation, and laboured to prevent their contracting

tracting any unnatural tone or gesture. While he delivered his cautions upon these heads, such was his humility, that he warned them not to imitate himself in an error of this kind, of which he was sensible, but which he could not entirely correctⁱ.

Another method taken by Dr. Doddridge, to qualify his pupils for appearing with early advantage in the pulpit, must not be forgotten. The senior students, before they began to preach, were accustomed, on the Sunday evenings, to visit the neighbouring villages, and to hold private meetings for religious worship in some licensed houses. It was not uncommon for fifty or sixty, or perhaps a larger number of people, to assemble on these occasions. Two of the young men usually went together; when a practical sermon was repeated, and one of them prayed before and the other after it, with proper intervals of singing. This custom was eminently useful, both in exercising the talents of the pupils, and in preparing them to appear with greater courage and freedom when they entered upon the ministry. Sometimes distinguished abilities, when accompanied with timidity and bashfulness, have been greatly obscured from the want of such preparatory exercises. The custom was otherwise in no small

ⁱ Orton, ubi supra, p. 76—90.

degree beneficial, as it tended to remove prejudices against the Dissenters, and to promote the ends of serious religion.

One proof of Dr. Doddridge's zealous concern for the improvement of his pupils, was, that he allowed them a free access to him in his own study, to ask his advice with regard to any part of their course, and to mention to him such difficulties as occurred to them either in their private reading or their lectures. In these cases he treated them with the utmost candour and tenderness, and pointed out whatever he thought would contribute to their advancement in knowledge. While he was thus solicitous to promote their intellectual acquirements, it was his main care, and what he apprehended to be most essential to their usefulness, that they might be pious and virtuous men. With this view the strictest regard was paid to their moral characters; and their behaviour, when not employed in their studies or at lecture, was watchfully inspected. Inquiry was made what houses they frequented, and what company they kept; and none of the students were permitted to be from home after ten o'clock at night, under penalty of a considerable forfeiture. When any thing was found irregular in their conduct, or there appeared to be a danger of their falling into temptation, the Doctor privately admonished them

them in the most serious and affectionate manner. Nor was he satisfied with the external decorum of their behaviour, but was anxious to perceive in them the genuine evidences of real religion^k.

Dr. Doddridge “often expressed his wish,” says Mr. Orton, “that different places of education could be provided for persons intended for the ministry and those for other professions; as he thought it would be better security for the religious character of the former; and some indulgencies might be allowed to the others, especially those of rank and fortune, that were not proper for divinity-students, as few of them were likely ever to be affluent in their circumstances^l.” Much as I revere the memory of my tutor, and sincere as the respect is which I entertain for his judgment on many points, I do not agree with him in this opinion. Perhaps it might be delivered by him at seasons of peculiar difficulty and embarrassment. It is certain that he did not strictly accord with it in his own practice; for he took young gentlemen of fortune into his house to the end of his life; and during the whole of my pupilage, which was at a time when his academy was in a very flourishing state, I do not recollect that any of the theolo-

^k Orton, *ubi supra*, p. 91—96.

^l *Ibid.* p. 101.

gical students were corrupted by the others. There is no possibility of forming any plan of education, with regard to which objections may not be made, and inconveniences suggested. How many dissertations and treatises have been written concerning the question which is most preferable, a private or a public education, without having hitherto brought the world to an uniformity of sentiment upon the subject! Different minds, as they are differently constituted, and as particular difficulties strike them, will view matters of this kind in a diversity of lights. For my own part, all the knowledge and experience which I have been able to obtain with respect to the point in debate, have convinced me that considerable advantages may, and do, arise from the connection of lay-pupils with those who are intended for divinity.

So great was Dr. Doddridge's reputation as a tutor, that the number of his students was large, being, one year with another, thirty-four; and the academy was usually on the increase. During the twenty-two years in which he sustained this office, he had about two hundred young men under his care, of whom one hundred and twenty entered upon the ministry, and some who were designed for it died while under his instructions. Several of his pupils were from Scotland and Holland. One person,
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who was intended for orders in the church of England, chose to spend a year or two under his tuition, before he went to the University. Others, whose parents were of that church, were placed in the Doctor's family, and were readily allowed to attend the established worship; for the constitution of his academy was perfectly catholic. Some young divines from Scotland, who had studied and taken the usual degrees in the Universities, and who had even begun to preach, came to attend his divinity lectures, and to receive his instructions, before they settled with parishes in their native country ^m.

Such was the manner in which Dr. Doddridge filled up his difficult and honourable station as a tutor; and from this survey of his conduct, which might have been extended farther, and which is in certain respects more copiously dwelt upon by Mr. Orton, every pious and judicious reader will acknowledge the wisdom and goodness of Providence, in raising up so excellent a person, and preparing him for so large a sphere of usefulness ⁿ.

Mr. Orton takes notice, that Dr. Doddridge's method of education bears a near resemblance to other seminaries of the like kind, among the Protestant Dissenters ^o. But it is proper to ob-

^m Orton, ubi supra, p. 102, 103. ⁿ Ibid. p. 104. ^o Ibid. p. 74.

serve, that, of late years, there has been a considerable enlargement of the plan upon which several of them have been constructed. The academy at Warrington was formed on the scheme of three independent *Professors*, as they might justly be entitled; and when we mention among them (not to name other respectable persons) such men as Dr. Taylor, Dr. Aikin, Dr. Priestley, Dr. Reinhold Forster, Mr. Gilbert Wakefield, and Dr. Enfield, we need not say how ably it was in succession supplied. The institution at Hoxton was on the same foundation; Dr. Savage, Dr. Rees, and myself, being distinct and un subordinate tutors in the theological, mathematical, and philological departments. A similar arrangement takes place at the seminary of our congregational brethren in Homerton. The new college at Hackney has gone upon the plan of a still greater number of preceptors. Though the academy heretofore at Daventry, and since removed to Northampton, and that at Manchester, retain the form of one principal tutor, there are two separate assistants for the philosophical and classical studies.

May I be permitted to offer a brief sketch of theological education? A solid foundation ought to be laid in a truly grammatical acquaintance with the Latin and Greek tongues; and the
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higher classical writers should be read, more or less, through the whole course. Hebrew at least, amongst the Oriental languages, should by no means be neglected. The different branches of mathematical literature, and of natural philosophy, will demand a serious and diligent attention. Logic, metaphysics, universal grammar, rhetoric, criticism, chronology, and history, are objects an acquaintance with which is not a little desirable. With respect to general divinity, including in that term pneumatology and ethics, I cannot help thinking that Dr. Doddridge's course of lectures, with proper additions, improvements, and references to more recent authors, might still be made use of with eminent advantage. As it points out, in order, the most important objects of study, and the writers on both sides of the questions discussed, a young man will know where to apply for future information. Jewish antiquities and ecclesiastical history need scarcely to be mentioned, as they cannot be forgotten. If the systems of the ancient philosophers should be thought to merit much regard during academical studies, ample materials may be collected from Dr. Enfield's late most valuable work. A series of lectures on the divine dispensations would be peculiarly useful. Such a set of lectures was begun by Dr. Taylor at Warrington, but he did

did not live to complete the design. His work, so far as it was carried, is worthy of approbation, though the discourses are sometimes rather too declamatory, and perhaps not sufficiently accurate and critical. They have, however, deservedly found a place in the Bishop of Landaff's Collection of Theological Tracts. Another thing of consequence is a series of observations on the times and occasions on which the books, especially of the New Testament, were written, the ancient copies and versions, and the principal commentators. The objects I particularly allude to, are those which are particularly treated of by Michaelis, Lardner, Jones, and Campbell. In addition to all these, a set of preaching lectures, more improved than those of Dr. Doddridge, and more adapted to present circumstances, would be an important acquisition. With the best instruction, it is not to be expected that all young men should be equally accomplished. It will be sufficient for many that they have a competent stock of knowledge, united with serious dispositions. It is, however, very desirable that some should so far rise above the common rank, as to be able, in their day, to support the honour of revelation against the attacks of its enemies, and to appear as defenders of the true Christian doctrines. It would not be amiss, if a few, of superior capacities and literature,

literature, would, after they quit the seminaries of education, study somewhat more systematically than is frequently done. In that case, the Dissenters would not be at a loss for tutors in peculiar emergencies. If I have assumed too great a liberty in suggesting these hints, I hope to be forgiven; as I have written not merely from a regard to the honour and benefit of the denomination of Christians to which I more immediately belong, but with a view to the general interests of religion and learning.

Since the abilities of Mr. Doddridge were such as called him so early in life to the important office of a theological tutor, it was natural to expect, from the same talents, that it would not be long before he appeared in the world as an author. His first distinct publication, which was in 1730, and printed without his name, was entitled, "Free Thoughts on the most probable Means of reviving the Dissenting Interest, occasioned by the late Enquiry into the Causes of its Decay." The writer of the Enquiry was for a time supposed to be some lay-gentleman; but, in fact, it came from the pen of a young dissenting minister, of the name of Gough, who afterwards conformed to the church; and who, in 1750, published a volume of sermons, which have considerable merit as judicious and elegant compositions. Mr.

Doddridge's pamphlet, wherein he materially differed from Mr. Gough with regard to the point in question, is a model of that candour and politeness with which remarks may be made on another's writings and opinions. The first instance in which Mr. Doddridge distinguished himself as a practical divine was in 1732, when he published "Sermons on the Education of Children." These were principally intended for the use of his own congregation; and they contain, in a little compass, a variety of important advices and affecting motives, tending to assist and animate parents in the discharge of so momentous a duty. They were accompanied with a recommendatory preface by Mr. Some, and have since gone through several editions. In 1735, Mr. Doddridge's concern for the rising generation was still farther displayed, in "Sermons to young People;" being seven in number, and which have met with equal success in the world. A discourse was printed by him in the same year, entitled, "The Care of the Soul urged as the One Thing needful." This was followed, in 1735-6, by a Sermon on the "Absurdity and Iniquity of Persecution for Conscience-Sake, in all its Forms and Degrees." It had been preached, I believe, on the preceding fifth of November, and, when it came from the press, was recommended

recommended to the public, in a short preface, by Mr. Some, as the best he had ever seen on the subject, in so narrow a compass. In all respects it is indeed an elaborate and excellent discourse, displaying with great energy and elegance the grand principles of toleration and religious liberty.

In the year 1736 the two Colleges of the University of Aberdeen, in Scotland, concurred in conferring upon Mr. Doddridge the degree of Doctor in Divinity; upon which occasion his pupils thought it a proper piece of respect to congratulate him in a body. He was gratified by their compliment, but told them, in answer to it, that “their learning, piety, and zeal, would be more to his honour, and give him a thousand times more pleasure, than his degree, or any other token of public esteem.” In the same year he published “Ten Sermons on the Power and Grace of Christ,” and “the Evidences of his glorious Gospel.” The three last, on the “Evidences of the Gospel,” were afterwards separately printed, at the particular request of one of the first dignitaries of the church of England. They contain a very judicious summary of several of the principal arguments in support of the Christian revelation, and especially of those which prove the genuineness and credibility of the evangelical history.

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The author had the great satisfaction of knowing that these discourses were the means of converting to the belief of our holy religion two gentlemen of liberal education and distinguished abilities, who had been sceptical upon this head. One of them, who had endeavoured to prejudice others against the evidences and contents of the gospel, became a zealous preacher of Christianity, as well as a shining ornament to it in his life and manners ^p.

Dr. Doddridge's next appearance from the press was on an occasion very melancholy and affecting to himself and Mrs. Doddridge. This was the loss of his eldest daughter, a very amiable and hopeful child of nearly five years of age. The sermon which he preached on this event, and which was published in 1736-7, is entitled, "Submission to Divine Providence on the Death of Children, recommended and enforced." It is an admirable discourse, which displays in a very strong and striking light the united piety and tenderness of the author's mind. Few superior instances of pathetic eloquence are to be met with in the English language. In 1737 the Doctor engaged in an ordination service at Wisbeach St. Peter's, in the Isle of Ely. The part allotted him was the sermon, which was printed under the title of "The Temper

^p Orton, *ubi supra*, p. 98, 112, 117, 118.

and

and Conduct of the primitive Ministers of the Gospel illustrated and recommended." Mr. William Johnston, the gentleman ordained, afterwards removed to Harborough, and at length settled at Tunbridge-Wells, at which place he died, and where he was well known and justly respected by many considerable persons. He was the author of a pronouncing and spelling Dictionary, which appeared in 12mo, in 1764, and which was not, in some respects, without its utility. It is now, I believe, entirely superseded by the far more elaborate and perfect works of Mr. Sheridan and Mr. Walker. Dr. Doddridge, in 1737-8, was called to officiate at the funeral of an old and worthy friend, the Rev. Mr. John Norris, of Welford in Northamptonshire, who had been thirty-eight years dissenting minister at that place. The discourse which the Doctor preached, and printed, on the occasion, is entitled, "Practical Reflections on the Character and Death of Enoch." On the ninth of November, 1738, a day of fasting and prayer was observed at Wellingborough, on account of a dreadful fire which had destroyed a considerable part of the town; and the sermon, which was assigned to Dr. Doddridge, and was in part delivered extempore, was published, from the best recollection he could make of it, at the earnest request of the hearers.

In 1739, our author gave to the public the first volume, in quarto, of his great work, “The Family Expositor; or, a Paraphrase and Version of the New Testament: with critical Notes, and a practical Improvement of each Section.” This volume contained the former part of the History of our Lord Jesus Christ, as recorded in the four Evangelists, disposed in the order of an harmony, and was ushered into the world by a very numerous and honourable list of subscribers. The dedication, which was to her Royal Highness the Princess of Wales, affords one of the finest specimens which Dr. Doddridge has given of his talents in elegant composition. If the praises should be thought sufficiently copious, they are, at the same time, mixed with important hints of instruction; and nothing appears to be said but what evidently came from the heart. The second volume of the work was published in 1740, concluding the evangelical history. During these two years, the Doctor printed only one sermon, which was on the “Necessity of a general Reformation in order to a well grounded Hope of Success in War;” and which had been preached by him at Northampton, on the ninth of January, 1739-40, being the day appointed by his Majesty for public humiliation. It was dedicated to his friend Colonel Gardiner. In 1741, our
author

author was called upon to pay a tribute of respect to the memory of a worthy dissenting minister in London, the Rev. Mr. John Newman, by delivering an oration at his grave, and afterwards committing it to the press. Soon after, he published “The Scripture Doctrine of Salvation by Grace through Faith, illustrated and improved in two Sermons, the substance of which was preached at Rowell in Northamptonshire.” But the principal production of Dr. Doddridge, during this year, was a set of “Practical Discourses on Regeneration,” which had been delivered on Sunday evenings, and attended with remarkable diligence, by many persons of different persuasions, to some of whom they were eminently useful. The character given of them by a foreign divine, on their being translated into Dutch, among other high encomiums, was, that they united orthodoxy with moderation, zeal with meekness, and deep, hidden wisdom with uncommon clearness; that simplicity shone in them without coldness, elegance without painting, and sublimity without bombast^a.

The publication of these discourses was succeeded by that of a single sermon, entitled, “The Evil and Danger of neglecting the souls of Men plainly and seriously represented.” It

^a Orton, ubi supra, p. 118, 119.

had been preached in October, 1741, at a meeting of ministers, at Kettering in Northamptonshire. When published, which was in February, 1741-2, it was dedicated to the associated Protestant Dissenting Ministers in the counties of Norfolk and Suffolk, with whom the author had an interview at Denton, in the preceding summer, and to whom he had proposed a scheme for the revival of religion, the heads of which are given in the dedication. The only composition from the pulpit which was printed by Dr. Doddridge in 1742, was a Charge, delivered in St. Ives, Huntingdonshire, on the twelfth of August, at the ordination of Mr. John Jennings, the son of the Doctor's former tutor. In the latter end of the same year, our author began the publication of the sole controversial work in which he could properly ever have been said to have engaged. This was occasioned by a pamphlet, entitled, "Christianity not founded on argument," which was much spoken of at the time of its appearance, and which, under the form of a zeal for orthodoxy, contained a severe attack on our holy religion. Dr. Doddridge's answer was comprised in three letters, the second and third of which were published in 1743. In the first he stated the degree of rational evidence for the divine authority of Christianity, to which an illiterate, well disposed person

person may attain. The second was employed in endeavouring to shew the reasonableness of annexing a condemnatory sentence on unbelievers, as a part of the Christian revelation. In the third the doctrine of divine influences was considered^r. These answers, which are written with the utmost politeness and candour, met with a very favourable reception in the world, and the Doctor was thanked for them by some men of distinguished rank and abilities. The last letter in particular was esteemed by many thinking persons to contain the best illustration and the most rational and full defence of the influences of the Spirit upon the human heart, which had hitherto been published^s. Dr. Doddridge's other publications in 1743 were, "The Principles of the Christian Religion, expressed in plain and easy Verse, and divided into short Lessons, for the Use of Children and Youth;" and "Compassion to the Sick recommended and urged," in a Sermon preached at Northampton in favour of a design for erecting a county hospital. In the first of these performances, which was drawn up at the request of Dr. Clark, it has justly been observed, that ease, plainness, and elegance, are happily united^t. The verses, in general, are well

^r Doddridge's Letters, p. 82.

^s Orton, ubi supra, p. 113. ^t Ib. p. 117.

accommodated to the purpose for which they were intended; but they might have had a still wider circulation, and have been more extensively useful, if no doctrine of a disputable nature had been introduced. There is some reason to believe that they were made use of in the education of the royal children^u. I have a full recollection of the zeal and activity with which Dr. Doddridge entered into the scheme of erecting an infirmary for Northamptonshire. The success of the design was much owing to his exertions. His discourse in recommendation of it, which was dedicated to the Earl of Halifax, is indeed a most excellent one, and was characterised by Dr. Oliver, in a letter to the author, as follows: “ Horace’s
 “ observation, *difficile est proprie communia dicere*, makes your sermon on the erecting
 “ your county infirmary the more valuable.
 “ Public charities have long been so trite a
 “ subject in the pulpit, that we scarcely expect
 “ any thing new from the ablest hands. But
 “ you, Sir, have treated this worn out subject
 “ in so masterly a manner, that the reader will
 “ find many of his softest passions awakened
 “ into tenderness and compassion towards the
 “ sick and distressed, which had slept benumbed
 “ under the warmest influences of the preced-

^u Letters, ubi supra, p. 89.

“ing discourses on that affecting topic. You
 “write as if you felt, while some others seem
 “to desire that their brethren should feel what
 “themselves are insensible of. They write
 “from the head, but you from the heart.”

Towards the close of the same year, Dr. Doddridge became a member of a Philosophical Society which was formed at Northampton, consisting of several ingenious and respectable gentlemen in that town and its neighbourhood. During the course of their meetings in 1744, he exhibited two papers, the one on the Doctrine of Pendulums, and the other on the Laws of Communication of Motion, as well in elastic as in non-elastic bodies. The most material propositions relating to both were set in so plain and easy a light in these papers, that he was requested to permit transcripts of them to be deposited among other communications of the gentlemen concerned, some of which appear to have been curious and useful^r. Our author's name occurs in the Transactions of the Royal Society. Three papers were written and communicated by him to that society, which, if they were not of the first consequence, serve to show the activity of his mind, and his attention to different branches of science.

^x Ibid. p. 261, 262.

^r Gentleman's Magazine, Vol. XVI. p. 475—477.

The year 1745 was distinguished in Dr. Doddridge's life by the appearance of one of the most popular, and one of the most useful of his practical works. This was "The Rise and Progress of Religion in the Soul," illustrated in a course of serious addresses, suited to persons of every character and circumstance, with a devout meditation or prayer added to each chapter. Dr. Watts had formed a similar design; but having been prevented from the execution of it by his growing infirmities, he recommended it to our author, as the best qualified of all his acquaintance for discharging it in the manner that would be acceptable and beneficial to the world. It was with some reluctance that Dr. Doddridge, amidst his various other weighty concerns, agreed to comply with the request of his venerable friend; but it was urged with an importunity that he could not resist; and he had afterwards the highest reason to rejoice in his compliance. When the work was finished, Dr. Watts revised as much of it as his health would permit. This book was not only well received by the Dissenters, but met with an equal reception, and the warmest applauses, from several persons of great eminence for rank, learning, and piety, both clergy and laity, in the established church^z. Dr.

^z Orton, *ubi supra*, p. 119, 120.

Ayfcough, formerly preceptor to the children of Frederic Prince of Wales, speaking of it, says, “ I presented your last book to her Royal Highness, and ought long ago to have acquainted you with her most gracious acceptance of it, and that I was commanded to return you her thanks for it. There is indeed such a spirit of piety in it, as deserves the thanks of every good Christian. Pray God grant it may have its proper effect in awakening this present careless age, and then I am sure you will have your end in publishing it.” Dr. Thomas Hunt, at that time of Hertford College, but afterwards Canon of Christ Church, and Regius Professor of Hebrew in the University of Oxford, thus expressed himself concerning the same work. “ With our thanks for the favour of your good company, be pleased to accept of our most hearty acknowledgments for your kind present of your excellent piece on the Rise and Progress of Religion in the Soul: a performance which cannot fail of doing much good in the world, as it is judiciously contrived to engage the attention, and improve the minds of all sorts of readers; being so plain as to be intelligible to the lowest understanding, at the same time that it is so elegant, as to gra-

^a Letters to and from Dr. Doddridge, p. 321.

“ tify

“tify the highest. You may assure yourself,
 “Sir, that it was not in the power of my most
 “pressing engagements to hinder me from read-
 “ing such a work as this, and I hope I am
 “much the better for having done so. Nor
 “would it have been kind to my dear Mrs.
 “Hunt, not to have given her an opportunity
 “of perusing a book, from which I myself had
 “received so much benefit. I therefore no
 “sooner laid it out of my own hands, but I
 “put it into her’s, where I afterwards often-
 “times found it, and cannot easily tell you how
 “much she was affected by it, nor describe the
 “gratitude she professes to owe to her worthy
 “instructor^b.” The Duchess of Somers set was
 equally pleased with the work. In a letter,
 written to Dr. Doddridge in 1750, she says,
 “I had not the pleasure of being acquainted
 “with any of your writings till I was at Bath,
 “three years ago, with my poor Lord, when
 “an old acquaintance of mine, the Dowager
 “Lady Hyndford, recommended me to read
 “the Rise and Progress of Religion in the Soul:
 “and I may with truth assure you, that I ne-
 “ver was so deeply affected with any thing I
 “ever met with as with that book; and I could
 “not be easy till I had given one to every ser-
 “vant in my house, who appeared to be of a

^b Ibid, p. 335, 336.

“serious

“serious turn of mind^c.” A person of distinguished literature and goodness always carried the work with him, declaring that it was every thing on the subject of serious and practical religion. It soon went through many editions, and still continues to be frequently reprinted. Not has the publication of it been confined to England, but extended to Scotland and America. It has been translated abroad, and the author received many testimonies from foreign parts of its acceptance and usefulness^d. If to such a number of encomiums the opinion of a dissenting minister may be subjoined, I may give the words of Mr. Barker: “That book should be written in all languages in letters of gold^e.”

Not, however, entirely to confine myself to the voice of praise, I cannot forbear adding some strictures that came from the pen of a particular and intimate friend of Dr. Doddridge’s, Nathaniel Neal, Esq; an eminent Solicitor in London, who united the virtues of the heart with a very superior understanding and judgment, and who preserved the sincerest fidelity in the midst of the warmest affection. “I am,” says he, in a letter to the author, “much obliged to you for your kind present of the *Rise and Progress of Religion in the Soul*. I read it over

^c Ibid. p. 466.

^d Orton, ubi supra.

^e Letters, ubi supra, p. 141.

“with

“ with pleasure, and hope, not without some
“ advantage from a book, which I truly think
“ is calculated for very considerable usefulness.
“ The serious spirit it breathes must be ac-
“ ceptable to all who retain any seeds of piety;
“ and the compass of imagination, and force
“ of expression, which distinguish themselves
“ throughout the whole of the performance,
“ show that the beauties of the sacred writings
“ are not despised by all the masters of human
“ eloquence. This might suffice for me to say
“ concerning a book that is so universally ad-
“ mired by those to whose judgment and piety
“ I pay the greatest reverence; and all perhaps
“ that in prudence I ought to say; if I merely
“ consulted the preserving that credit you have
“ hitherto been so kind as to give to my under-
“ standing. But as I had rather deserve your
“ friendship than gain your applause, and be
“ esteemed injudicious than insincere, I will
“ venture (since you have desired it) to send a
“ remark or two on this performance.

“ Your book proposes to draw a plan of a re-
“ ligious disposition, or habit, from its first
“ foundation to its highest perfection in the
“ present state; and to consider it in its various
“ stages and circumstances, agreeably to that
“ variety which there is in the circumstances
“ and attainments of Christians. But is it not
“ a just

“ a just objection to this performance, if there
“ are many Christians who are conscious to
“ themselves that the foundation of their reli-
“ gious temper and practice was not laid in
“ those principles and that view of things which
“ you there describe? Which I suppose must
“ be the case of those who do not in a good de-
“ gree embrace the Calvinistical doctrines, and
“ in some measure of many that do: for I am
“ inclined to think, that different principles do
“ not more variously affect and influence the
“ minds of men, than the same principles do
“ different minds, especially young ones, ac-
“ cording to the firmness or weakness of the
“ mind, or as the prevailing turn is sprightly
“ or melancholy. Considering, therefore, the
“ state of the Christian church universally,
“ may it not be reasonable to allow a greater
“ variety in the methods, which divine wif-
“ dom and mercy take, to bring sinful men to
“ the love and practice of religion? You will
“ observe, the objection does not infer, that the
“ method you prescribe is not the most general,
“ or the best adapted to begin and carry on the
“ Christian life in the soul of man, but whe-
“ ther it be the only one.

“ If I might venture to add another remark,
“ it should be this: whether your rules and di-
“ rections for promoting the Christian life do

“ not

“ not require more time to be spent in the ex-
“ ercise of devotion and in the instrumental du-
“ ties of religion, than is consistent with that
“ attention to the affairs of this life, which is
“ necessary for the generality of Christians;
“ and whether the proposing more to be done
“ than can (from a view of the capacities and
“ opportunities of Christians in general) be ex-
“ pected should be done, may not discourage
“ some not to attempt, and others not to pro-
“ ceed in a course of religion? What is fit to
“ be done by some persons, and in some special
“ circumstances, may not be expected from the
“ greater number of Christians: and care should
“ be taken, that the heights of piety, to which
“ some devout souls have soared, do not become
“ matter of discouragement to young Chris-
“ tians, or those of an ordinary rank.

“ It is not improbable that I, who read over
“ this book with a view and desire to discover
“ and amend my own faults, and not to find
“ any in that, may not have sufficiently at-
“ tended to some passages that may show both
“ these remarks impertinent; or if there are
“ not such passages in this book, I myself can
“ point out to some in other of your pieces
“ (particularly that on Regeneration, if my me-
“ mory does not greatly fail me) which guard
“ against both these objections in very clear and
“ express

“ express terms. But whatever be the fate of
 “ my remarks, when I venture to attack the
 “ accuracy of your compositions, I have a sure
 “ and tried retreat in the candour and benevo-
 “ lence of your disposition, which conceals all
 “ the weakneses of your friends; and, I speak
 “ it from my own repeated experience, magni-
 “ fies any well-intentioned attempt into an
 “ act or evidence of conspicuous wisdom or
 “ virtue^f.”

In the summer of 1745, Dr. Doddridge printed a Charge, which had been delivered in Norwich, at the ordination of the Rev. Mr. Abraham Tozer; and in the month of October, in the same year, he was called to the painful and affecting office of preaching a funeral sermon on the death of his friend, the Hon. Col. James Gardiner, who was slain in the battle at Preston-Pans, on the twenty-first of September preceding. The title of the discourse is “The Christian Warrior animated and crowned:” and it was accompanied with a dedication to the Colonel’s pious and excellent widow. This sermon, as might be expected from the peculiar circumstances by which it was occasioned, had a very extensive circulation; and it received, at the same time, many encomiums. “I thank you,” says Mr. Barker, “for your fine ser-

^f Ibid. p. 364-366.

“ mon on the lamentable death of that gallant
 “ Christian, as well as foldier, Colonel Gardi-
 “ ner. I believe every body will allow it to be
 “ a fine difcourfe, and grant that your affection
 “ has not transported you beyond the bounds
 “ of decency and prudence.” The applaufe
 of Dr. Hunt of Oxford was ftill more fpecific.
 “ Many thanks to you for your excellent fer-
 “ mon on the death of the valiant and worthy
 “ Colonel Gardiner. I was moft fenfibly af-
 “ fected with the perufal of it ; nor can I eafily
 “ tell you whether I was more pleafed with
 “ the ingenuity of the difcourfe, or moved with
 “ the tendernefs of the application. Both
 “ your lamentation over your dead friend, and
 “ your moving epiftle to his difconfolate wi-
 “ dow, are plainly formed on Horace’s plan,
 “ *Si vis me flere, &c.* and therefore it is no
 “ wonder they fhould draw tears from your
 “ readers, as, I affure you, they did not only
 “ from my dear Mrs. Hunt, but myfelf, in
 “ great abundance. How mournfully pleafing
 “ to Lady Frances muft the honour you have
 “ done her gallant confort be ! And as for the
 “ deceafed hero himfelf, methinks, I hear every
 “ brave foldier in the British army faluting his
 “ afhes (thus diftinguifhed by your praifes) in
 “ the words of Alexander, when he ftood be-

* Letters, ubi fupra, p. 100.

“fore the tomb of Achilles, and reflected on
 “the honour that had been done that fa-
 “mous warrior by Homer’s verses,

“O fortunate Gardinere, qui tuæ virtutis
 “Talem præconem inveneris !

“At least, I am sure these would be their sen-
 “timents, were your sermon put into their
 “hands, as I could heartily wish (for the ani-
 “mating the courage of the troops) it were.
 “I need not tell you how glad I should be to
 “see the remarkable passages of a life, the con-
 “clusion of which is so glorious^h.”

Dr. Doddridge’s next appearance from the press was, likewise, in a funeral discourse, which was preached at Northampton, in May, 1746, on occasion of the death of the Rev. Mr. James Shepherd. Mr. Shepherd was a worthy young minister, not quite twenty-two years of age, who died, in consequence of a short illness, soon after he had finished his academical studies, and had received an invitation to the pastoral charge of a dissenting congregation at Coggeshall, in Essex. Nine sermons, the whole which he had ever made, were collected together, and printed in a small volume, in 1748.

In 1747, Dr. Doddridge, agreeably to the promise he had before made, published “Some

^h Ibid. p. 337, 338.

remarkable passages in the Life of the Hon. Colonel James Gardiner;" a work which has gone through various editions. It was the author's design, in this work, not merely to perform a tribute of gratitude to the memory of an invaluable friend, but of duty to God and his fellow-creatures; as he had a cheerful hope that the narrative would, under the divine blessing, be the means of spreading a warm and lively sense of religion. Several of the Doctor's literary correspondents thought highly of the performance. "I own," says Mr. Barker, "I was not without my fears, lest your love to that excellent person should have overcharged some of your passages with panegyric; and the extraordinary manner of his conversion have given some occasion to the present age to charge him or you with enthusiasm. But in reading the book I was agreeably surprised and exceedingly pleased; and have the satisfaction to acquaint you, that your friends here are of opinion that you have performed what you have undertaken in a most excellent manner, and that it is suited to do a great deal of good¹." Mr. Neal, who wrote to the author before he had read the whole work, expressed himself in the following terms. "The receipt of Colonel Gardiner's Life calls upon

¹ Letters, ubi supra, p. 109, 110.

“ me for a particular acknowledgment. I have
 “ yet only had the pleasure of reading some
 “ part of it ; and though I know you would ra-
 “ ther see me improved by it, than hear me
 “ commend it, yet as the latter will, I hope, be
 “ no obstruction to the former, I must own that,
 “ as far as I have gone, I think it is written in a
 “ very instructive and entertaining manner ; and
 “ I was charmed with the dedication, the con-
 “ cluding period of which is worthy the elo-
 “ quence and politeness of Pliny, and the piety
 “ and energy of St. Paul. But I will say no
 “ more till I have perused the whole piece^k.”

Perhaps it may be thought somewhat remark-
 able, that the learned Warburton should express
 the most unqualified approbation of the whole
 work. “ I had the favour,” says this eminent
 writer, “ of your letter, and along with it
 “ Colonel Gardiner’s life, which I have just
 “ read through with very great pleasure. No-
 “ thing can be better or more judicious than the
 “ writing part. Many considerations made the
 “ subject of great importance and expediency.
 “ The celebration of worthy men who sacri-
 “ ficed themselves for the service of their coun-
 “ try; the tribute paid to private friendship;
 “ the example, particularly to the soldiery, of
 “ so much virtue and piety, as well as courage

^k Ibid. p. 370.

“ and patriotism ; the service done to the fur-
 “ vivors of their families, are such important
 “ considerations as equally concern the writer
 “ and the public. I had a thousand things to
 “ remark in it which gave me pleasure. But
 “ I have room but for two or three. The dif-
 “ tinction you settle between piety and enthu-
 “ siasm in the 78th page, is highly just and im-
 “ portant, and very necessary for these times,
 “ when men are apt to fall into the opposite
 “ extremes. Nor am I less pleased with your
 “ observations on the *mutilated form of Christi-*
 “ *anity*, in the 130th page: we see the terrible
 “ effects of it. The same pleasure your 162d
 “ and 163d pages afforded me. Your hymns
 “ are truly pious and poetical. The note at the
 “ bottom of page 176 is fine. I entirely agree
 “ with your sentiments concerning the extra-
 “ ordinary circumstance of the good man’s con-
 “ version. On the whole, the book will do
 “ you honour ; or, what you like better, will be
 “ a blessing to you by its becoming an instru-
 “ ment of public good¹.”

The chief observation that Mr. Orton makes
 on the work is, that “ the author had the plea-
 “ sure to hear of some instances in which it had
 “ answered his desires and hopes ; though ma-
 “ ny thought, and perhaps justly, that he too

¹ Letters, ubi supra, p. 204, 205.

“much indulged the emotions of private friendship and affection in the composition^m.” In the truth of this remark I entirely concur. Colonel Gardiner was indeed a man of a most excellent character; but that character was tinged with enthusiasm and religious bigotry. His virtues were of the awful kind. I remember well that his aspect was the aspect of dignity; but this dignity was mixed with an austerity of appearance and manner, which was not prepossessing to the minds of the students belonging to the academy at Northampton. The affection of his eldest son to his father, had, I know, more of fear united with it than is usually desirable in a child towards a parent. Dr. Doddridge undoubtedly went too far, when, in his funeral sermon for Colonel Gardiner, he deliberately declared, that it was hard for him to say where, but in the book of God, the Colonel *found his example*, or where he had *left his equal*ⁿ. The Doctor was himself a superior character. Let it, however, be remembered, that if our author was somewhat extravagant in the praises of his friend, he said nothing of the truth of which he was not fully persuaded.

It is not my design to enter specifically into the story of Colonel Gardiner's extraordinary

^m Orton, ubi supra, p. 114.

ⁿ Doddridge's Sermons, and religious Tracts, Vol. III. p. 62.

conversion. That the impression made upon his mind was in a dream, is sufficiently intimated to be the opinion of Dr. Doddridge, though the Colonel himself believed it to be a miraculous vision. As a dream it may very rationally be accounted for, from the predisposing circumstances. He had received a strictly pious education; he had never rejected the principles, though he had departed from the practice of Christianity; he often felt the anguish of his course of life; he was alone, in the solemn stillness of the night; a religious book happened to be opened by him; the dreadful crime in which he was going to engage flashed upon his conscience. Falling asleep in this agitation of his spirits, a dream followed, accommodated to his waking reflections. Nor was he, on this account, the less indebted to the goodness of Divine Providence for the happy and effectual change that was produced in his disposition and conduct. The events which are derived through a succession of intermediate causes, are not less the result of the administration of the Supreme Being than more immediate interpositions. There cannot be a surer dictate of reason, than it is of scripture, that every good and every perfect gift is from above, and cometh down from the Father of Lights.

Two pamphlets were published, containing
remarks

remarks on the life of Colonel Gardiner ; one in London, and the other at Edinburgh. The second was better written than the first; but neither of them was deemed of sufficient consequence to deserve an answer °.

In the year 1748 appeared the third volume of the “ Family Expositor, containing the Acts of the Apostles, with additional Notes on the Harmony of the Evangelists;” and “ Two Dissertations, 1. On Sir Isaac Newton’s System of the Harmony. 2. On the Inspiration of the New Testament.” This volume is a very valuable part of Dr. Doddridge’s great work ; being executed with singular attention and diligence, and comprehending a large variety of curious and important critical remarks, together with excellent practical observations. In several momentous particulars he differed from Lord Barrington and Dr. Benson, and coincided in opinion with Dr. Lardner. Of this the latter gentleman took the following notice in a letter to our author. “ You have happily thrown a great deal of light on the Acts of the Apostles. I am particularly obliged to you for the honourable mention you have been pleased to make of me upon many occasions. I likewise thank you for asserting and confirming the opinion that the Jews had not

° Orton, ubi supra, p. 114—116.

“ *Jus Gladii* in the time of our Saviour. I am
 “ also well pleased to see how clear you keep of
 “ the now common opinion about *Profelytes of*
 “ *the Gate*, and how you sometimes overthrow
 “ it by good reasons^p.” In the dissertation on
 Sir Isaac Newton’s scheme for reducing the se-
 veral histories contained in the Evangelists to
 their proper order, Dr. Doddridge successfully
 combats Sir Isaac’s hypothesis upon the subject.
 But, at the same time, he gladly embraced the
 opportunity of paying him a very fine compli-
 ment. “ I cannot,” says the Doctor, “ fet
 “ myself to this task, without feeling the fa-
 “ tigue of it sensibly allayed, by the pleasure
 “ with which I reflect on the firm persuasion
 “ which a person of his unequalled sagacity
 “ must have entertained of the truth of Chris-
 “ tianity, in order to his being engaged to take
 “ such pains in illustrating the sacred oracles.
 “ A pleasure, which I doubt not every good
 “ reader will share with me; especially as (ac-
 “ cording to the best information, whether pub-
 “ lic or private, I could ever get) his firm faith
 “ in the divine revelation discovered itself in
 “ the most genuine fruits of substantial virtue
 “ and piety; and consequently gives us the
 “ justest reason to conclude, that he is now re-
 “ joicing in the happy effects of it infinitely

^p Letters, ubi supra, p. 273.

“ more

“ more than in all the applause which his philosophical works have procured him; though they have commanded a fame lasting as the world, the true theory of which he had discovered, and (in spite of all the vain efforts of ignorance, pride, and their offspring bigotry) have arrayed him as it were in the beams of the sun, and inscribed his name among the constellations of heaven.” Concerning Dr. Doddridge’s Dissertation on the Inspiration of the Old Testament, Warburton pronounced, that it is a well reasoned and judicious performance⁹. Perhaps in some respects the reasoning may be rather too hypothetical; but, on the whole, it is a production which abounds with important and useful observations.

The only sermon published by Dr. Doddridge in 1748, was one entitled, “ Christ’s Invitation to thirsty Souls.” It had been preached nearly twenty years before at Northampton, and was now printed at the request of a worthy member of the established church, to whom it had been communicated in the intimacy of friendship. Prefixed to it is a dedication, of considerable length, to the Rev. James Harvey. This circumstance, if I conjecture rightly, did not please the strong-minded Warburton. “ I think,” says he, “ you do not set a just value on your-

⁹ Ibid. p. 205.

“ self,

“ self, when you lend your name or counte-
 “ nance to such weak, but well-meaning rhap-
 “ sodies as — —. This may do well enough
 “ with the people; but it is the learned that
 “ claim you. And though the intermixing
 “ with works of this cast *sober* books of devo-
 “ tion of your own composing, becomes your
 “ character, and is indeed your duty, yet your
 “ charity and love of goodness suffer you to let
 “ yourself down in the opinion of those you
 “ most value, and whose high opinion you have
 “ fairly gained by works of learning and rea-
 “ soning inferior to none. Forgive me this
 “ freedom.” Dr. Hunt thought better, and
 indeed more justly, of the dedication; for he
 thus expressed himself, in a letter to the au-
 thor: “ Many thanks to you for your kind
 “ present of your excellent sermon. You have
 “ done great honour to our brother Harvey in
 “ the dedication, which breathes the true spirit
 “ of Christian benevolence, and contains such
 “ generous and charitable sentiments as must
 “ charm every reader that has any regard to the
 “ true interests of our most holy religion. I
 “ think the account you give of the occasion of
 “ the words (which is something in my way)
 “ is perfectly just, and the method in which
 “ you have explained and carried on the meta-

† Ibid. p. 205, 206.

“phor throughout, is in the highest degree
“beautiful, as well as instructive.”

The first publication of Dr. Doddridge in 1749 was “A plain and serious Address to a Master of a Family on the important Subject of Family Religion.” This was accompanied with two prayers; one, which might be used as an introduction to a stated course of family-prayer, where it had formerly been neglected; and the other a prayer for a family, to be used either morning or evening, with such variations as might easily be understood by any who were able to read it. The Doctor, though a dissenter, and himself excelling in the variety and copiousness of more extemporaneous adorations, was not, we see, averse to forms of prayer on proper occasions. Indeed, he recommends them in his “Address,” the seriousness, affection, and momentous nature of which entitle it to great attention and regard. The next appearance of our author from the press was in a discourse that had been preached at Northampton on the twenty-fifth of April, 1749; being the day appointed by his Majesty for a general thanksgiving on account of the peace concluded with France and Spain. It was entitled, “Reflections on the Conduct of Divine Providence in the Series and Conclusion of the late

‘ Ibid. p. 346, 347.

“ War,”

“ War,” and contains many beautiful and important observations, adapted to the circumstances of the time.

In 1749-50, Dr. Doddridge preached, at a meeting of Ministers at Creaton in Northamptonshire, and afterwards published a Sermon, the title of which is, “ Christian Candour and Unanimity stated, illustrated, and urged.” This is an admirable discourse, and exhibits a fine transcript of the author’s own mind, which was fully attuned to the virtue he recommended. It was inscribed to the Countess of Huntingdon, and strongly displays his admiration of that lady. I insert the inscription (which I am sure was written with the utmost sincerity), rather by way of warning than example; not as at all disputing the great excellency of the Countess’s character, but because there is an excess in the language which ought to be applied to very few human beings.

“ To the Right Honourable
 “ The COUNTESS of HUNTINGDON,
 “ That eminent example of the
 “ CHRISTIAN CANDOUR
 “ Here recommended,
 “ And of every other virtue and grace,
 “ Which can inspire, support, and adorn it,
 “ The AUTHOR,
 “ Finding himself (after repeated attempts)
 “ Incapable of writing any dedication,
 “ Under the restraints which her humility,
 “ Amidst its utmost indulgence,

“ Has

" Has prescribed him ;
 " Or to mention any excellence which would not
 " Seem an encomium on *her* ;
 " Has chosen thus most respectfully
 " To inscribe this discourse ;
 " Intreating that his farther silence,
 " In this connection,
 " May be interpreted by her *LADYSHIP*,
 " And by every *READER*,
 " As the most sensible and painful proof
 " He can give of the deference,
 " Veneration, and grateful affection,
 " With which he is, her *Ladyship's*
 " Most obliged, and obedient humble servant."

On the twentieth of August, 1750, Dr. Doddridge preached a sermon at Salter's-Hall, on occasion of the late alarm by the second shock of an earthquake, which had happened on the eighth of March preceding. The discourse being delivered to a very large and attentive auditory, it was earnestly requested that it might be printed ; and accordingly it appeared under the title of " The Guilt and Doom of Capernaum seriously recommended to the Consideration of the Inhabitants of London." Both the sermon and the preface amply show how solicitous our author was, with many other good men, to improve every event of Divine Providence to the best of purposes. In the December of the same year, he was called upon to pay the last tribute of respect to the memory of his friend and father, Dr. Clark. That gentleman

tleman died on the fourth of the month, and on the sixteenth Dr. Doddridge preached his funeral sermon at St. Alban's. The discourse is entitled, "Meditations on the Tears of Jesus over the Grave of Lazarus;" and the character given of Dr. Clark is as just as it is affectionate. It may not be improper to mention, that Dr. Clark was the author of a collection of Scripture Promises, which has been very useful to many pious Christians, and of three excellent Sermons, on the Nature and Causes of Irresolution in Religion, printed in 1742. As a proof of the liberality of his mind, I shall transcribe a passage from one of his letters, written in 1727, to Mr. Doddridge. "You have seen, I suppose, what the public prints inform us of, relating to the proceedings of the General Assembly in Scotland, against Mr. Patrick Simpson. They are going to deprive that church of one of the most valuable persons in it, because he does not think it necessary to tie himself down exactly to their Shibboleth, nor oblige himself to conform to all the scholastic ways of speaking, concerning some things, about which the scripture is silent. By what I saw and heard of him when in Scotland, he is a much better judge of those matters than the greater part of those who are to judge him. His crime is, that he is disposed to think

“ think for himself ; but yet he is very cau-
 “ tious to avoid giving offence, which I per-
 “ ceive is, by the bigots, interpreted cunning
 “ and diffimulation.

“ One would think the experience of so ma-
 “ ny ages should be sufficient to make the world
 “ wiser ; and that those who pretend to govern
 “ in the church should learn at last that their
 “ power might be much better exercised, than
 “ in destroying the usefulness of the best men
 “ in it, merely for nice speculations about
 “ unrevealed or disputable points. Suppose a
 “ person should not speak with exact propriety,
 “ concerning the manner of Christ’s existence,
 “ a point so much above our reach, if yet he
 “ loves him, trusts in him, and sincerely obeys
 “ him, what harm does religion suffer by it ?
 “ But I need not enlarge upon this to you, who
 “ are so well instructed in the unreasonableness
 “ of bigotry to a set of speculative notions †.”

I have now specified the works that were published by Dr. Doddridge during his life-time, in their chronological order, which has been neglected by Mr. Orton, and very much confounded in the three volumes containing the Doctor’s Sermons and religious Tracts. Such of his writings as were printed after his decease will hereafter be mentioned ; and, therefore, it

† Letters to and from the Rev. Dr. Doddridge, p. 17, 18.

only remains at present to be added, that he was the author of a few small pieces which appeared in other collections. These were, some papers, when he was a young man, in "The present State of the Republic of Letters;" a commendatory Preface to a performance, entitled, "Familiar Dialogues for Children;" a biographical Preface to twelve Sermons, by the Rev. Thomas Steffe, a dissenting minister and former pupil, who died, in early life, at Taunton in Somersetshire; an elaborate account, in "The History of the Works of the Learned," of the second volume of Warburton's divine Legislation of Moses; and an elegant practical Paraphrase of the last Words of David, according to the critical interpretation of Dr. Richard Grey, of Hinton, Northamptonshire.

I ought to have taken notice under the proper year (1748), that Dr. Doddridge revised the "Expository Works" and other remains of Archbishop Leighton, and translated his "Latin Prelections." These were printed together at Edinburgh, in two volumes. Though the preparing of these volumes for the press took up some of the Doctor's time for several months, in the intervals of other business, he was far from repenting of his labour. The delight and edification which he found in the writings of this extraordinary man, were esteemed by him

to be a full equivalent for his pains; separately from all the prospect of that effect which they might have upon others. He acknowledges in his preface, that he never spent a quarter of an hour in reviewing any of them, without feeling, amidst the interruption which a critical examination of the copy would naturally give, some impressions which he wished always to retain. Indeed, he found in them such heart-affecting lessons of simplicity and humility, candour and benevolence, and of exalted piety, without the least tincture of enthusiasm, as he thought could scarcely be equalled any where else, excepting in the sacred oracles^u.

Dr. Henry Miles, of Tooting, speaking of Archbishop Leighton's works, said, in a letter to Dr. Doddridge, "I bless God I ever met
"with them. There is a spirit in them I ne-
"ver met with in any human writings, nor
"can I read many lines in them without being
"affected: though you know all his works are
"imperfect and inaccurate^x." Scotland, in the middle of the last century, produced some divines, who had imbibed, in a wonderful manner, the genuine spirit of devotion, and the genuine spirit of Christianity. The name of Scougal will occur to every one who is tolerably acquainted either

^u Orton, ubi supra, p. 145.

^x Letters, ubi supra, p. 219.

with the history of theology, or with compositions of a practical nature.

The journey which Dr. Doddridge took to St. Alban's, for the purpose of preaching Dr. Clark's funeral sermon, laid the foundation of his own death. In that journey, which, as we have seen before, was in December, 1750, he unhappily contracted a cold, that hung upon him during the remainder of the winter. When the spring advanced, the disorder considerably abated; but in the summer it returned again with great violence. In this state of his health, he was advised by his physicians and friends to lay aside his public work for a time, and to apply himself to the use of proper medicines and exercise for the removal of his complaint. With the former part of this advice he could not be prevailed upon to comply; for, in his estimation, to be useless was worse than death. Whilst he apprehended that there was no immediate danger, he could not be induced to decline, or even to lessen, the various sacred employments in which he so much delighted; and he was particularly desirous to complete the fair transcript of his Family Expositor. The nearer he approached to his dissolution, the more plainly was observed his continual improvement in a spiritual and heavenly temper. Indeed, he seemed to have gotten above the world, and to
be

be daily breathing after immortality. This disposition of his mind was ardently expressed in several of his letters, and is manifest from his will, which was made at this time, and is prefaced in the following language: “Whereas it
 “is customary on these occasions to begin with
 “commending the soul into the hands of God
 “through Christ, I do it; not in mere form,
 “but with sincerity and joy; esteeming it my
 “greatest happiness, that I am taught and en-
 “couraged to do it, by that glorious gospel,
 “which, having most assuredly believed, I
 “have spent my life in preaching to others;
 “and which I esteem an infinitely greater trea-
 “sure than all my little worldly store, or
 “possessions ten thousand times greater than
 “mine.”

The last time that Dr. Doddridge administered the Lord's Supper to his congregation at Northampton, was on the second of June, 1751. In the sermon which he delivered previously to the celebration of the ordinance, and which was from Hebrews xii. 23, he expatiated on the illustrious and innumerable assembly that would meet together in the celestial world; and in the conclusion of the whole service, he mentioned, with marks of uncommon pleasure, the authority of Christ over ministers and churches.

7 Orton, *ubi supra*, p. 268—271.

He dropped, likewise, some hints of his approaching decease, and spoke with great tenderness and affection to his people on the prospect of their final separation. After this he spent some weeks in London, where the hurries and fatigues he went through contributed to increase his disorder. On his return from the metropolis, which was nearly the middle of July, he determined, notwithstanding the earnest entreaties of his friends to the contrary, to address his flock once more from the pulpit. The discourse, which proved in fact to be his farewell sermon, was from Romans xiv. 8, and was well adapted, not only to the state of his congregation, but to that of his pupils, for whose future improvement and welfare he was tenderly concerned.

The last public service, in which Dr. Doddridge was ever engaged, was on the eighteenth of July, at the ordination of the Reverend Mr. Adams, at Bewdley, in Worcestershire. How unfit he was at this time for taking any part in the duties of the day, was displayed in his pale countenance, and in his languid, trembling voice; but he had promised his assistance, and was unwilling to be absent or unemployed on the occasion. From Bewdley he went to Shrewsbury, where he resided several weeks, at the house of his friend Mr. Orton, for the convenience

convenience of air, exercise, and an entire recess from business and company. By this retirement he seemed to be a little recruited. Whilst he was at Shrewsbury, he received many letters from his friends, expressive of their high esteem and affection for him, and of their deep concern for his dangerous illness². A very pathetic one, written by Mr. Neal, will be found in the collection lately published. Part of what he wrote is as follows: “ You
 “ may be sure, we are all greatly affected with
 “ the danger that threatens a life so universally
 “ desirable, and to us so peculiarly endeared:
 “ and our invaluable friend” (*Mr. Barker*)
 “ dissolved not only us, but great part of his
 “ numerous audience, into tears, by a kind of
 “ inspired eloquence, with which he offered up
 “ strong pleas and cries, for your support and
 “ revival, to him who is able to deliver from
 “ death.—My dear friend, I beseech you not
 “ to think of returning to Northampton, even
 “ though you should receive all imaginable benefit at Shrewsbury in the ensuing fortnight,
 “ till you have visited Bristol; and in preparing
 “ for that expedition, I conceive no time should
 “ be lost, as the season for the waters, as well
 “ as of the year, is so far advanced. I should
 “ tremble for your return to Northampton at

² Ibid. p. 271—274.

“ present, notwithstanding some encouraging
 “ symptoms; for a relapse could hardly fail of
 “ being fatal, and in such a circumstance would
 “ be next to certain, considering your various
 “ engagements, and active temper.” Speaking
 of the academy, Mr. Neal adds, “ Mr. Clark,
 “ I am persuaded, is able to do what is fully
 “ sufficient, and will be very acceptable to the
 “ trustees. And I rejoice in his ability (which
 “ I do not at all distrust) to keep the pupils very
 “ profitably employed for some time; though
 “ I should much rather hear the academy was
 “ all disbanded, than that you should read a
 “ single lecture between this and Michaelmas.
 “ In one word, your whole duty to God and
 “ man is comprehended in the care of your
 “ health^a.” Another letter, written some
 weeks before by Mr. Barker, though it has
 been inserted, at large, both in the Collection
 mentioned above and in Mr. Orton’s Memoirs,
 is too interesting to be omitted in this place.
 “ Leffingham, Neal, and Barker, are too nearly
 “ interested in that precious life, which now
 “ appears in danger of being cut off in the midst
 “ of its days, to hear of its waste and languish-
 “ ing without great concern and fervent prayer
 “ to God. How your letter affected my heart
 “ in public, your friends are witnesses: but what

^a Letters, ubi supra, p. 396, 397.

“ I felt

“ I felt for my dear brother and the ministers
“ and churches of Christ, God and myself only
“ know. I will not now say, Why did you
“ spend so fast? Why did you not spare your-
“ self a little sooner? I will rather heartily
“ thank you, that you use all the means you
“ can to repair your frame, and restore and pro-
“ long your usefulness. It is the kindest thing
“ you can do, and the highest instance of friend-
“ ship you can now shew us; and I acknow-
“ ledge your goodness to us in this point with
“ tears of joy. Consent and choose to stay with
“ us a while longer, my dear friend, if it please
“ God. This is not only needful to North-
“ ampton and its adjacent towns and villages,
“ but desirable to us all, and beneficial to our
“ whole interest. Stay, Doddridge! O, stay and
“ strengthen our hands, whose shadows grow
“ long. Fifty is but the height of vigour, use-
“ fulness, and honour. Don't take leave ab-
“ ruptly. Providence hath not directed thee
“ yet, on whom to drop thy mantle. Who
“ shall instruct our youth, fill our vacant
“ churches; animate our associations, and dif-
“ fuse a spirit of piety, moderation, candour, and
“ charity, through our villages and churches;
“ and a spirit of prayer and supplication into
“ our towns and cities, when thou art removed
“ from us? Especially, who shall unfold the

“ sacred Oracles, teach us the meaning and
“ use of our Bibles, rescue us from the bond-
“ age of systems, party-opinions, empty, use-
“ less speculations, and fashionable forms and
“ phrases; and point out to us the simple, in-
“ telligible, consistent, uniform religion of our
“ Lord and Saviour? Who shall—But I am fi-
“ lenced by the voice of him, who says, “ Shall
“ I not do what I will with my own? Is it not
“ my prerogative to take and leave, as seemeth
“ me good? I demand the liberty of disposing
“ of my own servants at my own pleasure.
“ He hath laboured more abundantly. His
“ times are in my hand. He hath not slept as
“ do others. He hath risen to nobler heights
“ than things below. He hopes to inherit
“ glory. He hath laboured for that which en-
“ dureth to eternal life; labour, which the
“ more it abounds, the more it exalts and mag-
“ nifies its object, and the more effectually an-
“ swers and secures its end. It is yours to wait
“ and trust,—mine to dispose and govern. On
“ me be the care of ministers and churches.
“ With me is the residue of the Spirit. Both
“ the vineyard and the labourers are mine. I
“ set them to work; and when I please, I call
“ them and give them their hire.”—With these
“ thoughts my passions subside, my mind is
“ softened and satisfied, I resign thee, myself
“ and

“ and all, to God, saying, Thy will be done !
“ But now for the wings of faith and contem-
“ plation. Let me take thy hand, my dear
“ brother, and walk a turn or two in yonder
“ spacious regions. Yes, it is so: we read it
“ in the Book of God, that word of truth and
“ gospel of our salvation, that as in Adam all
“ die, even so in Christ shall all be made alive.
“ The one ruined his posterity by sin; the
“ other raised his seed to immortality. This
“ poisoned the dart and inflamed the wound of
“ death; but Jesus Christ redeemeth us from this
“ captivity. See, thou Christian minister, thou
“ friend of my bosom, and faithful servant of
“ God, see the important period, when the
“ surprising signs and descending inhabitants of
“ heaven, proclaim the second coming of our
“ divine Saviour! The heavens open and dis-
“ close his radiant glory. Hear the awakening
“ trump. See, the dead in Christ arise glo-
“ rious and immortal; leave corruption, weak-
“ nefs, and dishonour, behind them, and be-
“ hold their Lord and Head seated on his throne
“ of judgment, attended and surrounded with
“ the ministers of his power and pleasure, and
“ shining in all the fulness of celestial glory: and
“ not only see but share his victory and lustre,
“ partake of his image and influence. And be-
“ hold the demolished fabric reared again, state-
“ ly

ly and ornamented, shining and illustrious,
permanent and durable, to demonstrate how
entirely death is vanquished, all its ruins re-
paired; and what was once meat for worms is
now a companion of angels: for when “ this
corruptible shall have put on incorruption,
and this mortal, immortality,” every eye will
be fastened on the mighty conqueror, and
every voice and harp be tuned for that trans-
porting song, “ O Death, where is thy sting?
O grave, where is thy victory?” Yes, Dod-
dridge, it is so. The fruit of our Redeem-
er’s sufferings and victory is the entire and
eternal destruction of sin and death. And is
it not a glorious destruction? A most blessed
ruin? No enemy so formidable, no tyranny
so bitter, no fetters so heavy and galling, no
prison so dark and dismal, but they are van-
quished and disarmed; the unerring dart is
blunted and broken, the prison pulled down
and rased. Our Lord is risen, as the first-
fruits of them that slept.—How glad should
I be to hear, that God is pleased to prolong
thy life on earth, to declare these glorious
truths, and teach us to improve them! In
this, your friends with you, and many more
in every place, join, and make it our com-
mon petition to the great Disposer of all
events. Use every means you can for the
“ recovery

“ recovery of your health, for the sake of your
 “ friends, among whom is your faithful and
 “ affectionate J. BARKER ^b.”

Dr. Doddridge was so deeply affected with the friendship expressed in this letter, and the divine consolations which it administered, that there was reason to be apprehensive that his tender frame would have sunk under the emotions of his gratitude and joy.

In autumn, his physicians judged it proper that he should make a trial of the waters of Bristol; and accordingly he went thither in the month of August. Upon his arrival at that place, a worthy clergyman of the established church, with whom he had only a slight acquaintance, entertained him in the most hospitable manner and with a fraternal affection, till he could be accommodated with suitable apartments near the wells; and Dr. Maddox, Bishop of Worcester, paid him a friendly visit, and, in very obliging terms, offered to convey him in his chariot, at the stated times of drinking the water. Little hope of his deriving benefit from it was given him by the physicians at Bristol; and he received their report of the great hazard of his case with a fortitude, resignation, and cheerfulness, which never forsook

^a Orton, *ubi supra*, p. 274—277. Letters, *ubi supra*, p. 142—145.

him to the last, in any place, or on any occasion. Here he met with several of his friends, who were desirous to do all in their power to testify their regard for him; and offers of service and assistance were made to him by strangers, and even by persons who had formerly conceived prejudices against him. A worthy nobleman interested himself as kindly about the Doctor's health, as if he had long been his intimate friend. Whilst Dr. Doddridge was at Bristol, he was visited by some of the principal people of his congregation, who expressed an affection for him not to be described, and who brought with them assurances of the same affection from the rest of his flock, and of their ardent and repeated prayers for his recovery. This new proof of their regard afforded him great satisfaction and refreshment. He was directed by his physicians to speak and write as little as possible; but he could not content himself without sometimes sending letters, in short-hand, to a few chosen friends, expressive of the excellent frame of his mind^c.

The health of Dr. Doddridge continuing still more and more to decline, he was advised, as the last resort in so threatening a disorder, to remove to a warmer climate for the winter. It

^c Orton, *ubi supra*, p. 277—281.

was proposed that he should go to Lisbon. In deliberating upon this scheme, his principal objection to it was the great expence with which the execution of it would necessarily be attended. He doubted whether, with so very precarious a hope of its being beneficial to him, he ought to pursue the design; when his family, which, in case of his decease, would be but slenderly provided for, would be considerably injured by the voyage. "It will," says Mr. Orton, "I hope, appear to every considerate reader, a glorious circumstance in the Doctor's life, that it was sacrificed to the generous, disinterested service of his great Master, and benevolence to mankind; that, with the advantage of a genius and qualifications equal to the highest advancement in the establishment, and without being chargeable with want of economy, he should find himself under the painful necessity of preserving the little remainder of his life, by an expence disproportionate to the provision made for his family, dear to him as his own life." There happened to be at Bristol a clergyman of the church of England, who had not been previously acquainted with Dr. Doddridge, but who behaved to him in the kindest and most respectful manner. In conversation with this gentleman, the Doctor undesignedly threw out a hint
of

of the principal reason which caused him to demur about the voyage. The benevolent clergyman immediately seized the hint, and took an opportunity of expressing, before a lady of considerable fortune, who was a Dissenter, his esteem and respect for the Doctor, and the concern it gave him, that a person who did so much honour to Christianity in general, and to his own denomination in particular, and who (as he was pleased to express himself) “if his conscience had not prevented, might have been in one of the first dignities in their church,” should, on account of his circumstances, be discouraged from taking a step, on which perhaps his life depended. He added, that, in his opinion, it would be an everlasting reproach upon the Dissenters as a body, if those who knew of his situation did not take some speedy and vigorous measures to remove the difficulty. No sooner had this gentleman given the hint, and set a handsome precedent, than it was cheerfully pursued; and the generosity of Dr. Doddridge’s acquaintance at Bristol and in other places, fully equalled his wants and his wishes. Mr. Neal was particularly active in the management of the affair, and had the pleasure of informing the Doctor, that instead of selling what our author had in the funds, he should be able, through the benevolence of friends,

friends, to add something to it, after the expence of the voyage was defrayed.

Whilst Dr. Doddridge continued at Bristol, and his journey was in prospect, many other pleasing circumstances occurred, which tended to lighten his affliction. A servant, in particular, of the family where he lodged, offered herself to attend him to Lisbon on very reasonable terms; a proposal which was the more feasible and acceptable, as infirm persons, who designed the same voyage, usually found it extremely difficult to procure such attendance, even by large offers^d. Dr. Oliver was at no small pains to prepare every thing for making the journey as comfortable as possible; and Mr. Warburton prevailed upon the secretary of the Post-Office to write to the captain of the packet-boat at Falmouth, to engage him to give Dr. Doddridge the best accommodations in his power^e. On the seventeenth of September the Doctor left Bristol, and after a fatiguing journey of ten days, occasioned partly by the badness of the season and roads, and partly by his great weakness, he arrived at Falmouth. There he was received in the kindest manner by Dr. Turner, the physician of the place, who generously entertained him in his house, and recommended him to the care of his nephew,

^d Ibid. p. 281—287.

^e Letters, ubi supra, p. 264.

Dr.

Dr. Cantley, at Lisbon. During Dr. Doddridge's journey and stay at Falmouth, his most painful and threatening symptoms had been suspended; but, on the night before he sailed, they returned with greater violence than ever. Mrs. Doddridge, therefore, thought it necessary to propose, that he should either return home, or stay a while longer at Falmouth. Having, however, some hope from a change of climate, he gave this short answer, "The die is cast, and I choose to go."

The propriety of Dr. Doddridge's voyage to Lisbon has by some persons been doubted; but in this undertaking he acted by the unanimous advice of the most competent judges. At Falmouth much civility was shewn him by several of the inhabitants of the place, to whom his friends had written for that purpose, and he parted from them with the utmost gratitude and tenderness. On Monday the thirtieth of September he went on board the packet; and as the captain of it did not happen to go the voyage, the Doctor had the convenience of his cabin, which was no small comfort and advantage to him in his weak condition. Upon the sailing of the vessel, the new scene which opened upon him, and the soft air and fresh breezes of the sea, had the most pleasing effect on his spirits. The sea sickness was severely

verely felt by Mrs. Doddridge and the servant; but happily he himself did not suffer from it; so that he needed their attendance and assistance less than before. He generally sat, the greatest part of the day, in an easy chair, in the captain's cabin; and his mind was admirably sustained by delightful views of the heavenly world. Such sacred gratitude and joy appeared in his countenance, as often brought to the remembrance of his lady the following lines in one of his hymns:

When Death o'er Nature shall prevail,
And all the powers of language fail,
Joy through my swimming eyes shall break,
And *mean* the thanks I cannot speak.

In the Bay of Biscay the vessel was unhappily becalmed for some days; and the weather proved so intensely hot, that Dr. Doddridge's colliquative sweats returned, attended with a faintness that threatened his speedy dissolution. Providence, however, still lengthened out the feeble thread of life. When the ship came to the desired haven, and was waiting for the usual ceremonies of entrance, the fineness of the day, the softness of the air, and the delightful prospects by which he was surrounded, gave him a fresh flow of strength and spirits. He stayed upon deck about two hours, and derived from it such a sensible degree of refreshment,

as to raise even a flattering hope of his recovery. On Sunday the thirteenth of October he landed at Lisbon. The next day he wrote to his assistant at Northampton, giving him a short account of his voyage, of the magnificent appearance which the city made from the sea, and of what he observed in passing through the streets. After mentioning his great weakness and danger, he added, “ Nevertheless, I bless
 “ God, the most undisturbed serenity continues
 “ in my mind, and my strength holds propor-
 “ tion to my day. I still hope and trust in
 “ God, and joyfully acquiesce in all he may do
 “ with me. When you see my dear friends of
 “ the congregation, inform them of my cir-
 “ cumstances, and assure them, that I cheer-
 “ fully submit myself to God. If I desire life
 “ may be restored, it is chiefly that it may be
 “ employed in serving Christ among them; and
 “ that I am enabled by faith to look upon death
 “ as an enemy that shall be destroyed; and can
 “ cheerfully leave my dear Mrs. Doddridge a
 “ widow in a strange land, if such be the ap-
 “ pointment of our heavenly Father. I hope
 “ I have done my duty, and the Lord do as
 “ seemeth good in his sight ^f.”

At Lisbon, Dr. Doddridge was kindly received and entertained at the house of Mr. Da-

^f Orton, *ubi supra*, p. 290—293.

vid King, an English merchant, whose mother was one of the Doctor's congregation, and who had now an opportunity he could never have expected, but which he gladly embraced, of repaying the many services that had been done for his relations at Northampton. In this worthy family our author found the most cordial friendship, and every accommodation that could tend to alleviate his disorder. Here he happened to meet with Dr. Watts's Treatise on the Happiness of separate Spirits, which, being a work entirely coincident with his own sentiments, delighted him in a peculiar manner. In reading this book, Dr. Watts's Hymns, and especially the Scriptures, he employed as much time as his strength would admit. At Lisbon he found a family related to Mrs. Doddridge, as well as other kind friends, who, either from a knowledge of his character, or from having received voluntary letters of recommendation, shewed him all the civility in their power, and indeed seemed to strive who should most excel in displaying for him an assiduous and tender regard. From their company he derived pleasure, though it was attended with the painful circumstance of his not being able to converse with them as freely as he could have wished to have done. The Rev. Mr. Williamson in particular, then chaplain to the British factory,

frequently visited him, with the temper and behaviour of the gentleman, the Christian, and the divine.

About a week after Dr. Doddridge's arrival, by the advice of his physician, Dr. Cantley, who attended him without receiving the usual fees, he was removed into the country, a few miles from Lisbon. This, however, was productive of no advantage; for the rainy season, which in that climate usually sets in about the latter end of October, came on with such uncommon violence, as not only to preclude any assistance from air and exercise, but to add greatly to his complaints. On the twenty-fourth of October he was seized with a colliquative diarrhœa, which soon exhausted his little strength. Nevertheless, during the succeeding night, which seemed the last of rational life, he preserved the same calmness, vigour, and joy of mind, which he had felt and expressed through the whole of his illness. The only pain he had in the thought of dying, was the fear of that grief and distress which Mrs. Doddridge would suffer from his removal. To his children, his congregation, and his friends in general, he desired to be remembered in the most affectionate manner; nor did he forget the family where he lodged, or his own servant, in the effusions of his pious benevolence. Many devout senti-
ments

ments and aspirations were uttered by him ; but Mrs. Doddridge's heart was too much affected with his approaching change, to be able to recollect them distinctly. On the following day he lay in a gentle dose, in which he continued till an hour before his death. At the last struggle he appeared restless, and fetched several deep sighs, soon after which he obtained his release. This event took place on Saturday the twenty-sixth of October, old stile, about three o'clock in the morning : and though he died in a foreign land, and in a certain sense among strangers, his decease was embalmed with many tears. Not only the principal gentlemen of the factory, but even their servants, manifested a high sense of Dr. Doddridge's worth, and of the greatness of the public loss. A circumstance which afforded much satisfaction to Mrs. Doddridge, and her Lisbon friends, was, that the Doctor, in his last scenes, was not molested by the officious zeal of any of the priests of the church of Rome. Agreeably to the desire which he had expressed before his death, his body was opened, when his lungs were found in so ulcerated a state, that it appeared surprising to the physician that his speaking and breathing had not been far more difficult and painful to him than in fact they were, even to the last.

Dr. Doddridge had frequently expressed a wish of being buried at his meeting-place at Northampton, where his children and so many of his congregation and friends were deposited. However, during his illness, he spoke of this as a matter quite indifferent to him; and, to avoid increasing the distress of his afflicted comfort, was desirous of being interred wherever he should die. It was found, upon enquiry, that the removal of the body to England would occasion a very large expence, and therefore it was judged most prudent to decline it. Accordingly, his remains were conveyed to the burying-ground belonging to the British factory at Lisbon, with as much decency and respect as circumstances and the place would admit. The greater part of the gentlemen of the factory attended his funeral; and Mr. Williamson, on the following Sunday, preached a sermon, in which he gave him a high and honourable character, founded on what he had heard from many, of his worth, and on what he had himself seen, during the opportunities he had had of conversing with him ^s.

Though Dr. Doddridge's congregation had not the melancholy satisfaction of having him interred at his own meeting-house, they erected in it a handsome monument to his memory,

^s Orton, ubi supra, p. 293—297.

and

and made a generous present to his widow after her return. The inscription, which was drawn up by the Doctor's much esteemed and ingenious friend, Gilbert West, Esq. was as follows :

To the memory of
 PHILIP DODDRIDGE, D. D.
 Twenty-one years Pastor of this church,
 Director of a flourishing Academy,
 And Author of many excellent Writings ;
 By which
 His pious, benevolent, and indefatigable zeal
 To make men wise, good, and happy,
 Will far better be made known,
 And perpetuated much longer,
 Than by this obscure and perishable marble ;
 The humble monument, not of his praise,
 But of their esteem, affection, and regret,
 Who knew him, loved him, and lament him ;
 And who are desirous of recording,
 In this Inscription,
 Their friendly but faithful testimony
 To the many amiable and Christian virtues,
 That adorned his more private character ;
 By which, though dead, he yet speaketh,
 And, still present in remembrance,
 Forcibly, though silently, admonisheth
 His once beloved and ever-grateful flock.
 He was born June 26, 1702,
 And died Oct. 26, 1751,
 Aged 50^h.

The situation of Mrs. Doddridge, during the sad scene through which she passed, will justly be considered as peculiarly melancholy and af-

^h Ibid. p. 298.

fecting. She had accompanied her husband to a foreign land, and had been witness to the painful event of his death. Through the goodness of God she was enabled to preserve fortitude and serenity in the midst of her deep affliction. What the state of her mind was, is finely represented in a letter which she wrote to her children from Lisbon, a few days after the Doctor's decease, and which has lately been printed, for the first time, in the Gentleman's Magazine. It will be found below ⁱ. In her
voyage

ⁱ " My dear children, *Lisbon, Nov. 11, N. S. 1751.*

" How shall I address you under this awful and melancholy
" Providence! I would fain say something to comfort you. And
" I hope God will enable me to say something that may alleviate
" your deep distress. I went out in a firm dependence that, if
" Infinite Wisdom was pleased to call me out to duties and trials as
" yet unknown, he would grant me those superior aids of strength
" that would support and keep me from fainting under them;
" persuaded that there was no distress or sorrow, into which he
" could lead me, under which his gracious and all-sufficient arm
" could not support me. He has not disappointed me, nor suffered
" the heart and eyes directed to him to fail. " God all-sufficient,
" and my only hope," is my motto: let it be yours. Such, in-
" deed, have I found him; and such, I verily believe, you will
" find him too in this time of deep distress.

" Oh! my dear children, help me to praise him! Such sup-
" ports, such consolations, such comforts, has he granted to the
" meanest of his creatures, that my mind, at times, is held in per-
" fect astonishment, and is ready to burst into songs of praise un-
" der its most exquisite distress.

" As to outward comforts, God has withheld no good thing
" from me, but has given me all the assistance, and all the sup-
" ports,

voyage homeward, and upon her return to her family, she was strengthened and supported beyond

ports, that the tenderest friendship was capable of affording me, and which I think my dear Northampton friends could not have exceeded. Their prayers are not lost. I doubt not but I am reaping the benefit of them, and hope that you will do the same.

I am returned to good Mr. King's. Be good to poor Mrs. King. It is a debt of gratitude I owe for the great obligations I am under to that worthy family here. Such a solicitude of friendship was surely hardly ever known as I meet with here. I have the offers of friendship more than I can employ; and it gives a real concern to many here that they cannot find out a way to serve me. These are great honours conferred on the dear deceased, and great comforts to me. It is impossible to say how much these mercies are endeared to me, as coming in such an immediate manner from the Divine Hand. To his name be the praise and glory of all!

And now, my dear children, what shall I say to you? Ours is no common loss. I mourn the best of husbands and of friends, removed from this world of sin and sorrow to the regions of immortal bliss and light. What a glory! What a mercy is it that I am enabled with my thoughts to pursue him there! You have lost the dearest and best of parents, the guide of your youth! and whose pleasure it would have been to have introduced you into life with great advantages.

Our loss is great indeed! But I really think the loss the public has sustained is still greater. But God can never want instruments to carry on his work. Yet, let us be thankful that God ever gave us such a friend; that he has continued him so long with us. Perhaps, if we had been to have judged, we should have thought that we nor the world could never less have spared him than at the present time. But I see the hand of Heaven, the appointment of his wife Providence, in every step of this awful dispensation. It is his hand that has put the bitter
"cup

yond what could have been expected. By the
circumstance of Dr. Doddridge's dying abroad
the

“ cup into ours. And what does he now expect from us but a
“ meek, humble, entire submission to his will? We know this is
“ our duty. Let us pray for those aids of his Spirit, which can
“ only enable us to attain it. A father of the fatherless is God in
“ his holy habitation. As such may your eyes be directed to him!
“ He will support you. He will comfort you. And that he may,
“ is not only my daily, but hourly prayer.

“ We have never deserved so great a good as that we have lost.
“ And let us remember, that the best respect we can pay to his me-
“ mory is to endeavour, as far as we can, to follow his example,
“ to cultivate those amiable qualities that rendered him so justly
“ dear to us, and so greatly esteemed by the world. Particularly
“ I would recommend this to my dear P. May I have the joy to
“ see him acting the part worthy the relation to so amiable and
“ excellent a parent, whose memory, I hope, will ever be valuable
“ and sacred to him and to us all! Under God, may he be a com-
“ fort to me, and a support to the family! Much depends on him.
“ His loss I think peculiarly great. But I know an all-sufficient
“ God can over-rule it as the means of the greatest good to him.

“ It is impossible for me to tell you how tenderly my heart feels
“ for you all! how much I long to be with you to comfort and
“ assist you. Indeed, you are the only inducements I now have
“ left to wish for life, that I may do what little is in my power to
“ form and guide your tender years. For this purpose I take all
“ possible care of my health. I eat, sleep, and converse at times with
“ a tolerable degree of cheerfulness. You, my dears, as the best
“ return you can make me, will do the same, that I may not have
“ sorrow upon sorrow. The many kind friends you have around
“ you, I am sure, will not be wanting in giving you all the assist-
“ ance and comfort that is in their power. My kindest salutations
“ attend them all.

“ I hope to leave this place in about fourteen or twenty days.
“ But the soonest I can reach Northampton will not be in less than
“ six

she lost a considerable annuity, which he had provided for her in case of widowhood, and to which she would otherwise have been entitled. To this consequence of his voyage, should he die abroad, the Doctor was totally a stranger; and it was happy for him that he was never acquainted with it, since it must have lain with weight upon his spirits. The generosity of his friends was active to compensate for the loss which Mrs. Doddridge had sustained. A subscription was opened for her, chiefly in London, and, in a great measure, under the direction of Mr. Neal, whose kind offices to Dr. Doddridge's family were eminent and invariable. In a short time a sum was raised, which was more than equal to the forfeiture of the annuity. Besides this, Mrs. Doddridge received several other handsome presents, which were sent her as subscriptions to the Family Expositor, from

“ six weeks or two months time. May God be with you, and
 “ give us, though a mournful, yet a comfortable meeting! For
 “ your sakes I trust my life will be spared. And, I bless God, my
 “ mind is under no painful anxiety as to the difficulties and dan-
 “ gers of the voyage.

“ The winds and the waves are in his hands, to whom I resign
 “ myself, and all that is dearest to me. I know I shall have your
 “ prayers, and those of my dearest friends with you.

“ Farewell, my dearest children! I am your afflicted, but most
 “ sincere friend, and ever affectionate mother,

“ M. DODDRIDGE *.”

* Gentleman's Magazine, Vol. LXI. p. 884, 885.

persons

persons of rank, both among the clergy and laity of the established church. The manner in which these benefactions were communicated heightened their value. They were bestowed with so much delicacy, and reflected such high honour on Dr. Doddridge's memory, that she retained a deep impression of them to the latest hour of her life. Another instance of regard that was paid her, was, that the dissenting ministers in the neighbourhood of Northampton, and the pupils who had begun to preach, supplied the doctor's congregation, during his absence, and for half a year after his decease, that the salary might be continued to his family for that time¹.

Dr. Doddridge's funeral sermon was preached by Mr. Orton, who was in every view the properest person for that service. On what day it was delivered does not appear from the copy now lying before me. The text was, 1 Cor. xv. 54, and the words, "Death is swallowed up in victory." In a short time the discourse was published, and had an extensive circulation, under the title of "The Christian's Triumph over Death." It has since been annexed to the three volumes of the Doctor's Sermons and religious Tracts. Mr. Orton did not enter largely into the character of his revered and beloved

¹ Orton; *ubi supra*, p. 299, 300.

friend,

friend, having probably then formed the design of writing his life.

The muses were not silent on Dr. Doddridge's decease. A poem to his memory was published by a young gentleman, who, at the time of composing it, was a pupil at his academy. The author was Mr. Henry More, who afterwards settled in Devonshire, of which county he is a native, and who is now a dissenting minister at Leskard in Cornwall. By his friends he is known not only to be an ingenious poet, but a sound scholar, especially in Biblical criticism. The following lines will afford an agreeable specimen of the merit of the poem.

Her bays each science scatters on thy bier ;
 Each social virtue drops the friendly tear.
 Beneath a mould'ring temple's awful shade,
 Among the solemn nodding ruins laid,
 Religion weeps ; her bosom swelled with care
 Heaves the sad sigh, half yielding to despair :
 But cheerful faith sustains her drooping head,
 And whispers comfort to the fainting maid.
 But ah ! what power of language can express
 The widow'd consort's woe ? What keen distress
 Tore all her heart-strings, when thy trembling sight
 Snatch'd a fond, farewell glance, and clos'd in night ?
 When the felt pulse, that at her touch before
 Beat with a fuller tide, now throbb'd no more ?
 In foreign lands, abandon'd, and alone,
 She heard a darling husband's parting groan :
 No children there receiv'd his last command,
 Wept round the couch and kiss'd his dying hand :

No sad domestic bore the sable bier;
 No mournful pupil pour'd the tender tear;
 No soothing friend to minister relief,
 And by dividing mitigate her grief:
 She solitary brooded o'er her care,
 Her only refuge placed in heav'n and prayer.
 And when, her native country to regain,
 She measured back the wide extended main,
 As the fleet vessel flew before the wind,
 How many a melting look she turn'd behind!
 How, till in undistinguish'd vapour lost,
 Caught each faint glance of the receding coast,
 Where now, for ever from her eyes remov'd,
 Lie the blest relics of the man she lov'd!
 That dear sad sight she never more must view,
 Her longing eyes have look'd their last adieu:
 That dear sad sight she wishes now in vain,
 While ocean rolls unnumber'd waves between.

Dr. Doddridge was not handsome in his person. In stature he was somewhat above the middle size, with a stoop in his shoulders, and he was very thin and slender. But when he was engaged in conversation, or employed in the pulpit, there was a remarkable sprightliness and vivacity in his countenance and manner, which commanded a general attention^m. Mrs. Doddridge survived her husband nearly forty years, all which time she exhibited an eminent pattern of the Christian virtues. She departed this life at Tewkesbury, in Gloucestershire, where she had long resided. The Doctor left four children, one son, and

^m Ibid. p. 301.

three daughters. Philip, the son, was brought up to the law, and settled as an attorney at Tewkesbury, where he died several years ago. The eldest daughter married Mr. Humphreys, an attorney of the same place. She and her two sisters, who are single, are still living.

It was a happy circumstance, that, at the time of Dr. Doddridge's illness and decease, he had for his assistant in the Academy Mr. Samuel Clark, the son of his friend Dr. Clark. In this gentleman were united wisdom, knowledge, and an uncommon equanimity and steadiness of temper. Indeed, though very young, he was well qualified to have been chosen to succeed Dr. Doddridge in the office of principal tutor: but this his modesty would not have permitted; and, upon the whole, it was undoubtedly proper that a man of more advanced life should be appointed. The person elected by Mr. Coward's trustees, and who had been recommended by Dr. Doddridge in his will, was the Rev. Mr. (afterwards Dr.) Caleb Ashworth, of Daventry, to which place the academy was removed in the autumn of 1752. Dr. Ashworth discharged the duties of the trust with great fidelity and diligence, and with an ability that increased as he proceeded in his employment. Mr. Clark continued as his assistant for several years, and, in so doing, contributed,
in

in no small degree, to the usefulness and success of the institution. Whilst he was at Daventry he preached and published a sermon on occasion of the earthquake at Lisbon. He afterwards settled at the Old Meeting at Birmingham, where he was highly and justly respected and esteemed, not only by his own congregation, but by all who knew him. On Sunday the third of December, 1769, he was unhappily killed, in the prime of his days, by a fall from his horse, as he was setting out to preach in the neighbourhood. The funeral discourse for him was delivered and printed by his friend Dr. Ashworth, under the title of "The
" Regards a Christian Congregation owe to
" their deceased Ministers, represented and
" urged."

Of the writings of Dr. Doddridge, which were published in his life-time, we have already taken notice. With regard to his grand work, the Family Expositor, three volumes were still to make their appearance. Happily he had finished the whole of the copy, in short hand, a few slight notes towards the conclusion excepted, and the larger part had been transcribed for the press. This was the case with all the fourth volume, the preface to which had been written by our author. In 1754 that volume was published, containing
St.

St. Paul's Epistle to the Romans, and his first and second Epistles to the Corinthians. "As far as I know myself," says the Doctor, "I have no favourite hypothesis to serve, nor a fondness for any unscriptural phrases; in which so many have, on one side, and the other, made the very being of orthodoxy to consist. I have been disposed to let scripture carry me along with it, wherever it naturally leads, rather than resolve it should follow me. Instead of labouring to establish any human system, which has always, I fear, a leaven of imperfection attending it; I have endeavoured to keep controversy as much out of sight as possible, and to represent what I verily believe to be the Scripture doctrine, in as simple a manner as I could, and divested of those particular expressions, which some, who perhaps are not averse to the main doctrine itself, are ready to rise up against." One rule of interpretation laid down by Dr. Doddridge was, when the text and context will bear two meanings, to prefer that which gives the noblest and most extensive sense, and might make the passage in question most universally useful. Plausible, however, as this rule may appear, there is danger, unless it be exercised with peculiar judgment, of its being occasionally productive of error. In fact,

the business of a commentator on Scripture is to find out the single original signification of the language used by the sacred writers, and not to indulge his imagination in giving a scope to words beyond what was at first specifically intended.

In the beginning of the year 1755, Mr. Orton published a Collection of Dr. Doddridge's Hymns. Few of the Doctor's works have been more generally acceptable, the sixth edition of them having appeared in 1788. Indeed, they are, upon the whole, well calculated to answer the purposes of Christian devotion; and, being all of them founded upon particular texts of Scripture, cannot fail of being useful to ministers who preach on the same texts. With respect to poetical merit, if they cannot be placed in a high rank, they have enough of it for the immediate view which they were intended to answer. As the author had not so good an ear as Dr. Watts, his numbers are not equally flowing and harmonious. It may be mentioned to his praise, that he has not indulged to the extravagancies which Dr. Watts has fallen into, especially in the first book of his hymns. I observe with pleasure, that Dr. Doddridge has not taken a single subject from the Canticles.

The two remaining volumes of the Family Expositor, being the fifth and sixth, were published by Mr. Orton in 1756. From the
editor's

editor's advertisement it appears, that Dr. Doddridge had himself transcribed for the press the paraphrase, improvements, and notes, of the fourth and fifth volumes, and the paraphrase and improvements of the Epistle to the Hebrews, and the two first Epistles of St. John. The notes on these three Epistles, together with the paraphrase, improvements, and notes, on the remaining Epistles and the "Revelation," were carefully transcribed either by Mr. Orton himself, or by some of the Doctor's pupils, and the transcript was compared several times with the short-hand copy. An accident which, during the author's life, happened to part of the original manuscript, deserves to be recorded. In June, 1750, a fire broke out in his study, occasioned by a wax candle's being left on his writing desk, and consumed many of his papers, and, in particular, part of one volume of the short-hand copy of the Family Expositor. The light of the fire being, however, providentially discovered by an opposite neighbour, who gave an immediate alarm, it was speedily extinguished. When the Doctor was informed of the accident, he seemed most anxious about the preservation of this manuscript; and when the flames were quenched, it appeared, to his great joy and surprize, that only that part of the volume which had been transcribed was de-

stroyed; that the transcript lay in another place out of danger; and that all the untranscribed pages were perfectly legible, the edges of them only being singed. "Being an eye-witness," says Mr. Orton, "of the danger and deliverance, I record this account of it,—chiefly as it seems to denote a particular care of Providence in preserving this work, and a favourable omen, that God intends it for extensive and lasting usefulness." Those who may not carry their reflections so far as Mr. Orton has done, will sympathize with Dr. Doddridge in the pleasure which he received in having his manuscript preserved.

Of all our author's writings, the *Family Expositor* is the most important and valuable. It is the work in which he took the greatest pains, and on which his literary reputation principally depends. Many of his notes display a sagacious and judicious spirit of criticism, and the practical reflections are of general utility. How well the work has been received by the learned and pious world, is apparent from the continued demand for it down to the present time; nor is its popularity likely to decrease. It is the seventh edition which is now called for by the public; not to mention the separate impressions of it that have appeared in Scotland and Ireland. In passing a just encomium on the *Family Expositor*,

positor, it will not be understood that there is any design of asserting that it is a performance which is totally exempt from imperfections and errors. Such is not the character of the best human productions. Diversities of sentiment will occur with regard to Dr. Doddridge's interpretations of particular passages, and his criticisms upon them. Perhaps likewise, in some instances, his paraphrases may be deemed rather too redundant. But no observations of this kind are inconsistent with allowing to the work the praise of its contributing, in a high degree, to Christian instruction and improvement. The proper inference to be drawn from any mistakes into which the most successful elucidations of the Scriptures have fallen, is, not to depreciate their general merit, but to avoid placing an undue confidence on their authority. While we thankfully derive from them the assistance they are capable of affording us in our enquiries into the meaning of the sacred oracles, we should freely examine, and impartially judge for ourselves.

Dr. Doddridge thought it would contribute to the usefulness of his exposition, to digest the history of the four Evangelists into one continued series, or, in other words, to throw it into the order of an harmony. If such an harmony could be effectually and decisively ascertained,

each story and discourse would be exhibited with all its concurrent circumstances, as recorded by the sacred penmen; frequent repetitions would be prevented; and a multitude of seeming oppositions be so evidently reconciled as to supersede many objections. These undoubtedly are desirable objects, and the attainment of them is worthy of being sought for. We are indebted to the exertions of those gentlemen who have laboured in this field of theological literature. Where they have not sufficiently succeeded in the main point, they have, by their researches, been enabled to throw a new and beautiful light on many passages of the evangelical historians. That there is no small difficulty in the general subject, is manifest from the various systems that have been formed upon it by the ablest scholars, and the most judicious critics.

One part of Dr. Doddridge's Family Expositor, which must have cost him uncommon pains, was his having every where interwoven the text with the paraphrase, and carefully distinguished the former from the latter by the italic character. By this method it is impossible to read the paraphrase without the text; and every one may immediately see, not only the particular clause to which any explication answers, but also what are the words of the original,

original, and what merely the sense of the commentator. Nor was our author content with barely inserting the old translation, but gave an entire new version of the whole Testament, the merit and usefulness of which will in many respects be acknowledged. This translation was extracted from the paraphrase, and published in 1765, in two volumes, 12mo. with some alterations and improvements by the editor, together with an introduction, and a number of very short notes.

The last work of Dr. Doddridge which was given to the public, was his "Course of Lectures on the principal Subjects of Pneumatology, Ethics, and Divinity; with References to the most considerable Authors on each Subject." Of the nature and value of these lectures, which appeared in 1763, in one volume, quarto, I have already spoken. As another edition may probably soon be demanded, it may not be amiss to suggest, that it would be extremely useful to enlarge the list of references, by introducing the names and productions of those writers who have treated upon the several matters in question since the Doctor's decease. To a person conversant in the history of controversies this would be no very difficult task; and it might, in particular, easily be executed by any gentleman who, as a tutor,

has made use of the Lectures as a text-book, and who consequently has been in the habit of referring to succeeding authors.

If providence had continued Dr. Doddridge's life, he would undoubtedly have endeavoured to extend his usefulness by many other publications. He intended to print a sermon to children, and some sacramental meditations. A considerable progress had been made by him in a "Dissertation on the Jewish Proselytes," the design of which was to defend that opinion concerning them, which he mentions in some of his notes upon the Acts of the Apostles. Another work, which he had nearly completed, and in which he displayed his critical knowledge of the Hebrew language, was a new Translation of the minor Prophets. Neither the Dissertation on the Jewish Proselytes, nor the Translation of the minor Prophets, were thought to be left in a sufficient state of perfection to be given to the world^a. The loss with regard to the last of these objects is the less to be regretted, as the business hath since been executed with so much judgment and learning by the excellent Bishop Newcome.

Upon Dr. Doddridge's works in general it would be easy to produce a variety of encomiums. The applauses he received were nu-

^a Orton, *ubi supra*, p. 107, 124.

merous ;

merous; and what added to their value was, that they came from men by whom it was an honour to be applauded. Nor was it by the learned among the Dissenters only that his abilities and writings were held in high estimation, but by many illustrious ornaments of the church of England. This is abundantly apparent from the collection of letters lately published. There will be found, together with the praises of a Barker, a Miles, a Neal, a Leland, and a Lardner, those of a Costard, a Warburton, an Oliver, a Newton, a Secker, an Ayscough, a Grey, a Hunt, a Gilbert West, a Maddox, a Sherlock, a Hildesley, a Dukes of Somerset, and a Lord Lyttelton. "I have read," says Bishop Secker, "your works with great satisfaction, and, I hope, some benefit; and both rejoice and wonder that, in the midst of your other occupations, you continue able, as I pray God you long may, to oblige your fellow Christians so often and so highly from the press. Indeed it must and ought to be owned in general, that the Dissenters have done excellently of late years in the service of Christianity; and I hope our common welfare will make us chiefly attentive to our common interest, and unite us in a closer alliance." By the way, the Bishop, in the same letter, has gently and properly rebuked Dr. Doddridge for

for the extravagantly complimentary strain of his epistles. “ I return you many thanks for your
“ favourable opinion both of my sermon and its
“ author, though expressed in a manner which
“ you would have forborn, if you had known
“ me better. Plain men should be treated in
“ a plain way : and nobody should have things
“ said to him which he doth not deserve ; and
“ and ought not to hear if he did. Let us all
“ endeavour to do what good we can ; and
“ give those who seem to endeavour it faith-
“ fully, the comfort of knowing we think they
“ do ; but never tempt one another to forget
“ we are unprofitable servants °.”

The reception which Dr. Doddridge's writings met with abroad deserves to be specifically noticed. It appears that the most considerable of them have been translated into foreign languages. His Sermons on Regeneration, Salvation by Grace, on the Power and Grace of Christ, and his Letter on Family Prayer, have been published in the Dutch tongue. The Memoirs of Colonel Gardiner have appeared in the Dutch, French, and German languages ; and the Rise and Progress of Religion in the same languages, to which may be added the Danish. It is observable, that the translation of the last work into French was undertaken

° Letters, ubi supra, p. 278.

by the particular encouragement of the late Prince and Princess of Orange, and a number of the gentry in Holland. A Protestant Prince of the empire promised to recommend it to those about him; and it was subscribed for by many persons of quality and rich citizens in Germany and Switzerland. Some learned men undertook to translate the former volumes of the Family Expositor into German; but the publication of it was opposed by several of the Lutheran clergy, from an apprehension that Dr. Doddridge's interpretation of particular passages, and his reflections upon them, might not agree with their established principles, or form of church government. To remove their terrors, the persons concerned in the translation first published the Sermons on Regeneration in that language; the candour and moderation of which had such an effect in quieting the opposition, that the other work was completed ^p.

Such was the estimation in which Dr. Doddridge's writings have been held, and continue to be held, both at home and abroad. It does not, however, hence follow, that his most sincere admirers will think themselves obliged to concur with him in every sentiment and every expression. Many judicious persons have wished that his devotional treatises had been more ac-

^p Orton, ubi supra, p. 123, 124.

commodated to universal use, by a less Calvinistical turn of opinion and language. "I reckon it one unhappiness," says Mr. Jones of Welwyn, "of this excellent man (my much respected friend) that, having early imbibed the notions of some particular systems, he could not dislodge them out of his mind in his age of riper judgment. This hath been observed by others." Mr. Jones adds, that the Doctor's parts were uncommon, his learning great, his moderation equally so, and his life and conduct truly Christian^a. Upon the whole, whatever diversity of judgment may be formed on different points, the grand end which Dr. Doddridge had in view, and the generally useful tendency of his works, cannot be denied. In every thing which he wrote, his aim was to promote the great purposes of practical religion.

The narrative which has now been given of Dr. Doddridge's life, has displayed the principal circumstances that illustrate his temper and conduct. Nevertheless, I cannot dismiss the subject without entering into a general view of his character. This I am induced to do, partly as it will afford me an opportunity of mentioning some things not hitherto noticed, and partly because I have the felicity, in the present case,

^a Gentleman's Magazine, Vol. LIII. p. 103.

of writing from an intimate personal knowledge; which is a satisfaction that has not frequently occurred in the numerous lives I have had occasion to lay before the public. The view which I shall take of our author will be of his intellectual, and of his religious and moral qualities.

I do not know that genius can be ascribed to Dr. Doddridge, taking that word in its highest signification, as employing either a great inventive faculty in science, or that boldness of imagination which is productive of original imagery and combinations. In a lower and more popular sense of the term, he might be said to have been a man of genius; for he had a quick conception and a lively fancy. He had a comprehension of mind that enabled him to proceed with celerity and vigour in the acquisition of knowledge; and that activity of his mental frame, which put it into his power to learn much in a little time, was happily accompanied with an invincible resolution and perseverance in the prosecution of his studies. In consequence of his uncommon application, he might even with moderate abilities have laid up a large stock of various learning; and therefore it is not surprising that this should be the case with him, when it is considered that he was endued with a quickness of apprehension, and a remark-

able strength of memory. So extensive was his acquaintance with books, that there were few on the general subjects of literature which he had not perused with attention; and he could retain and easily recollect what in them was most worthy to be remembered. Of ancient knowledge he had a considerable store. With regard to the learned languages, if he could not be called a profound linguist, he was sufficiently versed in them to read the most valuable pieces of antiquity with taste and pleasure. This is apparent from his paraphrase and notes on the New Testament, in which he has frequently illustrated the force and beauty of the originals with great judgment, and in the true spirit of criticism^r.

Dr. Doddridge was well acquainted with the Greek philosophers and orators, among the last of whom he was particularly devoted to Demosthenes. To the poets of Greece he was far from being a stranger; but he was not, I think, deeply conversant with its tragedians. I remember, while I resided with him, his having read Pindar with much admiration. With the Latin classics he was largely acquainted. As became a divine and a theological tutor, he diligently studied the ancient fathers, especially of the three first centuries. He paid particular regard to the apologists for christianity, and

^r Orton, *ubi supra*, p. 105—107.

was a great master of Origen and Eusebius. Beyond the fourth century his knowledge of this species of literature did not, I believe, widely extend, though it did not wholly stop there. With ecclesiastical history he had a large acquaintance, and civil history engaged no small degree of his attention. To this he applied not only to enrich his memory with facts, but to make such reflections upon them, as tended either to promote his insight into human nature, to exemplify the interpositions of Providence, or to explain and illustrate the sacred writings.

Though Dr. Doddridge's disposition rather led him to cultivate the more polite than the abstruser parts of science, he was far from being a stranger to mathematical and philosophical studies. The system of Algebra which he read to his pupils was of his own composition. But the favourite object of his application, and that in which his principal excellency lay, was divinity, taking that word in its largest sense. Whatever could tend to strengthen the proofs of natural or revealed religion, to assist our conceptions of the divine Nature, or enable us more perfectly to understand the doctrines and discoveries of scripture, he thought deserving of the most attentive regard. To the evidences of the Jewish and
Christian

Christian revelation he had paid uncommon attention, and how complete a master he was of the subject is apparent from his lectures. Perhaps there were few men who had more carefully studied the different systems of theology, or who could point out their several defects with greater accuracy and judgment. While he was not one of those who affect to treat with contempt the labours of the wise and the learned who have gone before them, but was always ready to receive whatever light they could afford him, nevertheless, without a slavish regard to human schemes, he took the sacred oracles for his guide, and always referred to them for the proofs of the doctrinal sentiments which he maintained. Upon the whole, I entirely agree with Mr. Orton, that, though others might exceed him in their acquaintance with antiquity, or their skill in the languages, he was surpassed by few in the extent of his learning, and in the variety of useful and important knowledge of which he was possessed*.

With these stores of information, it was a great advantage to Dr. Doddridge that he had an uncommon facility of speaking and of writing. He used to descant, in his lectures, on the subjects treated of, with surprising perspicuity and freedom; and the same perspicuity

* Ibid. p. 107—110.

and freedom attended him when he took the pen in hand. This was owing to the orderly disposition in which things lay in his mind. As his own ideas on the points he had studied, were clear and distinct, so his method of arranging his thoughts was uncommonly just and natural. There are, perhaps, few discourses in our language which excel those which were usually delivered by our author, either in the accuracy of the divisions, or the adaptation of the sentiments to the subject discussed. According to the fashion that now prevails, he may possibly be thought to have sometimes laid down and recapitulated his scheme in too formal a manner. But if he rather exceeded in this respect, his error had the advantage of assisting the memory, and contributing to the instruction of his hearers and readers.

Though Dr. Doddridge's invincible perseverance in study has already been mentioned, I am desirous of enlarging a little farther upon it. Literary diligence is a matter which I have always earnestly wished to press on every young man of liberal education with whom I have had acquaintance. When accompanied with original genius, it is the parent of all that is great and valuable in science; and where there is not much of original genius, provided there be a tolerable capacity, it is endued with the power

of producing valuable attainments, and of rendering eminent services to the learned world. Of this diligence Dr. Doddridge was a striking example. The smallest portions of time were precious to him; and he was eager to seize every moment, even while he was waiting for dinner, company, or his pupils assembling together, that he might make some advance in any work in which he was engaged. So solicitous was he for continual improvement, that one of his students generally read to him when he was shaving and dressing. This was a benefit to the pupils, as he took occasion to instruct them, by remarking on their manner of reading, and pointing out the excellencies and defects, either in sentiment or language, of the book before them. When he was upon a journey, or on occasional visits to his friends, where he spent the night, he took his papers with him, and employed at least part of the morning in carrying on some one or other of his important designs. From the time that he began to write his Family Expositor, something was done every day in it towards preparing it for the press. To all this it may be added, that his employments as an author and a tutor, never obstructed his most abundant labours as a minister and a pastor.

But what places Dr. Doddridge's diligence
in

in a still more conspicuous point of view, is the extent of his correspondence. This alone would have been almost sufficient to have employed the whole time of an ordinary person. Besides his correspondence with the parents and guardians of his pupils, he had a number of letters to write, in answer to questions of moment which were proposed to him by his brethren, and especially by those who had studied under him. These last naturally applied to him for advice and direction, under the various difficulties which occurred to them in their respective situations. Many were the congregations that had recourse to him for ministers, or upon other accounts. His judgment, likewise, was frequently desired by learned men, concerning critical questions, or works which they were preparing for the press; and his own publications gave occasion for enquiries of this nature. Several foreign gentlemen and divines, who had heard of his character, and perused his writings, sought his epistolary acquaintance; and to correspond with them in Latin or French, was an object that demanded particular attention. It is, indeed, surprising to find how many hundred letters were received and answered by him in the space of a single year^t.

A very honourable part of Dr. Doddridge's

^t Orton, ubi supra, p. 143, 144.

correspondence was that which he maintained with some of the brightest ornaments, both among the clergy and laity of the established church. This is apparent from the Collection of Letters lately published. We there see how much he was esteemed, and how highly he was thought of, by the first religious and literary characters of the age. In the collection referred to, the letters of Warburton make a distinguished figure, and shew that great man in a new and very amiable light. They display not only his learning, but the piety, benevolence, and goodness of his mind. The severity, or rather the arrogance, with which he treated his literary antagonists must undoubtedly have afforded too just cause for leaving an unfavourable impression of him in the estimation of the world. But in private life he appears in a far more agreeable point of view. The only time I had ever the honour of being in his company, which was an hour and a half in his own study, I found him remarkably condescending in his manner, and admirably instructive and entertaining in his conversation.

Dr. Doddridge's correspondence was, I think, in some instances carried to an extent that might have been spared; and it is now certain that his friend Mr. Neal was so far of the same opinion, as to give him a gentle rebuke upon the sub-

ject^u. There were people, whose good intentions were superior to their wisdom, and who had very little valuable to communicate, that were proud of writing letters to him, and of receiving his answers; and such was the easiness of his disposition, that he was more profuse in his returns to their kind affections, than convenience or even a regard to his health would admit. Sometimes he lightened his burden, by making use of the pen of his pupils, to whom he dictated his letters, while he himself went on with his Family Expositor, or any other work in which he was employed. I was not unfrequently either his amanuensis on these occasions, or read to him while he answered his correspondents.

I am next to take a survey of Dr. Doddridge in his religious and moral character. And here the prime and leading feature of his soul was that of devotion. This was the pervading principle of his actions, whether private or public. What Dr. Johnson has observed with regard to Dr. Watts, that as piety predominated in his mind, it was diffused over his works; and that whatever he took in hand was, by his incessant solicitude for souls, converted to theology^x, may with equal propriety be ap-

^u Letters, ubi supra, p. 390, 391.

^x Johnson's Lives of the Poets, Vol. IV. p. 280.

plied to Dr. Doddridge. The greatest pains were taken by him to keep up an habitual sense of the Supreme Being; to maintain and increase the ardour of religion in his heart; and to furnish himself, by devout exercises, for the important labours of his station. Nor was it to his secret retirements that his piety was limited: it was manifested in every part of the day, and appeared in his usual intercourse with men. In the little vacancies of time which occur to the busiest of mankind, he was frequently lifting up his soul to God. When he lectured on philosophy, history, anatomy, or other subjects not immediately theological, he would endeavour to graft some religious instructions upon them, that he might raise the minds of his pupils to devotion, as well as to knowledge; and in his visits to his people the Christian friend and minister were united^y.

Dr. Doddridge entertained a high idea of the efficacy of prayer^z. It is a point upon which I would speak with great humility and deference; but I cannot avoid thinking that, in this respect, he carried his sentiments somewhat farther than reason and truth will warrant. Of the importance of prayer, as a natural and just tribute to the Deity, as an admirable method of cherishing the virtues of the religious life,

^y Orton, *ubi supra*, p. 260, 263.

^z *Ibid.*, p. 241.

and as connected with the divine approbation and favour, no one, I trust, can be more truly sensible than myself. My views of the matter have lately been so fully displayed, that they cannot be liable to any misconstruction^a. But still I am obliged to observe, that Dr. Doddridge did not, in my apprehension, sufficiently limit his notions of the efficacy of prayer. He appeared to ascribe to it such an immediate influence upon the Supreme mind, and to expect from it such interpositions, as are scarcely consistent with the regular order of Providence, and the stated course of events in the world. If, however, he erred upon this head, he has erred with many wise and good men who have gone before him, and by whom he has been succeeded. Perhaps Dr. Price and Dr. Ogden may be added to the number.

The piety of Dr. Doddridge was accompanied with the warmest benevolence to his fellow creatures. No one could more strongly feel that the love of God was to be united with love to man. Nor was this a principle that rested in kind wishes and pathetic feelings for the happiness of others, but was manifested in the most active exertions for their welfare. No scheme of doing good was ever proposed to him into which he did not enter with ardour. This

^a Sermons on practical Subjects, Sermon the Seventh.

was apparent from many circumstances that might copiously be enlarged upon, did it comport with my present purpose. His Sermon for the benefit of the County Hospital at Northampton has been spoken of before; and it may here be added, that he not only contributed generously to that hospital, but spent much time in ripening the design. He often reflected, with great satisfaction, on the pains he had taken to establish this charity, and on the good effects which it had produced, both in relieving many objects of distress, and in promoting a social and catholic spirit among persons of different parties and persuasions. It was at his own expence that he printed and distributed his "Friendly Letter to the Private Soldiers of a Regiment of Foot." During the rebellion of 1745, he was remarkably zealous in the cause of his king and his country, and contributed to the raising of a regiment under the command of the Earl of Halifax, by his own liberality, as well as by his influence over others. In the case of a poor Irishman, whom he thought to be unjustly condemned for murder, he exerted himself in a very extraordinary manner, though without success. But the generosity of his mind was the most displayed when any schemes for propagating religion, and for spreading the gospel among those who were strangers to it, were proposed.

proposed. In every thing of this kind he was always ready to take the lead, and was ardent in endeavouring to inspire his friends with the same spirit ^b.

No one could be more amiable than Dr. Doddridge was in his private virtues and manners. It would be needless to enlarge on the tenderness of his affections as a husband, a father, and a relation: nor is it necessary to insist upon his conduct to his pupils. If he occasionally distinguished any one of them by his particular favour, this did not hinder his behaving to all of them with the kindness of a parent; and his regard to them was never abated, excepting from their own fault. In the character of a friend he shone with distinguished lustre. Of friendship he entertained a sublime idea, and his heart was admirably fitted for discharging all the offices, and relishing all the delights, of this endearing connection. It was the happy lot of his life to be honoured with many valuable and faithful friends; and how sensible he was of his felicity in this respect was displayed in every return of gratitude, esteem, and affection ^c. His deportment in company was strikingly polite, affable, and agreeable; and in conversation he greatly excelled; his discourse being at once instructive and entertain-

^b Orton, ubi supra, p. 178—181.

^c Ibid. p. 132.

ing,

ing, and not unfrequently rising to the splendid.

The candour of Dr. Doddridge's mind relative to his sentiments of other persons merit, was carried to the highest pitch, and indeed was sometimes so excessive as to lead him to form a far better opinion of several of his acquaintance than in fact they deserved. This fault was gently and pleasantly touched upon by Mr. Barker, in one of his letters. "But
"are you aware," says he, "what a creature
"you are? I love you beyond expression, and
"admire your abilities, furniture, spirits, &c.
"more than you imagine; and not a man in
"the world rejoices more in your usefulness
"than I do; and yet I often make myself
"merry with your character and conduct. You
"are so entirely devoted to God, to truth, and
"holiness, that it is very easy to impose upon
"you under the appearance of any of these.
"And you are so perfectly made up of civility,
"candour, and good nature, that a pious en-
"thusiast, or a godly dunce, is welcome to
"your table, arms, and heart. You are so
"good yourself, that you think every body ten
"times better than they are; see merit in the
"darkness of midnight; cannot see faults with-
"out a noon-day sun; forgive injuries before
"they are confessed; and confer favours as a
"reward

“reward for affronts^d.” With such a disposition of mind, it is not surprising that Dr. Doddridge should frequently be unable to resist the arts of deception: and yet this did not proceed from a general ignorance of the world. He was well acquainted with men and with manners, and could often enter into, and discriminate, with no small degree of penetration, the characters of mankind. But, at the same time, so ardent were the feelings of his piety, and such was the suavity of his temper, that he could not easily persuade himself that any persons were insincere, who made a profession of religion and goodness. There is a considerable difference between a speculative and a practical knowledge of the world. A man may possess much of the former, and yet, from a certain flexibility and tenderness of mind, have little of the latter. In particular instances, he may have sagacity enough to suspect deceit, while he refuses to indulge the suspicion, lest it should lead him to err in his judgment, and be a motive for obstructing the exertions of his benevolence. Such was the case with Dr. Doddridge, and such, also, was the case with George Lord Lyttelton. They would both of them rather have chosen to be mistaken, than to have lost an op-

^d Letters, ubi supra, p. 139.

portunity

portunity of contributing to the relief of real distress.

In his sentiments of those who differed from him in religious opinions, Dr. Doddridge exercised great moderation. He never confined truth or goodness to one particular sect; and he behaved with the utmost candour to the members of the church of England. Of the established religion of his country he always spoke with respect; and he never made any petulant objections to its worship or discipline, or uttered against it any severe or unkind reflections. His correspondence with various clergymen of the highest rank and merit has heretofore been noticed. It was deeply lamented by him, that a separation from the establishment was, in his apprehension, and that of many other good men, rendered so necessary; and he sincerely wished and prayed for a greater union among Protestants. A like candid and friendly spirit he endeavoured to promote among his pupils; and he did it with success; for few of them, I believe, can be mentioned, who have not, in this respect, followed the instructions, and imitated the example of their tutor^e. With all Dr. Doddridge's moderation of temper, he did not in

^e Orton, *ubi supra*, p. 158—160, 161, 164.

every case meet with a suitable return. Some time after he had set up his academy at Northampton, a prosecution was commenced against him in the ecclesiastical court, by the instigation of several dignitaries of the church. The step, however, was totally disapproved of by many other eminent members of the establishment. Nevertheless, the persons who had engaged in the business seemed determined to carry it on with vigour; and, as the laws then stood, they must have succeeded in their design, had not an application been made to King George the Second, who received, from some gentlemen of rank and influence, such a just representation of the Doctor's loyal, peaceable, and moderate principles and character, as induced his Majesty to give an express order for putting a stop to the prosecution^f.

That candour of mind which Dr. Doddridge exercised towards the members of the established church, was cultivated by him with regard to his dissenting brethren, of different denominations. He was solicitous to be upon friendly terms, as far as possible, with all of them; and by the generality of them he was held in high estimation. If this was not the case without exception, it will not appear sur-

^f Ibid. p. 203.

prising to those who reflect upon the diversities of sentiment that are found among the Dissenters. There were a few among them who even went so far as to charge him with insincerity. The accusation they brought against him was, that he used some particular phrases in his writings, in a sense different from that in which he himself understood them, in order to please a party. A friend having acquainted him with this charge, he answered as follows: “ My conscience doth not tell me
“ that I am at all to blame on the head you
“ mention. I write for the public (as I would
“ also do in every private correspondence) as
“ in the presence of God, and in the views of
“ his judgment. I would not purchase that
“ phantom, popularity, which is often owing
“ to the very worst part of a man’s charac-
“ ter or performances, by any compliances be-
“ neath the dignity of a Christian minister; an
“ office, of which I think so highly, as to be
“ deeply sensible how unworthy I am to bear
“ it. On the other hand, I do indeed desire
“ to give as little offence as I honestly can;
“ and I have high authorities for it: and
“ though I am, and always declare that I am,
“ in my judgment, greatly against the im-
“ position of human phrases, yet, as some can
“ hardly

“hardly be avoided on the one hand or the
 “other, I choose to adopt and use some that
 “are ambiguous, in what I take to be a fair
 “sense, though not the only sense they might
 “bear; and by declaring it, to endeavour to
 “fix a good idea to them, rather than abso-
 “lutely to declare against, or even totally to
 “disuse them. Others, wider by far in their
 “sentiments than I, are indulged in this, and
 “even applauded for it: I have the misfor-
 “tune (I cannot use the word more properly)
 “to be condemned.” Whilst I have a full
 conviction of Dr. Doddridge’s sincerity in this
 matter, I cannot agree with him in opinion.
 Offensive expressions may justly be avoided;
 but surely, ambiguous ones should never de-
 signedly be adopted. The language we use, in
 delivering our views of things, ought to be na-
 tural, clear, and capable only of one significa-
 tion.

The charge I have mentioned against Dr.
 Doddridge with regard to his writings, has
 been extended to his preaching. By some of
 his enemies it was asserted, that he was a trim-
 mer in the pulpit. The fact, I am satisfied,
 was precisely as follows. When he preached
 in different places, he so far accommodated

* Orton, ubi supra, p. 221.

himself

himself to the dispositions of the people before whom he discoursed, as to avoid giving offence. If a congregation consisted of persons who were of free sentiments in religion, his sermon was entirely of a practical nature. On the other hand, in preaching before a Calvinistical society, it was customary with him to choose what was called an evangelical subject. In neither case did he deliver any thing that was contrary to his sincere opinion. His accusers did not sufficiently recollect that he was far more devoted to what were deemed the orthodox doctrines than they were ready to imagine ; and he had an undoubted right to be believed, when he declared, as he has done in the letter before cited, “ On the whole, I know
“ assuredly, that I have not on any occasion be-
“ lied the real sentiments of my heart ^h.” The persons who were most disposed to find fault with Dr. Doddridge, with respect to the point in question, were those who are entitled the rational Dissenters. They could not easily persuade themselves that a man of such abilities, and general liberality of mind, could entertain very different opinions from their own ; and they wished to have him rank more explicitly among them. It cannot be denied, that in one

^h Ibid, p. 222.

or two instances they had some reason to complain of his timidity: but, at the same time, there were many occasions on which he behaved with a very becoming fortitude. Once, I remember, some narrow-minded people of his congregation gave him no small trouble on account of a gentleman, in communion with the church, who was a professed Arian, and who otherwise departed from the common standard of orthodoxy. This gentleman they wished either to be excluded from the ordinance of the Lord's Supper, or to have his attendance upon it prevented. But the Doctor declared, that he would sacrifice his place, and even his life, rather than fix any such mark of discouragement upon one, who, whatever his doctrinal sentiments were, appeared to be a real Christian. When our author happened to be in company with persons of rank and fortune, he never suffered the least tendency to profaneness or licentiousness to pass unnoticed; but manifested his dislike to them, with the freedom of the divine, accompanied with the politeness of the gentleman. A correspondent having charged him with unsoundness in one of his publications, his only answer was, *Quod scripsi, scripsi*ⁱ; "What I have written, I have written."

ⁱ Letters to a young Clergyman, p. 103.

How sincerely Dr. Doddridge detested the want of integrity in character, was displayed in the following fact. One of his pupils was in the habit of making a jest of what is called orthodoxy, and of ridiculing those who adhered to it; and this he continued to do, up to the time in which he began to preach. Then, to the no small surprise of his intimate acquaintance, it was rumoured, that in the congregations where he had officiated in the neighbourhood of Northampton, he had appeared highly calvinistical, and indeed much more so than almost any other of his fellow-students. For obvious reasons he declined ever preaching at Northampton. At length, the affair was brought before the Doctor; and both parts of the charge having been proved by decisive evidence, the young man was dismissed. Being a person of some fortune, he was not involved by his disgrace in any pecuniary difficulties.

With that impartiality which is the duty of every biographer, I have mentioned, in the course of my narrative, the instances wherein it appeared to me that the character of Dr. Doddridge was shaded with some degree of imperfection. The same impartiality obliges me to add, that, at times, he had too ostentatious a manner of speaking concerning the multiplicity

plicity of his employments, engagements, and correspondences; and that he was fonder of applause, from every quarter, than was desirable in one who was so justly entitled to it, where applause was an honour. I have often thought that in certain points he had a resemblance of Cicero. He resembled him in the love of fame, and in not possessing what may be called the sternness of fortitude. He resembled him likewise in more estimable qualities; in the copiousness, diffusion, and pathos of his eloquence; and in the sensibilities and tenderness of his mind, especially as displayed in the loss of a daughter.

When all Dr. Doddridge's imperfections are collected together, they will be found to have been very trifling in comparison with his excellencies. One or two more of his virtues I shall touch upon before I conclude. Few have exceeded him in the exercise of humility, both with relation to God and man. With respect to God, it was apparent in the deepest expressions of concern for the defects of his improvements and his services; and with regard to man, it was manifested in his condescension to the meanest persons, in his behaviour to his pupils, and in the patience with which he submitted to the words of reproof. He was even
m 2 highly

highly thankful to his friends for pointing out to him what they judged to be amiss in his conduct. The language of humility that was used by him, though undoubtedly sincere, was sometimes carried to an excess. In a letter to Dr. Wood of Norwich, he thus expresses himself: "Pity me, and pray for me, as you do, in the midst of so many hurries. Oh, my poor, poor attempts of service! They shame me continually. My prayers, my sermons, my lectures, my books (in hand), my letters, all daily shame me^k." Nothing can vindicate such humiliating terms from the charge of affectation but the remembrance that the letter was written under a peculiar depression of spirits, united with that strong sense which Dr. Doddridge always entertained of the ardour, zeal, and diligence, with which the duties of life ought to be performed.

Among the Doctor's other excellencies, I might insist upon the resignation, serenity, and cheerfulness, with which he submitted to the distresses of the present state. One of his afflictions, and it was an affliction that called for the exercise of his meekness and patience, was the unkind treatment which he sometimes met with from those who owed to him a far differ-

^k Letters to and from Dr. Doddridge, p. 307.

ent kind of behaviour. Few men less deserved to be evil spoken of; but to pass through the world without reproach is not the lot of the purest virtue. Some of his pupils were angry with him, and set themselves to misrepresent his character, because he would not recommend them to places they wished for, but for which he conscientiously judged them to be unqualified. His kind behaviour to them in other respects did not compensate, in their estimation, for the wound he had given to their self-opinion¹. This is a difficulty which has been experienced by others, who, from their situations among the Dissenters, are supposed to have any influence in recommending to vacant congregations. Dr. Doddridge was even aspersed in the case of a guardianship, where he had acted with the utmost probity, friendship, and benevolence^m. Whatever was the ill usage to which he was exposed, he sustained it with mildness, and was always ready to manifest a forgiving temper. Nothing could be farther from his character than a resentful disposition.

Upon the whole, Dr. Doddridge was not only a great man, but one of the most excellent and useful Christians, and Christian mi-

¹ Orton, ubi supra, p. 229.

^m Ibid. p. 232.

nisters, that ever existed. The impression of his numerous and amiable virtues will not be effaced from my mind so long as it retains any sense of feeling or reflection. So far will be the impression from being lost upon me, that I shall always cherish it with the utmost ardour; and I esteem it as no small felicity of my life, that I have been preserved to give this testimony of duty, gratitude, and affection, to the memory of my benefactor, my tutor, my friend, and my father.

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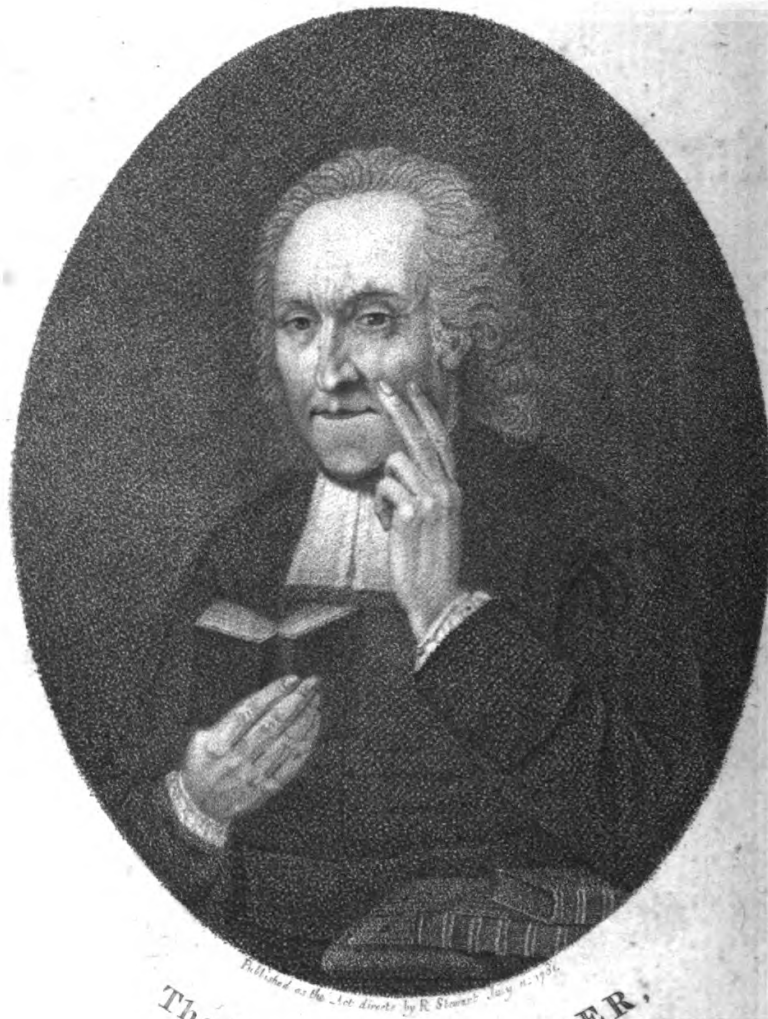
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