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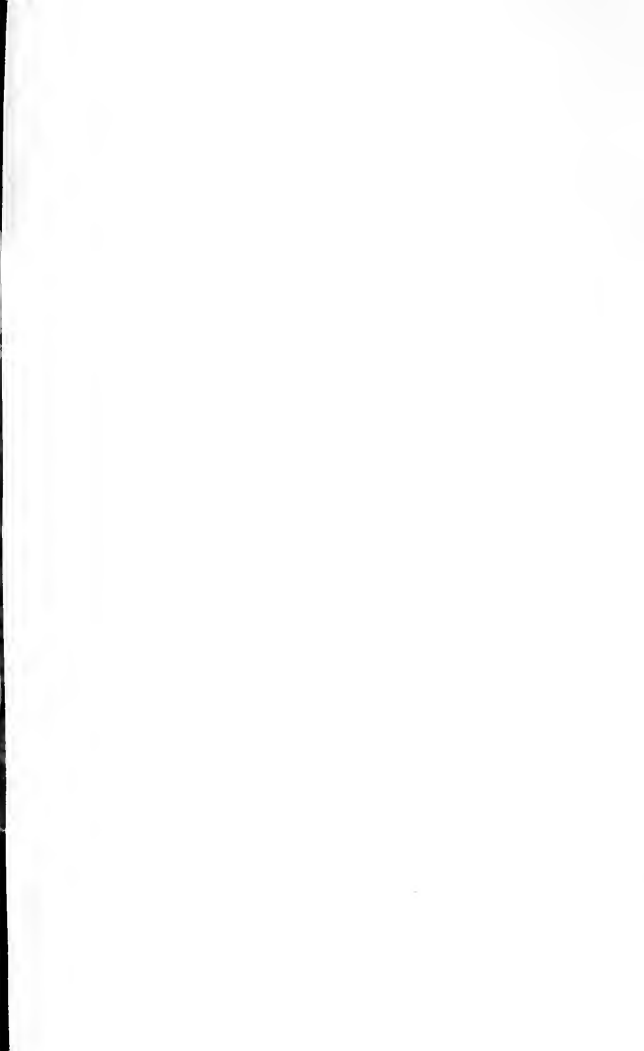
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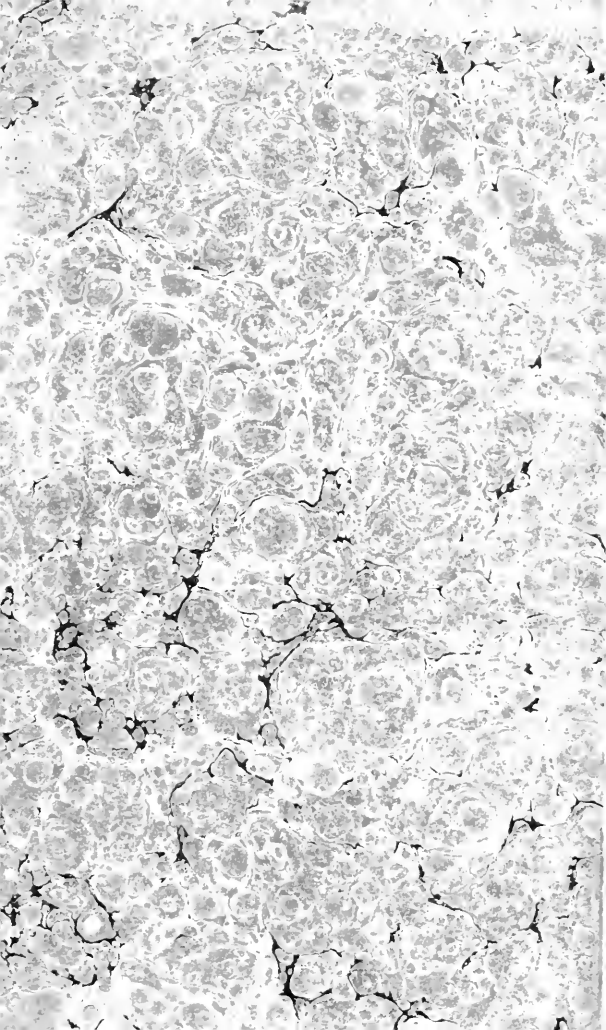
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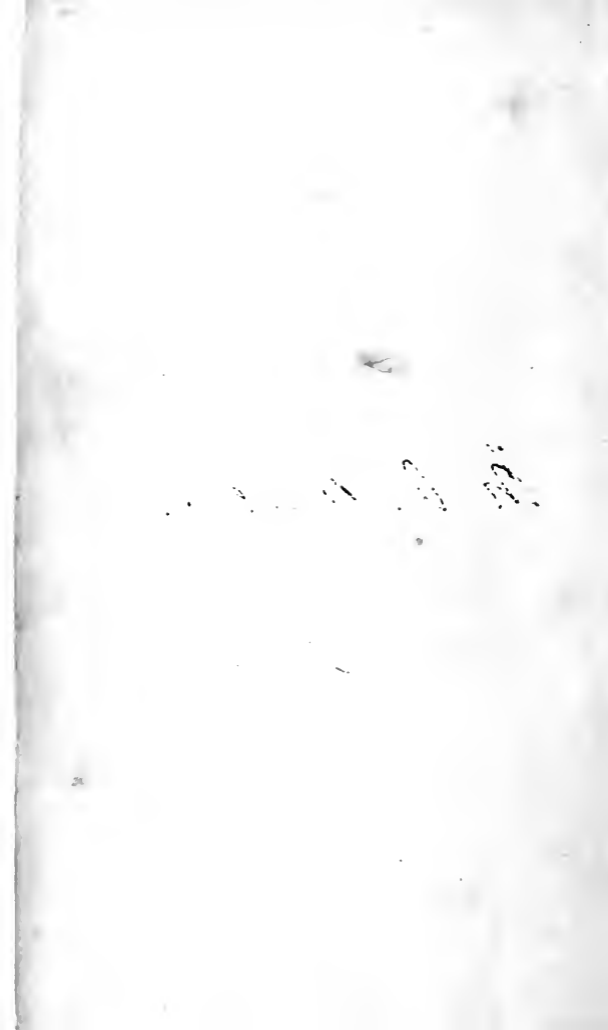
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PHILIP DODDRIDGE, D.D.

MEMOIRS

OF THE
LIFE, CHARACTER,
AND
WRITINGS,
OF THE LATE
REV. PHILIP DODDRIDGE, D. D.
OF NORTHAMPTON.

BY JOB ORTON.

WITH AN
INTRODUCTORY ESSAY,
BY THE
REV. DAVID RUSSELL, DUNDEE.

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INTRODUCTORY ESSAY.

BIOGRAPHY, when properly executed, is a species of history peculiarly engaging and instructive. Christian biography, in particular, exercises a beneficial moral influence, by exhibiting the principles, deportment, and habits of the disciples of Christ. To display whatever was excellent in those who are gone, for the imitation of the living, is sanctioned by the authority of Scripture. The word of God is full of biographical notices. There is not a temper, disposition, or action, required in Scripture that is not palpably exhibited in the history of one or other of the faithful. They are not merely described—they are seen as it were alive and in exercise. There is much wisdom discovered in this; for such is our nature, that truth must assume the garb of character in order permanently to interest. Those who cannot retain any abstract statement may receive instruction in the form of narrative. The truth is thus taught by its being exemplified. We feel at once reproved, stimulated, and encouraged, when eminent piety is seen in persons of the same rank, and in the same circumstances, with ourselves, and acting in relations similar to our own. Every excuse taken from our age and situation in life, or from our own imperfection, and from the difficulty of the service to persons situated as we are, is completely silenced. Piety is seen to be practicable as well as profitable. The fact, that a high degree of likeness to the Saviour's character has actually been attained, is exceedingly fitted to excite us to the imi-

tation of those who derived all their excellence from that very grace which is as freely exhibited to us as it was to them. The record of such instances so far supplies the want of experience, for wisdom is the great end of history. And who that is acquainted with his own heart, and has felt the workings of those evil principles inherent in our nature, which lead us to depart from the living God, can fail to know, that he stands in need of every excitement which can be had in the stimulating influence of fervent piety and active exertion, in the instructive and edifying example of a devotional spirit and a heavenly character of mind, and in the consoling and cheering display of filial confidence and patient suffering? Naked maxims, or precepts, have not an equal influence in awakening the attention, or interesting the affections. We, for instance, understand the nature and effect of faith much better by the representation of its exercise in the history of Abraham than we could by the most correct definition. We enter into his various feelings, and follow him with the deepest interest. We become acquainted, not only with his actions, but with the principles from whence they flowed, and with the hallowed source whence all his excellence proceeded; and we are encouraged by the thought that we are invited to the very same source of strength and of blessedness. And soothing indeed is the reflection, that, in reading the history of the Scripture saints, we are reading the history of our own brethren, and of the blessings and privileges common to the whole of our family. And in as far as others of our brethren have, in latter ages, resembled the ancients, we are called to imitate them.

This is by no means incompatible with the constant contemplation of the Saviour. With the same breath we are exhorted to look to the great "author and finisher of the race of faith," and to follow the "great cloud of witnesses" exhibited in the record of the ancient worthies. The example of fellow-christians affords us the means of comparing the character of

Jesus with theirs. In them we indeed see blemishes which we ought to shun, but we also see excellencies which we ought to pursue; while to the Saviour we shall be led to go for grace to avoid the one and to acquire the other. We cannot look to the copy without thinking the more of the original. The reflected likeness of the Saviour in the character of his people, leads us to dwell the more on his transcendent glory itself. When the apostle exhorts us to "be followers of him as he was of Christ," his language implies that, by observing his conduct in connexion with his principles, we may discover certain things in which we have been wandering from the example of Jesus, or may be quickened to "run the race set before us" with greater assiduity and ardour. Our faith in the gospel is confirmed when we mark its influence in calming the conscience, purifying the heart, and sanctifying the life. Our impressions of the love, the care, and the faithfulness of Christ, are exceedingly strengthened when we witness the peace, the comfort, and the joy possessed by believers in times of heavy and protracted trials. And our confidence in the power and the wisdom of our guide and protector is greatly established when we mark the effect and the issue of his various dispensations as exhibited in the history of his people.

Orton's *Life of Dr. Doddridge* ranks among the best specimens of Christian Biography in the English language. It is on the whole well known, but perhaps among the rising generation it is not so extensively circulated as its merits deserve. It is particularly calculated to be of use to those who are directing their views to the Christian ministry, and to such as are already engaged in it. It delineates the character of a man distinguished by the fervour of his piety, the spirituality of his mind, and his unwearied labours in the cause of religion and benevolence. He possessed a noble elevation of soul, exalted views of the divine character, and great singleness of aim. In him the principle of Christian piety dictated, with a kind of

instinctive precision, the practical course which it became him to follow. He preserved a happy equanimity in times of affliction and distress. He united with his piety the highest spirit of philanthropy. He delighted to alleviate distress, and to pour the balm of consolation into the sorrowful heart. He was remarkable for Christian candour. A stranger himself to deceit, and to selfishness, he suspected not others; and, actuated by benevolence of heart and ardour of affection, he was prone to excuse and ready to forgive. His confiding disposition was by some taken advantage of, and there were unworthy characters who abused the kindness of his unsuspecting and indulgent temper, but his amiable feeling must command our affection. It is well, however, when Christians, from their knowledge of mankind, are led to unite the prudential caution of the serpent with the harmlessness of the dove. Inflexible firmness in defending what we see to be truth, is quite compatible with a humble distrust of our own understanding, and with a due respect to the rights of conscience in others.

Dr. Doddridge, like Timothy, knew the Scriptures from his childhood, and he appears to have been gradually brought under the influence of the truth, through the blessing of God on parental instruction. He was particularly indebted to the instructions of his mother. And here we cannot but remark, that, to maternal piety, instruction, and example, may be traced, under God, the renovation and eminent usefulness of not a few of the most distinguished lights of the church. What an encouragement is this to mothers to sow the seeds of divine truth in the breasts of their juvenile charge.

In some that change of mind which is essential to the enjoyment of the kingdom of God makes its appearance slowly, as it does rapidly in others. In one it marks an epoch, the circumstances connected with which can never be forgotten, while in another it seems almost coeval with the dawn of reason, and is not distinctly recognised till, by a gradual process, it

has reached a considerable height. In the latter case, the same marked and striking changes of spirit and deportment will not accompany or follow the transition from a state of sin to a state of spiritual life as there often does in the former. And this difference will not seldom occasion a diversity of feeling ever after in the two classes in question.

To advert to one thing only—the man who has feared God from his childhood is not always the best qualified for guiding the sinner in his first approaches to the Saviour, while he will often be found particularly fitted for carrying forward disciples in the Christian course. These departments of service are in several respects distinct; and, though some have excelled in both, not a few have evinced that their skill in the one was much greater than it was in the other. This division of functions will be found even among adult converts, but still it may often be traced to a diversity in their first feelings. In particular, however, such as have been early and imperceptibly initiated into piety, will frequently be found more fitted for the business of after-culture than for that of detecting and following every lurking obliquity, and every false refuge, in the minds of the ungodly, and which are especially concealed amid the workings of a self-righteous spirit in those who have so far been awakened, and on whom a degree of impression has been made in relation to the interests of eternity. In dealing with unbelievers they are apt to employ language expressive of exercises to which such must, in their present condition, be strangers, though the semblance of them may thus at times be excited. And they are apt to speak of those emotions which were in themselves the concomitants or result of that real, though gradual, change, which, however little discernable at its commencement, and slow in its progress, yet grew with their growth, and strengthened with their strength, in a way which confounds them with such feelings and emotions as may consist with the continuance of unbelief and impenitence. The state-

ments made on these subjects may be so connected with the statement of the saving truth as greatly to neutralize it. And though a great degree of concern may be produced, there is a danger that the sinner will be retarded from coming *as he is* immediately to the Saviour.

This may perhaps so far account for the circuitous way in which Dr. Doddridge has, in some instances, endeavoured to direct his readers to Christ. His writings have been of singular use in awakening many to serious concern, and this is of great importance; but in his reasonings with them he has not always taken the most direct method of conducting them to the hiding-place which stands open to all. He has not always sufficiently marked the distinction between that analysis of the feelings and workings of the mind which may sometimes be of use in the elucidation of a subject, and the notion that this analysis constitutes a course of distinct and successive changes, the different steps of which are each in succession actually perceptible to the individual. This distinction, however, he has distinctly admitted; and whatever may be thought of the particular analysis which he has made, or of the particular train which he has marked out, it is clear that he never intended that this process must necessarily be gone through by all, or that any should adopt his words to whose circumstances they do not apply. It may yet be proper to state, that, to describe so very circumstantially a particular process, and to connect the whole of it with a supposed individual, is to expose many to the danger of falling into these errors, and may be the means of retarding instead of facilitating their progress. But every one acquainted with the principles and character of this distinguished man will at once allow that his great object was to bring the sinner to rest his whole hope of salvation on the finished work of Immanuel. And it is truly pleasing to know, that many whom he has been the means of awakening to deep concern, have at last found peace in the blood of the cross.

Dr. Doddridge, agreeably to the advice of some writers, devoted himself to God by a solemn form of covenant under his own hand. He appears to have meant nothing more by this than to express his sense of pardoning mercy and redeeming grace, and to devote himself to the service of God from a feeling of gratitude and love. On the practice itself, however, it may not be improper to make some observations.

It is altogether preposterous for a sinner, when awakened to a sense of guilt, to make any kind of contract with God, as a means of pacifying his conscience, or of obtaining an interest in the righteousness of Christ. To conceive of the covenant of God as at all partaking of the nature of such a contract, is an utter perversion of the gospel. There is nothing in his covenant of the nature of a bargain; all is of free promise. The scriptures accordingly represent sinners as taking hold of his covenant, by resting all their hopes of pardon and acceptance on the blood of Christ, by which it was confirmed, and looking for the whole of its blessings as the reward of his work. God establishes his covenant with every believer in Christ, by giving him its precious mercies in their proper order, so that he is as much interested in it as though it had been ratified for him alone. The guilty Israelites, when brought to themselves, are represented as saying, "Come and let us join ourselves to the Lord, (for) the perpetual covenant will never be forgotten," for such is the natural interpretation of the passage. Instead, that is, of trusting to the old covenant, which made no provision for a case such as theirs, they recur to that everlasting covenant which had been revealed to the patriarchs, and was to be fully ratified in the fullness of time.

It were equally preposterous, on the other hand, for a Christian to enter into a kind of contract with God, that by the fulfilment of certain terms he might continue to receive the blessings of redemption. The ground of peace under a consciousness of guilt, and the medium through which all spiritual blessings are be-

stowed, are the very same to the Christian of the longest standing, as to the sinner at first.

But neither of these was the design of our author. He appears to have intended merely to express, by a particular form recommended by men whom he respected, that devotedness to God, and that dependence on his grace, the exercise of which is the natural result of faith in the gospel. It has been admitted, however, by some of the warmest friends to the practice in question, that such a form of expressing self-dedication is exceedingly apt to become a snare, and to involve the very errors to which we have adverted. The late Mr. Adam Gib, for instance, speaking of this subject in the first part of his "Sacred Contemplations," explicitly states that there is reason to apprehend that the practice in question is often if not mostly mismanaged; that various forms of such a personal covenant have been proposed by different writers, of a tendency to mislead Christians in regard to their exercises with God about their spiritual interests; that if it is engaged in, to pacify a troubled conscience, or as a means of obtaining or even of recommending to a saving interest in Christ, although it should be done in a manner apparently ever so evangelical, it is but some sort of an attempt, however specious it may be, to establish the person's own righteousness, and to obtain the blessing "as it were by the works of the law," because the person will still have some respect to his own covenant, and to his supposed proper exercise in making it, as the immediate ground of the confidence to which he is brought in relation to his interest in the covenant of God; that then only is it rightly done, when a person devotes himself to the Lord *as his God*, (that is already,) when with a conscience purged from guilt, and already pacified through faith in the blood of Christ, with his soul at rest in God according to the new covenant, and with his heart under the sweet constraint of love and of gratitude to Christ, he gives himself up to live to him. And then he adds, that for guarding against the evils referred to, it may be more

properly reduced to *pourings out of the heart before God in prayer.*

Now, considering the well-known zeal of this writer for the practice of covenanting, these sentiments of his, as the result of his long experience in regard to it, carry with them very great weight. They prove, by a testimony which cannot be suspected, that it is extremely apt to ensnare and mislead, however well intended and cautiously gone about it may be.

Mr. Marshall, in his work on Sanctification, says to his reader, "Think not to bring yourself to good by vows and promises, as if the strength of your own law could do it when the strength of God's law doth it not. The devil will urge you to vow and then to break, that he may perplex your conscience the more." And in accordance with this, Mr. Fuller, in his *Memoirs of the esteemed Mr. Pearce*, informs us that the latter, not having known the devices of Satan, was entangled by the ardour of his soul, and was thrown into great perplexity in consequence of adopting the practice in question. Having failed in his engagements, he was afterwards almost plunged into despair. On reviewing the matter he seems to have accused himself of a pharisaical reliance on his covenant, and he therefore took the paper and destroyed it. He did not, however, consider his obligation to be the Lord's as hereby *nullified*, but feeling more suspicious of himself he depended on the *blood of the cross.*

It is by no means intended to insinuate, that every thing on the part of believers, like a firm determination to devote themselves to the service of God, is in itself inconsistent with a life of faith in the Redeemer. Every believer of the gospel will feel impelled, by a sense of the love of Christ, a sense of the happiness he has found in his service, and a conviction that misery must be connected with a state of declension, to cling to the Saviour as his only refuge and portion, and to devote his all to his glory, as his rightful Lord and gracious Benefactor. That man indeed must be ignorant of his own heart who trusts to his resolutions,

but the evil does not consist in purposing firmly to adhere to the service of Christ, but in forming such a resolution in his own strength, and without a proper regard to what is the ground of acceptance with God, and the true spring of all Christian obedience. Barnabas, for instance, exhorted the disciples at Antioch, "that with purpose of heart they would cleave unto the Lord." And was not this a call to them to adhere to the Saviour with full determination and resolution of heart, whatever circumstances of extremity might arise? The apostle of the Gentiles expressed his firm resolution to abide by his Lord through good and through bad report; when referring to impending evils, he said, that none of these things moved him, and that he did not count even his life dear to him, if he might but finish his course with joy, and fulfil the ministry which he had received. And the same resolution was expressed, when, on another occasion, he said, that he was ready not to be bound only, but to die at Jerusalem, for the name of the Lord Jesus. Accordingly, we find that he would not be persuaded by the tears and the entreaties of his friends to decline going up to Jerusalem. And why not, but because he had taken his ground, and determined to adhere to the path of duty, let the consequences be what they would? Speaking elsewhere of the Christian course, and of the prize to be conferred on the faithful on the resurrection morn, he expresses his resolution to trample on all that might come in competition with the service and the enjoyment of his Lord. "If by any means," says he, "I may but attain the resurrection of the dead." In other words, his mind was fixed, his ground was taken, and, cost him what it might, he was determined that the prize of eternal life should be his. What less than this can be implied in the parabolical descriptions of the kingdom of Christ, under the figures of a man finding treasure hid in a field, and of a merchant who found one pearl of great price, for which they part with all that they have? Is not this abandonment of their all the result of a settled resolution

of heart? What less, too, can be implied in an open confession of the truth? Is not this taking a side and declaring what in future shall be the part that we shall act? It is by such a profession of our faith, and of our attachment to Christ, that the ancient prophecy is fulfilled: "One shall say, I am the Lord's; and another shall subscribe," or rather shall *inscribe*, "his hand to Jehovah." The reference is not to a secret or private, but to a public transaction. Nor is it to the subscribing of a deed, but to the practice of marking the hand or some other part of the body of a servant with the name of his master; of a soldier with the name of his commander; and of an idolater with the name of his god. Thus the followers of antichrist are represented as distinguished by the mark of his name, and the faithful by the name of their Father. And by this allusion is signified by the prophet an open, public, and undisguised profession of attachment to Christ. Indeed, every upright prayer, put up for grace to keep us from falling, includes a determination to shun the way of temptation.

There is an essential difference between the spirit of the man who forms certain resolutions in the pride of his own fancied firmness, or to obtain by their fulfilment peace to his conscience under a sense of past guilt, or to obtain an interest in the work of Christ, and that of the man who, while his conscience enjoys already peace from the atonement, and while his soul is at rest as to the concerns of eternity, feels himself sweetly and yet powerfully constrained to devote himself to the service of his Lord, from a sense of love and a feeling of gratitude. The former is going about to establish his own righteousness, though in words he may disclaim this, but the latter is giving himself to Jehovah, as already his God and Father through Christ. But thus to be determined to cleave unto the Lord, and at certain times, and in certain circumstances of special interest, with particular solemnity to express this determination, is quite a different thing from entering into formal bonds and engagements. It were

well if Christians, avoiding extremes on the right hand and the left, would imitate the first Christians, who, while they were determined in their adherence to the cause of Christ, and scrupled not, on proper occasions, to express this, did not entangle themselves with the hazardous practice in question.

In the following Memoirs will be found many instances of that devoted spirit which we are now recommending. And, amid the desolation of human nature by sin, it is delightful to witness the renovating influence of the grace of God, and the blissful result of intercourse with heaven. In the open confession of the truth which our author, and many others, were honoured to make, we see a striking accomplishment of the prophecy, that to Jesus every knee shall bow, and every tongue shall swear, or as the apostle explains it, shall confess. In so far as this prophecy respects believers of the gospel, it refers to that public and firm confession of his name which is made by them, whatever shame or evil their avowal of attachment to his truth may expose them. And according to the figurative style of prophecy, the solemn feelings, and the deliberate purpose with which it is made, are fitly signified by a reference to the solemnity of an oath. And the following narrative cannot be carefully read without a full conviction that the subject of it was indeed actuated by feelings at once solemn and delightful, a powerful impression of the beauty of holiness. Such attainments in a partaker of our frail and fallen nature serve to encourage us to seek more of that grace, from which such excellence flowed. And it must be profitable for us to consider how those who now inherit the promises attained that holiness of character by which they were distinguished, that we may, as in duty bound, be followers of such.

The proper nourishment of spiritual life is found in the great truths of the gospel. The word of God ought, therefore, to be carefully studied. It should be studied with the spirit of a scholar. There is a devotional contemplation of its truths which is of infinitely

more value than mere intellectual lucubrations. The glory of the gospel arises from its moral influence, and knowledge is of use only in as far as it sanctifies the soul. If we confine ourselves to exercises of the head, we shall deaden the spiritual sensibilities of the heart. We are too apt to think that if we have acquiesced in certain doctrines, the difficulties of religion are over. But those difficulties do not so much arise from an unwillingness to admit in theory certain strong general doctrines, but rather from an aversion to the bearings of divine truths on our principles and predominant spirit, and from an unwillingness to bring them so home to ourselves as to subjugate our evil passions, and subdue our particular inclinations and humours. For a man to trust in his own righteousness is to follow the ancient Pharisees; but there is such a thing as a secret pride in the thought that it is a part of our creed to reprobate every thing of the kind, and that we are correct in our notions of the way of acceptance; and this fancied orthodoxy is in fact the foundation of hope. Now, what is this but that very Pharisaical spirit which we affect to condemn? It is a blessed fact too, that Christian obedience is felt to be a privilege as well as a duty, and that holiness is itself happiness; but there is a way of speaking of the Christian life as a life simply of *privileges*, which is opposed to every thing like self-denial, holy vigilance, and progressive purity. It is one thing to have reached certain heights in doctrine, and quite another so to feel the power of scripture truths in their just harmony and connexion, that they conquer the evil inclinations of the heart—reclaim the disordered affections—and lead the soul to God as the supreme good of the immortal spirit, the source of excellence and of all genuine enjoyment. Many have reached the former whose unsanctified tempers have proved their utter estangement from piety.

With the study of the scriptures then, should be joined the spirit of *prayer*. If we study them with a spirit of self-sufficiency, rather to know what opinions

we ought to hold than what dispositions we ought to cherish, and what deeds of piety we ought to perform, our knowledge will but "puff us up." But if we study them with a lowly and a teachable temper, and in simple dependence on the promised aid of the holy spirit, we shall find them open on our view with a light at once convincing and transforming. We shall discern the glory and excellence of the truth by a kind of mental taste. The soul will thus be kept awake; and while the understanding is enlightened and the judgment convinced, the affections of the heart will be won, and the most powerful feelings excited. It is then that there is a suitableness found in the gospel of peace to the wants and the miseries, and, indeed, to the whole sensations of man; and then, too, there is a sweetness and satisfaction experienced in the enjoyment of it, that elevates and animates the spirit. Prayer, when resorted to, not merely because it is commanded, or because conscience would smite us were it neglected, but because it is felt to be delightful in itself, is productive of the sweetest composure and the most hallowed enjoyment, and it also prepares for new communications from the father of mercies. It tends to cherish that holy and watchful spirit which preserves from forgetfulness of God, and it keeps alive that heavenly temper of heart which is the spring at once of purity and blessedness.

It is of great importance, likewise, for Christians to mark the *providence* of God. The events of time, the trials of life, the circumstances of our relatives and connexions, the interests of truth and of the church of Christ, and numberless other things, will all furnish matter for serious and profitable thought,—will suggest to us the duties of the day, and will be the means of cherishing the seed of the word, and of calling forth all the fruits of righteousness. Trifling as many present occurrences may be in themselves, all the events of time are connected with the spiritual and eternal world. They illustrate and confirm much of the divine word, and they thus serve to establish our faith

and to animate our hope. By calling us to special duties, they put our principles to the test; and while they try them, they also invigorate them by appropriate exercise. Our situation and circumstances in life have a mighty influence in the formation of our character. With every one of them there is a special precept connected, and by our spirit towards that particular commandment is the reality and the measure of our religion tried. They thus serve to prove us, to make known what is in our hearts, and to produce and to cherish that humble, subdued, and submissive spirit, which is the very soul of piety, and which meetens for the celestial glory. In the day of adversity we ought to consider the hand and the designs of our heavenly father, and at once, with solemn seriousness and cheerful confidence, to resign ourselves to his will. In his providence he manifests his will as well as in his word; and a truly spiritual mind will display itself by bringing its thoughts and its dispositions into unison with the mind of God, as thus made manifest. In the day of prosperity, while we gratefully enjoy the blessings of heaven, we should beware of forgetting God, and resting, as the Israelites did, in the gifts of his bounty. The spiritual sensibilities of the heart are easily deadened by the benumbing influence of worldly attachments.

A spirit of *watchfulness* ought therefore ever to be cherished. Never should we forget that we have a subtle and a powerful enemy within us, and unseen enemies around us. An open enemy is at once seen, and precautions may easily be taken against him, but such is the nature of our foes, that incessant vigilance is necessary. Evil should be checked in the bud; for before we are aware, we may have lost much of our wonted spirituality of mind. One single wrong step paves the way for another, and another, till we are surprised, when awakened to a sense of our condition, that we have imperceptibly descended far in the path to apostasy. Nor should our vigilance be confined to what are called gross offences. The most fearful de-

clensions have originated in what are, comparatively speaking, but small evils. When we feel disposed to venture on the extreme line of what is right, it is time to take the alarm. Have we less delight than we had in spiritual exercises, let us pause and consider our ways. The objects of sense press upon us—they are ever near us—we cannot but feel them. But it requires an effort to keep matters of faith in view, and a strong effort, indeed, to keep heavenly things in the view of the mind. The state of the heart, then, ought to be carefully watched; for most imperceptibly does the alloy of a carnal spirit insinuate itself, and debase the simplicity of our views and the purity of our conduct. And how often do we deem ourselves actuated by motives and principles very different from those which really predominate!

It merits particular attention, however, that the vigilance of which we speak does not consist in incessantly analyzing our feelings. This were to exclude from our view and contemplation the great object of faith, which alone can produce all proper feeling. It were inconsistent also with that active exertion which is included in every just view of religion. This vigilance, then, is not what may be called the abstract study of the movements of the mind. It is a vigilance *connected* with the active discharge of the duties of our special station, as well as of the general duties of devotion. It will not do just to take a glance, as it were, of the truth, and then immediately to turn to our feelings, as if a kind of charm were expected. What can we look for in such a case but constant disappointment? The man who does nothing else but watch his bodily sensations deranges his frame by this very means; and he easily persuades himself that he is the subject of this and the other disorder, because the symptoms of whatever malady his mind happens, by whatever cause, to dwell upon, will by this means occupy his imagination. In some cases, the malady will thus, in fact, be occasioned by the consequent disturbance of the vital functions. In like manner, if

we are constantly engaged in poring on and directly watching our mental sensations, to the neglect of the great object of faith, which alone can purify the heart, and enable us to overcome the world, and to the neglect of the duties of our stations, activity in the discharge of which is the means of exercising and of strengthening faith, then the very thoughts which distress us, and that we ought to dismiss, will become firmly rooted; and ideas, which otherwise had but passed through the mind, and whose effect had been but momentary, get so rooted as to produce the most distressing as well as injurious results. There are evils which it is dangerous *directly* to fight with; for one means of giving them is the many musings and imaginations which must thus be occupied with their objects. As it is not by directly contending with fire, particularly when surrounded with combustible matter, that we shall be able to quench it, but by using plentifully the opposite element, water, so it is not so much by mere resistance that sin is overcome, as by opposing to it those spiritual principles, exercises, and pleasures, the influence of which tends to subdue it. If we seek our happiness in heavenly things, and find enjoyment in fellowship with God, the pleasures of sin will cease to allure and to betray us. We ought to excite the mind to spiritual meditations, as the best means of preventing and checking evil suggestions; and for this end we should so study the divine word as to have at all times materials for thought within us, and may be able to apply and to use its principles in their manifold bearings and connexions, to the numberless circumstances in which we may be placed.

The great means of deliverance from the power of sin is the believing contemplation of the cross and character of Christ. In his cross we see the evil and desert of sin; and while we listen to the proclamation of pardon through his blood, we hear also his beseeching voice calling on us from thence to abandon every way of rebellion as the ruin of our happiness, and to follow him as the source of present and final blessed-

ness. When in the light of heaven we see and contemplate the wondrous glories of Immanuel, and when we imbibe the hallowed principles of "the beloved one," we feel so united with the lawgiver and the mediator, as to enjoy a sweet anticipation of eternal life. We naturally take the likeness of the qualities which we love and admire; and when fixed on the glorious character of Christ, the whole mind becomes assimilated to him. What are all holy dispositions and principles but the reflection of the same qualities in him?

As pilgrims and strangers here, it becomes us often to think of the country whither we are going. The prospect of future glory is daily brightening; and what strange spell can it be that keeps us grovelling so much among the things of this fleeting world? The proper contemplation of the heavenly temple is powerfully fitted to raise the heart to a tumult of joy, and the joy of the Lord is our strength for duty and for trial. The glory of the Saviour there—his official grandeur—his priestly ministrations—his regal government—his moral lustre as the light of that hallowed place—his constant care and incessant love—the rich communications of his grace—and the train of operations preparatory to his second coming,—all furnish the most delightful and sanctifying themes for meditation, and the most rational grounds for joy and for praise. Blessed are they who, in the exercise of faith, and patience, and heavenly affections, are waiting for the immediate vision of God and of the Lamb.

DAVID RUSSELL.

Dundee, 11th June 1825.

PREFACE.

THE lives of worthy and pious men are generally reckoned some of the most useful books which have been published. But there seems a peculiar propriety in laying before the world what can be known of the piety, benevolence, and zeal of those who have filled more eminent stations in it ; and distinguished themselves by their writings in the service of religion. There is a natural curiosity in mankind to know some particulars of the lives of those whose works they have read with pleasure and advantage. Even minute circumstances, which to others may appear unworthy of public notice, are to them interesting events. Nor is this kind of history merely calculated to entertain and amuse, but is evidently capable of answering much more valuable ends. When there appears an exact correspondence between a man's writings and temper between the duties he recommended to others and his own practice, his works are read with greater attention, and are more likely, through a divine blessing, to produce the desired effect. The lives of holy, zealous ministers are particularly useful ; as in them may be seen a pattern of a Christian conver-

sation for all, and of ministerial faithfulness and activity for their brethren ; and thus the good influence of such examples may be widely diffused : and when a person of solid worth, learning, and piety, has been employed in training up young men for usefulness, especially in the ministry, his character must be allowed to demand a particular attention, and may be peculiarly beneficial to the world. It may excite those who have been under his care, to recollect his instructions and examples, and their consequent obligations. His conduct in that important office may serve, in some degree, for a model to other tutors ; and, if he hath appeared among protestant dissenters, may tend to remove some prejudices, if such remain, against their seminaries, as if they were nurseries of schism, enthusiasm, and faction. That these several valuable ends may be answered, is the design of this work, and the earnest wish of its author. He is sensible that he wants some qualifications for executing it in such a manner, as to do justice to the character and worth of Dr. Doddridge, and present it in a proper form to the public. He has laboured, but in vain, to engage some better hand to undertake it ; and hath at length, with reluctance, submitted to the reasons urged by the Doctor's friends, and the admirers of his writings ; among which the principal was, their apprehension of its usefulness to the world. Upon the whole, he thought it better to expose himself to censure for attempting it without due qualifications, than to withhold an excellent pattern from mankind when the influence of every good example is so needful for their reformation and happiness.

My purpose is to lay before the world, in the following sheets, what appears to me most instructive in his life and character, according to the best judgment I could form from a long and intimate acquaintance, and the best information I could procure. A striking likeness of a person may be drawn by a hand not skilful in colouring ; and unable to give the picture that grace which would render it more generally admired,

especially by the best judges. I shall dwell chiefly on those exemplary effects which the sincere and lively piety of the Doctor's heart produced in a beautiful correspondence to those circumstances in life in which he was placed. Herein, perhaps modern writers of lives have been defective; either from a mistaken apprehension that it was of little moment, or, as I would rather hope, through want of materials. Had I satisfied myself with giving an account of his public and literary character, especially if I could have embellished it with the beauties of description and language, it might have been more agreeable to the modern taste, and the politer part of my readers. But I am fully convinced it is the more private part of a man's character from which we may expect the greatest benefit. What is it to me that another had a bright genius, was learned, elegant, and polite? But to see a display of his piety, humility, zeal, benevolence, and the principles by which they were supported; this, if it be not my own fault, may be very beneficial to me. I thought I should do the most real service to the world by bringing to light those graces of the Christian, which, though they do not make the most shining part of a character in the eyes of men, are his fairest ornaments in the sight of God, and the surest proofs of the sincerity of his outward profession. In order to execute this design, I have made such extracts from his diary and other papers, written solely for his own use, and his letters to his intimate friends, in which he laid open his whole heart, as I judged most proper to give my readers a just idea of his inward sentiments, and the grand motives on which he acted through life. And if these appear to be in every respect agreeable to his profession and public character, I think it must be acknowledged the strongest proof that can be given of his integrity, and consequently greatly tend to heighten our idea, and excite our imitation of him.

I am sensible it hath been objected, that, "what was principally written for a person's own use ought

not to be made public." And no doubt a prudent caution should be used in making extracts from such papers. But (as Mr. Howe hath observed on a like occasion) what are many of the Psalms of David and other holy men; what the meditations of that renowned philosopher and emperor Marcus Antoninus, but records of the most secret dispositions and motions of the hidden man of the heart, made public for the instruction of their own and succeeding ages? As there is so much resemblance in the frame of our minds, nothing certainly can be of more advantage than to see the secret workings of the hearts of great and good men upon different occasions; and especially to be informed what methods they took to conquer their particular temptations, to improve their religious character, and to keep alive that sacred ardour of love and zeal, which carried them through so many labours and difficulties. The great advantage which many humble Christians have received from such extracts in other lives, is, I think, a sufficient vindication of the use here made of them. The acceptance and usefulness of Mr. P. Henry's life in particular, encouraged me to pursue this method. Some few of these extracts may not be thought necessary to illustrate Dr. Doddridge's character; but as they appeared likely to impress the reader's heart with pious sentiments, and so subserve my leading design, I was not willing to suppress them. Some quotations from his writings are intended to show the consistency between the rules he gave to others and his own conduct; and they may lead some to read his works who might before know nothing or little of them. Accuracy of style is not to be expected in what a person writes merely for his own use, or to his intimate friends; yet it may be as serviceable to others as any of his publications. I am sensible these extracts and quotations spoil the uniformity of this work, and make some sentences appear abrupt and imperfect; yet, as they are, in my judgment, the best part of it, I could

not satisfy myself to omit them merely upon those accounts.

When I inform my readers what were his sentiments upon particular subjects and occasions, where it is not supported by his writings and papers, I can with great truth assure them that my representation is just, from the opportunities I had of learning them from his lectures, conversation, or correspondence : and I am persuaded that they, who were intimately acquainted with him, will acknowledge the same.

It may be thought an objection to some part of this work, "that the model here proposed, especially of devotional exercises, is too high for the generality of mankind, amidst the necessary cares of their respective families and stations." And it must be acknowledged that it is no man's duty to be in his closet when his business in his shop, fields, or family, demands his attention : nor would I bind it upon any one's conscience to follow the particular method here described too strictly. No one's practice can serve as a model for every one. That may be a very good rule for one, which is not so for another ; and therefore every one must use his own discretion in copying after the examples set before him. He must consider his abilities of body and mind, his circumstances and connexions in life, that every part of duty may have proper time allotted to it according to its importance. Nevertheless, there are few persons but might employ more time than they do in cultivating their understandings, and improving their graces, by reading, meditation, and devotion, without breaking in upon any of the necessary duties of life, if their hearts were in these exercises, and they were more careful to redeem their time from unnecessary sleep, visits, and recreations.* Dr. Doddridge's extraordinary diligence in the services of his station, and that constant attention which he paid to relative duties, plainly prove that his devotional exercises had a good effect upon him. He found

* See Rise and Progress, &c. Ch. xx. § 1.

(as Dr. Boerhaave acknowledged he found) "that an hour spent every morning in private prayer and meditation gave him spirit and vigour for the business of the day, and kept his temper active, patient, and calm." Yet I must, on the other hand, caution persons of a serious spirit, especially those of a cool temper and a sickly frame, that they be not uneasy if they find themselves surpassed by him in the fervour of devotion. Allowance must be made for the great difference of natural tempers; and persons must carefully distinguish between the ardour of pious affection, which is indeed desirable, and that sincerity of heart which is essential to true and acceptable devotion. His temper was remarkably affectionate and impressive; and therefore I give this caution for the sake of young and less experienced Christians, who make a conscience of sacred duty; and I should be sorry if any real Christians should suspect their integrity because they do not experience an equal warmth of holy affections. Nevertheless, let them press on after more lively and animated devotion, as it will afford them the sublimest pleasure.

Some, when they have gone through this life, or perhaps only dipped into it, may pronounce or think the Doctor an enthusiast, because there was so much of a devotional spirit in him, and he lays some stress on his particular feelings and impressions. This is the random charge of the day; and brought by some against every affection of the mind, which hath God for its object, and against every person who hath more piety and zeal than the generality. But here also, allowance must be made for different tempers. His whole conduct was steady and uniform, and formed upon those principles which, in private, he endeavoured to cultivate. His piety was not a warm sally of passion, nor the effect of a heated imagination, leading him to do things not warranted by the dictates of sound sense and the word of God; but a strong active principle, influencing his whole life, and leading him to such vigorous efforts for the good of mankind. "If

there be," saith the judicious Dr. Duchal, " what we may call raptures in the love of God, they do not destroy nor interrupt the serenity of the soul ; but establish it rather, and raise it into a temper, which the most cool reflecting thoughts approve, and which yieldeth a pure and solid delight."*

Some of his friends may think me too particular in the vindication of his character, from some aspersions which were thrown upon it. But as I know that prejudices against it are still propagated, to the hinderance of the credit and usefulness of his writings, I thought it an act of justice to plead his cause, and the cause of moderation and charity at the same time. If any come to their first knowledge of the censures cast upon him, from this account they must be unacquainted with scripture or human nature, if they are surprised that he met with them.

The form of this work may perhaps be objected to, and particularly throwing the several parts of his private character into distinct sections. It may appear like a designed panegyric, and many things may be thought to have been inserted under each head, to make the article and character as complete as possible. Yet I hope persons of candour will find little reason for this reflection ; because what is said upon the several parts of his character, is supported either by facts or extracts from his own papers, which are, I think, in many instances, equivalent to facts. A general harangue would, in my opinion, have appeared more like a panegyric. My design was not to exhibit a fine character, but to show my readers that Dr. Doddridge's was such ; and by what method that character was formed, and his excellent spirit maintained. The divisions may be more serviceable in this view, than if the whole had been thrown under one general head. It would probably be a vain attempt in any one, I am sure it would be so in me,

* Duchal's Sermons, vol. i. p. 246, and Col. Gardiner's Life, 8vo. p. 78—82.

to unite the several advantages attending the different ways in which a life may be drawn up. A writer must fix, not so much on that method, which may be best in itself, as that which is most suited to his own temper, abilities, and manner of writing ; and this the candid reader will suppose I have done.

I am apprehensive many particulars in the narrative will appear, to some readers, minute, trifling, and not worthy a place in it. Others, I know, will be of a different judgment. My own is, that by these a man's character and views may be best known ; and that they contribute to render the narrative more extensively useful, than if the author had rested in generals. The good effects which I have seen, heard of, and, I bless God, experienced, from such particulars in the lives of other good men, especially Mr. P. Henry, have led me to mention them here. I have inserted nothing, but what I thought was, by itself or its connexion, adapted to answer some important end. It is in these little instances, that religious men frequently fail, and need the caution both of precept and example. It is not to be expected that any work, especially one of this kind, which is well known to have its peculiar difficulties, can be equally adapted to persons of different tastes and views. My principal intention was to consult the advantage of young Ministers and Students in Divinity, who may be directed and animated by so fair a model, in which the scholar and Christian minister are so happily united : And this view of the work will show the reason, why I have sometimes entered into a more particular detail, than might otherwise have been needful. But I hope that others too, whatever their station and profession may be, will receive improvement from an attentive perusal of this life. They will here find an example, in many respects, worthy of their imitation ; and will see what care, self-denial, and resolution, are necessary to form the Christian character.

So many years have elapsed since Dr. Doddridge died, and since I gave the world, in my funeral sermon

for him, some reason to expect a larger account of him than is contained there, that it may be expected I should give the reasons of its delay. A deep conviction of my own incapacity for executing it in the most desirable manner, kept me long from the attempt. After I had entered upon it, it was interrupted for months and years by my ill state of health, and the necessary duties of my station, which took up all the time I could devote to study. It hath been often quite laid aside, without hope of pursuing it; and, through repeated solicitations from some persons of eminence abroad, who knew the Doctor only by his writings, hath, at some lucid intervals, been resumed. As it hath been executed with great care and honesty, and those of my brethren, who have revised it, have thought it adapted to serve the cause of religion and charity, I now, notwithstanding all its defects, venture it abroad into the world; following it with my earnest prayers, and desiring the concurrent intercessions of my friends, that God would be pleased to prosper this feeble attempt to quicken the ministers of Christ in their Lord's work, and to promote the holiness and happiness of all his disciples, into whose hands it may come. *Amen.*

JOB ORTON.

Shrewsbury, Nov. 6, 1765.



MEMOIRS

OF THE LATE

REV. DR. PHILIP DODDRIDGE.

CHAP. I.

DR. DODDRIDGE'S BIRTH, EDUCATION, EARLY
DILIGENCE, AND PIETY.

I CANNOT trace the family from which Dr. Doddridge sprung very far back ; nor is it material. Wise and good men lay very little stress on any hereditary honours, but those which arise from the piety and usefulness of their ancestors. Of what profession his Great Grandfather was I cannot learn ; but he had a brother John Doddridge, who was bred to the Law, and made a considerable figure in the reign of king James I. by whom he was knighted and made one of the Judges of the court of King's Bench. He wrote several learned treatises in his profession.* He left an estate of about two thousand pounds per annum, whether hereditary or acquired I cannot learn ; but it

* He was born at or near Barnstable, in Devonshire, and educated at Exeter College, in Oxford ; from whence he removed to the Middle Temple, where he became so eminent in the practice of the common law, that he was first made serjeant at law to Prince Henry, then solicitor-general to King James I ; after that, principal serjeant at law to the said King in 1607, and knighted the next year. In 1612, he was constituted one of the justices of the Com-

which the Doctor had. He spent some time at Saxe-Gotha, and other parts of Germany, and came to England, in what year is uncertain, with ample testimonials from many of the principal divines in Germany. He was made master of the Free School at Kingston upon Thames. He died about the year 1668, and left one daughter, afterwards Mrs. Doddridge, then a little child. The Doctor thought it a great honour to be descended from these suffering servants of Christ, who had made such sacrifices to conscience and liberty. The care of Providence over them and their families was remarkable: for though none of their descendants were rich and great, yet they were all comfortably and honourably supported.

Dr. Doddridge was born in London, June 26, 1702. At his birth he showed so little sign of life, that he was thrown aside as dead. But one of the attendants, thinking she perceived some motion or breath, took that necessary care of him, upon which, in those tender circumstances, the flame of life depended, which was so near expiring, as soon as it was kindled. He had from his infancy an infirm constitution, and a thin consumptive habit, which made him and his friends apprehensive, that his life would be very short: and therefore I find him frequently, especially on the returns of his birth-day, expressing his wonder and thankfulness that he was so long preserved. He was brought up in the early knowledge of religion by his pious parents, who were, in their character, very worthy their birth and education. I have heard him

hensions of being met by pursuers, and unable to recover his substance. When he arrived at the inn, he inquired of the chambermaid, if she had seen a girdle he had left in his chamber? She told him she saw it, but imagining it 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 promised her a reward if she found 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 its recovery, and often spoke of it to his friends, as a wonderful and seasonable mercy.

relate that his mother taught him the history of the Old and New Testament, before he could read, by the assistance of some Dutch tiles in the chimney of the room, where they commonly sat: and her wise and pious reflections upon the stories there represented, were the means of making some good impressions upon his heart, which never wore out, and therefore this method of instruction he frequently recommended to parents. He was first initiated in the elements of the learned languages under one Mr. Stott, a minister who taught a private school in London. In the year 1712 he was removed to Kingston upon Thames, to the school which his grandfather Bauman had taught, and continued there till the year 1715. During this period he was remarkable for piety and diligent application to learning. His father died July 17, 1715, upon which he made this reflection. "God is an immortal father. My soul rejoiceth in him. He has hitherto helped me and provided for me. May it be my study to approve myself a more affectionate, grateful, dutiful child!" That his mother likewise died when he was young, appears from a passage in his sermon to young people, entitled, *The Orphan's Hope*. "I am under some peculiar obligations to desire and attempt the relief of orphans, as I know the heart of an orphan; having been deprived of both my parents at an age, in which it might reasonably be supposed a child should be most sensible of such a loss."* About the time of his father's death he was removed to a private school at St. Albans, under the care of a worthy and learned master, Mr. Nathaniel Wood. Here he was so happy as to commence his first acquaintance with Mr. (afterwards Dr.) Samuel Clark, minister of the dissenting congregation there; to whom, under God, he owed his capacities and opportunities of service in the church. For, while he continued at St. Albans, the person, into whose hands the care of his affairs fell after his father's death, proved so impru-

* Serm. V. p. 162.

dent, as to waste the whole of his own and Mr. Doddridge's substance. Dr. Clark was an entire stranger to him; but, with that condescension and benevolence, for which he was remarkable, he took notice of him, and when he heard of his necessities, diligence, and seriousness, stood in the place of a father to him. Had not providence raised him up such a generous friend, he could not have been carried on in the course of his studies. And I hope the wonderful kindness of God to him in this respect, will be considered by orphans as an encouragement to commit themselves to that ever-gracious Being, in whom the fatherless findeth mercy.

During his residence at St. Albans he began to keep a diary of his life, in the year 1716: from thence it appears that he kept an exact account how he spent his time, took great pains to improve his understanding, and make himself master of the several lectures and books, which he was taught. He likewise set himself to do good to his school-fellows, by assisting them in their studies, introducing religious discourse, strengthening any good dispositions which he saw in them, and encouraging and assisting at social meetings for prayer, especially on the Lord's day. When he was walking alone in the fields, he either read, or reflected upon what he had read; and would sometimes in his walks, call upon poor ignorant persons at their houses, give them a little money out of his own small allowance, converse seriously with them, read to them, and lend them books. He often mentions the great satisfaction he felt in his own mind in consequence of these attempts to serve them, especially in their best interest, and some instances, in which he had reason to hope they had not been in vain.—As he had then the ministry in view, besides his application to the languages, he read portions of the scriptures every morning and evening, with some commentary upon them; and this was seldom neglected, whatever were his school business, avocations, or amusements. He recorded the substance and design of the sermons he

heard, what impressions they made upon his heart, what resolutions he formed in consequence of them, and what in the preacher he was most desirous of imitating. It was his signal felicity to have so kind and experienced a friend as Dr. Clark, to direct him in these important concerns. On February 1, 1718-19, he was admitted to the Lord's Supper with the church under Dr. Clark's care, who had taken much pains to give him right notions of that ordinance, and prepare him for it. His own reflections upon it will show the seriousness of his spirit in that early part of life; and, I hope, be an encouragement to young Christians to make a solemn dedication of themselves to the Lord in that ordinance. "I rose early this morning, read that part of Mr. Henry's book on the Lord's Supper, which treats of due approach to it. I endeavoured to excite in myself those dispositions and affections, which he mentions as proper for that ordinance. As I endeavoured to prepare my heart, according to the preparation of the sanctuary, though with many defects, God was pleased to meet me, and give me sweet communion with himself, of which I desire always to retain a grateful sense. I this day, in the strength of Christ, renewed my covenant with God, and renounced my covenant with sin. I vowed against every sin, and resolved carefully to perform every duty. The Lord keep this in the imagination of my heart, and grant I may not deal treacherously with him! In the evening I read and thought on some of Mr. Henry's directions for a suitable conversation after the Lord's Supper; and then prayed, begging that God would give me grace so to act as he requires, and as I have bound myself. I then looked over the memorandums of this day, comparing the manner in which I spent it, and in which I designed to spend it; and blessed be God, I had reason to do it with some pleasure, though in some instances I found cause for humiliation."—In his sermons on the education of children, he, in a note, returns his public thanks to Mr. Mayo of Kingston in Surrey, and Dr. Clark of St. Albans for the

many excellent instructions they had given him both in public and private, when under their ministerial care in the years of childhood ; of which he expresseth his resolution to retain a grateful and affectionate remembrance. He often acknowledged his great obligations to the latter of these gentlemen, and, in his sermon on his death, says, "I may properly call him my friend and father, if all the offices of paternal tenderness and care can merit that title. To him, I may truly say, that, under God, I owe even myself, and all my opportunities of public usefulness in the church ; to him, who was not only the instructor of my childhood and youth in the principles of religion ; but my guardian, when a helpless orphan, as well as the generous, tender, faithful friend of all my advancing years." He here refers to the influence Dr. Clark had over him to persuade him to devote himself to the ministry, the encouragement he gave him to pursue his academical studies, and the sufficient supply, with which, by his own, and his friends' contribution, he furnished him to go through with them. Serious minds observe with pleasure and thankfulness the methods of providence in leading persons into public and useful stations, contrary to their own expectations. Those by which Mr. Doddridge was led into the ministry were remarkable.

In the year 1718, he had left the school at St. Albans, and was retired to his sister's house to consider of his future profession. He had an uncle, Philip Doddridge, after whom he was named, who was bred to the law, was a steward to the earl, afterwards duke of Bedford, and lived in his family at least from the year 1674 to 1689. By this means his nephew became intimately acquainted with some of that noble family : and while his mind was in this state of suspense, the duchess of Bedford, being informed of his circumstances, character, and strong inclination to study, made him an offer, that if he chose to be educated for the ministry in the church of England, and would go to either of its Universities, she would support the expense of his education ; and, if she should

live till he had taken orders, would provide for him in the church. He received this proposal with the warmest gratitude, but in the most respectful manner declined it; as he could not then satisfy his conscience to comply with the terms of ministerial conformity. He continued some time in great distress, from an apprehension that he should not be able to prosecute his studies for the ministry. Thus he writes: "I waited upon Dr. Edmund Calamy, to beg his advice and assistance, that I might be brought up a minister, which has always been my great desire. He gave me no encouragement in it, but advised me to turn my thoughts to something else. It was with great concern, that I received such advice; but I desire to *follow* Providence, not to *force* it. The Lord give me grace to glorify him in whatever station he sets me: then, *here am I, let him do with me what seemeth good in his sight.*" About three weeks after this discouragement, he had thoughts of entering on the study of the law, to which he was encouraged by the celebrated Mr. Horseman. He recommended him to a counsellor, Mr. Eyre, who made him some very good proposals; and he was just on the point of determining to settle with him. But before he returned his final answer, he devoted one morning solemnly to seek to God for direction; and while he was actually engaged in this suitable exercise, the postman called at the door with a letter from Dr. Clark, in which he told him, he had heard of his difficulties, and offered to take him under his care, if he chose the ministry on Christian principles: and there were no other that in those circumstances could invite him to such a choice. "This," saith he, "I looked 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." Thus was

he led into the ministry, and a foundation laid for his eminent usefulness. He continued some months at St. Albans, under the instructions of his generous friend, who furnished him with proper books, directed him in his studies, and laboured to cherish religious dispositions and views in his heart.

In October 1719 he was placed under the tuition of the Reverend Mr. John Jennings, who kept an academy at Kibworth in Leicestershire, a gentleman of great learning, piety, and usefulness; author of two Discourses on preaching Christ, and Particular and Experimental Preaching, first published in 1723,* and also a Genealogical Table of the Kings of England, Scotland, and France, for the space of 900 years. He was brother to Dr. David Jennings, lately an eminent minister and tutor in London. Dr. Doddridge always spoke with the highest veneration and respect of his tutor. During the course of his studies at Kibworth, he was noted for his diligent application to his proper business, serious spirit, and extraordinary care to improve his time. As a specimen of his vigorous pursuit of knowledge, I find, from a paper, in which he kept an account of what he read, that, besides attending and studying the academical lectures, and reading the particular parts of books, to which his tutor referred his pupils for the illustrations of his lectures, he had in one half-year read *sixty* books, and about as many more in the same proportion of time afterwards. Some of these were large volumes, viz. Patrick's Commentaries, Tillotson's Works, most of the sermons that had been preached at Boyle's Lecture, and all the rest were learned and useful treatises. Nor did he read

* These discourses were translated and published in the German language by order of the Reverend Dr. Frank, professor of divinity in the University of Hall, in Saxony. They were reprinted in London 1736, and there was added to them Dr. David Jennings's translation of a Latin letter from the Professor's father to a friend, concerning the most useful way of preaching. This is a book that deserves the most serious attention of every minister; and I have been informed, that upon its first publication, two bishops of the church of England, with an amiable candour, publicly recommended it to the perusal of their clergy, at their visitations.

these books in a hasty careless manner, but with great care and close study. Some of them he abridged; from others he made extracts in his common place-book; and when he found in any of them a remarkable interpretation or illustration of a text of Scripture, he inserted it in his interleaved Testament or Bible. Thus he laid up rich stores of knowledge; and it contributed greatly to his improvement, that Dr. Clark favoured him with his correspondence, through his academical course, and gave him his reflections and advices, grounded on the accounts Mr. Doddridge had sent him of his lectures, studies, and particular circumstances. He applied himself in this period to the farther study of the classics, especially the Greek writers. I find from his papers, that he read these with much attention, and wrote remarks upon them, for the illustration of the authors themselves or the scriptures; and selected such passages, as might be serviceable to him in his preparations for the pulpit. His remarks upon Homer, in particular, would make a considerable volume. "Thus a foundation was laid for that solidity, strength, and correctness, both of sentiment and style, which must seldom be expected, where those great originals are unknown or disregarded.

But he still kept the ministry in view, and therefore made divinity his principal study, especially the scriptures and the best practical writers. He furnished himself with Clark's annotations on the Old Testament, for the sake of many valuable interpretations, a judicious collection of parallel texts, and the conveniency of a large margin, on which to write his own remarks; and with an interleaved Testament. In these he inserted illustrations of scripture which occurred to him in reading, conversation, or reflections; together with practical remarks, which might be drawn from particular passages, their connexion with others, or the general design of the sacred writers; especially those which might not, on a cursory reading, appear so obvious, but on that account might be more striking and useful. He laid it down, as an inviolable rule (and

herein he was an excellent model for students) to read some practical divinity every day. He laboured assiduously to attain an eminent degree of the gift of prayer. For this purpose he made a large collection of proper expressions of supplication and thanksgiving, on common and special occasions, both from scripture and devotional writers, that he might be qualified to perform this part of public service in a copious, pertinent, and edifying manner.

While he was thus pursuing his studies for the ministry, he was intent upon his work as a Christian, and ambitious to improve in all the graces of the Christian character. To this end he spent much time in secret devotion, examining the state and workings of his own heart, and keeping alive an habitual sense of God, religion, and eternity. I find under his hand a solemn form of covenant with God, written in this period, agreeable to the advice of many writers upon religious subjects. There he expresseth his views, purposes, and resolutions with regard to inward religion, and his whole behaviour; and devotes himself, his time, and abilities to the service of God with the greatest solemnity and cheerfulness. It so nearly resembles the form he recommends to others in his *Rise and Progress of Religion*, chap. 17, that it need not be here inserted. At the close, he records his determination to read this covenant engagement over, once a month, as in the presence of God, to keep him in mind of his vows. It appears from his diary that he did so, and generally the first Lord's day of every month, and then made such additions, as in present circumstances seemed best calculated to answer the great end he proposed by it. He drew up some rules for the direction of his conduct, while a student, which he wrote at the beginning of his interleaved Testament, that he might be often reminded of them and review them. I shall here insert them, as they may be useful to the rising generation, especially students.

“1. Let my first thoughts be devout and thankful. Let me rise early, immediately return God more so-

lemn thanks for the mercies of the night, devote myself to him, and beg his assistance in the intended business of the day. 2. In this and every other act of devotion, let me recollect my thoughts, speak directly to him, and never give way to any thing internal or external that may divert my attention. 3. Let me set myself to read the scriptures every morning: in the first reading let me endeavour to impress my heart with a practical sense of divine things, and then use the help of commentators: let these rules, with proper alterations, be observed every evening. 4. Never let me trifle with a book with which I have no present concern. In applying myself to any book, let me first recollect what I may learn by it, and then beg suitable assistance from God, and let me continually endeavour to make all my studies subservient to practical religion and ministerial usefulness. 5. Never let me lose one minute of time, nor incur unnecessary expenses, that I may have the more to spend for God. 6. When I am called abroad let me be desirous of doing good and receiving good. Let me always have in readiness some subject of contemplation, and endeavour to improve my time by good thoughts as I go along. Let me endeavour to render myself agreeable and useful to all about me, by a tender, compassionate, and friendly behaviour, avoiding all trifling, impertinent stories; remembering that imprudence is sin. 7. Let me use great moderation at meals, and see that I am not hypocritical in prayers and thanksgivings at them. 8. Let me never delay any thing, unless I can prove, that another time will be more fit than the present, or that some other more important duty requires my immediate attendance. 9. Let me be often lifting up my heart to God in the intervals of sacred worship, repeating those petitions, which are of the greatest importance, and a surrender of myself to his service. 10. Never let me enter into long schemes about future events, but in the general refer myself to God's care. 11. Let me labour after habitual gratitude and love to God and the Redeemer, practise self-denial,

and never indulge any thing that may prove a temptation to youthful lusts. Let me guard against pride and vain glory, remembering that I have all from God's hand, and that I have deserved the severest punishment. 12. In all my studies let me remember, that the souls of men are immortal, and that Christ died to redeem them. 13. Let me consecrate my sleep and all my recreations to God, and seek them for his sake. 14. Let me frequently ask myself, what duty or what temptation is now before me? 15. Let me remember, that through the mercy of God in a Redeemer, I hope I am within a few days of heaven. 16. Let me be frequently surveying these rules, and my conduct as compared with them. 17. Let me frequently recollect, which of these rules I have present occasion to practise. 18. If I have grossly erred in any one of these particulars, let me not think it an excuse for erring in others." Then follow some rules about the hours of rising and study, what part of the day to be devoted to particular studies, &c.—Such pains did he take to train up himself for usefulness in the church.

I think it proper here to remind the reader, once for all, that, when such specimens as these are inserted of the rules he laid down and the resolutions he formed with respect to his conduct, they are to be considered chiefly, as suggesting hints, that may be useful to others in like circumstances; and not as testimonies to his character, or a proof that he, in every instance, acted up to such a standard. Yet on the other hand, it must be owned, that when a person frequently renews such pious resolutions, and examines himself by the rules he has laid down, it shows at least a deep concern about inward religion, and is a strong presumption that he has taken great pains with his own heart. That this was the case with Dr. Doddridge, I am well satisfied, from the perusal of his private papers, in which he has kept a very particular and exact account of the state of his mind, and from which it is easy to trace the evidences of his religious

character. The extracts which I have made from his manuscripts in this work, when compared together, and taken in connexion with his public character, will enable the reader to judge of this for himself, and will I believe convince him of the truth of what I have asserted. It may be proper in this connexion, to repeat the caution, already given in the preface, to the young Christian, into whose hands this book may fall, that he is not to be discouraged, because he finds himself, after his sincere endeavours, fall short of the standard which such rules hold forth. He should remember that the person, of whom he is reading, often saw reason, as will appear in the course of this work, to lament his neglect of some of his own rules, and his acting, in some instances, inconsistently with his own best resolutions. The Christian character is not formed at once; but those who are diligent in watching over themselves, and using the means of grace, though their good resolutions be sometimes overcome, shall, through divine assistance, grow stronger and stronger, and at length inherit the reward of the faithful servant.



CHAP. II.

HIS ENTRANCE ON THE MINISTRY AND SETTLEMENT IN LEICESTERSHIRE.

IN 1722, his tutor, Mr. Jennings, removed from Kibworth to Hinckley, in the same county, and about a year after, viz. July 8, 1723, died in the prime of his days, to the great loss of the church and world.

This his pupil, after a previous examination by a committee of ministers, (who gave an ample testimonial to his qualifications for it) entered on the ministerial work, July 22, 1722, being then just twenty years old. In a letter to a friend, he thus expresseth himself: "I was struck with the date of your letter. July 22, was the anniversary of my entrance on the ministry. God has been with me, and wonderfully supported me in the midst of almost incessant labours for the space of twenty-seven years. I esteem the ministry the most desirable employment in the world; and find that delight in it, and those advantages from it, which I think hardly any other employment upon earth could give me. It would be one of the greatest satisfactions of my life to see my son deliberately choosing the ministry. But I must leave this with God; and be thankful for the honour he has done me, though he should not see fit to perpetuate it in my family." He preached his first sermon at Hinckley, from 1 Corinthians, xvi. 22. If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha. I find in his diary that two persons ascribed their conversion to the blessings of God attending that sermon; with which he appears to have been much affected and encouraged. He had continued at Hinckley about a year after this, preaching occasionally there and in the neighbouring places, and going on with his course of lectures and studies, when the congregation at Kibworth invited him to be their minister; at the same time a like application was made to him from Coventry. But he chose Kibworth, principally on the account of his youth, and that he might pursue his studies with greater advantage. He settled there in June 1723. As this congregation was small, and he lived in an obscure village, he had much time to apply himself to study, which he did with indefatigable zeal. Ministers in general have been too unwilling, even at their entrance on their work, to live or preach in small country places; but he reflected on it with pleasure all his days, that he had

spent so many years in a country retirement. Soon after his settlement at Kibworth, one of his fellow pupils, in a letter, condoled with him on being buried alive there; to which he makes this sensible and spiritual reply: "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 passeth 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, 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 bates 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." Here he studied and composed his expositions and sermons with great care and exactness, transcribed almost every one of them in the neatest manner, and thus contracted a habit of preaching judiciously, when his other business would not allow so much time for composition. His favourite authors in this retirement were Tillotson, Baxter,* and Howe. These he read often and care-

* In a letter written in 1723, to a friend, giving him some account of his studies, he saith, "Baxter is my particular favourite. It is impossible to tell you, how much I am charmed with the devotion, good sense, and pathos, which is every where to be found in him. I cannot forbear looking upon him, as one of the greatest orators, both with regard to copiousness, acuteness, and energy, that our nation hath produced. And if he hath described, as I believe, the temple of his own heart, he appears to be so far superior to the ge-

fully. He hath mentioned it as an advantage to him, that having but few books of his own, he borrowed of his congregation what books they had in their houses, which were chiefly the practical works of the earlier divines of the last century. By reading these he was led into a serious, experimental, and useful way of preaching.

Fond as he was of his study, he would often leave it, to visit and instruct the people under his care. I find, in his diary, hints of the persons he had visited, what he could discern of their religious character and state, what assistance they needed in their great concern, and what he had learned in conversation with them, which might improve himself as a Christian and a minister. He condescended to men of low estate in his sermons, visits, and manner of converse; and as his congregation chiefly consisted of persons in the lower rank of life, he was careful to adapt his discourses to their capacities. He thus expresseth himself in one of his devotional exercises at this time; "I fear my discourse to-day was too abstruse for my hearers. I resolve to labour after greater plainness and seriousness, and bring down my preaching to the understandings of the weakest." Concerning his settlement at Kibworth, and care of the congregation, he thus wrote to his friend and counsellor, Dr. Clark; "I bless God that he hath provided so comfortably for me here, where I may be doing some good, and shall be no longer burdensome to my friends. I heartily thank you for the excellent advices you give me, especially relating to humility. I must be extremely unacquainted with my own heart, if I thought that I did not need them. I am fully convinced in my sober

nerality of those whom we charitably hope to be good men, that one would imagine God raised him up to disgrace and condemn his brethren; to show what a Christian is, and how few in the world deserve the character. I have lately been reading his Gildas Salvianus, which hath cut me out much work among my people. This will take me off from so close an application to my private studies, as I could otherwise covet, but may answer some valuable ends with regard to others and myself."

judgment, that popularity is, in itself, a very mean as well as uncertain thing; and that it is only valuable as it gives us an opportunity to act for God with greater advantage. Yet I find by the little of it that I have tasted, that it is of an intoxicating nature. I desire not to be solicitous about it; and can honestly say, that when I think I have been instrumental in making or promoting good impressions upon the hearts of some of my hearers, it gives me a much nobler and more lasting satisfaction, than I ever received from any approbation, with which my plain discourses have sometimes been entertained. — I have now taken a particular survey and account of the state of religion in my congregation, and I bless God I find it in a better condition than I expected. My attempts to introduce prayer and a proper method of instruction into some families have, through the divine blessing, been so successful that I shall be encouraged farther to pursue my scheme. The knowledge I have obtained of the temper and character of the people, and the interest which I have in their affections makes me hope that my settlement among them will be to mutual satisfaction. The marks which I daily discern of an honest undissembled friendship and respect, expressed with the greatest plainness and sincerity, is a thousand times more agreeable to me, than the formal and artificial behaviour, which is to be found in more polite places. And now, Sir, I cannot but reflect, as I very frequently do, that, under God, I owe this pleasure and satisfaction to the goodness of my friends, and particularly to your generosity and kindness. If God had not wonderfully provided for me by your means, instead of this honourable and delightful employment, which I am now entering upon, and which I should from my heart choose before any other in the world, I should in all probability have been tied down to some dull mechanic business, or at best been engaged in some profession, in which I should not have had any of these advantages for improving my mind,

or so comfortable a prospect of usefulness now, and happiness hereafter."

Though he kept up the same plan of devotion, which he had followed while a student, yet, upon his settlement with a congregation, considering the importance and difficulty of his work, he thought it necessary to perform some extraordinary acts of devotion. Accordingly, having read that most useful treatise, Bennett's Christian Oratory, he came to these resolutions; "I will spend some extraordinary time in devotion every Lord's day, morning or evening, as opportunity shall offer, and will then endeavour to preach over to my own soul that doctrine which I preach to others, and consider what improvement I am to make of it. 2. I will take one other evening in the week, in which I will spend half an hour in these exercises on such subjects as I think most suitable to the present occasion. 3. At the close of every week and month, I will spend some time in the review of it, that I may see how time has been improved, innocence secured, duties discharged, and whether I get or lose in religion. 4. When I have an affair of more than ordinary importance before me, or meet with any remarkable occurrence, merciful or afflictive, I will set apart some time to think of it, and seek God upon it. 5. I will devote some time to every Friday evening, more particularly to seek God, on account of those who recommend themselves to my prayers, and of public concerns, which I will never totally exclude. In all the duties of the oratory I will endeavour to maintain a serious and affectionate temper. I am sensible that I have a heart, which will incline me to depart from God. May his Spirit strengthen and sanctify it, that I may find God in this retirement; that my heavenly Father may now see me with pleasure, and at length openly reward me, through Jesus Christ. Amen."

It will not be displeasing nor unprofitable to the serious reader, if I insert some specimens of the manner in which he preached over his sermons to his own

soul ; heartily wishing, that it may excite ministers to do the like. “ July 23, 1727. I this day preached concerning Christ, as the Physician of souls, from Jer. viii. 22, and having, among other particulars, addressed to those sincere Christians who, through a neglect of the gospel-remedy, are in a *bad state* of spiritual health, it is evident to me, upon a serious review, that I am of that number. I know by experience, that my remaining distempers are painful. God knows they are the great affliction of my life : such an affliction, that, methinks, if I were from it, any worldly circumstances would be more tolerable, and even more delightful, than that full flow of prosperity, by which I am so often ensnared and injured. I know Christ is able to help me, and restore me to more perfect health than I have ever yet attained : and my experience of his power and grace is a shameful aggravation of my negligence. Therefore, with humble shame and sorrow for my former indifference and folly, I would now seriously attempt a reformation. To this purpose I would resolve ; 1. That I will carefully examine into my own soul, that I may know its constitution, and its particular weakness and distempers. 2. I would apply to Christ, as my physician, to heal these distempers, and restore me to greater vigour in the service of God. 3. I would remember that he heals by the Spirit ; and would therefore pray for his influences to produce in me greater devotion, humility, diligence, gravity, purity, and steadiness of resolution. 4. I would wait upon him in the use of appointed means for this purpose ; especially prayer, the study of the Scriptures, and the Lord’s Supper. Lord, if thou wilt, thou canst make me clean. Pronounce the word, thou great Physician, and save me for thy mercy’s sake. Thou hast given me a degree of bodily health and vigour far superior to what, from the nature of my constitution, I had reason to expect. Yet I here record it before thee, that I desire spiritual health abundantly more. I would rather choose, if thou seest it a necessary means, to be visited with any

grievous illness, that might awaken me to greater zeal for thee, and be the means of purifying my soul, than to live at a distance from thee, and sin against thee, amidst such health as I have for many years enjoyed. — I would farther consider my concern in this subject as a minister. God has provided a remedy. He has appointed me to proclaim and in some measure to apply it. Yet many are not recovered. And why? I can appeal to thee that I faithfully warned them. My heart does not upbraid me with having kept back any thing that may be profitable to them. I have endeavoured to speak the most important truths with all possible plainness and seriousness. But I fear, 1. I have not followed them sufficiently with domestic and personal exhortations. 2. I have not been sufficiently careful to pray for the success of my ministerial labours. It has rather been an incidental thing, than matter of solemn request. 3. I have lived so as to forfeit those influences of thy Spirit, by which they might have been rendered more effectual. I resolve, therefore, for the time to come, to be more close in applying to them in their own houses, to pray for them more frequently; to set a greater value upon thy co-operating Spirit, and take care to avoid every thing which may provoke him to withdraw himself from my ministrations. Such caution may I always maintain; and oh! may the health of my people be recovered!”

“ Nov. 12, 1727. I preached this day from those words, ‘ I know you, that ye have not the love of God in you.’ I endeavoured to fix upon unconverted sinners the charge of not loving God, and described at large the character of the Christian in the several expressions of that affection. My own heart condemned me of being deficient in many of them. I humbled myself deeply before God, and do now, in the divine strength, renew my resolutions as to the following particulars: 1. I will endeavour to think of God more frequently than I have done, and to make the thought of him familiar to my mind in seasons of leisure and

solitude. 2. I will labour after communion with him, especially in every act of devotion through this week. For this purpose I would recollect my thoughts before I begin, watch over my heart in the duty, and consider afterwards how I have succeeded. 3. I will pray for conformity to God, and endeavour to imitate him in wisdom, justice, truth, faithfulness, and goodness. 4. I will rejoice in God's government of the world, and regard his interposition in all my personal concerns. 5. I will pray for zeal in my master's interest, and will make the advancement of his glory the great end of every action of life. 6. I will cultivate a peculiar affection to Christians, as such. 7. I will study the divine will, and endeavour to practise every duty. 8. I will be diligently upon my guard against every thing which may forfeit the favour of God and provoke his displeasure. I resolve particularly to make these things my care for the ensuing week, and hope I shall find the benefit of it, and perceive, at the close, that my evidences of the sincerity of my love to God are more stable and flourishing, than they at present are."—Thus careful was he to maintain the life of religion in his own soul, and among his people. Nor was he less solicitous to improve every other opportunity of doing good. He showed a pious concern for the welfare of the children and servants in the family where he boarded. From hints in his diary it appears that there were few Lord's Days but he had some conversation with them in private concerning the state of their souls, and their religious interests.

He was remarkably solicitous to redeem his time, and with this view generally rose at five o'clock through the whole year, and to this he used to ascribe a great part of the progress he had made in learning.* He often expresseth his grief and humilia-

* "I will here record an observation, which I have found of great use to myself, and to which I may say, that the production of this work and most of my other writings is owing; viz. that the difference between rising at five and at seven o'clock in

tion before God, that he had made some unnecessary visits, and that in others, he had not used the opportunity of introducing profitable discourse; that there had been many void spaces, which had not been filled with any employment, that might turn to a good account. He was accurate and watchful to trace out the causes of his loss of time, and expresseth the strongest resolutions to avoid them. To prevent future waste of time, he laid down at the beginning of every year, a plan of books to read and business to pursue; of discourses he intended to compose, and of methods that were to be taken to promote religion in his congregation. At the end of a month, he took a review of the execution of his plan, from his diary; how far he had proceeded; wherein he had failed, and to what the failure was owing. He then set himself to rectify the defect for the next month, and made such alterations in his plan, as present circumstances required. He took a more large and distinct review of the whole twice a year, on his birth-day and new-year's-day, attended with proper devotional exercises of humiliation or gratitude, according as he had failed or succeeded in it. These days were entirely devoted to self-examination and devotion; and, upon these occasions, he reviewed the catalogue he kept of the particular mercies he had received, of the sins and infirmities into which he had fallen, and the various events relating to him, during the foregoing period. Having expressed before God proper dispositions of mind upon the review, he renewed his solemn covenant with God, and entered into fresh resolutions of diligence and obedience through the ensuing period.

the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life; of which (supposing the two hours in question to be so spent) eight hours every day should be employed in study and devotion." *Fam. Expos.* vol. iv. p. 165, Note (k). The manner of expression here is a little ambiguous; but his meaning is that they would amount to ten years, made up of days of eight hours each, which is as much as most persons would be able, or choose, to spend in study and devotion; so that it is the same as if the studying hours of ten years were added to a man's life.

—Before he went to visit his friends, and especially before he undertook a journey, it was his custom to employ some time in seriously considering, what opportunities he might have of doing good, that he might be prepared to embrace and improve them; to what temptations he might be exposed, that he might be armed against them: and upon his return, he examined himself, what his behaviour had been, and whether he had most reason for pain or pleasure on the reflection; and his previous and subsequent reflections were attended with correspondent devotions.

In October 1725, he removed his abode to Market-Harborough, near Kibworth. He continued his relation to the congregation at Kibworth, and preached to them, except when Dr. David Some, Minister at Harborough (who had taken this small society under his pastoral care, together with his own) went to administer the Lord's Supper to them; and then Mr. Doddridge supplied his place. He had been long happy in the acquaintance and friendship of Mr. Some, and was led to Harborough by his desire, to be near a person of such uncommon piety, zeal, prudence, and sagacity. "In him," to use his own words, "he had found a sincere, wise, faithful, and tender friend. From him he had met with all the goodness he could have expected from a father, and had received greater assistance than from any person, except Dr. Clark in the affair of his education." This truly reverend and excellent man died May 29, 1737. "God was pleased to favour him with a serene and cheerful exit, suited to the eminent piety and usefulness of his life. I am well satisfied, that, considering how very generally he was known, he has left a most honourable testimony in the hearts of thousands, that he was one of the brightest ornaments of the gospel and the ministry, which the age had produced; and that all who had any intimacy with him, must have esteemed his friendship amongst the greatest blessings of life, and the loss of him among its greatest calamities." * During

* Doddridge's Serm. and Tracts, vol. i. p. 125.

this period, in April 1727, two young ministers in the neighbourhood, who had been his fellow pupils and intimate friends, died. The loss of them was very distressing to him, but helped to quicken his diligence and zeal in his ministerial work. Concerning the death of one of them, the only son of Mr. Some of Harborough, he thus writes to a person of quality, who, in that early part of life, honoured him with her friendship: "It hath pleased God to remove my dear friend, Mr. Some, after he had lain several days in a very serene and comfortable frame of mind, and a few minutes before his death, expressed a very cheerful hope of approaching glory. He appointed me to preach at his funeral, from Psalm lxxiii. 26. My flesh and my heart faileth : but God is the strength of my heart and my portion for ever : which he often repeated with great pleasure in the nearest views of the eternal world. To reflect, that God is the portion of our friends who are sleeping in Jesus, and that he will be our everlasting portion and inheritance, is certainly the noblest support under such an affliction ; a support, which I doubt not but your ladyship hath often felt the importance of : yet, madam, though this consideration may moderate our sorrows, a stroke of this nature will be sensibly felt, especially by persons of a tender spirit. For my own part, though I have been in daily expectation of his death several months, it strikes me deeper than I can easily express, and gives me, for the present, a disrelish to all entertainments and employments, which do not immediately relate to that world, whither he is gone. Yet in the midst of my sorrows, it is with great pleasure I reflect on the divine goodness in continuing to me many excellent friends, and among them your Ladyship. I desire your prayers, that God would support me under this affliction and do me good by it ; and that, now he hath removed a person of so promising a character, he would pour out more abundant Influences of his Spirit upon me, and other young ministers who remain, that we may be fitter to

supply the want of his services upon earth, and to meet him with honour and pleasure in heaven."—The day after he had attended Mr. Some's funeral, he received the news of the death of the other friend, Mr. Ragg, and was invited to his funeral. These repeated afflictions pressed heavy upon his affectionate spirit; but it appears, from his letters and papers written at this time, that they had a happy tendency to increase his seriousness and fervour.

The account he sent to a fellow pupil of the last scenes of Mr. Ragg's life is so agreeable and instructive, that I cannot persuade myself to omit it. "You desire an account of the illness and death of good Mr. Ragg; and I will transmit the most remarkable circumstances to you, in the same order as they present themselves to my mind. He was taken ill about ten months before his death, and immediately obliged to leave his place, as assistant to Mr. Watson of Mount-Sorrel, both in the school and the pulpit, and was never afterwards capable of public work. Though his circumstances were low, providence took care of him, so that he never wanted; but could support the charge of many expensive journies and medicines. Persons in plentiful circumstances, and of the most valuable characters, were fond of an opportunity of entertaining him at their houses for a considerable time, and contributed generously to his support. I mention this, as an encouragement to myself and you, to repose ourselves cheerfully on the care of providence, if we should be brought into such melancholy circumstances. I saw him frequently, and my esteem and affection for him rose, in proportion to the intimacy of our acquaintance.—He had formed his notions of practical religion upon a deep and attentive study of the divine nature and perfections; and placed religion in the conformity of our wills to the will of God, rather than in any height of ecstatic devotion, which the calmness of his temper did not so frequently admit. He considered submission to afflictive providences, as a most considerable part of it; and thought it wisdom to confine his re-

gards to present duty, without any solicitous concern about future events, which are in the hands of God. His powerful sense of the divine perfections gave him the most venerable and exalted ideas of that happiness, which God hath prepared for his favourites; and it was plain, through his whole life, that he regarded the interests of time and sense as nothing when compared with this. As these governing maxims of his life had engaged him to a very diligent improvement of his mind, and unwearied endeavours for the happiness of others, while he was capable of active services, so under the decays of nature, he was remarkably influenced by them. He was always feeble, and frequently in pain; yet, I never heard one murmuring repining word, in those months of vanity, which he was made to possess, and those wearisome nights, which were appointed for him. Nothing could be more amiable, than that serenity of spirit, which he expressed through the whole course of his illness. He was diligent in searching out proper assistance, and as exact in following the physician's prescriptions with regard to medicine, diet, and exercise, as if all his hopes had been in this life; and yet to all appearance, as easy in mind under disappointments and increasing illness, as if he felt no disorder and apprehended no danger. I once persuaded him to pray with me in the chamber, where we lay together; and never was I more affected. Methinks in that prayer I saw his very heart. He expressed the most entire resignation to God; and seemed to have no will, no interest of his own. Under extreme illness, and in the near view of death, he referred health, usefulness, and life to the divine disposal with as much cheerfulness, as he could in his most prosperous days. When his body was weakest, his reason seemed as strong as ever. A few weeks before his death, I was talking over with him the plan of a sermon on the perfection of knowledge in Heaven; and when I mentioned this obvious reflection, how unreasonable is it, that a desire of knowledge should make any good man unwilling to die, he observed, that

our present inquiries do not serve to give us full satisfaction, as to the subjects of them; but rather to make us better acquainted with the difficulties that attend those subjects, that so we may have a more exquisite relish for the discoveries which shall be made in a future state. Such a sentiment was peculiarly beautiful, as coming from the mouth of a person, who could hardly speak or breathe. When we were talking of the uneasiness, which some worthy men give themselves through a fond attachment to particular schemes, or unscriptural phrases, he said, bigotry is certainly a very unwholesome thing, and I am afraid these good men will ruin their constitutions by being so angry with their brethren. He said many other good things with a very agreeable air, though he was so very weak; for he wore an habitual smile upon his countenance, which was peculiarly amiable, while he was under such a pressure of affliction.—I never heard any person speak with a deeper sense of the evil of sin, than he did the last time I was in his company. He seemed particularly to enter into the aggravated circumstances which attended the sins of Christians, especially ministers. Innocent and pious as his life had been, he seemed to have as affectionate an apprehension of the need he had of the atonement and intercession of the Redeemer, as the most profligate sinner could have had in the like circumstances.—There is a great deal of reason to believe that the thoughts of death had been familiar to his mind: frequent illness for almost seven years had deeply impressed them. Yet when it made its nearer approach, he started at it. In the beginning of his last illness he seemed earnestly to desire it; and to the last declared, that he should deliberately choose it, rather than the continuance of an useless, afflicted life, and that he had no anxious fears as to the consequence of it. Yet he told me, that he felt nature recoil at the apprehension of it, and that a life of vigour and usefulness seemed to have something more charming in it than he had formerly seen. When he found his sickness so painful, and as much as he could well

endure, he seemed to fear the more severe conflict, and dreaded it in one view, while he longed for it in another. This sentiment he expressed, naturally enough, in two lines which he spoke extempore to me, as he lay on his bed,

‘ Tir’d with life’s dead weight, I panting lie,
A wretch, unfit to live, awkward to die.’

He smiled at the oddness of the phrase, but told me, he could find none that was fitter to express some remainder of natural reluctance, in opposition to his rational and determinate choice. This *awkwardness to die*, as he called it, proceeded from a weakness of spirit, which started at every thing shocking and violent, and rendered him incapable of those lively views of future happiness, which he had sometimes experienced in more vigorous days. Though he had not those transporting joys, which some good men have had in their dying moments, yet his heart was fixed, trusting in God.—About a fortnight before he died, we kept a day of prayer on account of him and Mr. Some. As I went into the pulpit, he said to me, very affectionately, ‘ don’t be importunate for my recovery; only pray that God would give me a more lively sense of his presence, and that I may pass my trial well, whatever it may be.’ He apprehended his approaching end, and calmly desired to be left alone for some time. He then called in his mother and friends, talked seriously and cheerfully to them; after a painful struggle, he revived for a few minutes, expressed his confidence in God, and humble joyful expectation of approaching glory, and died very easy.—I wish these hints may be of service towards strengthening your faith, and awakening your desire after that glorious world, whither our excellent brother is gone. Let us endeavour to express our friendship by such offices as may fit us to meet him and each other there, where nothing shall separate us, or impair the joy of our mutual conversation.”

In 1729, he was chosen assistant to Mr. Some at Harborough; the congregation there being desirous to enjoy his labours more frequently than before; and he preached there, and at Kibworth alternately.— It was highly improbable, that such a burning and shining light should be long confined to so narrow a sphere. Some large congregations having heard much, and known something of his worth, sought his settlement with them. But his regard to Mr. Some, love to his congregation, and desire to have more time for study, than he could have had in a populous town and large society, led him to decline their application. In 1723, he had an invitation to the pastoral care of a large congregation in London; but he thought himself too young to undertake it; and was also discouraged by the unhappy differences which at that time subsisted between the dissenting ministers there, about subscribing or not subscribing to articles of faith in the words of man's device as a test of orthodoxy; the majority of them being non-subscribers. In his answer to the gentleman who transmitted the invitation to him, after mentioning some other objection to the proposal, he adds, "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 introduce a subscription; but it was effectually over-ruled by the interposition of 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 interests of liberty and peace."

In 1728, he received a pressing invitation from one of the dissenting congregations at Nottingham, and a few months after, from the other. There were many recommending circumstances in these invitations. The affection many of the people had expressed for him, and the prospect of greater opportunities of usefulness in such a situation, led him to take some time to consider the affair. It appears, from some account he hath left of it, that he proceeded in the deliberation with much

caution, and carefully examined his heart, lest any mean, unworthy motives should influence him. He foresaw some inconveniences attending a settlement there, but professed his readiness to expose himself to them, if he was convinced that duty required it. After he had weighed all circumstances, consulted his wisest friends, and sought divine direction, he chose to decline both these applications, though a settlement at Nottingham would have been greatly favourable to his worldly interest. "I desire," saith he, "upon the whole, to make this use of the affair, to be so much the more diligent in study, and watchful in devotion; since I see, that if ever Providence fixes me with any considerable society, I shall find a great deal to exercise my gifts and graces, and have less time for study and retirement, than I have here."

CHAP. III.

HIS ENTRANCE ON THE WORK OF A TUTOR.

WHEN he left the academy, his tutor, Mr. Jennings, a few weeks before his death, much pressed him to keep in view the improvement of his course of academical lectures, and to study in such a manner, as to refer what occurred to him, to the compendiums which his tutor had drawn up, that they might be illustrated and enriched. Mr. Doddridge did not then suspect, what he afterwards learned, that Mr. Jennings had given it as his judgment, that, if it should please God to remove him early in life, he thought Mr. Doddridge 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 that profession.

During this his pupil's settlement at Kibworth, he, agreeable to the advice of his tutor, reviewed his course of lectures with care. An ingenious young gentleman, Mr. Thomas Benyon, son of Dr. Samuel Benyon, a celebrated minister and tutor at Shrewsbury, who died in 1708, had thoughts of attempting to revive the scheme of his deceased father. In conversation one day with Mr. Doddridge, the discourse turned upon the best method of conducting the preparatory studies of young men intended for the ministry. Mr. Benyon earnestly desired he would write down his thoughts upon the subject. This he did, as a letter to his friend, which grew into a considerable volume. But when he had just finished this work, his friend, for whose use it was principally intended, died, and the treatise remained in his own hands. The Reverend Mr. Saunders of Kettering, happening to see it in his study, borrowed it, and showed it to the Reverend Dr. Watts, with whom Mr. Doddridge had then no personal acquaintance. Dr. Watts was much pleased with the plan, made some remarks upon it, and showed it to several of his friends, who all joined with him in an application to Mr. Doddridge, to solicit his attempting to carry it into execution. As they were then in a great measure strangers to him, Mr. Some was the person principally employed in managing this affair. He had long been well acquainted with Mr. Doddridge, and knew he had every important and desirable qualification for the instruction of youth. He therefore proposed his undertaking it, and pressed it in the strongest manner. He would by no 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 that retirement, when engaged in such a work with a few pupils, to greater advantage, than without them. Mr. Some had likewise, unknown to him, engaged the friends of some young men, to place them under his

care, and thereby prevented another objection, which might have arisen; and Mr. Saunders offered his own brother to be the first pupil of this intended academy. What the state of his mind was, while this affair was in agitation, will appear from this extract; "I do most humbly refer this great concern to God, and am sincerely willing the scheme should be disappointed, if it be not consistent with the greater purposes of his glory, yea will not be remarkably subservient to them. I depend upon him for direction in this affair, and assistance and success, if I undertake it. While I am waiting his determination, I would apply more diligently to my proper business, and act more steadily by the rules I have laid down for my conduct. May he grant, that in all my schemes relating to public service, I may, as much as possible, divest myself of all regard to my own ease and reputation, and set myself seriously to consider, what I can do for the honour of the Redeemer, and the good of the world!"

Before this affair was quite determined, he acknowledgeth it as a kind providence, that the dissenting ministers in that neighbourhood agreed to meet at Lutterworth, April 10, 1729, to spend a day in humiliation and prayer for the revival of religion. Upon that occasion Mr. Some preached that admirable discourse, which was afterwards printed, concerning the proper methods to be taken by ministers for the revival of religion in their respective congregations, from Rev. iii. 2. Mr. Doddridge appears to have been greatly impressed with that discourse, as many other ministers have been. It led him to form and record some particular purposes, concerning his conduct as a minister, grounded upon the advices contained in it. To this assembly Mr. Some proposed the scheme he had concerted for the establishment of an Academy at Harborough, under the care of his young friend. The ministers unanimously concurred with him in their sentiments of the propriety and usefulness of the scheme and Mr. Doddridge's qualifications for conducting it; and promised all the assistance and encourage-

ment in their power. This had great weight in forming his determination. He consulted some of his brethren and friends at a distance, particularly Dr. Clark. They likewise urged his undertaking this design, and at length he consented to it. One thing which much encouraged him to enter upon this office, was, the circumstance of his retreat at Harborough; the pastoral care of the congregation there, and at Kibworth, Mr. Some diligently fulfilled; so that he had little to do as a minister, but to preach once a week. These were some of his reflections and resolutions upon the undertaking: "Providence is opening upon me a prospect of much greater usefulness than before, though attended with vast labour and difficulty. In divine strength I go forth to the work, and resolve upon the most careful and vigorous discharge of all the duties incumbent upon me, to labour for the instruction and watch for the souls of my pupils. I intend to have some discourse with them on the Lord's-Day evenings upon subjects of inward religion. I will endeavour to give a serious turn to our conversation at other times, and always bear them on my heart before God with great tenderness and affection. I will labour to keep such an inspection over them as may be necessary to discover their capacities, tempers, and failings, that I may behave in a suitable manner to them. In all I will maintain a humble dependence on divine influences, to lead me in the path of duty and prudence; and enable me to behave in a way answerable to the character in which I appear, and those agreeable expectations, which many of my friends have entertained of me. Considering the work before me, I would set myself with peculiar diligence to maintain and increase the life of religion in my own soul, and a constant sense of the divine presence and love. For I find, when this is maintained, nothing gives me any considerable disquiet, and I have vigour and resolution of spirit to carry me through my labours. When I am conscious of the want of this, and any inconsisten-

cy of behaviour towards the divine Being, it throws a damp upon my vigour and resolution; yea upon all the other pleasures of life. In order to maintain this habitual delightful sense of God, I would frequently renew my dedication to him, in that covenant, on which all my hopes depend, and my resolutions for universal, zealous obedience. I will study redeeming love more, and habitually resign myself and all my concerns to the divine disposal. I am going to express and seal these resolutions at the Lord's table: and may this be the happy period, from which shall commence better days of religion and usefulness, than I have ever yet known!"

He now revived his plan of academical studies, with Dr. Watts's remarks, and corresponded with him upon the subject. He read every valuable book on the education of youth, which he could meet with, and made such extracts as he thought might be serviceable in carrying on his design. Besides which, I find he wrote many letters to ministers of different denominations, with whom he was acquainted, desiring their advice in this great undertaking; particularly the Rev. Dr. Samuel Wright, of London, who favoured him with his sentiments at large, especially on the subject of divinity lectures. He thought it his wisdom to make trial first in a more private way, with two or three pupils, declining to receive others that offered.

Accordingly, at Midsummer, 1729, he opened his Academy. His first lecture to his pupils was of the religious kind; showing the nature, reasonableness, and advantages of acknowledging God in their studies. The next contained directions for their behaviour to him, to one another, to the family, and all about them; with proper motives to excite their attention to them: then he proceeded to common lectures.—The wise observers of providence will see the loving kindness of God to the Church, in thus leading him into an office, which he discharged in so honourable and useful a manner. What hath been observed likewise

shows the great caution with which he undertook this charge, and the deep sense he had of its weight and importance ; and for these reasons I have been so particular in relating the progress of this affair.

CHAP. IV.

HIS SETTLEMENT AT NORTHAMPTON.

MR. DODDRIDGE had been employed as tutor but a few months, when Providence directed him to a station of greater ministerial usefulness. The dissenting congregation at Castle-hill in Northampton, being vacant by the removal of their pastor, Mr. Tingey, to London, he preached occasionally to them, with other neighbouring ministers. His services were so acceptable to the people, that they invited and strongly urged him to take the pastoral charge of them. Some of his brethren, particularly Mr. Some, advised his continuance at Harborough ; as he would, by his connexion with Mr. Some, have more time to apply to his work as a tutor, than if he had the sole care of a large congregation ; and there was another minister, who, they thought, would supply the vacancy at Northampton, though not equally to the satisfaction of the congregation. I find, in his papers, the arguments for and against his settlement there, stated at large, and his own thoughts upon them ; which show with how much caution he proceeded in this affair. The arguments urged by his friends above mentioned, and their opinion, had so much weight with him, that he resolved to continue at Harborough. But the Supreme Disposer determined otherwise. Mr. Some, in pursuance of his view of the case, went to Northampton to persuade the people to wave their application. But in-

stead of this, when he saw their affection and zeal in the affair, and heard the motives on which they acted, and the circumstances in which they were, he was, as he expressed it, like Saul among the prophets, and immediately wrote to Mr. Doddridge to press his acceptance of the invitation. Dr. Clark strongly urged him to it. He was nevertheless on many accounts averse to it; but was willing to show so much respect to that congregation, as to give them his reasons for declining it in person.—As this was his last settlement in life, his own account of the manner in which he was conducted to it, will, I hope, be agreeable and instructive; particularly to his friends. “While I was pleasing myself with the view of a continuance at Harborough, I little thought how few days would lead me to a determination to remove from it. But Providence had its own secret designs, at that time invisible to me. I went to Northampton the last Lord’s day in November 1729, to take leave of my good friends there, as gently as I could; and preached a sermon, to dispose them to submit to the will of God, in events which might be most contrary to their views and inclinations, from Acts xxi. 14. ‘And when he would not be persuaded, we ceased, saying, the will of the Lord be done.’ On the morning of that day an incident happened which affected me greatly. Having been much urged on Saturday evening, and much impressed with the tender entreaties of my friends, I had, in my secret devotion, been spreading the affair before God, though as a thing almost determined in the negative; appealing to him, that my chief reason for declining the call, was the apprehension of engaging in more business than I was capable of performing, considering my age, the largeness of the congregation, and that I had no prospect of an assistant. As soon as ever this address was ended, I passed through a room of the house in which I lodged, where a child was reading to his mother, and the only words I heard distinctly were these, ‘and as thy days, so shall thy strength be.’ Though these words were strongly impressed upon my

mind, and remained there with great force and sweetness, yet I persisted in my refusal. But that very evening, happening to be in company with one of the deacons of that congregation, he engaged me to promise to preach his father's funeral sermon, from a particular text, on timely notice of his death, which it was imagined would be in a few weeks. It pleased God to remove him that night, which kept me there till Wednesday. Going in the interval to some houses, where I had been a stranger, and receiving visits from persons of the congregation whom I had not so much as heard of, I was convinced beyond all doubt, of the earnest desire of my friends there to have me settled among them. I saw those appearances of a serious spirit, which were very affecting to me. Several attended the funeral who were not stated hearers there, and expressed much satisfaction in my labours. Before I went away, the young persons came to me in a body, earnestly intreated my coming among them, and promised to submit to all such methods of instruction as I should think proper." This last circumstance he acknowledgeth, in his dedication of his sermons to young people, was the consideration which turned the scales for his going to Northampton, after they had long hovered in uncertainty. "Upon the whole, I was persuaded it was my duty to accept the invitation. It was, indeed, with great reluctance, as I had gone contrary to the advice of some friends, for whom I had a high regard, and it was breaking my very agreeable connections at Harborough. I thought there was a prospect of doing good at Northampton, equal to what I could ever hope to have as a minister; and was much afraid, if I declined the invitation, the congregation would be greatly injured. There were some steps in the leadings of Providence, which seemed to me exceedingly remarkable; and though some of my friends have much blamed and discouraged me, I could not refuse, without offering the most apparent injury to my own conscience." Some of his friends here referred to, quick-

ly saw reason to approve his conduct, and adore the wisdom of Providence in disposing him to settle there.

December 24, 1739. He removed to Northampton; and about three weeks after entered upon housekeeping. Being desirous to begin his new relation, as a head of a family, with God, he engaged several of his friends to spend an evening in prayer with him, for the presence and blessing of God in his new habitation. On that occasion he expounded Psalm ci. and testified before God and them, what were his purposes and resolutions as to family government. Upon examining into the state of his own mind, he soon found that religion had been declining in it, through his anxiety about this new settlement, his concern to leave his Harborough friends, and the hurries attending his removal and furnishing his house. As soon, therefore, as he was fixed in it, he set himself to revive religion in his heart; and, among other methods, he determined to set apart one whole day for fasting, humiliation, and prayer, to animate his own soul, and engage the divine blessing on his family, studies, and labours. It may not be unprofitable to insert the scheme he pursued on such days, in his own words. "The Saturday immediately preceding the Lord's day, on which the Lord's supper is to be administered, I propose to spend as a day of extraordinary devotion. I will endeavour to have dispatched all my business, and whatever is necessary to my preparations for such a day, on Friday night; particularly I will look over my diary and other memorandums, which may be of use to me in the fast itself. I will rise early; endeavour, while rising, to fix upon my mind a sense of God and my own unworthiness; and will then solemnly address myself to God for his assistance in all the particular services of the day, of which I will form a more particular plan than this. I will then read, and afterwards expound in the family, some portion of the Scripture, peculiarly suitable to such an occasion, and will make a collection of such lessons. After family worship I will retire and pray over the portion

of Scripture I have been explaining. I will then set myself as seriously as I can, to revive the memory of my past conduct; especially since the last season of this kind. I will put such questions as these to myself.—What care have I taken in the exercises of devotion? What regard have I maintained to God in the intervals of it? What diligence have I used in regarding Providence, and redeeming time? What command have I exercised over my appetites and passions? What concern have I had to discharge relative duties? How have I relished the peculiar doctrines of the gospel? And, upon the whole, how am I advancing in my journey to a better world?—I will then record my sins with their peculiar aggravations, that I may humble myself before God for them; and my mercies, with the circumstances that set them off, that I may return fervent thanks for them. Having made a catalogue of hints, upon both these subjects, I will spend some time in meditation upon them; and having read some psalms or hymns, which speak the language of godly sorrow, I will go into the presence of God, particularly confessing my sins and the demerit of them, solemnly renouncing them, and renewing my covenant against them. I will then consider what methods are proper to be taken, that I may avoid them for the future. A devotional lecture to my pupils will be an important part of the work of this day. I will after that spend some time in prayer for them, my family, and people. The remainder of my work shall be praise, with which I think I ought to conclude even days of humiliations; though sometimes a larger or smaller space of time shall be allotted to this work, as peculiar circumstances require. After a little refreshment I will converse with some of my pupils privately about inward religion; which I may do with some peculiar advantage, after having been lecturing to them on such a subject, and so particularly praying for them. I would spend the evening in grave conversation with some pious friends, with whom I can use great free-

dom as to the state of their souls, and at night review the whole, and conclude the day with some religious exercises, suited to the work in which I have been engaged, and the frame of my own soul, and will keep an account of what passeth at these seasons. My God assist me in this important duty. Make it so comfortable and useful to me, that I may have reason to praise thee, that my thoughts were directed, and my resolutions determined to it." With these pious exercises, and in this solemn manner, did he enter on his ministry at Northampton.

That he might be better qualified for, and quickened to, that large pastoral work now devolved upon him, he employed some of the time between his settlement and ordination in reading the best treatises of the qualifications and duties of ministers; particularly Chrysostom on the Priesthood, Bowles' Pastor Evangelicus, Burnet on the Pastoral Care, and Baxter's Gildas Salvianus. He likewise read the lives of some pious active ministers; particularly of Mr. P. Henry, which he often spoke of as affording him much instruction and encouragement. He selected the most important advices, reflections, and motives contained in these books, which he frequently reviewed. He also at this time made a collection of those maxims of prudence and discretion, which he thought demanded a minister's attention, if he desired to secure esteem and usefulness.

About two months after his settlement at Northampton, it pleased God to visit him with a dangerous illness, which gave his friends many painful fears, that the residue of his years of usefulness to them and to the world would be cut off. But, after a few weeks of languishing, God mercifully restored his health. While he was recovering, but yet in a very weak state, the time came which had been fixed for his ordination. Of the transactions of that day, he has preserved the following account. "March 19, 1729-30. The afflicting hand of God upon me hindered me from making that preparation for the solemn-

ity of this day, which I could otherwise have desired, and which might have answered some valuable end. However, I hope it hath long been my sincere desire to dedicate myself to God in the work of the ministry; and that the views, with which I determined to undertake the office, and which I this day solemnly professed, have long since been fixed. The work of the day was carried on in a very honourable and agreeable manner. Mr. Goodrich of Oundle began with prayer and reading the Scriptures. Mr. Dawson of Hinckley continued the exercise. Then Mr. Watson of Leicester preached a suitable sermon from I Tim. iii. 1. 'This is a true saying, if a man desire the office of a bishop, he desireth a good work.' Mr. Norris of Welford then read the call of the church, of which I declared my acceptance: he took my confession of faith, and ordination-vows, and proceeded to set me apart by prayer. Mr. Clark of St. Albans gave the charge to me, and Mr. Saunders of Kettering the exhortation to the people. Then Mr. Mattock of Daventry concluded the whole solemnity with prayer. I cannot but admire the goodness of God to me in thus accepting me in the office of a minister, who do not deserve to be owned by him as one of the meanest of his servants. But I firmly determine, in the strength of divine grace, that I will be faithful to God, and the souls committed to my charge; and that I will perform what I have so solemnly sworn. The great indisposition under which I labour, gives me some apprehension that this settlement may be very short: but, through mercy, I am not *anxious* about it. I have some cheerful hope, that the God, to whom I have this day been, more solemnly than ever, devoting my service, will graciously use me either in this world or a better; and I am not solicitous about particular circumstances, where or how. If I know any thing of my heart, I apprehend I may adopt the words of the apostle, that it is 'my earnest expectation and hope, that in nothing I shall be ashamed, but that Christ shall be magnified in my body,

whether it be by life or by death ; that, to me to live is Christ, and to die is unspeakable gain.' May this day never be forgotten by me, nor the dear people committed to my charge, whom I would humbly recommend to the care of the great Shepherd !”

The annual return of this ordination-day was observed by him with some peculiar solemnity in his secret devotions. Thus he writes upon it : “It is this day fifteen years since I have borne the pastoral office in the church of Christ. How many mercies have I received in this character ! But alas ! how many negligences and sins have I to be humbled for before God ! Yet I can call him to record upon my soul, that the office is my delight, and I would not resign the pleasure of it for any price, which the greatest prince upon earth could offer me.”

CHAP. V.

HIS DISCHARGE OF HIS MINISTRY AT NORTHAMPTON.

MR. DODDRIDGE having entered on the pastoral office with so much seriousness and solemnity, we are now to see with how much faithfulness and zeal he performed his vows, and fulfilled the ministry he had received of the Lord Jesus.—It was his first care, as a pastor, to know the state of his flock. As it was large, and lay dispersed in most of the neighbouring villages, he had frequent meetings with the deacons and a few other persons belonging to it, of whom he made particular inquiries concerning the members and stated hearers, their names, families, places of abode, connexions, and characters. He entered in a book the result of these inquiries, and what other intelli-

gence of this kind he could honourably procure. This book he often consulted, that he might know how, in the most prudent and effectual manner, to address them in public and private; and made such alterations from time to time in this list, as births, deaths, additions, and his increasing acquaintance with his people required. By this list he was directed in the course of his pastoral visits, and could form some judgment what degree of success attended his labours. Here he inserted the names and the characters of the lowest servants in the families under his care, that he might remember, what instructions, admonitions, and encouragements they needed; what hints of exhortation he had given to them or others, how they were received, what promises they had made him, and who wanted Bibles or other religious books, that he might supply them. By this list he was directed how to pray for them. He likewise wrote down particular hints of this kind, as they occurred, which were to be taken notice of in the historical register of his congregation; especially when the many revolutions of one kind or another made it necessary for him to renew it.

It hath been already observed what care and pains he took in composing his sermons, when he first entered on the ministry. His work as a tutor, and the pastoral care of a large congregation, rendered it next to impossible that he should be so exact and accurate afterwards: Nor was it 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. When his other important business would permit, when he was called to preach upon particular occasions, or found his spirits

depressed by bodily infirmities, or other afflictive providences, he thought it his duty to write his sermons more largely. Of what kind they were, the world has had a sufficient specimen in those which have been published. And it is imagined all persons of judgment and candour will allow, that they are well calculated to answer the great end of preaching. The vital truths of the gospel, and its duties, as enforced by them, were his favourite topics. He considered himself as a minister of the gospel, and therefore could not satisfy himself without preaching Christ and him crucified. He never puzzled his hearers with dry criticisms and abstruse disquisitions; nor contented himself with moral essays and philosophical harangues, with which the bulk of his auditory would have been unaffected and unedified. He thought it cruelty to God's children to give them stones, when they came for bread. "It is my desire," saith he, "not to entertain an auditory with pretty lively things, which is comparatively easy, but to come close to their consciences, to awaken them to a real sense of their spiritual concerns, to bring them to God, and keep them continually near to him; which, to me at least, is an exceeding hard thing." He seldom meddled with controversial points in the pulpit; never with those, with which he might reasonably suppose his congregation was unacquainted; nor set himself to confute errors, with which they were in no danger of being infected. When his subject naturally led him to mention some writers, from whom he differed, he spoke of them and their works with candour and tenderness; appealing constantly to the Scriptures, as the standard by which all doctrines are to be tried. He showed his hearers of how little importance most of the differences between Protestants are, and chose rather to be a healer of breaches, than to widen them. He always spoke with abhorrence of passionately inveighing against our brethren in the pulpit, and making Christian ordinances the vehicle of malignant passions. He thought this equally affronting to God and pernicious to man; poisoning instead of feeding the sheep

of Christ. He seldom preached *topical* sermons, to which any text of Scripture relating to the subject might be affixed; but chose to draw his materials and divisions from the *text* itself; and this gave him an opportunity of introducing some uncommon striking thoughts, arising from the text, its connexion, or the design of the sacred writer. When his subject was more comprehensive, than could be well discussed on one Lord's day, he generally chose a new text, in order to supply him with fresh materials, keep up the attention of his hearers, and increase their acquaintance with their Bibles. He chose sometimes to illustrate the Scripture histories, and the character of persons there recorded. He selected the most instructive passages in the prophets, relating to the case of the Israelites, or some particular good man among them, and accommodated them to the circumstances of Christians, where he thought there was a just and natural resemblance. In these discourses he had an opportunity of explaining the designs of the prophecies, displaying divine wisdom, faithfulness, and grace, and suggesting many important instructions. This method produced a variety in his discourses, and was pleasing and edifying to his hearers. He thought himself fully justified in these accommodations by the practice of the inspired writers of the New Testament. He was always warm and affectionate in the application of his sermons, and experimentally described the workings of the heart, in the various circumstances which he had occasion to treat of. Thus he came home to his hearers' bosoms, and led them to see their real characters, wherein they were defective, and how far they might justly be comforted and encouraged. He gives this reason for that warmth of devout affection, with which he addressed his hearers: "While I have any reverence for Scripture or any knowledge of human nature, I shall never affect to speak of the glories of Christ, and of the eternal interests of men, as coldly as if I were reading a lecture of mathematics, or relating an experiment in natural philosophy. It is in-

deed unworthy the character of a man and a Christian to endeavour to transport men's passions, while the understanding is left uninformed, and the judgment unconvinced. But so far as is consistent with a proper regard to this leading 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 implanted in our hearts to serve the religious as well as the civil life, and which, after all, will probably be employed to some very *excellent* or very *pernicious* purposes."*

He thought it a part of ministerial prudence to take public notice of remarkable providential occurrences, affecting the nation, the town, or any considerable number of his hearers; any uncommon appearances in nature, or other events, that were the subject of general conversation; the seasons of the year, and especially the mercies of harvest; and he endeavoured in his discourses to graft lessons of wisdom and piety upon them. He chose to preach funeral sermons for most of those who died in communion with his church, even the poorest; and for others, where there was any thing remarkable in their character or removal. He imagined the minds of their relations and friends were at such times more disposed than usual to receive advice, and would need and drink in the consolations of the Gospel. These discourses were also generally attended by the acquaintance and neighbours of the deceased persons, who were not his stated hearers; and he endeavoured to improve such occasions for conveying some useful impressions to their minds. He never had a stated assistant, but constantly preached twice every Lord's day when his health permitted, except some of his senior pupils, who had entered on the ministry were disengaged, and then they performed the services of one part of the day. But even then, so solicitous was he not to do the work of the Lord negli-

* Ten Sermons, pref. p. 10, 11.

gently, that he often preached in the evening. A set of sermons against Popery, the last of which, viz. on the Absurdity and Iniquity of Persecution, is published, and his discourses on Regeneration, were in the number of his evening lectures. Whatever services he had performed on the Lord's day, when there was no evening lecture, he repeated his sermons to his own family, and as many of his people and neighbours as chose to attend, at his own house ; and then sometimes entered into a few critical remarks on his text, and learned reflections on his subject, for the benefit of his pupils, which would have been unprofitable to a popular auditory. It was his usual custom, on a Lord's day morning, before sermon, to expound some portion of the Scriptures, and draw practical instructions from it ; directing his hearers, at the same time, in what manner they should read and reflect upon the word of God. He had an extraordinary gift in prayer, cultivated with great diligence ; and upon particular as well as common occasions expressed himself with ease, freedom, and variety, with all the evidences of a solid judgment, amidst the greatest seriousness and fervour of spirit. In the administration of the Lord's supper he was remarkably devout and lively. He endeavoured to affect the hearts and excite the graces of his fellow Christians by devotional meditations upon some pertinent passages of Scripture ; that the substance of what he had said might be more easily recollected. He took the same method in administering the ordinance of baptism. The hymns which he composed to assist the devotions of his congregation have been published, and are another instance of the pains he took to promote their piety.

Besides his stated work on the Lord's day, and his lectures preparatory to the Lord's supper, he maintained a religious exercise every Friday evening at his meeting-place, or his own house, as the season of the year, or the circumstances of his health, rendered most convenient. On these occasions he went through the Psalms in a course of exposition ; afterwards the

prophecies of the Old Testament relating to the Messiah and his kingdom; the promises of Scripture; and sometimes repeated sermons he had formerly preached, as his friends particularly desired or might best tend to keep up an agreeable variety. For several winters he preached a lecture, every Thursday evening, at another meeting-house in the town, which lying nearer the centre of it, was more convenient than his own. There he preached a set of discourses on the parables of Christ; and another on the nature, offices, and operations of the Holy Spirit.—As a great part of his congregation came from the neighbouring villages, he used to go once or twice a year to each of them, and to some oftener, and preach among them. He chose to make these visits at the usual festivals and their respective wakes, as the inhabitants at those seasons had leisure to attend his services, and were in some peculiar danger of having their sense of religion weakened. At these visits he had opportunities of conversing and praying with the infirm and aged, who could seldom attend his labours at Northampton. When any of them died, he chose to preach their funeral sermons in the villages, where they had lived, that their neighbours and acquaintance might have the benefit of them.

While I am mentioning his abilities, diligence, and zeal as a preacher, I would add, that he was much esteemed and very popular. He had an earnestness and pathos in his manner of speaking, which, as it seemed to be the natural effect of a strong impression of divine truth upon his own heart, tended greatly to affect his hearers, and to render his discourses more acceptable and useful, than if his delivery had been more calm and dispassionate. His pronunciation and action were, by some judges, thought rather too strong and vehement; but to those who were acquainted with the vivacity of his temper, and his usual manner of conversation, they appeared quite natural and unaffected.

He was very exact in the exercise of Christian discipline, and in separating from the church those who were a reproach to their Christian profession. To this painful work he was sometimes called, and a congregational fast was kept on the sad occasion.—When the work of religion seemed to be at a stand; when few or none appeared to be under serious impressions and convictions, or there was a visible coldness and remissness among his hearers, his heart was much affected; he laboured and prayed more earnestly, both in public and private; and days of prayer were set apart by the church, in order to obtain of God an effusion of his Spirit to revive religion among them.

He had a deep concern and affectionate regard for the rising generation. Besides an annual sermon to young persons on New Year's-day, he often particularly addressed them in the course of his preaching; and in his conversation also, discovered that sense of the importance of the rising generation, which he hath expressed in his sermon upon that subject, and which he hath so warmly exhorted parents to cultivate, in his sermons on the education of children. He much lamented the growing neglect of ministers to catechise the children of their congregations; and to this neglect imputed many of the irregularities which are to be seen in youth. Many parents are hardly capable of it; and many, who are, neglect it. He therefore looked upon this as a most important part of his pastoral work, and pursued it, during the summer seasons, through the whole course of his ministry, notwithstanding his many avocations. He was so sensible of the usefulness of this work, and the skill and prudence necessary to conduct it, that I find this, among other resolutions, formed at his entrance on the ministry, "I will often make it my humble prayer that God would teach me to speak to children in such a manner as may make early impressions of religion upon their hearts." He had much satisfaction in these pious attempts. Several children, who died while they were under his catechetical instructions,

manifested such a deep sense of religion, such rational views and lively hopes of glory, as were delightful and edifying to their parents and friends.—He established and encouraged private meetings for social prayer; especially religious associations among the young persons of the congregation, who used to meet weekly for reading, religious discourse, and prayer; and entered into engagements to watch over one another in the spirit of meekness, and to animate and encourage each other in their Christian course. These societies were formed according to their different ages; and sometimes one young person of the greatest knowledge and humility was a kind of president, who kept up the order of the society, and gave the pastor hints by which he might be led to establish those who were wavering, and encourage those who were timorous in religion. There was one society of young men, in which some of his younger students were joined, to which he used to propose some practical question weekly, and they returned an answer in writing the next week. These answers he threw together, enlarged upon and delivered on Friday evening, instead of his usual exposition or sermon as above mentioned. He found the advantage of these associations in many respects; particularly in the readiness, with which those, who had belonged to them, set up the worship of God in their own families, and the honourable manner in which they conducted it. He was very solicitous to bring sober and serious young persons into communion with the church, and obviate their objections against it. His reasons for this, and the arguments by which he urged it, may be seen in his discourse to young people, entitled ‘Religious youth invited to early Communion.’

To those who were acquainted with the large sphere of service in which he was engaged, it was matter of surprise that he could spare so much time as he did for pastoral visits; as there were few days in which he was not employed in visiting the sick and afflicted, and other persons, with a view to their

spiritual interest. He knew the value of time too well, to spend it in formal, unprofitable, or long visits. He was careful, when he went into any family, to turn the discourse into a religious channel, and leave an impression of piety behind him. He seriously exhorted heads of families to mind religion as the main concern, to guard against the love of the world, and to command their children and their household to keep the way of the Lord. He took notice of the children and servants in families, gave them hints of advice and encouragement, proposed to them some text of Scripture to remember and reflect upon, and furnished them with Bibles and practical books. He visited the cottages of the poor, and addressed them with so much condescension and familiarity, that they would be free in their conversation with him upon religious concerns and the state of their souls. No visits gave more satisfaction than these; and he often expressed his wonder and grief, that any ministers should neglect such persons, out of too much regard to those who were rich; or to any studies not essential to usefulness. But finding that, with the utmost diligence, he could not visit all the families in so large and scattered a society so often as he wished, he, on December 4, 1737, proposed to the congregation to choose four persons of distinguished piety, gravity, and experience, to the office of elders; which they accordingly did. He thought there was a foundation for that office in Scripture; at least, that the circumstances of some pastors and churches rendered it expedient, that there should be such officers chosen; who should inspect the state of the church, and assist the pastor in some part of his work.* These elders divided the congregation among them, visited and prayed with the sick, took notice of and conversed with those who seemed to be under religious impressions, or were proposed to communion; and were sometimes employed in admonition and exhorting.

* Theological Lectures, p. 500.

*Of course. There is foundation
 & such officers can do
 his service*

They met together weekly, and he generally attended them; that he might receive the observations they made, and might give them his assistance and advice where cases of peculiar difficulty occurred. These meetings were always concluded with prayer. He found great comfort and advantage from their services, and the church thought itself happy in them.

It was a grief to him to find, that the children of some of his hearers had never been taught to read, through the ignorance or poverty of their parents. Therefore, in 1738, he persuaded his people to concur with him in establishing a charity school. To this end, they agreed to contribute certain sums, weekly or yearly, as their respective circumstances would admit. He had the satisfaction to find, that this benevolent design met with so much encouragement, that there was a foundation laid for instructing and clothing twenty boys. These were selected, and put under the care of a pious, skilful master, who taught them to read, write, and learn their catechism, and brought them regularly to public worship. An anniversary sermon was preached, and a collection made for the benefit of the school. Several of the Doctor's friends at a distance, often gave generous benefactions of money or books for the use of the school; by which, and from himself, the children were supplied with Bibles, Catechisms, and other proper books. He often visited the school, to support the master's authority and respect, to examine the proficiency of the children, catechise, instruct, and pray with them; and the trustees visited it weekly by rotation, to observe the behaviour and improvement of the children, and to receive the master's report concerning them. This institution has been serviceable to the temporal and eternal interest of many, who might otherwise have been exposed to great ignorance and wretchedness; and it is still kept up by the congregation on the same plan, though it wants some of those advantages which it derived from the Doctor's large acquaintance and influence. These are some sketches

of the manner in which he fulfilled his ministry; and I have insisted the more largely upon this subject, as it may furnish some hints which may be useful to those who are engaged in the same important work, or are training up for it.

The Doctor took great pains to preserve upon his mind a deep sense of the importance of his office, that he might discharge it in the best manner possible; and to maintain a fervent affection for his people, as what would contribute to make his labours easy to himself, and acceptable and useful to them. He kept a memorandum book on his desk, in which he set down hints, as they occurred to him, of what might be done for the good of the congregation; of persons to be visited, the manner of addressing them, and many such particulars. At the close of every year he took a large and distinct view of its state, wrote some remarks upon it, and laid down rules for his future conduct in his relation to it. He was pleased when he had opportunities of attending the ordinations of his brethren; and when he returned from them, considered his own concern in them as a minister, and renewed, before God, his engagements to fidelity. After one of these services he thus writes; "at this ordination I preached from Hebrews xiii. 17, 'They watch for your souls, as they that must give account.' It was a solemn, useful day, and left some deep impressions on my heart. I would remember that, teaching others, I teach myself. I have many cares and labours. May God forgive me, that I am so apt to forget those of the pastoral office! I now resolve, 1. To take a more particular account of the souls committed to my care. 2. To visit, as soon as possible, the whole congregation, to learn more particularly the circumstances of them, their children and servants. 3. I will make as exact a list as I can of those that I have reason to believe are unconverted, awakened, converted, fit for communion, as well as those that are in it. 4. When I hear any thing particular, relating to the religious state of my people, I will visit

them and talk with them. 5. I will especially be careful to visit the sick, I will begin immediately with inspection over those under my own roof, that I may, with the greater freedom, urge other heads of families to a like care. O my soul, thy account is great. It is high time that it be got into better order. Lord, I hope thou knowest I am desirous of approving myself a faithful servant of thee, and of souls. O watch over me, that I may watch over them; and then all will be well. Continue these things on the imagination of my heart, that my own sermons may not another day rise up in judgment against me." This is a specimen of his reflections and resolutions on such occasions, which were answered in his general conduct.

The reader will not wonder, that, amidst such great and uncommon pains to serve his congregation, and promote their present and eternal happiness, he should be esteemed by them highly in love for his work's sake: and indeed, few ministers have been more esteemed and beloved by their people than he was by his. At his first settlement among them, his ministry was attended with extraordinary success, and many were added to the church; and during the whole course of his services it continued very numerous and flourishing. In some of them indeed he had grief: some whose tempers were uncharitable; others who were seduced by the errors of the Moravians, and whom he endeavoured in vain to reclaim; and a few of them proved notoriously vicious; nor is it surprising that in so large a congregation there should be some disobedient to the word, and incorrigible under the best means and most vigorous affectionate attempts to reclaim and save them; but God over-ruled these disappointments for his good. When he had recorded some of these trials, he adds, "God hath sanctified all these grievances to me; hath made me more humble, more watchful, more mortified to this vain world, and its interests and enjoyments, than I ever remember to have found myself. He has visited me

from time to time with such strong consolations, with such delightful effusions of his love, that, in this connection, I am his debtor for all these afflictions ; and from this growing experience of his goodness, I am encouraged, and have determined, to leave myself with him, and to have no will, no interest of my own, separate from his. I have been renewing the dedication of myself and services to him, with as entire a consent of heart as I think myself capable of feeling ; and with that calm acquiescence in him as my portion and happiness, which I would not resign for ten thousand worlds." But in far the greater part of the church under his care he had much comfort, and daily rejoiced over them in the Lord. So entire was the friendship that subsisted between them, that he declined invitations to settle in other places, particularly in London, where his secular interest would have been much advanced, out of the love he bore to his Northampton friends. His great concern was to do as much service for them, and be as little burthensome to them as possible ; for he sought not theirs, but them. And most of them, in return, studied to honour and serve him, to strengthen his hands, and encourage his labours. He reckoned the Providence, which fixed him with them, among the most singular blessings of his life ; and in his last will, where he could not be suspected of flattery, he bears testimony to their character, observing, ' that he had spent the most delightful hours of his life in assisting the devotions of as serious, as grateful, and as deserving a people, as perhaps any minister ever had the honour and happiness to serve.' I mention this circumstance, as a motive to those of them who yet remain, not to forfeit the character he gave of them ; and principally, as an encouragement to ministers to imitate his diligence, zeal, moderation, and contentment, if they wish to share in the esteem, comfort, and success with which he was honoured.

CHAP. VI.

HIS METHOD OF EDUCATION AND BEHAVIOUR
AS A TUTOR.

IT has been already observed (chap. iii.) what pains Dr. Doddridge took to furnish himself for this important and difficult office, upon what principles he had undertaken it, and what encouragement he met with in it, before his removal to Northampton. Upon his settlement there, and his worth being more known, the number of his pupils increased, so that, in the year 1734, he found it needful to have an assistant in this work, to whom he assigned part of the care of the junior pupils, and the direction of the academy, during his absence. He was solicitous to maintain the esteem of his successive assistants in the family, by his own behaviour to 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.

As the method of education in the seminaries of Protestant Dissenters is little known, it may be proper to give some general account of his; which bears a near resemblance to others of the kind. He chose to have as many of his students in his own family as his house would contain, that they might be more immediately under his eye and government. The orders of this seminary were such as suited a society of students; in a due medium between the rigour of school discipline, and an unlimited indulgence. As he knew that diligence in redeeming their time was necessary to their attention to business, and improve-

ment of their minds, it was an established law, that every student should rise at six o'clock in the summer, and seven in the winter. A monitor was weekly appointed to call them, and they were to appear in the public room soon after the fixed hour. Those who did not appear were subject to a pecuniary penalty, or, if that did not cure their sloth, to prepare an additional academical exercise; and the monitor's neglect was a double fine. Their tutor set them an example of diligence, being generally present with them at these early hours. When they were thus assembled, a prayer was offered up, suited to their circumstances, as students, by himself when present, or by them in their turns. Then they retired to their respective closets till the time of family worship. The Doctor began that service with a short prayer for the divine presence and blessing. Some of the students read a chapter of the Old Testament from Hebrew into English, which he expounded critically, and drew practical inferences from it; a psalm was then sung, and he prayed. But on the Lord's day mornings something entirely devotional and practical was read, instead of the usual exposition. In the evening the worship was conducted in the same method, only a chapter of the New Testament was read by the students from Greek into English, which he expounded; and the senior students in rotation prayed. They, who boarded in other houses in the town, were obliged to attend his family worship, and take their turns in reading and prayer, as well as to perform it in the several houses where they lived. Those who were absent from it were subject to a fine, and, if it were frequent, to a public reprehension before the whole society. By this method of conducting the religious services of his family, his pupils had an opportunity, during their course, of hearing him expound most of the Old Testament, and all the New Testament more than once, to their improvement as students and Christians. He recommended it to them to take hints of his illustrations and remarks, as what would

be useful to them in future life ; especially if their situation or circumstances prevented their having the works of the best commentators. He advised them to get the Old Testament and Wetstein's Greek Testament, interleaved in quarto, in which to write the most considerable remarks for the illustration of the Scriptures, which occurred in his expositions, and in their own reading, conversation, and reflections. The Family Expositor sufficiently shows how worthy his remarks were of being written and retained, and how his family were daily entertained and instructed. Soon after breakfast, he took the several classes in their order, and lectured to each about an hour. His lectures were generally confined to the morning ; as he chose to devote the afternoon to his private studies and pastoral visits. His assistant was employed at the same time in lecturing to those whom he had more immediately under his care. He has given some general account of the course of his pupils' studies in his short memoirs of the life and character of Mr. Thomas Steffe, so that I have little more to do on this head than transcribe it.

One of the first things he expected from his pupils was to learn Rich's Short-hand, which he wrote himself, and in which his lectures were written, that they might transcribe them, make extracts from the books they read and consulted, with ease and speed, and save themselves many hours in their future compositions. Care was taken in the first year of their course, that they should retain and improve that knowledge of Greek and Latin which they had acquired at school, and gain such knowledge of Hebrew, if they had not learned it before, that they might be able to read the Old Testament in its original language. A care very important and necessary ! To this end, besides the course of lectures in a morning, *classical lectures* were read every evening, generally by his assistant, but sometimes by himself. If any of his pupils were deficient in their knowledge of Greek, the seniors, who were best skilled in it, were appoint-

ed to instruct them at other times. Those of them, who chose it, were also taught French. He was more and more convinced, the longer he lived, of the great importance of a *learned*, as well as a *pious* education for the ministry. And finding that some who came under his care were not completely acquainted with *classical* knowledge, he formed a scheme to assist youths in their preparations for academical studies, who discovered a promising genius and a serious temper. He met with encouragement in this scheme from the countenance and contributions of many of his friends, and had some instructed under his eye; but as it only commenced about two years before his death, much progress could not be made in it.—Systems of logic, rhetoric, geography, and metaphysics were read during the first year of their course, and they were referred to particular passages in other authors upon these subjects, which illustrated the points on which the lectures had turned. To these were added lectures on the principles of geometry and algebra. These studies taught them to keep their attention fixed, to distinguish their ideas with accuracy, and to dispose their arguments in a clear, concise, and convincing manner.—After these studies were finished, they were introduced to the knowledge of trigonometry, conic sections, and celestial mechanics.* A system of natural and experimental philosophy, comprehending mechanics, statics, hydrostatics, optics, pneumatics, and astronomy, was read to them; with references to the best authors on these subjects. This system was illustrated by a neat and pretty large philosophical apparatus; part of which was the gift of some of his friends, and the remainder purchased by a small contribution from each of the students at his entrance on that branch of

* A collection of important propositions, taken chiefly from Sir Isaac Newton, and demonstrated, independent of the rest. They relate especially, though not only, to centripetal and centrifugal forces.

science. Some other articles were touched upon, especially history, natural and civil, as the students proceeded in their course, in order to enlarge their understandings, and give them venerable ideas of the works and providence of God.—A distinct view of the anatomy of the human body was given them, as it tended to promote their veneration and love for the great architect of this amazing frame, whose wonders of providential influence also are so apparent in its support, nourishment, and motion: and all concurred to render them agreeable and useful in conversation, and to subserve their honourable appearance in the ministry.—A large system of Jewish antiquities, which their tutor had drawn up, was read to them in the latter years of their course, in order to illustrate numberless passages in the Scriptures, which cannot be well understood without a knowledge of them. In this branch of science likewise, they were referred to the best writers upon the subject. Lampe's Epitome of Ecclesiastical History was the ground-work of a series of Lectures upon that subject; as was Buddæi Compendium Historiæ Philosophicæ of Lectures on the doctrines of the ancient philosophers in their various sects.

But the chief object of their attention and study, during three years of their course, was his system of Divinity, in the largest extent of the word; including what is most material in Pneumatology and Ethics. In this compendium were contained in as few words as perspicuity would admit, the most material things which had occurred to the author's observation, relating to the nature and properties of the human mind, the proof of the existence and attributes of God, the nature of moral virtue, the various branches of it, the means subservient to it, and the sanctions by which its precepts, considered as God's natural laws, are enforced; under which head the natural evidence of the immortality of the soul was largely examined. To this was added some survey of what is, or generally has been, the state of virtue in the world; from

whence the transition was easy to the need of a revelation, the encouragement to hope for it, and the nature of the evidence which might probably attend it. From hence the work naturally proceeded to the evidence produced in proof of that revelation which the Scriptures contain. The genuineness, credibility, and inspiration of these sacred books were then cleared up at large, and vindicated from the most considerable objections which *infidels* have urged. When this foundation was laid, the chief doctrines of Scripture were drawn out into a large detail; those relating to the Father, Son, and Spirit, to the original and fallen state of man, to the scheme of our redemption by Christ, and the offices of the Spirit, and the great Agent in the Redeemer's Kingdom. The nature of the covenant of grace was particularly stated, and the several precepts and institutions of the gospel, with the views which it gives us of the concluding scenes of our world, and of the eternal state beyond it; what seemed most evident on these heads was thrown into the propositions, some of which were problematical; and the chief controversies relating to each were thrown into the scholia; and all illustrated by a very large collection of references, containing perhaps, one lecture with another, the substance of forty or fifty octavo pages, in which the sentiments and reasonings of the most considerable authors on all these heads might be seen in their own words. It was the business of the students to read and contract these references in the intervals between the lectures; of which only three were given in a week, and sometimes but two. This was the author's capital work as a tutor. He had spent much labour upon it, and was continually enriching it with his remarks on any new productions upon the several subjects handled in it. This system his pupils transcribed. It is now published; and the world will judge of its value and suitableness to answer the end proposed, and will observe how judiciously it was calculated to lead the students gradually on from the principles to the most important

and difficult parts of theological knowledge.* His heart was much set upon their diligent application to the study of this system; and the rather, as he thought, the study of divinity was too much neglected in many seminaries, and other branches of science of infinitely less importance in themselves, especially to persons intended for the ministry, were too closely pursued. — Besides the expositions in the family above mentioned, critical lectures on the New Testament were weekly delivered, which the students were permitted and encouraged to transcribe, to lead them to the better knowledge of the divine oracles. These contained his remarks on the language, meaning, and design of the sacred writers, and the interpretations and criticisms of the most considerable commentators. Many of these he has inserted in the Family Expositor.—Polite literature he by no means neglected; nor will it be despised by any but those who know not what it is: yet “he could not think it the one thing needful: he thought the sacred Scriptures were the grand magazine, whence the most important, and therefore by far the greatest number of academical lectures were to be drawn.”—In the last year of the course, a set of lectures on preaching and the pastoral care was given. These contained general directions concerning the method to be taken to furnish them for the work of preaching; the character of the best practical writers and commentators upon the Bible; many particular rules for the composition of sermons, their proper style, the choice and arrangement of thoughts, and the delivery of them; directions relating to public prayer, exposition, catechising, the ad-

* I am no stranger to the character that was given of this work in the Monthly Review. But that account of it was drawn up in so very injudicious and uncandid a manner, and the author of that article appeared to be so utterly unacquainted with the subject he wrote upon, that no intelligent reader could be much influenced by it. The Doctor's friends therefore thought it needless to enter into a particular confutation of it; and chose to trust the work to make its way by its own merit, and the character of its author.

ministration of the sacraments and pastoral visits. To these were added many general maxims for their conversation and conduct as ministers, and a variety of prudential rules for their behaviour in particular circumstances and connections, in which they might be placed.—While the students 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. The tutor principally insisted upon those laid down by Dr. Calamy, in his introduction to the second volume of his *Defence of moderate Nonconformity*; being of the same opinion with Mr. Locke, who sent Dr. Calamy word that “he had read his introduction, and that, while the Protestant dissenters kept close to those principles, they would sufficiently maintain their ground, and justify their separation from any established national church, if that church should assume an authority to impose things which ought to be left *indifferent*.*

One day in every week was set apart for public exercises. At these times the translations and orations of the junior students were read and examined. Those who 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. Those 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; while the senior students brought analyses of Scripture, the schemes of sermons, and afterwards the sermons themselves, which they submitted to the examination and correction of their tutor. In this part of his work he was very exact, careful, and friendly; esteeming his remarks on their compositions more

* Mayo's Funeral Sermon for Dr. Calamy, p. 26.

useful to young preachers, than any general rules of composition which could be offered them by those who were themselves most eminent in the profession. In this view, he furnished them with subordinate thoughts and proper Scriptures for proof or illustration, retrenching what was superfluous, and adding what was wanting.

It was his care, through the whole course of their studies, that his pupils might have such a variety of lectures weekly as might engage and entertain their minds without distracting them. While they were attending and studying lectures of the greatest importance, some of less importance, though useful in themselves, were given in the intervals. These had generally some connexion with the former, and all were adapted to make "the man of God perfect, thoroughly furnished unto all good works." He contrived that they should have as much to read between each lecture as might keep them well employed; allowing due time for necessary relaxations and the reading of practical writers. He often recommended it to them, and strongly insisted upon it, that they should converse with some of these daily, especially on the Lord's day, in order to observe at once the improvement of the Christian and the minister; and he frequently reminded them, that it argued a great defect of understanding, as well as of real piety, if they were negligent herein.—He often examined what books they read, besides those to which they were referred in their lectures, and directed them to those which were best suited to their age, capacities, and intended profession. And in this respect they enjoyed a great privilege, as they had the use of a large and valuable library, consisting of several thousand volumes. Many of them the Doctor had purchased himself; others were the donation of his friends, or their several authors; and each student, at his admission, contributed a small sum towards enlarging the collection. The student's name was inserted in the book or books purchased with his contribution, and it was consider-

ed as his gift. To this library the students had access at all times, under some prudent regulations, as to the time of keeping the books. The tutor was sensible that a well-furnished library would be a snare, rather than a benefit, to a student, except he had the advice of a more experienced friend in the choice of those he should read; as he might throw away his time in those which were of little importance, or anticipate the perusal of others, which might more properly be reserved to some future time. To prevent this, he sometimes gave his pupils lectures on the books in the library; going over the several shelves in order; informing them of the character of each book and its author, if known; at what period of their course, and with what special views particular books should be read; and which of them it was desirable they should be most familiarly acquainted and furnished with when they settled in the world. His pupils took hints of these lectures, which at once displayed the surprising extent of his reading and knowledge, and were in many respects very useful to them.

The Doctor's manner of lecturing was well adapted to engage the attention and love of his pupils, and promote their diligent study of the lectures. When the class was assembled, he examined them in the last lecture; whether they understood his reasoning; what the authors referred to, said upon the subject; whether he had given them a just view of their sentiments, arguments, and objections, or omitted any that were important? He expected from them an account of the reasoning, demonstrations, scriptures, or facts contained in the lecture and references. He allowed and encouraged them to propose any objections which might arise in their own minds, or which they met with in the authors referred to, of which they did not think there was a sufficient solution in the lecture: or to mention any texts that were misapplied, or from which particular consequences might not be fairly drawn; and to propose others, which either confirmed or contradicted what he advanced:

and if at any time their objections were petulant or impertinent, he patiently heard and mildly answered them. He was solicitous that they should thoroughly understand his lectures, and what he said for the illustration of them: if he observed any of them inattentive, or thought they did not sufficiently understand what he was saying, he would ask them what he had said, that he might keep up their attention, and know whether he expressed himself clearly. He put on no magisterial airs, never intimidated nor discouraged them, but always addressed them with the freedom and tenderness of a father. He never expected nor desired that they should blindly follow his sentiments, but permitted and encouraged them to judge for themselves. To assist them herein, he laid before them what he apprehended to be the truth with all perspicuity, and impartially stated all objections to it. He never concealed the difficulties which affected any question, but referred them to writers on both sides, without hiding any from their inspection. He frequently and warmly urged them not to take their system of divinity from any man or body of men, but from the word of God. The Bible was always referred and appealed to upon every point in question, to which it could be supposed to give any light. Of his honesty and candour in this respect, the world has had a sufficient proof in his *Theological Lectures*.—He resolutely checked any appearances of bigotry and uncharitableness; and endeavoured to cure them by showing the guilty persons the weakness of their understandings, and what might be said in defence of those principles which they disliked; reminding them at the same time of the great learning and excellent character of many who espouse them. He much discouraged a haughty way of thinking and speaking; “especially when it discovered itself in a petulant inclination to employ their talents at satire, in ridiculing the infirmities of plain serious Christians, or the labours of those ministers who are willing to conde-

scend to the meanest capacities, that they may be wise to win souls.”

It was his great aim to give them just and sublime views of the ministry, for which they were preparing, and lead them to direct all their studies so as to increase their furniture and qualifications for it. To this end he endeavoured “to possess them with a deep sense of the importance of the Gospel-scheme for the recovery of man from the ruins of the apostacy, and his restoration to God and happiness by a Mediator; to show them that this was the great end of the divine counsels and dispensations; to point out what Christ and his Apostles did to promote it; to display before them those generous emotions of soul which still live and breathe in the New Testament; and then, when their minds were warmed with such a survey, to apply to them as persons designed by Providence to engage in the same work, to support and carry on the same interest, who therefore must be actuated by the same views, and imbibe the same spirit. He thought such as these the most important lectures a tutor could read; tending to fill the minds of his pupils with noble and elevated views, and to convince them that the salvation of one soul was of infinitely greater importance than charming a thousand splendid assemblies with the most elegant discourses that ever were delivered. He thought such a zeal and tenderness would arise from these views, as would form a minister to a popular address, abundantly sooner and more happily than the most judicious rules which it is possible to lay down.”* He frequently inculcated upon them the necessity of preaching Christ, if they desired to save souls; of dwelling much upon the peculiarities of the Gospel scheme, and the doctrines of Christ and the Spirit; of considering their own concern in them, and endeavouring to feel their energy on their own spirits, that they might appear to

* Sermons and Tracts, vol. ii. p. 288.

their hearers as giving vent to the fulness of their hearts on its darling subjects.

He was desirous that his pupils should be experimental preachers, and have those peculiar advantages which nothing but an acquaintance with cases, and an observation of facts, can give; that they should be well acquainted with the various exercises of the soul relating to its eternal concerns, by reading the best writers upon the subject, and carefully observing the workings of their own hearts. He recommended it to them frequently to handle these subjects with seriousness and tenderness, which would increase a people's esteem for them and their labours; encourage them to be free in communicating the state of their souls, and contribute to edify and comfort their pious hearers. To qualify them for this part of their work, he not only gave them the best directions, but often took them with him, if the circumstances of the case, and the family, rendered it proper, when he went to baptize children, to visit persons under awakenings of conscience, religious impressions, or spiritual distress; or those that were sick and dying, that they might see his manner of conversing and praying with them, and have their own hearts improved by such affecting scenes. With the same view he introduced them to the acquaintance of some serious persons of his congregation. He thought a knowledge of their hidden worth, and acquaintance with religion, and hearing their observations concerning the temper, character, and labours of deceased ministers, would improve the minds of his pupils, and increase their esteem for the populace in general. He imagined that, from their remarks on books and sermons, and their account of the various exercises of their own minds, where politer persons are generally more reserved, they might learn how to address to those of a low education, and be formed to an experimental strain of preaching. It was his frequent caution that they should not despise the common people, nor think condescension to them to be mean

and unworthy of a scholar; that they should not refuse settlements where they might be useful, because there were few wealthy, judicious, and polite in the congregation; it was his advice that, in such situations, they should endeavour to improve the understandings of their hearers, and make company of them; assuring them, from his own observation and experience, that they would find plain serious Christians some of their most steady affectionate friends, and their greatest joy. He exhorted them to study the temper of their people, that they might, so far as they could with conscience and honour, render themselves agreeable to them in their ministrations and converse. Thus they might hope gradually to bring them off their attachment to particular phrases and modes, prevent differences, and so far secure their affections, that they would not be disposed to differ with, or complain of, a minister who showed himself moderate and condescending, and, at the same time, applied himself diligently to his great work, though their sentiments and his should, in some respects, disagree. That they might be qualified to appear with esteem and honour in the world, and preside over politer societies with acceptance, he not only led them through a course of polite literature, but endeavoured to form them to an agreeable behaviour and address; maintaining the strictest decorum in his own family, and animadverting upon every trespass of it. To this end likewise he observed their way of speaking, instructed them in the proper manner of pronunciation, and laboured to prevent their contracting any unnatural tone or gesture: and, while he was cautioning them upon this head, he had the humility to warn them not to imitate himself in an error of this kind, which he was sensible of, but could not entirely correct. To assist them herein, they often read to him, and he was desirous that they should sometimes preach before him, that he might put them in a method of correcting what was improper in their manner, before it was formed into a habit.

Another method taken to render them able ministers of the New Testament was this; the senior students for the ministry, before they began to preach, used, on the Lord's day evenings, to visit the neighbouring villages, and hold private meetings for religious worship in some licensed houses there. Two of them generally went together: a serious sermon on some uncontroverted and important subject of religion was repeated, and one of them prayed before and the other after it, with proper intervals of singing. This custom was very useful, both in exercising the gifts of the students, giving them a proper degree of courage when they appeared in public assemblies; abating the prejudices some have entertained against the way of worship amongst dissenters, spreading the knowledge of divine things, and instructing and comforting some whose circumstances prevented their attending where they would have chosen to spend the sabbath. When the assembly was dismissed, a few serious people would often stay and spend some time in religious discourse with the persons who had been officiating. In such schools as these they learned what no academical lectures alone could have taught them with equal advantage.

It was an instance of the Doctor's great concern for his pupils' improvement, that, as often as his other business would permit, he allowed them access to him in his own study; to ask his advice in any part of their studies, to mention to him any difficulties which they met with in their private reading or the lectures, and which they did not choose to propose in the lecture-room. He encouraged them to ask his opinion of any texts of Scripture they did not understand; and he explained them, and directed them to particular commentators, who threw light upon them.—He was solicitous to improve all those moments, which he spent with them, for their advantage. He therefore used frequently, at meals, to inquire of them, in order, what they had been reading, or what texts they had, according to his general direction, chosen

for the subject of that day's pious meditation; and would make such reflections upon them as might be serviceable to them all as students and Christians. From these particulars it appears what pains he took that they might be qualified for usefulness in the ministry, or other stations for which they were intended. He sometimes expressed his fears lest some of his pupils, who were intended for trade, should be so fond of books and studies, as to neglect a proper application to it; he gave them many friendly cautions upon this head, and often suggested to them important maxims, by attending to which, they might carry on their business with honour and success, and, at the same time, improve in a moral and religious character.*

* As more of the young persons intended for trade enjoy an academical education now than formerly, it may be useful to such to read some advices which, in the year 1726, he wrote to a young man who had a taste for reading and learning, and was entering into a merchant's counting-house, after he had left the academy. "You urge me to send you some directions about the management of your studies. I may hereafter give you some hints upon several subjects, which I suppose you would be inclinable to touch upon. I may open to you a magician's palace, which I myself have as yet taken a transient survey of, without visiting each of its apartments to examine the curiosities contained therein. But when I consider how rich the furniture is, and how exquisite a relish you have for the entertainment which it contains, methinks I am afraid you should grow too fond of it. The business therefore of this letter shall be, to entreat you to endeavour to bring your studies under such regulations, that they may not be injurious to health, or trade, or devotion. As your constitution is not very athletic, if you should bear hard upon it by too close an attention to books or thought, the consequence would probably be, that, as soon as you had begun to adjust your ideas, and fix your schemes for the future employment of life, you would find yourself incapable of prosecuting them, and may languish away the remainder of your days in absence from your study, when a small acquaintance with it had made you sensible of its charms, and perhaps allured you to expect a great deal more satisfaction in it than you would ever, in fact, have found. However, you would regret the loss in proportion to the expectation you had formed, whether regular or extravagant. I may add, that by impairing your health you would become in a great measure unfit for that sphere of life in which providence hath placed you.—Let us remember, my dear and prudent friend, that we are to place our point of life not in an attempt to know and to do every thing, which will certainly be as unsuccessful as it is extravagant; but in a care to do that well which

But his main care, and what he apprehended essential to their usefulness, was, that they might be pious and holy men. With this view the strictest regard was paid to their moral character, and their behaviour out of the hours of study and lecture was narrowly inspected. Inquiry was made, both of them and his friends in the town, what houses they frequented, and what company they kept. No student was permitted to be from home after ten o'clock at night, under the penalty of a considerable forfeiture. When he found any thing irregular in their behaviour, or thought they were entering into temptation, he

Providence hath assigned us as our peculiar business. As I am a minister, I could not answer it to God or my own conscience, if I were to spend a great deal of time in studying the depths of the law, or in the more entertaining, though less useful pursuit of the nicest criticisms of classical writers. I would not be entirely a stranger to these; but these or twenty others, which I would just look into, would each of them alone, or indeed any single branch of them, be the employment of a much longer life, than I can imagine that Providence hath assigned to me. Should I suffer my few sheep in the wilderness to go on in ignorance of their Bibles, and a stupid neglect of their eternal salvation, while I am too busy to endeavour to reclaim them, God would call it but laborious idleness, and I must give up my account with great confusion. The thought, with a very little variation, may be applied to you. It is in the capacity of a tradesman that you are to serve your family and country, and in that your God. Therefore, though I would not have so fine a genius entirely discouraged from entertaining itself with the refined pleasures of a student; yet it would be imprudence to yourself, and an injury to the world, to spend so much time in your closet as to neglect your warehouse; and to be so much taken up with volumes of philosophy or history, poetry, or even divinity, as to forget to look into your books of accounts. Above all, Sir, let it be your constant concern that study may not interfere with devotion, nor engross that valuable time which should be consecrated to the immediate service of your God. He is the father of our spirits, and it is upon his sacred influences that they depend for improvement in knowledge as well as in holiness. If we are abandoned by him our genius will flag, and all our thoughts become languid and confused. It will be in vain that we seek the assistance of books; for, when he ceaseth to act by them, the most sprightly writers will appear dull; the most perspicuous, obscure; and the most judicious, trifling. Whereas, if we maintain a continued regard to him in the constant exercises of lively devotion, we shall enjoy his assistance and blessing in our studies; and then our profiting will quickly appear to ourselves and others; the most difficult task will be easy, and we shall dispatch more in an hour than we could otherwise have done in a day. But which is still more desirable, when we are conversing with

privately admonished them in the most serious, affectionate manner; and, to enforce the admonition, prayed with and for them. If these private admonitions had not the desired effect, the offender was admonished before the whole society at family worship: and if this proved ineffectual, he was publicly expelled the society. On one such occasion I find him thus writing; "A very melancholy scene opened this day. We had some time spent in fasting and prayer, on account of an unhappy youth, whose folly and wickedness hath obliged me to dismiss him. I pronounced the solemn sentence of expulsion upon him before the whole academy. I thank God I was carried through this sad work with spirit; yet greatly afflicted to see all that I had endeavoured to do for his good thrown away upon him. I had an opportunity of seeing in him the treachery of the human heart, the necessity of keeping near to God, and the tendency of bad practices to debauch the principles. God has exercised me in this instance with great trouble and disappointment: but the disciple is not above his master. Lord, may I approve my sincerity and zeal in thy sight, though it should be in every instance unsuccessful! Let me but hear thee saying, Well done, good and faithful servant! and none can

God, we are preparing for that world of light where our capacities will be most gloriously improved; where we shall be surrounded with the wisest and best company, who will be daily opening new scenes of knowledge; and where God will reveal objects by another kind of influence upon our spirits, than that which we have yet known in our brightest or serenest moments. Let us be constant and zealous in the service of God, and we shall be excellent scholars ten thousand years hence; while those, who have made the greatest improvements in human knowledge, yet have lived in neglect of God and religion, are forgotten upon earth, and consigned over to the gloom of everlasting darkness. Let us remember, that by every hour which we take from God to give to our books, we forfeit some degree of future happiness, which might have been the reward of that hour had we spent it aright; and when we consider that knowledge is a part of the happiness of heaven, we shall certainly find that, upon the whole, we lose a great deal more knowledge than we get by such sacrilegious encroachment; even though our studies should succeed more prosperously than we have reason to expect they will."

hinder my joy." But it pleased God so to succeed his pious care, that there were very few instances in which he was obliged to have recourse to so painful an expedient to secure the honour of his family and the safety of his other pupils.

But he could not be satisfied with their external regular behaviour, except he saw in them the genuine evidences of real religion. He thought no one ought to be encouraged to undertake the Christian ministry who was not a pious man: therefore he advised some of his pupils, of whose real character he was doubtful, to apply themselves to secular business; while he grieved that any, who had this best qualification for ministerial usefulness, should decline it. He often inculcated upon them the absolute necessity of a heart thoroughly engaged for God and holiness, in order to pursue their work with comfort, acceptance, and success.* "It is my heart's desire and prayer to God, saith he, that not one may go out from me without an understanding enlightened from above, a heart sanctified by divine grace, quickened and warmed with love to a well-known Jesus, and tenderly concerned for the salvation of perishing souls. What are all our studies, labours, and pursuits, to this?" For this purpose he endeavoured to bring them early into communion with the church under his care, if they had not been admitted elsewhere; that they might renew their baptismal engagements, and publicly avow their resolution to be the Lord's. He took pains to prepare them for an intelligent devout approach to the Lord's supper, and often reminded them of their consequent privileges and engagements.—In order to preserve and increase vital religion in their hearts, all common lectures were omitted on the Saturday preceding the Lord's day on which the sacrament was administered; and the greatest part of that day was spent in devotional exercises. All the

* See his Theological Lectures, Introd. *ad fin.*

pupils assembled in the lecture room ; he prayed with them, and then delivered a devotional lecture, or a discourse particularly suited to their circumstances ; concerning the nature, duties, difficulties, encouragements or rewards of the ministry, the nature of Christian communion, their obligations to diligence, prayer, watchfulness, brotherly love ; or such other topics as were most proper for such an assembly. His discourse on the evil and danger of neglecting the souls of men, was delivered on one of these occasions. After this lecture was finished, and singing, he concluded with prayer. Never did his heart appear more strongly affected, and devoutly raised, than at these seasons. He considered of how much importance to the present and eternal interests of thousands, the temper and behaviour of so many young men, intended for the ministry, was. His heart overflowed with benevolence, and he appeared like an affectionate father addressing his children, and commending them and their concerns to the favour of Heaven. Many of his pupils have acknowledged that they reaped more advantage by these lectures than all the other methods used to promote their improvement. The latter part of the day was spent by the pupils themselves in religious exercises, agreeably to a plan which they had laid down, with their tutor's approbation and encouragement. The Lord's day was most strictly and religiously observed in his family : and after the public and domestic services of it, he often took them separately into his study, conversed with them concerning the state of religion in their souls, and gave them suitable advice.

He endeavoured to behave to them in such a manner as to gain their affections, and engage them to open their hearts to him without reserve. He often reminded them how much his own comfort and happiness depended upon their good behaviour, diligence in their studies, and improvement in knowledge and piety. When, in the year 1736, the two Colleges of the University of Aberdeen in Scotland had concurred

in conferring upon him the degree of Doctor in Divinity, his pupils thought it a proper piece of respect to congratulate him, in a body, upon the occasion. He thanked them for their compliment, and told them that "their learning, piety, and zeal, would be more his honour, and give him ten thousand times more pleasure, than his degree, or any other token of public esteem."—He heard their discourses and prayers with great candour, passed over little imperfections, which he thought growing years and experience would rectify, and encouraged them by commending what was good and pertinent. When he thought it his duty to hint to them their defects, he did it privately, and in the most soft and friendly manner. None but a pious benevolent mind can conceive the pleasure it gave him to hear some of the first sermons of his pupils who set out with good qualifications and right views. Concerning one of them he thus writes, in some private memorandums he kept of the state of his own soul: "This day Mr. ——— preached one of the best sermons I ever heard, concerning the happiness of the children of God. I had preached one on the subject some time before; but when I considered how much superior his was to mine, it shamed and humbled me; yet I bless God it did not grieve me. If any stirrings of envy moved, they were immediately suppressed; and, as soon as I came home, I solemnly returned my acknowledgements to God for having raised up such a minister to his church, and honoured me with his education. I recommended him to the divine blessing with the tenderest affection; leaving myself in the hand of God; acquiescing in the thought of being eclipsed, of being neglected, if he shall so appoint; at the same time adoring him, that, with capacities inferior to a multitude of others, I have been providentially led into services superior to many of those, in comparison with whom, my knowledge and learning is but that of a child."—He was tenderly careful of his pupils when they were sick; and when some of them, who seemed qualifying for eminent

usefulness, died, he felt for them and wept over them, as a father for his child. He endeavoured, from such events, to excite superior diligence and piety in their surviving brethren, and wrote many excellent letters of advice and consolation to the mourning parents and friends of the deceased.

After this account of his behaviour to his pupils, and concern for their usefulness and happiness, the reader who knows any thing of human nature and the attractive influence of love, will not wonder to be told, that they in general, revered and loved him as a father; and that his paternal advices and entreaties weighed more with them, than the commands of rigid authority, or the arguments of a cooler mind, where the affection of the heart was not felt or not tenderly expressed. They were most of them his honour and joy. His principal defect in this capacity was, that he had not sufficient resolution of temper to govern some untractable youths, who would not be won upon by mild and gentle addresses: and he was sometimes deceived by the appearance of humiliation and penitence, and fair promises of a more orderly behaviour. The natural softness and gentleness of his temper made it painful to him to censure and reprove. Upon every important occasion, indeed, he resolutely submitted to this disagreeable task, and performed it in a manner most likely to be effectual; yet in lesser instances, where he thought the character and improvement of his pupils not so much concerned, he was, perhaps, too easy in admitting excuses, and not strict enough in exacting an observance of his established laws. This, as we shall hereafter observe, he perceived, and acknowledged to be an error. He found it a great inconvenience, and the source of some disorders in his family, to have young gentlemen of great fortunes, intended for no particular profession, and young men intended for the ministry, as students together. It was difficult to establish general laws, which would not bear hard upon one or the other. Some of those who had large allowances from their parents or guar-

dians, were sometimes a snare to the other students, especially the divinity students, whose allowance was generally small; though it is but justice to add, that many of the former behaved in the most unexceptionable manner. He often expressed his wish, 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 a 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 in affluent circumstances. But whatever their rank and circumstances were, he treated them with equal regard; they were alike subject to the discipline and religious orders of his family.—When any of his pupils, who had behaved well, left his academy, he parted with them with great regret, and by fervent prayer, commended them, in their future concerns and connexions, to the blessing of God. It was usual when some of them entered on the ministry together, and also when they were removing to their respective stations, to have some time spent in public prayer, to recommend them to the grace of God, and engage his blessing on their studies and labours. The elders of his church, together with himself and his assistant in the care of the academy, conducted these religious exercises: and sometimes he had the concurrence of his brethren in the neighbourhood. He interested himself in their comfortable settlements, corresponded with many of them, and was ready to advise any of them in cases of difficulty, in which they desired his assistance. He employed his interest with his friends for their benefit, and was glad to serve them in their temporal, spiritual, or ministerial concerns. When they had an opportunity of visiting him at Northampton, his house and his heart were always open for their reception: he desired them to consider it as a father's house, and he treated them there as a good father would a beloved child, who came from a dis-

tance to visit him. He had the pleasure to see many of them unanimously and affectionately chosen by large congregations as their pastors; amongst whom they laboured with great acceptance and success. Since his decease, three of them have been chosen to preside over seminaries of this kind, and are widely diffusing the benefits they received from his instruction and example.

So great was his reputation as a tutor, that the number of pupils was large; *communibus annis, thirty-four*, and generally increasing. He had sustained this office about twenty-two years, and during that time had about two hundred young men under his care; of whom, one hundred and twenty, as far as I can learn, entered upon the ministry, and several intended for it died, while under his instructions. He had several pupils from Scotland and Holland. One person that was intended for the ministry in the church of England, chose to spend a year or two under his instructions, before he went to the University; others, whose parents were of that church, were placed in his family, and they were readily admitted as pupils, and 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 there, and had begun to preach, came to attend his divinity lectures, and receive his instructions, before they settled with parishes in their native country. During their residence with him, they preached occasionally in the dissenting congregations in that town and neighbourhood, and two of them were ordained there.

When he had published some hints of his method of education, in the short memoirs of Mr. Steffe's life, he received letters from some eminent divines of the Church of England, expressing their high approbation of his plan, as affording students, intended for the ministry, superior advantages for appearing with honour in the ministerial character, than were enjoyed in some more public Seminaries.

Before I conclude this chapter, it may be proper to observe, that the account here given of the Doctor's lectures and plan of education is taken from what they were between twenty and thirty years ago. He might, in some circumstances, change his method afterwards; but I believe in no material point. I mention this, lest any, who have been under his care since that period, should perceive that my account does not exactly correspond with their knowledge of his academy while they belonged to it.

Thus have I endeavoured to give some idea of the manner in which this excellent person filled up this difficult and honourable station; and I am persuaded the pious reader will, from this survey, be inclined to join with me in acknowledging the wisdom and goodness of Providence, which gradually prepared him for, and, by the several steps already pointed out, led him into, so large a sphere of usefulness. May the same divine hand, that so richly endowed him with those gifts, which qualified him for this important service, raise up, through every succeeding period of the church, others, who may discover a like spirit; and who may be honoured as the instruments of forming the minds of their younger brethren, and by this means, of transmitting the knowledge and power of religion through the most distant ages!

CHAP. VII.

SOME ACCOUNT OF DR. DODDRIDGE'S GENIUS, LEARNING, AND WRITINGS.

THOUGH I am chiefly solicitous, in this work, to represent Dr. Doddridge under the character of a Christian and a minister, as an example worthy the imita-

tion of others ; yet I cannot, without great injustice, pass over in silence his character as a man of genius and a scholar. Nor will this view of him be foreign to my main design ; as it will tend, in the opinion of many, to set his other qualities in a more striking light ; and will prove, if indeed it needs any proof, that very high attainments in piety and devotion are no way inconsistent with great eminency in learning and knowledge.

The Doctor was possessed in a very high degree, of two qualities, which are rarely united, viz. a natural activity and ardour of mind, joined to invincible resolution and perseverance. The one led him to form an acquaintance with the various branches of science ; while the other secured him from the evils attending a boundless curiosity, and kept him steady to those pursuits, which he thought deserved his principal attention. His uncommon application, even with moderate abilities, would have enabled him to lay up a large stock of knowledge. It is no wonder, therefore, that, when it was joined with great natural quickness of apprehension and strength of memory, it should enable him to make distinguished advances in the several parts of useful learning.—— His acquaintance with books was very extensive. There were few of any importance on the general subjects of literature, which he had not read with attention : and he could both retain and easily recollect what was most remarkable in them. As he cautioned his pupils against that indolent and superficial way of reading which many students fall into, so he took care that his own example should enforce his precepts. His usual method was, to read with a pen in his hand, and to mark in the margin particular passages that struck him. Besides which, he often took down hints of what was most important, or made references to them in a blank leaf of the book, adding his own reflections on the author's sentiments. Thus he could easily turn to particular passages, and enriched his lectures with references to what was most curious and valuable in the course of his reading.—But he was

not one of those who content themselves with treasuring up other men's thoughts. He knew, and often reminded his pupils, that the true end of reading is only to furnish the mind with materials to exercise its own powers; and few men knew better how to make use of the knowledge they had gained, and apply it to the most valuable purposes. His mind was indeed a rich treasury, out of which he could, on every proper occasion, produce a variety of the most important instruction. This qualified him for lecturing to his pupils in those several branches of science of which his course consisted; it enriched his public writings, and rendered his private conversation highly instructive and entertaining.

In the younger part of life, he took pains to cultivate a taste for polite literature, which produced a remarkable ease and elegance in his letters; and the marks of it appear in all his writings. And, considering the natural warmth of his imagination, which must have rendered these kind of studies peculiarly pleasing to him, it was a great instance of his resolution and self-denial, that he did not suffer them to engross a disproportionate share of his time and attention, but made them subservient to the more serious and important ends he had in view.—With regard to the learned languages, though he could not be called a profound linguist, he was sufficiently acquainted with them to read the most valuable pieces of antiquity with taste and pleasure, and to enter into the spirit of the sacred writings. Of this, the world has a proof in his Paraphrase and Notes on the New Testament, in which he has often illustrated the force and beauty of the original with great judgment, and in the true spirit of criticism. He had also nearly completed a new translation of the Minor Prophets, in which he has shown his critical knowledge of the Hebrew language.—Though he seemed formed by nature for cultivating the more polite, rather than the abstruser, parts of science, yet he was no stranger to mathematical and philosophical studies. He thought it inconsistent with

his principal business to devote any considerable part of his time to them; yet it appeared from some essays, which he drew up for the use of his pupils,* that he could easily have pursued these researches to a much greater length.—He was well acquainted with ancient history both civil and ecclesiastical; but he did not content himself with storing up a number of facts in his memory, but made such observations and reflections upon them, as tended either to increase his acquaintance with human nature, to exemplify the interpositions of Providence, or to explain and illustrate the sacred history.

But his favourite study, and that in which his chief excellency lay, was divinity, as taken in its largest sense. Whatever could tend to strengthen the evidences of natural or revealed religion, to assist our conceptions of the Divine nature, or enable us more perfectly to understand the discoveries which revelation has made, he thought, deserved the most serious and attentive regard. Though he made himself familiarly acquainted with what others had written upon these subjects, he was not guided implicitly by their authority; but thought for himself, with that freedom which became a philosopher and a Christian. There were perhaps few men, who had more carefully studied the different systems of divinity, and could point out, with more judgment and accuracy, the defects of each. This appears from his lectures, published since his death; a work, which is, of itself, a sufficient proof of the extent of his learning, and the soundness of his judgment, and of which some account has been already given. He was not one of those, who affect to treat the labours of wise and learned men, who have gone before them, with contempt, but was always ready to receive whatever light they could afford him; yet, on forming his opinion on all matters of mere revelation, he took the Scriptures for his guide, and without any

* In this number, was a treatise of algebra, in which the rules both of numeral and universal arithmetic were demonstrated with great conciseness and clearness.

regard to human systems, endeavoured to find out the several truths they contained. As he was no slave to the authority of others, so he did not affect to distinguish himself by any of those peculiarities of opinion, which learned men are often fond of, and which, in most instances, are rather ingenious than solid. He chose to represent the doctrines of the New Testament in the same simplicity, in which he found them expressed by the sacred writers themselves. And of this the reader may judge for himself by his writings already referred to.—There was no subject, which he had laboured with more care and in which he was a greater master, than the evidences of revelation. The view he has given of them in his Lectures, is perhaps the most complete and methodical of any extant. He had read with attention the most celebrated pieces on the side of infidelity, and has comprised, in this work, a concise view of their principal arguments, with the proper answers to them. As he had himself the fullest conviction, upon the most mature and impartial examination, of the truth of the gospel, and the weakness of all the attempts which its adversaries have made to subvert it; so he could represent his own views in so forcible a light, as was calculated to produce the same conviction in the minds of others.

Upon the whole, it may, I think, with great justice, be said of Dr. Doddridge, that, though others might exceed him in their acquaintance with antiquity, or their skill in the languages, yet in the extent of his learning, and the variety of useful important knowledge he had acquired, he was surpassed by few.

As he had taken so much pains to furnish and adorn his own mind with the most valuable knowledge, he was no less happy in his talent of communicating it to others. He was remarkable for his command of language, and could express himself with ease and propriety on every occasion. In his younger years he studied the English language with great care, and had formed his style upon the best models. It was remarkably polite and copious, though perhaps, in his

later writings, rather too diffuse. He excelled in the warm and pathetic; and there are in his practical works, many instances of true oratory, and the most animated moving address. He was well acquainted with all the graces of elegant composition: but he willingly sacrificed a part of that reputation he might have gained as a fine writer, to the more valuable consideration of promoting the interests of piety and virtue; and often studiously avoided those ornaments of style, which, though easy and natural to him, would have rendered his works less useful to plainer Christians. As his own ideas, on every subject he had studied, were clear and distinct, so his method of ranging his thoughts, when he had occasion to express them in writing, was remarkably just and natural. Perhaps we have few discourses in our language, where the divisions are made with greater accuracy, and the thoughts more strictly proper to the subject, than those which he delivered in his usual course of preaching.

Such then were the intellectual endowments with which he was honoured, and the valuable acquisitions he had made. They justly entitled him to a considerable rank in the learned world; but, great as they were, it may with the strictest truth be said, that he valued them chiefly, as they made him more capable of serving the interest of religion, and contributing to the happiness of mankind; to which great ends he had consecrated all his time and all his talents. He considered himself as a minister of Christ, and therefore thought it to be his principal business to save souls. But he had scope for exerting all his abilities in his office as a tutor, and opening to his pupils his ample stores of literature. By enriching them, he was enriching thousands in different parts of the kingdom, and making his learning more extensively useful, than it probably would have been, had he published ingenious and learned treatises, on speculative, or not very interesting subjects.

We are now to consider him as an Author; in

which character he is in much reputation among many of the friends of virtue and religion of various persuasions, in these nations, in our colonies, and upon the continent. He was not fond of controversy ; and was determined, if he could possibly avoid it, never to engage in any of those disputes which have been, and still are, agitated among Protestants. He had often seen and lamented this, as the effect of many a voluminous controversy, that “ men of contrary parties sat down more attached to their own opinions, than they were at the beginning, and much more estranged in their affections.” He therefore left this work to others.

The first piece he published (except some papers in the present state of the republic of letters) can scarcely be called controversial, though it was an answer to another. This 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*; addressed to the Author of that Enquiry, 1730. He treats the author with great civility, and, instead of criticising upon his performance, offers some remarks which may be of general use : and they deserve the regard of all ministers. He points out the principal reasons, why many learned and good men are so unpopular and unsuccessful ; and hath shown great knowledge of human nature, and what careful observations he had made on the dispositions of mankind. This tract is little known, especially by our brethren of the Established Church ; but at its first publication, it met with a favourable reception among persons of different parties and sentiments ; and it deserves to be read, as a model of a candid polite manner of remarking upon another author's writings and opinions.

The only proper controversy that he was ever engaged in was with the author of a treatise, entitled, *Christianity not founded on Argument, &c.* published in the year 1742, to whom he wrote *Three Letters*, which were published soon after one another in 1743.

The author of this treatise, under the form of a most orthodox and zealous Christian, pretends to cry up the immediate testimony of the Spirit, and asserts its absolute necessity in order to the belief of the gospel; while, at the same time, he endeavours to expose all kind of rational evidence by which it could be supported, and advances several very cunning insinuations against the truth of it in the most pernicious view. Dr. Doddridge, therefore, chose to publish some remarks upon it; not only to defend Christianity in general, but to explain and support some important truths of it, particularly the agency of the divine Spirit, which some had denied, because others had misrepresented. He thought this treatise affected the foundations of natural as well as revealed religion; and that the ludicrous turns given to Scriptures in it, and the air of burlesque and irony, which runs through it, were very unbecoming a wise and benevolent man, or the infinite moment of the question in debate. But while he thought himself called by Providence to "plead the cause of the gospel, in the name of the God of truth, he was careful to do it in a manner worthy of him, and which might not offend him, as the God of love." He, therefore, addresses the author with the greatest calmness, seriousness, and compassion; endeavouring to awaken his conscience, while he confuted his arguments. These answers met with much acceptance in the world, and he had letters of thanks for them from some persons of distinguished rank and abilities. The third part was esteemed by many judicious persons the best illustration, and the most rational, full defence of the Spirit's influences upon the human heart, which had been published.

In 1747, he published some remarkable passages in the *Life of Colonel James Gardiner*, who was slain by the rebels at the battle of *Preston-Pans*, Sept. 21, 1745. He designed by 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 a divine blessing, be the means of spreading a warm and lively sense of religion. He thought the Colonel's character would command some peculiar regard, as it shone amidst the many temptations of a military life." This piece has gone through several editions; and the author had the pleasure to hear of some instances, in which it had answered his desires and hopes; though many thought, and perhaps justly, that he too much indulged the emotions of private friendship and affection in the composition.*

* Two pamphlets were published, one at London, the other at Edinburgh, containing remarks on this performance. The first, which bears the name of John Kennedy, is too trifling to deserve further notice. The second is a very short one. The writer's principal design is to charge our author with great want of candour and integrity; and the passage to which he thinks that charge applicable is this, § iii. "The most plausible objection that I ever heard to Colonel Gardiner's character is, that he was too much attached to some religious principles, established indeed in the churches both of England and Scotland, but which have, of late years, been much disputed, and from which, it is at least generally supposed, that not a few in both have thought proper to depart; whatever expedient they may have found to quiet their consciences in subscribing those formularies, in which they are plainly taught. His zeal was especially apparent in opposition to those doctrines which seemed to derogate from the divine honours of the Son and Spirit of God, and from the freedom of divine grace, or the reality and necessity of its operations in the conversion and salvation of sinners." By "being too much attached to some religious principles," &c. it appears, from what he adds afterwards, and by what I have heard him intimate, that he only meant, that the Colonel expressed himself with too much displeasure against some ministers who denied these principles; especially such as had most solemnly professed to believe, and engaged to teach them: and he might, in the warmth of his zeal, drop some words which might be injurious to them on this account. But the passage which this writer most highly resents is what follows concerning some ministers departing from these principles. He calls this "a murdering stroke; a murdering stroke indeed, if the traducing of them as arrant knaves may be reckoned so; a representing them as a set of men who subscribe that they believe doctrines, from which they have thought proper to depart, to be agreeable to the word of God, and founded thereupon, (for in those terms does the subscription of the ministers of the church of Scotland run,) and then are employed in finding out expedients (which you cannot so much as guess at) to quiet their consciences in so doing." He represents this as an insinuation, as grossly false, as it is maliciously and artfully thrown out. He denies this to be the case in the church of Scotland, with the clergy of which, he saith, he hath a pretty general acquaintance; and asserts, that "there is a regular and strict discipline in that church, which would soon pass a sentence of deprivation on

These were all the writings our author published, except his practical ones. "He esteemed an endeavour to set a man right in religious opinions, which we apprehend to be important, the second office of Christian friendship, and that of attempting to reform his morals undoubtedly the first." And he attempted the second in this public manner no further than he thought it necessary to secure the former. He gives this weighty reason why he published so many things on practical subjects, which had been handled by various writers; "Because I know the gospel to be true, and through divine grace, feel in my heart an ardent concern for the salvation of men's souls. As in this view, other cares appear trifling, so the limits of one congregation or country, and the little time which I must spend in life, seems too narrow, I would speak,

any one, who should by overt acts, or declarations in words, show, that he has departed from any of their established principles." It is sufficient to say, in answer to this charge, that our author grounded his supposition on what the Colonel himself had informed him, from his own observation, of the artful manner in which tenets, contradicting the established formularies, had been maintained and insinuated by some ministers of that church, § 112; on what he had heard from other persons of judgment and integrity, who were either ministers in Scotland, or had spent some time at the universities there; and on what he had personally known of and heard from some divines of that communion. And indeed this writer allows it to be a supposition made by some among themselves. That it has been, and is the case with many divines of the church of England, their writings evidently show. To which I may add, that some writers of both communions fix the charge upon some of their brethren, and blame their dissimulation and hypocrisy for such a departure; though the reader will allow that our author speaks very tenderly of them for it. He greatly lamented those unhappy terms of admission into the ministry in both churches, which exposed men to the danger of prevarication and falsehood, or led them to such quieting expedients, as he could not but fear sat uneasy on their consciences. He thought these were "Fetters, under the weight and straitness of which, however they may be gilded over, the worthiest persons that wear them must secretly groan." The candid reader will see, from these few remarks on this letter, why our author chose to take no public notice of it. The affair was too delicate to have been canvassed in print; especially as the characters of some persons might be concerned, for whom he had a great esteem. To which may be added, that some of his friends in Scotland, and some too, who did not quite approve the passage objected to, advised him to take no notice of this piece; as it had met with the general contempt there, which it deserved on account of its virulence.

if possible to the ends of the earth, and the end of time. I esteem it my great felicity to be engaged with other worthy authors, in assisting men's minds to a scriptural religion and a Christian temper. And though many provinces may appear much more splendid in the eyes of the learned and polite world, I trust ours will be at least as favourably remembered in the presence of the Lord Jesus Christ, at his coming. And I would have no standard of honour, wisdom, and happiness, which will not stand the test of that important day." *

The first practical piece he published was "Sermons on the Education of Children," 1732. This he principally intended for the use of his own congregation, to supply, in some measure, that want of more frequent personal instructions on the subject, which his care of the pupils necessarily occasioned. These discourses contained a variety of important advices and affecting motives in a little compass, and have been very useful to assist parents in this difficult work.

His tender concern for the rising generation showed itself in his "Sermons to Young People," published in 1735, and in his "Principles of the Christian Religion," in verse, for the use of children and youth, published in 1743. In this composition, which was drawn up by the desire of his friend, Dr. Clark, he hath happily united ease, plainness, and elegance. And here I may also mention his prefixing a recommendatory preface to a small piece, entitled "Familiar Dialogues for Children," which is well adapted to instruct them in their duty to God and man, and preserve them from the vices and follies of childhood and youth, at the same time that it agreeably entertains and amuses them.

In 1736 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, in some later editions, by the particular

* Ten Sermons, Pref.

desire of one of the first Dignitaries of the Church of England, printed so as to be had separate from the former. They contain a sufficient defence of Christianity, and are well adapted to the use of those whose office calls them to defend it. It gave the author singular pleasure to know, that these sermons were the means of convincing two gentlemen of a liberal education and distinguished abilities, who had been deists, that Christianity was true and divine. And one of them, who had set himself zealously to prejudice others against the evidences and contents of the gospel, became a zealous preacher, and an ornament of the religion he had once denied and despised.

In 1741 the Doctor published some practical Discourses on Regeneration. He was very "sensible of the importance of the subject at all times ; and knowing that several controversies had, about that time, been raised concerning it, he chose to treat it more largely than he had done before ; lest these controversies should have been the means of unsettling men's minds, and have led them into some particular errors, or into a general apprehension that it was a mere point of speculation, about which it was not necessary to form any judgment at all." These Lectures, being preached on Lord's day evenings, were attended with uncommon diligence, by many persons of different persuasions ; and God was pleased to make them the means of producing and advancing, in some who heard them, the change which they described ; and since their publication, they have been useful to the same purpose.*

* The following is a translation of part of a letter sent by Mr. Will. Pieffers, one of the ministers of Amsterdam, to the printer of the Dutch translation of this work. " Herewith I gratefully return you the work of Dr. D. concerning the New Birth, Salvation by Grace, &c. which I have read more than once, with such uncommon pleasure, that I long to see all that excellent author hath published. I did not know him before so much as by name : but from this incomparable master-piece, in which the oratory of the ancients seems to be revived, he appears to be a very great man. Here orthodoxy reigns joined with moderation, zeal with meekness, deep, hidden wisdom with uncommon clearness. Here simplicity

In 1745 he published another practical treatise, entitled, the Rise and Progress of Religion in the Soul, illustrated in a course of serious and practical Addresses, suited to persons of every character and circumstance, with a devout Meditation or Prayer added to each chapter. Dr. Watts had projected such a work himself; but his growing infirmities prevented his execution of it. He recommended it therefore to Dr. Doddridge, imagining him the fittest person of his acquaintance to execute it in a manner that would be acceptable and useful to the world. It was with some reluctance he undertook such a work, amongst his many other weighty concerns. But Dr. Watts's heart was so much set upon the design, and he urged his undertaking it with so much importunity, that he could not deny his request; after having been honoured with his friendship for many years, and receiving much assistance and encouragement from him in several of his undertakings for the good of the church. After this work was finished, Dr. Watts revised as much of it as his health would admit. It is indeed a body of practical divinity and Christian experience; and contains, as it were, the substance of all the author's preaching; and, considering how comprehensive it is, there is hardly any single treatise, which may be more serviceable to young ministers and students, if they would make it familiar to their minds, and form their discourses upon this model. This book was received with much esteem, by several persons of great emi-

shines without coldness, elegance without painting, and sublimity without bombast. Here one is equally charmed with reason without Pelagianism, and heavenly mindedness without enthusiasm. One sees here, in a most lively manner, what is meant by teaching the truth in love, and what that wisdom produceth, which is from above, &c. I wish from my heart, that this book was used in all families, and read by every one, of whatsoever party or persuasion. For I am not only assured, that every one who has not all manner of taste, will find great satisfaction from it, but do not doubt, through the divine blessing, it would be of very general and great service. I think deists, and even atheists themselves, by such a manner of preaching and writing, must be struck with awe and reverence for the Christian religion. Happy land, where such lights of the world shine, in the midst of a crooked and perverse generation!"

nence for rank, learning, and piety, both clergy and laity, in the established church; and who, in a very respectful manner, returned the author their thanks for this attempt to revive religion. A person of distinguished learning and goodness always carried it with him, declaring, that it was every thing on the subject of serious and practical religion. The many editions it has gone through in a few years with the author's consent, not to mention a pirated edition or two, and its having been reprinted in America and Scotland, show how well it has been received in the world. The author was favoured with many letters from different parts of these kingdoms, America, and Holland, giving him an account how useful it had been for the conversion, edification, and comfort of many persons; and perhaps there is no practical book better calculated for general usefulness.

Besides these, he published two Sermons on Salvation by Grace, several single sermons, some on particular occasions, and charges delivered at the ordination of some of his brethren. There were circumstances relating to each that led him to believe they might be useful to the public; especially to those who desired the publication, or to whom they were first addressed. He thought, that, "as we are so near the eternal state, and must so soon be silent in the dust, nothing should be neglected, which looked like a call of Providence, directing any opportunity of doing good; though some might think, that such publications were an addition to the number of unnecessary books, with which the world was before encumbered." His plain and serious Address to the Master of a Family, on the important subject of family religion, deserves particular notice; as it hath passed through several editions, been very serviceable to ministers, who by putting it into the hands of masters of prayerless families, might excite them to their duty, without being exposed to those inconveniencies, with which a personal admonition might, in some cases, and with some tempers, be attended, and as the author's rea-

soning is so plain and forcible, as to leave those inexcusable, who, after reading it, will continue in this shameful and pernicious neglect.—Since his decease, his lesser pieces have been reprinted in three small volumes.

But his capital work was the *Family Expositor*, containing a Version and Paraphrase of the New Testament, with critical Notes, and a practical Improvement of each Section, in six volumes, quarto. He had been preparing for this work from his entrance on the ministry, and kept it in view in the future course of his studies. The large list of subscribers to the two first volumes, and the names of noble, honourable, and learned persons, which stand in it, show their esteem for the author, and concern for the advancement of religion. It is natural to expect, that after an author's death, his friends might be less solicitous to encourage the remaining part of a work, than that which the author himself had published ; and that others who had no connexion with him, might neglect a posthumous work, which was not designed to help a needy family : yet the three last volumes, printed since the author's decease, met with great encouragement ; and in this view, the list of subscribers to them is a more honourable testimony to the merit of the work than the former was. It is in so many hands, and daily instructing and entertaining so many devout Christians and their families, that I need not enlarge on its excellency and usefulness, and the spirit of piety and love which breathes through the whole.

It has been already observed, that his works have been much read and esteemed in these kingdoms and our colonies. I would add, that the most considerable of them have been translated into foreign languages, and published abroad. His sermons on Regeneration, Salvation by Grace, on the Power and Grace of Christ, and his Letter on Family Prayer, have been translated into Dutch ; the *Memoirs of Colonel Gardiner* into the Dutch, French, and German languages ; the *Rise and Progress of Religion*, into Dutch, German, Danish,

and French. It is observable that the translation of it into French was undertaken by the particular encouragement of the late Prince and Princess of Orange, and many of the gentry in Holland. A Protestant Prince of the Empire wrote to the undertaker of it, promising to recommend it to those about him. Many persons of quality, and rich citizens in Germany and Switzerland, were subscribers to it. A pious minister in Wales translated it into the Welsh language, that it might be read by those of his congregation who did not understand English ; and it would have been printed, could sufficient encouragement have been procured. Some learned men undertook to translate the former volumes of the Family Expositor into German ; but an opposition was made to its publication by some of the Lutheran clergy, from an apprehension that his interpretation of particular passages, and his reflections upon them, might not agree with their established principles, or form of church government. Therefore the persons concerned in the translation, first published his sermons on Regeneration in that language ; and the moderation and candour expressed in them quieted the opposition, and the work was completed. These writings, thus translated and published, have been well received abroad, particularly in Holland, Germany, and Switzerland ; and, it is hoped, have been the means of spreading a spirit of piety and charity in those parts of the world.

Since the author's death, a volume of his Hymns hath been published, and his Theological Lectures, of which some account was given above. He intended, had God spared his life, to have published a new translation of the Minor Prophets, with a Commentary on them ; a Sermon to Children, some Sacramental Meditations, and a Dissertation on the Jewish Proselytes, defending that opinion concerning them, which he mentions in some of his notes upon the Acts of the Apostles. In this last tract he had made considerable progress, but it is too imperfect to appear in the world.

Besides his works above mentioned, he published a short account of the life of Mr. Thomas Steffe, one of his pupils, prefixed to some of his sermons, which were printed by the earnest desire of the congregation where he was settled; and a dedication of an abridgment of Mr. David Brainerd's *Journal of his Mission among the Indians of New Jersey and Pennsylvania*, to the honourable Society for promoting Christian Knowledge in the Highlands of Scotland, and in Popish and infidel parts of the world: by which Society Mr. Brainerd was employed in this work, and of which Society our author was one of the corresponding members.—He also published a small piece of Mr. Some's concerning inoculation for the small pox, which was written and published principally with a view to remove the common objection from a religious scruple.

In 1748 he revised the expository Works, and other remains of Archbishop Leighton, and translated his Latin Prelections; which were printed together in two volumes at Edinburgh. The preparing these volumes for the press took up some of his time for several months, in the intervals of other business. But he was far from repenting his labour. The delight and edification which he found in the writings of this wonderful man, whom he calls an adept in true Christianity, he esteemed a full equivalent for his pains; separate 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, but, amidst the interruption which a critical examination of the copy would naturally give, he felt some impressions which he wished always to retain. He found in them such heart-affecting lessons of simplicity and humility, candour and benevolence, exalted piety without the least tincture of enthusiasm, and an entire mortification to every earthly interest without any mixture of splenetic resentment, as he thought could hardly be found anywhere else but in the sacred oracles. He had a cheerful hope, that God would make these pieces the means of promoting the

interest of true Christianity, and also that spirit of Catholicism, for which the Archbishop was so remarkable, and extending it among various denominations of Christians in the northern and southern parts of our island. In this view he says, "if the sincerest language or actions can express the disposition of the heart, it will here be apparent, that a diversity of judgment with regard to Episcopacy, and several forms both of discipline and worship connected with it, have produced in my mind no alienation, no indifference towards Archbishop Leighton, nor prevented my delighting in his works, and profiting by them. In this respect I trust my brethren in Scotland will, for their own sakes and that of religion in general, show the like candour. On the other side, as I have observed, with great pleasure and thankfulness, how much many of the established clergy in this part of Britain are advancing in moderation towards their dissenting brethren, I am fully assured they will not like these excellent pieces the worse, for having passed through my hands."

In confirmation of what I have said, in this chapter, of Dr. Doddridge's literary character, I shall here subjoin a letter from Dr. Watts to Mr. David Longueville, minister of the English Church at Amsterdam. Such an honourable testimony of Dr. Doddridge's merit, from so distinguished a person as Dr. Watts, especially as written without his knowledge, may very properly have a place in this work. "Rev. Sir, It is a very agreeable employment, to which you call me, and a very sensible honour you put upon me, when you desire me to give you my sentiments of that reverend and learned writer, Dr. Doddridge, to be prefixed to a translation of any of his works into the Dutch tongue. I have well known him many years, and have enjoyed a constant intimacy and friendship with him, ever since the Providence of God called him to be a professor of human sciences, and a teacher of sacred theology to young men amongst us, who are trained up for the ministry of the gospel. I have no need to

give you a large account of his knowledge in the sciences, in which I confess him to be greatly my superior; and as to the doctrines of Divinity and the gospel of Christ, I know not any man of greater skill than himself, and hardly sufficient to be his second. As he hath a most exact acquaintance with the things of God and our holy religion, so far as we are let into the knowledge of them by the light of nature and the revelations of Scripture, so he hath a most happy manner of teaching those who are younger. He hath a most skilful and condescending way of instruction; nor is there any person of my acquaintance, with whom I am more entirely agreed in all the sentiments of the doctrine of Christ. He is a most hearty believer of the great articles and important principles of the reformed church; a most affectionate preacher, and pathetic writer on the practical parts of religion: and in one word, since I am now advanced in age, beyond my seventieth year, if there were any man to whom Providence would permit me to commit a second part of my life and usefulness in the church of Christ, Dr. Doddridge should be the man. If you have read that excellent performance of his, the Rise and Progress, &c. you will be of my mind; his dedication to me is the only thing in that book I could hardly permit myself to approve. Besides all this, he possesseth a spirit of so much charity, love, and goodness, towards his fellow Christians, who may fall into some lesser differences of opinion, as becometh a follower of the blessed Jesus, his master and mine. In the practical part of his labours and his ministry, he hath sufficiently shown himself most happily furnished with all proper gifts and talents, to lead persons of all ranks and ages into serious piety and strict religion. I esteem it a considerable honour, which the Providence of God hath done me, when it makes use of me, as an instrument in his hands, to promote the interest of this great man in any part of the world; and it is my hearty prayer, that our Lord Jesus, the head of the church, may bless all his labours with most glorious success, either

read or heard, in my native language, or in any other tongue.

I am, Rev. Sir, with much sincerity, your faithful humble servant, and affectionate brother in the gospel of our common Lord,

ISAAC WATTS."

CHAP. VIII.

HIS PRIVATE CHARACTER.

HAVING considered Dr. Doddridge in his public and more important relations, as a minister, tutor, and author, we are now to take a view of his temper and behaviour in private life, and the many virtues which adorned his domestic and social character.

In December 1730, he married Mrs. Mercy Maris, a native of Worcester; in whom he found a prudent, religious, and affectionate companion, and whom God was pleased to continue to him through his whole life; though he had often been exercised with painful apprehensions of losing her by some threatening disorders. It were easy to enlarge on the affection and tenderness with which he filled up this relation, if the subject were not of too delicate a nature to admit of a particular detail. It is sufficient to say, that his behaviour in it was founded on the same excellent principles which influenced the rest of his conduct; and discovered, in a very high degree, that sweetness and benevolence of temper, for which he was so remarkable. I shall only add, as it may be a model to others, that I find him, just before his marriage, spending a day in extraordinary devotion, that by the exercises of repentance, faith, and prayer, he might bring no guilt into that new state to lessen its comfort, and that he might engage the divine blessing in it; and among some maxims which he drew up for his conduct in his various rela-

tions, in the advance of life, this is inserted; "as a husband, it shall be my daily care to keep up the spirit of religion in my conversation with my wife, to recommend her to the divine blessing, to manifest an obliging tender disposition towards her; and particularly to avoid every thing which has the appearance of pettishness; to which, amidst my various cares and labours, I may, in some unguarded moments, be liable." He kindly interested himself in the concerns of her relations, and when some of them were in circumstances of very great affliction, he exerted himself for their assistance and relief.

In the education of his children, he endeavoured to act upon the advices which he recommended to others in his sermons upon that subject. He behaved to them in an affectionate and condescending manner, encouraged them to use a proper degree of freedom with him, and carefully avoided that forbidding air, which would have kept them at a distance, and rendered his instructions less pleasing and acceptable. Though, through the multiplicity of his business, especially in the latter part of his life, he had less time to employ in their education than he could have wished, yet he was very solicitous to take every opportunity of impressing their minds with pious and virtuous sentiments. What his resolutions, with regard to the discharge of this important duty, were, will appear from the following extract from his papers. "As a father, it shall be my care to intercede for my children daily; to converse with them often upon some religious subject; to drop some short hints of the serious kind, when there is not room for large discourse; to pray sometimes with them separately; to bring them early to communion with the church; to study to oblige them, and secure their affection. He was particularly solicitous to form his children to a catholic, mild, and friendly disposition, which he thought of the utmost importance to their own comfort, and their esteem and usefulness in the world. He had observed, that "too many, from their tenderest years, have been taught to

place a part of their religion in the severity with which they censure their brethren; and that a peccant humour, so early wrought into the constitution, will not easily be subdued by the most sovereign medicines." He was therefore very careful not to convey unkind prejudices into their minds, but to educate them in open and generous sentiments; that they might learn to reverence true Christianity, wherever they saw it, and to judge of it by essentials rather than by circumstantials.

He behaved to his servants with affability and kindness. Reviling and chiding, his nature abhorred; and that abhorrence increased, the more he studied the gospel. When any thing was greatly amiss in their behaviour, he privately and calmly argued the matter with them, admonished them, and attended the admonition with prayer. He was especially concerned, that they might be truly pious: for this end he gave them Bibles, and practical treatises, and often on the Lord's day evening discoursed seriously with them by themselves, and prayed with them. Thus did he walk before his house with an upright heart, and laboured that they might serve the Lord, and, when they left his family, might be blessings to other families in which they might be fixed. Nothing severe, sour, or peevish was seen in his deportment to any of his domestics. He considered them all as his children, and endeavoured to draw them to their duty with the cords of love.

It would be unpardonable, in this account of Dr. Doddridge, to omit his character as a friend, in which he shone so illustriously. He had a sublime idea of friendship, and a heart turned to relish its noblest joys. He used often to say, "Blessed be God for friendship, and the hope of its being perfected and eternal above! If it be so delightful on earth, amidst our mutual imperfections, what will it be in heaven!" He thus wrote to his best friend, Dr. Clark: "It is a great satisfaction to me to think, that when you cannot speak to me, you can speak to God for me: and however Providence may dispose of me for the present, I hope we are to live near each other in a better world,

where I may be for ever improving by your conversation : and for ever acknowledging, and perhaps repaying, those obligations, which do so immediately relate to that state, that I cannot but think they will be more gratefully remembered there." God honoured him with many valuable and faithful friends ; and were it proper to mention their names, it would appear to all who knew them, how justly he valued them, and thought himself happy in their esteem and affection. His learning, piety, and politeness, recommended him to the esteem and friendship of several of high rank and distinguished learning, both among the clergy and laity with whom he kept up a correspondence. From them he received very obliging letters, expressing in strong terms, the regard they had for his works, and the benefit they had found from them. The esteem of such persons for one in his station, was an ample testimony to his great merit ; as nothing but his personal qualifications could recommend him to their notice. He often improved his acquaintance with persons of superior rank and fortune to obtain assistance for some distressed objects, whose case he knew ; but solicited no favours for himself. In his plan of secret devotion his friends had a considerable share ; and on days of extraordinary devotion, he prayed for them separately, if there was any thing peculiar in their circumstances that required his remembrance. He esteemed it the duty of friends, daily to pray for one another, as a proper expression and the firmest support of their friendship : and he counted the prayers of his friends among his most valuable treasures. When he had occasion to mention some persons of eminence as his friends, he would sometimes add, " Though I do not merit such friends, I know how to value them, and I bless God for them. I am not insensible of the blessing, and I hope ingratitude does not secretly lurk in any corner of my heart." He always esteemed it the truest act of friendship to use mutual endeavours to render the character of each other as blameless and as valuable as possible. He often acknowledged, that

he looked upon it as a singular mercy of his life, that God had raised him up, from time to time, wise and judicious friends, who had his interest at heart: and their prudent cautions were the means of preserving him from many temptations and indiscretions, to which the natural gaiety and sprightliness of his temper, especially in younger life, exposed him. No one had a juster sense of the worth of such friends, and would more readily hearken to their admonitions; and he always owned the goodness of God in giving him a heart to make a proper use of them. "I have never felt," saith he, "a more affectionate sense of my obligations, than when those worthy persons who have honoured me with their affection and correspondence, have freely told me what they thought amiss in my temper and conduct." When one of his friends had made an apology for his freedom, in giving him a hint of this kind, he answered; "I thank God, I have not that delicacy of temper, that a friend should need to make an apology for saying and doing a kind and proper thing, when there is, what the foolish taste of the present age may sometimes call a freedom taken in it. Freedom in friendship is the very soul of it, and its necessary test and support." Many of his friends well know what pains he took, in his correspondence with them, to maintain in their hearts a pious disposition and an active zeal to promote the interest of religion. He longed for opportunities of personal converse with them, that his own heart and theirs might be quickened thereby in the service of their common Lord. Thus he writes to a friend: "I hope soon to see you, and that your company will be a blessing. I want every help to raise my heart to God, and keep it steadfast with him. Indeed I can say, I feel earth and all its concerns growing daily less and less to me. The chief thing I value in it, next to the enjoyment and service of God, is the love and converse of my dear friends." He often used to express the pleasure he had in the enjoyment of his friends, as giving him a delightful foretaste of the happiness of the heavenly

world ; and his experience of the snares and afflictions which arose even from friendship, as increasing his desire of that perfect state. He thus wrote to one of his most esteemed friends, in the year 1722. “ Your reflections upon the Love of God and the vanity of Creature-Love, are just and pathetic, and I enter fully into the spirit of them. I have a few darling friends, yet from them I meet with frequent disappointments. You, in particular, are always friendly and kind when I see you, and frequently favour me with your letters ; yet, though I have some of the most delightful parts of friendship with you, the pain of parting and the impatience of absence, embitter even these. Yea, pardon me if I confess that were I to converse more intimately with you, I should meet with greater uneasiness. My present happiness lies so much in my friends, that they frequently discompose me. I feel their afflictions more than my own, and am tormented with a thousand imaginary fears on their account, which my affection, and not my reason, suggests. Every thing which looks like a slight or neglect from them, touches me to the quick : and when I imagine they are out of humour, I am so far from being cheerful, that I can hardly be good-natured. If they look upon me a little more coldly than ordinary, while they express their affection for another, I am uneasy ; and a thousand minute occurrences, which others take no notice of, are to me some of the most solid afflictions of life. They unfit me for pleasure and business : may God forgive me ! they unfit me for devotion too. God and the important concerns of the eternal world are neglected and forgotten, while these trifles are admired and pursued. And now, if the immoderate love of the most excellent creatures hath such unhappy consequences, let us learn to place our supreme affection upon our Creator ; for it is that alone which can afford us lasting satisfaction. And certainly, if we could but persuade ourselves to love the blessed God as we ought, the happiness of this life, as well as the hopes of the next, would be fixed on the most solid unshaken basis. We

should have all the transports of the most unbounded passion, without any of the anguish and perturbation of it. He has no sorrows to be condoled, no unkindness to be suspected, no change to be feared. The united power of the creation cannot give him one moment's uneasiness, nor separate us one moment from his presence and favour; but the great object of our wishes and hopes would be for ever happy, and for ever our own. We might converse with him in the most intimate and endearing manner, in every place, and in every circumstance of life. Every affliction would then be light, and every duty easy. How ardently should we embrace every opportunity of doing some little matter to testify our respect and affection for him! What a relish would it give to every common enjoyment of life, to consider it as coming from his hand; and that he sends it as a small token of his love, and as the pledge of something infinitely more valuable! Death itself would be unspeakably desirable, when we could consider it in this view, as retiring with the best of our friends into a nobler apartment, to spend an eternity in his delightful company, without the least interval of sorrow, absence, or indifference. It is a happy state; but alas! my friend, when shall we arrive at it? In the mean time, let us cherish this love to him, and labour after more elevated devotion; but we cannot expect it, at least for any constancy, till we have subdued or regulated every meaner passion."

Having endeavoured to lead my readers into Dr. Doddridge's private and domestic character, and laid open as much of his connections and correspondence as may be useful, I shall now proceed to give some account of the manner in which he employed his time, his leading views, his habitual temper, the graces for which he was most eminent; and mention some circumstances and incidents, by which, it is generally allowed, a person's real character may be best known. I hope, by this means, to carry on my principal design, which is, to propose a good example to the world, espe-

cially to those who are honoured with the Christian ministry ; and furnish them with some maxims of wisdom and prudence, which will result from the various lights in which we are to consider him, and the several scenes through which he passed.

(To prevent some inconveniences arising from the unavoidable length of this *Chapter*, it may be proper to divide it into *Sections*.)

SECT. I.

HIS UNCOMMON DILIGENCE, ACTIVITY, AND RESOLUTION IN THE DISPATCH OF BUSINESS.

THIS was the most striking part of his character, and must be in general visible to every one who is acquainted with his writings, and considers his relations, as pastor of a numerous congregation, and an instructor of youth, intended for the ministry. With what assiduity he applied himself to his studies while a pupil, and during his retirement at Kibworth, has been shown, Chap. I. and II. Yet so intent was his heart upon the great work in which he was engaged, that, while others applauded his diligence in that period, he deeply lamented his mispence of much time. I will insert one of his mournful reflections on the subject, as a specimen of others, and to subserve my main intention. “ Upon reviewing the last year, I find that I have trifled away a great deal of time. Not to speak of that which hath been lost in formal devotion, and an indolent temper in the dispatch of business, I find, upon computation, that I have lost some hundred hours by unnecessary sleep. I have lost many in unnecessary visits, journeys of pleasure, or of business prolonged to an unseasonable length, and by indulging vain roving thoughts while travelling. A multitude of precious hours have been lost in unprofitable discourse, when I have been necessarily engaged in company ; for want of taking care to furnish myself with proper

subjects of conversation, or not making use of them, or not attending to opportunities of introducing profitable discourse."

In following years he laments the mispence of time in his youth ; and reflects what superior improvements he might have made in learning and piety, and how much more useful he might have been, had he exerted more diligence in those days, when he had fewer avocations than when he lived in a large town, appeared under a more public character, and his labours and connections were increased. He endeavoured then to make up what he thought his culpable deficiency by habitual diligence in his proper business. In this view he rose early and sat up late. He reckoned the smallest parcels of time precious, and 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 the work he was about. Doing nothing was his greatest fatigue. He thought, and often told his pupils, that one good work was the best relaxation from another ; and therefore he would not allow any chasm between the several kinds and branches of business he was to transact. He found it an infelicity to have his thoughts divided between two affairs which lay before him : and observed, that as much time had been sometimes spent in deliberating which of the two should be entered upon first, as would have finished one, if not both. To prevent this, he laid as exact a plan of business as he could at the beginning of every year ; but as this alone was too complicated and extensive, he had also his plan for every month, and sometimes for every week, besides what was to be done in his stated course of lectures and public services. He contrived to have a few hours every week, to which no particular business was allotted. These he set down, as a kind of cash account, in which any unexpected affair was to be transacted, or the time lost by accidental hindrances might be in some measure retrieved, without breaking in upon his general plan. Through all his riper years he kept

an exact account how he spent his time ; when he rose ; how many hours had been employed in study, or the more public duties of his station ; how much time was really, at least in his apprehension, trifled away, and what were the causes of its loss. Under this last particular, I find him lamenting taking up a book with which he had no immediate concern, and which yet engaged his attention, and so broke in upon the proper duties of his study. He laments, on another occasion, pursuing too long some abstruse mathematical inquiries, the advantages of which were by no means an equivalent for the time employed in them. He often complains of the loss of time by some visits, which civility and good manners obliged him to pay ; and resolves not to make himself such a slave to the customs of the world, as to neglect more important duties out of regard to them. He found even friendship a snare to him ; and that the company of his friends produced some ill effects with regard to his business and religious frame. “ While I have had company with me,” he writes, “ my work hath been interrupted ; secret devotion straitened ; the divine life reduced to a low ebb, as to its sensible workings, though my heart continued right with God.” At another time : “ Too much company, though very agreeable to me, led me to neglect some part of my business, and turned that, in which I so much rejoiced as a very pleasing circumstance, into a mischief rather than a benefit. Had I been resolute to have commanded an hour or two in the morning, I should have been less embarrassed through the day. I will therefore be more watchful and self-denying on this head.” He was desirous to do the work of every day in its day, and never defer it till the morrow ; knowing there would be business enough remaining for that day, and all the days and hours of his life. He thought (and his own temper showed it) that “ activity and cheerfulness were so nearly allied, that one can hardly take a more effectual method to secure the latter, than to cultivate the former ; especially when it is employed

to sow the seeds of an immortal harvest, which will be rich and glorious in proportion to our present diligence and zeal." So solicitous was he to improve every moment, that one of his pupils generally read to him when he was dressing and shaving. In these short intervals he was improving himself and them, by remarking on their manner of reading, and pointing out to them the excellencies or defects of sentiments and language in the book read. When he was upon a journey, or occasional visits to his friends, where he spent the night, he took his papers with him, and employed all the time he could seize, especially his morning hours, in carrying on some good work for his people, his pupils, or the world. While he was preparing his Family Expositor for the press, he did something at it daily. When an intimate friend had expressed some fear, lest his academy should be neglected while he was preparing some works for the public, he thus wrote to him: "So far as I can recollect, I never omitted a single lecture on account of any of the books that I have published. The truth is, I do a little now and then; something every day, and that carries me on. I have wrote some of my pieces in short-hand, and got them transcribed by my pupils, and thus I do by many letters. This is a help to me, and some considerable advantage to those whom I employ. I scarce fail being in the lecture-room three hours every morning; that carries me through my stated work; and, with the concurrence of my assistant, I oversee the academy pretty well." So great was his diligence in his Master's work, that he often preached several days in a week in different villages about Northampton, and chose the evening for those services, that his lectures might not be omitted. During his annual vacation, which continued two months, one of them was usually spent in close study, pastoral visits, or making little circuits among the neighbouring congregations, by the desire of their respective pastors; preaching to each in his way, not excepting some of different sentiments and

denominations from himself. In the other month, he visited his friends in London, and other parts of the kingdom, finding such excursions and journeys serviceable to his health; yet he pursued his studies and writings, and frequently preached occasional sermons, especially in London and its environs, almost every day. I find that in some years he preached one hundred and forty times, in others many more; besides his repetitions, expositions, and devotional lectures at home. So that the exhortations he gave his brethren, in his discourse on the evil and danger of neglecting the souls of men, came with peculiar grace and propriety from him, as they were illustrated by his own example.

Nor must I, in this connexion, omit his correspondence; which was almost large enough to have taken up the whole time of a person of common abilities and industry. His letters were principally of business, and that of the most important kinds. Besides his correspondence with the parents and guardians of his pupils, he had many letters to write in answer to questions of moment, proposed to him by his brethren, especially those who had been his pupils, and by congregations at a distance, who applied to him for direction and assistance. His judgment was often desired by learned men concerning critical difficulties, or works which they were preparing for the press; and his own publications would naturally enlarge his works of this kind. His correspondence with some persons of the first rank for wisdom and learning in the established church required much attention and delicacy. Several foreign gentlemen and divines, who had heard of his character and read his works, sought his epistolary acquaintance, and corresponding with them in Latin or French required some particular application. It is surprising to find how many hundred letters he received and answered in the space of one year. I may say of him, as Pliny of his uncle, "When I consider his dispatch of so much business, I wonder at the

multiplicity of his reading and writing; and when I consider this, I wonder at that." But his resolution was indefatigable, and God had given him a happy facility in the dispatch of business. He was master of the contents of a book upon a summary view, and could readily express his thoughts upon the most abstruse questions with ease and perspicuity. It is wonderful that his tender constitution should, for so many years, support such an intense application to business, so unfavourable to health. His friends were often expressing their painful apprehension, that it would impair his health and shorten his days, and addressing him with that carnal advice, "Master, spare thyself." And, with regard to his last illness in particular, it might have been happy for them and the world had he regarded it. But love to God and man, and zeal for the salvation of souls, bore him on. He needed no recreation; for his work was his highest pleasure. When he saw any success of his labours, and found that his writings were useful to many, it gave him fresh spirits and resolution. When he was advised by a friend to relax a little, and not preach so often, his answer was, "Be in no pain about me. I hope that we have the presence of God among us, and that he is bearing testimony to the word of his grace. I take all the care of my health which is consistent with doing the proper duties of life; and when I find myself refreshed, rather than fatigued, with these attempts of service, I cannot think myself fairly discharged from continuing them." To another friend he thus writes: "I am indeed subject to a little cough, but I never preached with more freedom and pleasure. I am generally employed, with very short intervals, from morning to night, and have seldom more than six hours in bed; yet such is the goodness of God to me, that I seldom know what it is to be weary. I hope my labours are not in vain. There are those who drink in the word with great eagerness; and I hope it will be found, that it is not merely as the barren soul drinks in the rain, but rather that it falls on ground

which divine grace will make prolific. This animates me to my labours." In short, he lived much in a little time ; and thought it was better to wear himself out in his Master's service, than rust in literary indolence, or drag on a longer life, when his vivacity and activity might be so much diminished, as in the course of nature they generally are.—The motto of his family arms was "*Dum vivimus vivamus ;*" under which he wrote the following lines, very expressive of his general temper :

" 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."

SECT. II.

HIS ATTEMPTS TO DO GOOD, AND TO PROMOTE
 AND TO ENCOURAGE THE ZEAL OF OTHERS BE-
 YOND THE LIMITS OF HIS OWN CONGREGATION
 AND FAMILY.

WE have seen what uncommon and almost unparalleled diligence Dr. Doddridge exercised, and with what care he applied himself to the duties of his station as a pastor and a tutor. But that zeal for God, and pious concern for the salvation of men, which glowed in his breast, and led him to this diligence, carried him yet further, and excited him to embrace every opportunity of doing good to the souls of his fellow creatures. He often conversed with strangers, whom he accidentally met with, about their religious concerns, in a prudent and friendly manner. There are some instances of this kind mentioned in his papers, where he had reason to hope, that a serious lasting impres-

* 1 Cor. xv. 52.

† Eccl. ix. 10.

sion was made upon their hearts by such conversation. He generally attended the condemned malefactors at Northampton, with a compassionate view to promote their salvation. Besides conversing and praying with them, he expounded and preached to them ; and once he expounded the fifty-first Psalm to several who were to suffer together, with which they seemed to be much affected. Moreover, he laboured to quicken all, to whom he had access, to pious and benevolent services, and to assist and encourage those who were employing their time and abilities in them. He thought a prudent active zeal for the interest of religion, one of the best evidences of a pious heart. Thus, writing to a friend, he saith, “ I am just returned from visiting your relation. I find her in a peaceable and happy state, amidst almost total blindness, deafness, and other infirmities of age. She is not indeed favoured with such sensible supports and manifestations of the divine love as she could wish ; but hath what I think yet more desirable, a most affectionate zeal for the glory of God and the good of men, and talks with such a hearty concern for the interest of real religion as revived my heart.” He greatly lamented the indolence of many Christian ministers ; even some that were most distinguished for their philosophical and critical learning. While he saw no evidence that it was applied to the grand ends of the ministry, he looked upon it as little better than laborious trifling. One of his brethren of great abilities was so fond of retirement and study, that he was averse to settling with a congregation, and to any public services. To him he thus addressed in 1724 : “ I am sorry that you think of spending your life in a hermitage, in this learned and polite luxury. God hath endowed you with capacities, which are not always to be buried in retirement. So bright a lamp was not lighted up to consume in a sepulchre, but to be fixed on an eminence, where its rays may be diffused with public advantage, and conduct man through this gloomy desert to the regions of eternal glory. I hope, therefore, and believe, it is your constant care to make all

your studies subservient to the views of such services; When Providence calls you to a more public appearance, I hope you will be willing to quit your cell, charming as it is, that you may enter upon employments at least more important, if not more delicate, than those which you now pursue. This is a piece of self-denial, which duty requires us to submit to; and which will be acceptable to God in proportion to our fondness for those elegancies, which we are contented to interrupt and postpone, that we may attend to the advancement of his kingdom and interest. We know the applause of our heavenly Master will be an abundant recompense for all the pleasures we have given up for his sake; and before we receive that public remuneration, we shall find such entertainment in the exercise of benevolence to our fellow creatures, and the hope of promoting their everlasting felicity, as we shall never find in conversing with Virgil or Tully, Pliny or Addison, or any of the favourite attendants of our solitude." When he saw any of his pupils or younger brethren indolent, or not applying their time and talents to the care of souls, he would freely expostulate with him; and if ever his zeal was excessive it was here. When he saw how much was needful to be done for Christ and souls, and how little really was done, by many persons of great abilities and religious characters, his spirit was moved within him. He took occasion, therefore, when he preached before his brethren, to urge every consideration and motive that was likely to increase their activity. His discourse on The evil and danger of neglecting the Souls of Men, contains many forcible arguments on this head, sufficient to rouse the spirit of every minister that is not sunk into stupidity. He esteemed it a fault in some worthy ministers, that they were backward to engage in public services, at the stated assemblies of ministers, and on occasional days of prayer and thanksgiving. The multiplicity of his business, and the importance of his domestic engagements, might have been a reasonable apology for his absence from such meetings, or for

being generally excused from performing any part of the service. Yet he was seldom absent, except hindered by sickness, and made no difficulty of complying with the desire of his brethren to take a share of the work. He thought that for ministers to decline, or to need much entreaty, to engage on such occasions, was disrespectful to their brethren, and was setting a bad example before their young associates ; while it seemed to furnish their hearers with something of a plausible pretence for refusing to engage in social prayer, or even to pray in their own families : on this principle he was determined to act, though he might be, as he sometimes was, charged with vanity and love of applause for so doing. In order to make the meetings of ministers turn to a better account than he feared they had generally done, he endeavoured to promote more regular associations ; that the hands of each other might be strengthened by united consultation and prayer, and that they might concur in some schemes for the revival of religion. What he attempted of this kind may be seen in the preface to the sermon above mentioned ; and the attentive reader of it will perceive how well it was adapted to promote piety, zeal, and love among ministers and their congregations.

He was solicitous that something more might be done among the dissenting churches towards the propagation of Christianity abroad, and spreading it in some of the darker parts of our own land. His scheme for this purpose may be seen in the same preface. It would too much swell this work to insert either of the plans in it. I mention them in this connexion, as evidences of his fervent zeal to serve the cause of Christianity and vital religion ; and it is hoped the publication of them hath tended to inspire a like zeal into others. With the same views, he generously contributed towards publishing some practical books in the Welch language. He was a hearty friend to the success of a society in Scotland, for propagating Christian knowledge, especially in North America, of which he was a corresponding member. He lamented

that there were so few missionaries among the Indians near our settlements there ; and was very desirous to train up some serious youths of good health and resolution to be employed in that capacity. Two of his pupils were educated with this view, and would cheerfully have gone upon the service ; but their nearest relations would not permit them. "Such," saith he in his diary, "is the weakness of their faith and love ! I hope I can truly say, that, if God would put it into the heart of my only son to go under this character, I could willingly part with him, though I were to see him no more. What are views of a family and a name, when compared with a regard to extending my Redeemer's kingdom, and gaining souls to Christ ?"

He was desirous to countenance and encourage all those who appeared to have the interest of religion much at heart, and to be zealous to instruct and save souls, though they were of different sentiments and persuasions from himself. He at first entertained a good opinion of Count Zinzendorf and his associates, from the accounts he had received of them, as a late Archbishop of Canterbury, and many other wise and pious men had done ; and he spoke of them in honourable terms. But what he observed of his crude notions of religion, in an interview he had with him, and what he read of them in his sermons and hymns, convinced him that, whatever the Count's private views were, his manner of representing some doctrines of the gospel, and particularly his disrelish for all of them but those which relate to the Lamb, as his followers generally call our blessed Lord, did Christ very little honour, and tended little to Christian edification. He was cautious of entering into any intimacy with his associates : "For," saith he, "I would remember, that it is a supposable, yea a probable case, that ill-designing men may endeavour to promote enthusiasm, and divide churches, merely with the view to enrich and exalt themselves, as heads of a party." But when he heard that some of the Count's followers despised prayer, made light of holiness, and run into other per-

nicious errors, he concluded that they were bad men, preaching with mean and interested views. He was preparing a letter to Count Zinzendorf, containing a serious address to him, and expostulation with him; and warning others against the errors and enormities into which his followers had run, and which had filled so many serious minds, who once thought well of them, with wonder and horror.

He had a favourable opinion of some of those clergymen of the church of England, who went under the name of methodists. By the conversation he had with some of them, and what he had read of their discourses, he was led to hope and believe, that they honestly intended the advancement of religion. He thought it some justification of their itinerant preaching, that they went principally, at least at first, among the most ignorant, rude, and profane persons, who scarce ever attended any place of worship; that the state of religion was low and melancholy, and there was too little seriousness, zeal, and a care to insist upon the peculiar doctrines of the gospel among ministers. He had seen some good effects of their labours in his own neighbourhood; he had heard of more, from sufficient authority; and this left him no room to doubt but God had owned them. "I cannot but think," saith he, "that by the success of some of these despised men, God is rebuking the madness of those who think themselves the only wise men, and in a remarkable manner making bare his mighty arm." He was very sensible of their errors and defects: but had observed, in the history of former times, that many persons of great piety, zeal, and benevolence, had been led, partly by their popularity and success, and partly by an ill-judged opposition to them, into some unjustifiable measures; and yet had been instruments of great usefulness in the world. This was the case with some of the Reformers from Popery. With regard to these men, he thought some of their errors were pitiable, rather than blamable; that some of them were to be imputed to faults in their education; the want of being led through a regular

plan of Lectures in Divinity, and into an orderly method of studying the evidences, doctrines, and duties of Christianity. He hoped that further knowledge of themselves, the world, and religion, would give them more judicious sentiments ; and that the censures and contempt which they met with from so many of their brethren, would make them more humble and cautious. He was well aware that there was some enthusiasm in them, and much among their followers ; but he thought that, nevertheless, they might be useful, as he knew they had been, in rousing men's attention, engaging them to bend their thoughts towards their eternal concerns ; in leading them to read and study the scriptures, and attend religious worship in places where they might be better instructed and edified. " In some extraordinary conversions," saith he, " there may be, and often is, a tincture of enthusiasm : but, having weighed the matter diligently, I think a man had better be a sober, honest, chaste, industrious enthusiast, than live without any regard to God and religion at all. I think it infinitely better that a man should be a religious methodist than an adulterer, a thief, a swearer, a drunkard, or a rebel to his parents, as I know some actually were who have been wrought upon and reformed by these preachers." This was the sentiment of one of the most judicious divines of the last age, Dr. Whiccheote ; " I am much of his mind, who did thus apologise for those who did dissent, though they were in an error ; they do not err in their affection to God, religion, and goodness, though perhaps they are mistaken in their choice. But then it is far better for men to have some mistakes in their way, than to be devoid of religion. It is better for men to be in some mistakes about religion, than wholly to neglect it. These very things argue that the persons are awake, and are in search after truth, even there, where they have not attained to it."* When Dr. Doddridge saw some of these persons running into errors, he was cautious of giving them any

* Select Sermons, p. 240.

encouragement. Many friendly and faithful admonitions he gave them ; and it was no inconsiderable evidence of the humility and candour of some of their leaders that they desired him freely to tell them what he thought amiss in their sentiments or conduct, and that they received his admonitions with thankfulness. He endeavoured to show them their errors, and to regulate their zeal ; which he thought a more friendly part, and more becoming a Christian minister, than to revile or ridicule them. He saw some persons acting under the sanction of their names, who were both ignorant and licentious ; and those he discouraged to the utmost. He often expressed his wish, that ministers, instead of railing at them from the pulpit and the press, and endeavouring to expose them, would imitate them in what was truly commendable. As they saw the common people struck and captivated with their address and appearance of zeal, he wished their wiser brethren would plainly and seriously preach the gospel, take due care of the souls committed to them, and labour more abundantly in their Master's work ; and thereby secure yet greater popularity and acceptance by means, which they themselves must think just and laudable : for these he thought it their duty to use, whatever their particular sentiments and stations were.*

He was severely censured, especially by some of his brethren, for the civility and encouragement he showed to some of the leaders of the Methodists, and several angry letters were sent him on this subject. To such censures he thus answered ; “ I wish there were less

* Perhaps this important hint may come more unexceptionably from a worthy clergyman of the Church of England : “ The nation hath been much alarmed of late with reports concerning the growth and increase of Methodism. Would we put a stop to the farther progress of it? There is one way by which it may be done : and let us of the Established Clergy join hand and heart in the work ; viz. to live more holily, pray more fervently, preach more heavenly, and labour more diligently, than the Methodist ministers appear to do. Then shall we soon hear that field-preaching is at an end ; and Christians will flock to the churches to hear us as they now flock to the fields to hear them. Andrews' Scripture Doctrine of Grace, in Answer to the Bishop of Gloucester, p. 222, n.

zeal and rage against these men. It has always been a maxim with me not to believe any flying story to the prejudice of those whom I had apparent reason, from what I knew of them, to esteem. I am ready to hope and believe the best of those who seem to have the cause of religion so much at heart. But I am very far from justifying them in all the steps they have taken, or approving all the lengths they run ; and with their anathemas and uncharitable censures I am greatly displeased. I see some of them running into extravagancies, which grieve me to the heart : and if any will be so unjust as to impute these things to me, because I dare not join in reviling, censuring, and judging them, as some do, amidst their acknowledged infirmities and mistakes, I must wait quietly till the day of the Lord : and I humbly hope that he will, in the mean time, appear to support my character, as far as his glory, and the good of souls is concerned in it ; and further than that I am not anxiously concerned about it." By acting in this tender, candid manner, he might perhaps, commend and encourage some who appeared to be zealous for the salvation of souls, before he had sufficient opportunities of knowing what their principles and views were ; or the accounts he had received of the success of their labours might be exaggerated ; or they might represent him as encouraging them more than he did. He might also think some of their errors of much less consequence than his brethren did. But these are often the weaknesses of the best minds ; and, as a good judge of human nature says, "*Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur.*"* The better a man himself is, the less will he be inclined to suspect others of bad designs."

* Cic. Ep. ad Q. Fratr.

SECT. III.

HIS CATHOLICISM, MODERATION, AND FRIENDLY BEHAVIOUR TO PERSONS OF DIFFERENT SENTIMENTS AND PERSUASIONS.

DR. DODDRIDGE had diligently studied the gospel, and had just ideas of the extent and importance of Christian liberty. He had impartially examined the controversy between the Established Church of England, and the Protestant Dissenters, and thought it his duty to adhere to the latter. He thus wrote to one of his fellow students on this subject; "I am now more fully studying the business of Conformity: and for that purpose am reading the controversy between Bishop Hoadley and Dr. Calamy; as indeed I think it necessary to examine into the affair, before I determine upon being ordained among the Dissenters. Upon the whole, I must say, that, as nothing hath had a greater tendency to confirm my belief of Christianity than the most celebrated writings of Jews and Deists; and my adhering to the Protestant cause, than the Apologies of many of the Roman Catholics; so the study of the best defenders of the Church of England, which I have yet seen, hath added a great deal of weight to my former persuasion, not only of the lawfulness, but expediency of a separation from it. Yet, when I see how many plausible arguments may be advanced on the contrary side, I am not inclinable to censure those who yield to the force of them." His generous heart never confined truth and goodness to one particular sect, nor in any other respect appeared bigoted to that, or uncharitable to those who differed from him. The principles on which he acted will be seen by the following extracts from his writings. "I look upon the dissenting interest," saith he, "to be the cause of truth, honour, and liberty; and I will add, in a great measure, the cause of serious piety too. It was not merely a generous sense of liberty (which may warm the breast of a

deist, or an atheist,) but a religious reverence for the divine authority, which animated our pious forefathers to so resolute and so expensive an opposition to the attempts which were made in their days to invade the rights of conscience, and the throne of God, its only sovereign. And if the cause be not still maintained on the same principles, I think it will hardly be worth our while to be much concerned about maintaining it at all."* In his dedication of a sermon to the pious Mr. Hervey, he thus expresseth himself; " You being, I doubt not, persuaded in your own mind, that diocesan episcopacy is of divine original, and that the Church hath power to decree rites or ceremonies, and authority in controversies of faith, have solemnly declared that belief; and, in consequence of it, have obliged yourself to render canonical obedience to those, whom you thereby acknowledge as governing you by an authority delegated from Christ; that thus you may be subject to every ordinance of man for the Lord's sake, and thereby approve your submission to him. I have declined that subjection; not from any disrespect to the persons of the established ecclesiastical governors, (many of whom I hold in the highest esteem, and number among the most distinguished ornaments of our common Christianity;) and least of all, from an unwillingness to yield subjection where I apprehend Christ to have appointed it; for, so far as I know my own heart, it would be my greatest joy to bow, with all humility, to any authority delegated from him. But I will freely tell you and the world, my non-conformity is founded on this, that I assuredly believe the contrary to what the constitution of the church of England requires me to declare, on the above-mentioned heads, and some others, to be the truth. And I esteem it much more eligible to remain under an incapacity of sharing its honours and revenues, than to open my way to a possibility of obtaining them, by what would, in me, while I have such an apprehension, be undoubtedly

* Free Thoughts, in Tracts, &c. vol. ii. p. 266.

an act of prevarication, hypocrisy, and falsehood; reverencing herein the authority of God, and remembering the account I must shortly give in his presence." Yet he behaved with the utmost candour to the members of the established church. "I will be far," saith he, "from confining all true religion to the members of our own congregations. I am very well aware, that there are a multitude of excellent persons in the establishment, both among the clergy and laity, who, in their different stations, are burning and shining lights; such as reflect a glory on the human nature and the Christian profession." He always spoke of the established religion of our country with respect. In explaining those texts of Scripture in his Family Expositor, in which he could not avoid showing his sentiments in some points of discipline, different from those which generally prevail, he conscientiously abstained from all reproaches; "to which indeed," saith he, "I am on no occasion inclined, and which I should esteem peculiarly indecent, where the religious establishment of my country is in question; and above all, where a body of men would be affected, many of whom have been, and are, among the ablest advocates and brightest ornaments of Christianity. I have been also careful to adjust my expressions with as much tenderness and respect, as integrity, and that reverence which an honest man would owe to the judgment of his own conscience, were it more singular than mine, would admit."* He never made any petulant objections against the worship or discipline of the church of England, nor uttered any severe or unkind reflections upon it. Indeed he very seldom mentioned the grounds of the difference between it and the dissenters in the pulpit; and when his subject naturally led him to it, he took occasion to show, how small the things in debate were, compared with those important principles and truths, in which they agreed.

He always spoke in the most respectful terms of the

* Expositor, vol. iii. Pref. p. ix.

worthy clergy of the established church ; thought himself happy in the intimate friendship of some of them ; and kept up a friendly correspondence with others, even with some of the highest rank in it. Upon the same principles, he rejoiced, when he had opportunity, as he sometimes had, of serving any of them in their secular or ministerial interests. He deeply lamented, that a separation from the communion of that church was, in his apprehension, and that of many other good men, made so necessary. He heartily wished and prayed for a greater union among Protestants ; and longed for the happy time when, to use his own words, “ the question would be, not how much may we lawfully *impose*, and how much may we lawfully *dispute* ? But on the one side, what may we *wave* ? and on the other, what may we *acquiesce in* ? from a principle of mutual tenderness and respect, without displeasing our common Lord, and injuring the great cause of original Christianity, which he hath appointed us to guard.” Having mentioned to one of his friends a candid letter he had received from a bishop, he adds, “ Oh, that God would open a way to a stricter union among Protestants of every denomination ! But the darkness of our minds, the narrowness of our hearts, and our attachment to private interest, make it, I fear, in a great measure impracticable.” “ I greatly rejoice,” saith he, on another occasion, “ when I see in those whom, upon other accounts, I most highly esteem as the excellent of the earth, that their prejudices against their brethren of any denomination are subdued, as mine against the writers of the establishment early were, and that we are coming nearer to the harmony, in which I hope we shall ever be one in Christ Jesus.” One of his correspondents had informed him of a report spread in London, in 1750, that he was about to conform to the Church of England ; to which he thus answereth : “ Assure those, who may have heard of the report, that though my growing acquaintance with many excellent persons, some of them of great eminence, in the establishment, increases those candid, re-

spectful sentiments of that body of Christians, which I had long entertained; yet I am so thoroughly persuaded of the reasonableness of non-conformity, and find many of the terms of ministerial conformity so contrary to the dictates of my conscience in the sight of God, that I never was less inclined to submit to them; and hope I shall not be willing to buy my liberty or my life at that price. But I think it my duty to do my part towards promoting that mutual peace and good-will, which I think more likely than any thing else, either to reform the church, or at least to promote true Christianity, both in the establishment and separation; to strengthen the Protestant cause, and defeat the designs of our common enemies; and, conscious that I speak and act from these principles, and that I am approved of God in it, I do not fear the resentments of any narrow-spirited persons. I would not be a knight-errant in the cause of candour itself; nor would I so fear the imputation of mean and unworthy designs, as to be deterred by the apprehension of it, from what is in itself right. For at that rate, from what may we not be deterred? I am much more solicitous to deserve well of the public, than about the returns I may meet with for doing it."

But his catholic sentiments on this head will more fully appear from a passage in his preface to Archbishop Leighton's Expository Works, which I think must give great pleasure to every benevolent mind. "It is truly my grief, that any thing should divide me from the fullest communion with those, to whom I am united in the bonds of as tender affection, as I bear to any of my fellow Christians. And it is my daily prayer, that God would, by his gentle, but powerful influence on our minds, mutually dispose us more and more for such an union, as may most effectually consolidate the Protestant cause, establish the throne of our gracious sovereign, remove the scandal our divisions have occasioned, and strengthen our hands in those efforts, by which we are attempting, and might then, I hope, more successfully attempt, the service of our common

Christianity. In the mean time, I desire most heartily to bless God for any advances that are made towards it." He illustrates and confirms his thoughts and hopes on this head, by the words of a familiar letter he had received from a worthy member of the church of England, well known in the learned world. "I am glad," saith his correspondent, "that Christianity begins so well to be understood and taught by so many men of parts and learning in all sects; the fruits of which appear in a candour and charity, unknown to all ages of the church, except the primitive, I had almost said the apostolic age. Doth not this give you a prospect, though perhaps still very distant, of the completion of the famous prophecy, that speaks of the lion and the lamb lying down together in the kingdom of the Messiah? Lions there have been in all churches; but too many fierce, greedy, and blood-thirsty lions, though often disguised like lambs; and some lambs there have been, simple enough to think it expedient for the flock to assume the habit and terror of lions. But I hope they now begin to undeceive themselves, and to consider Christianity as intended to bring back the world to that state of innocence which it enjoyed before the fall. To attain this happy state, all Christians should unite their amiable endeavours. And instead of looking out for, and insisting upon, points of difference and distinction, seek for those only in which they do or may agree. They may at least sow the seeds of peace and unity, though they should not live to reap the fruit of it in this world. Blessed are the peace-makers, saith the Prince of peace, for they shall be called the children of God. An appellation infinitely more honourable than that of pastor, bishop, archbishop, patriarch, cardinal, or pope: and attended with a recompense infinitely surpassing the richest revenues of the highest ecclesiastical dignities." "I join," adds the doctor, "my hearty wish and prayer with those of my much esteemed friend, that we may all more and more deserve this character and attain its reward." I am persuaded, that nothing ever appeared

in his lectures, correspondence, or private discourse, inconsistent with these sentiments, which he hath publicly avowed ; especially in his Sermon on Christian Candour and Unanimity. He laboured to promote a like candid and friendly spirit in his pupils. He exhorted them to treat their brethren of the establishment with respect ; never to utter any invectives against the constitution or forms of the church of England ; and, if Providence should fix them near humble, peaceable, pious clergymen, to honour and love them, to cultivate a friendship with them, to study to serve them and promote their reputation and interest. These were the advices of the lecture-room. And I have the pleasure to know, that those of his pupils, with whom I am acquainted, have acted upon these catholic instructions, and been remarkable for their candour and moderation, in consequence of the pains he took, by his instructions and example, to instil these virtues into them, and his laying before them the arguments on both sides of contested questions.

Whoever considers how numerous the Protestant dissenters in this kingdom are ; that they claim a liberty of choosing their own ministers, of judging for themselves of the sense of Scripture, and what rites and modes of worship that enjoins ; and where there is no particular rule, of determining for themselves what is most subservient to Christian edification ; whoever considers this, will not wonder that there have been, and are, different sentiments among them ; that they are ranged under different denominations, and that there are sometimes divisions and contentious among them. These Dr. Doddridge saw and lamented ; and was as careful as he could be, consistently with keeping a good conscience, to be upon friendly terms with them all, to show a candid temper to those of a different persuasion, and promote the like in them. " He was very little inclined to contend about technical phrases of human invention, which have, with equal frailty, been idolized by some and anathematized by others." A rigid spirit, and a stiffness about in-

different things, he very much disliked; especially when attended with uncharitableness. He thought "there was always reason to suspect those persons and principles that would alienate our hearts from any of the faithful servants of Christ, because they do not agree with our sentiments about the circumstantial of religion; and that Christians had great need to be cautious, lest they abuse their liberty to gratify those irregular passions, which, to whatever high original they may pretend, were indeed to be traced no higher than a carnal principle, and to be numbered among the works of the flesh." It grieved him to see impositions upon conscience anywhere, especially among dissenters, as they were so evidently contrary to their own principles. "Our interest," saith he, "hath received great damage by unscriptural impositions and uncharitable contentions with each other." It appears from what was said above of his behaviour to his pupils, that he thought it unjust in itself, and very injurious to the interest of religion, to be rigorous with young ministers and students about their particular sentiments, and to tie them down to profess their assent to formularies, containing points of a very abstruse or a very doubtful nature: he thought it also foolish in the imposers, as being likely to prejudice them against those points, and drive them into the opposite, and perhaps worse, extreme. When therefore the author of "Christianity not founded on Argument" had derided this practice, he left others to defend it, who were chargeable with it, or approved it. It was an inviolable maxim with him, "never to condemn his brethren as having forfeited all title to the name of Christians, because their creeds or confessions of faith did not come up to the standard of his own; yea, he thought that if it were a matter that seemed of so great importance, as to give some room to suspect that the mistake was fatal, (which surely nothing can be which does not greatly affect men's temper toward God and each other,) even that consideration should engage us to gentleness and tenderness, rather than

severity, if peradventure we may remove their prejudices."*

He thought separations in churches very seldom happened but there were errors and faults on both sides. In some instances of this kind, both parties made their appeal to him ; and, upon the most impartial survey of the grounds of the difference, he sometimes saw reason to blame, and therefore often displeased both. In some of those, which came to his knowledge, and which arose from the people's dislike to their ministers, he found them owing to the departure of those ministers from what their people apprehended the most weighty truths of the gospel ; to their want of a more serious spirit, and a due sense of the importance of their work ; to their not addressing their hearers in a plain, lively manner ; or to their neglecting a pastoral inspection, and complying too much with fashionable diversions and follies ; and then showing too warm a resentment, if their people expressed any dissatisfaction on these accounts. In some letters on such occasions, he thus expresseth himself ; " The edification and comfort of souls does not depend on those niceties of sentiment and expression, which too often divide wise and good men ; but on something common to them all, which, because we forget, we quarrel with one another about other things. It is for want of going so far, as they reasonably might, and in duty ought even upon their own principles, that so many rash young men ruin their reputation and usefulness, and the congregations under their care. I have seen some instances of divisions, which have been owing to the overbearing temper of some wealthy men, and despising the poorer sort. No pains having been taken, by meekness and condescension, to lessen their prejudices ; though some of them are, in other respects, most excellent persons ; and their zeal, though carried perhaps to an extreme, ariseth from a deep conviction of the importance of religion and the gospel ; while a

* Sermons on Candour, in Tracts, vol. iii. p. 219.

great deal of what is called charity in others, is either ignorance of religion or indifference to it. I have seen many bigots for liberty, and remarkable want of candour in some great pretenders to it. I have known some leaders in that cause, which declares most for charity, who have not been very ready to put a charitable construction upon the conduct of those who were not in the same sentiments; but have imputed their zeal to the love of money or power. The boasted patrons of liberty would have exclaimed, if all the good things they have done were to be charged to some such low motive. We should then have heard much of its being the prerogative of God to judge hearts, and the like. Such reasoning is no less true and applicable in one case than in the other. What pity is it we should be so inconsistent with ourselves! I think persons have a right to judge for themselves in the choice of their ministers, and that it is a very unwarrantable infringement of Christian liberty to deny that right, or show any resentment towards those who make use of it; and in Protestant dissenters quite inexcusable. In cases of separation, I think it the wisdom and duty of my brethren to treat any minister, whom a church separated from theirs shall choose, with whatever degree of kindness and respect his temper and conduct might entitle him to in any other situation; without imputing to him any thing that might seem matter of complaint in that body of men from whom he received the invitation. It is most for the peace of ministers and the churches over which they preside, that those who are discontented under their ministry, should have a place to receive them, rather than continue where they were on uneasy terms. God knows, I have no part in dividing counsels, though I have been charged with it, or any thing that should alienate the hearts of good men from each other." Upon these maxims he acted himself, and found the comfort of it. There was a congregation in Northampton which chiefly consisted of those who had separated from his, before he settled there: nevertheless he lived upon the most friendly

terms with them, as he believed they acted agreeably to the convictions of their own consciences. He rejoiced when they had a worthy minister of moderate principles, treated him in a brotherly manner, and did him all the service in his power; particularly, he procured for him an annual allowance towards his better support, by the favourable representation he made of his temper and character, and by assuring those who were concerned in the allowance, that he should take it as no offence to himself. He was desirous to turn the zeal of his brethren into a right channel, to persuade them to suspend, at least, their debates upon smaller matters, that they might with united efforts concur in prosecuting that great design, for which the gospel was revealed, the Spirit given, and their office instituted. "Since it is so evident," saith he, "that irreligion hath gained ground upon us, while we have been attending to other, and, to be sure, lesser matters, let us by a plain, serious, zealous way of preaching the most vital truths of Christianity, joined with a diligent inspection of the souls committed to our care, try what can be done to prevent the progress of this growing apostasy, and recover the ground we have lost. Ignorant and prejudiced men may perhaps accuse us of bigotry or enthusiasm; but let us do our best to convince them of their error by the candour of our temper, and the prudence of our conduct."*

While he was thus candid and moderate towards his Protestant brethren, he had a just abhorrence of the tenets of Popery, and especially its persecuting spirit, as he hath shown in his comments on those passages of the New Testament, which refer to this great apostasy, and in his much admired Sermon on the Absurdity and Iniquity of Persecution for Conscience sake, in all its kinds and degrees. How he considered and estimated the difference between the churches of England and Rome, will be seen in the following passage from one of his Sermons against Popery, (mentioned

* Sermons on Regeneration, Pref. p. vii.

above, p. 62,) showing how reasonable and necessary the Reformation was, and how justifiable our continued separation from the Romish Church is. “ My brethren, pardon the freedom of my speech. I should have thought it my duty to have separated from the Church of Rome had she pretended only to determine those things which Christ has left indifferent : how much more, when she requires a compliance with those which he hath expressly forbid ? When she has the insolence to say, ‘ You shall not only confine yourself to a prescribed form of words, but you shall worship in an unknown tongue : you shall not only bow at the venerable name of our common Lord, but you shall worship an image : you shall not only kneel at the communion, but kneel in adoration of a piece of bread : you shall not only pronounce, or at least appear to pronounce, those accursed, who do not believe what is acknowledged to be incomprehensible, but those who do not believe what is most contrary to our reason and senses.’ When these are the terms of our continued communion, the Lord judge between us and them ! Had nothing but indifferent things been in dispute, we should have done as we do by our brethren of the Church of England, taken our leave of them with decency and respect : we would have loved them as our brethren, while we could not have owned them as our lords. But when they require us to purchase our peace, by violating our consciences, and endangering our souls, it is no wonder that we escape as for our lives ; retiring, not as in the former case, from an inconvenient lodging, where we are straitened for want of room, but from a ruinous house, where we are in danger of being crushed to pieces, or rather, we retire with indignation and horror, as from a den of thieves, where we must be either the associates or the sacrifices of their wickedness. And to all their terrors and threatenings, we oppose the awful voice of God, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of

her plagues ; for her sins have reached unto heaven, and God hath remembered her iniquities." Rev. xviii. 4, 5.

SECT. IV.

HIS BENEVOLENCE, AFFABILITY, PUBLIC SPIRIT,
AND LIBERALITY.

DR. DODDRIDGE was very much of the gentleman, understood the decorum of behaviour, and was solicitous to treat others with those forms of civility and complaisance which are usual among well-bred people. " I know," saith he, " that these things are mere trifles in themselves, but they are the out-guards of humanity and friendship, and effectually prevent many a rude attack ; which, taking its rise from some little circumstances, may nevertheless be attended with fatal consequences."

The waspishness of some learned and good men, and the acrimony with which they treat others, whom they think their inferiors in knowledge and science, or who differ from them in sentiments, were very disagreeable to him. He had contracted nothing of that moroseness and distance which persons of great reading, and those who are engaged in a constant hurry of business, are apt to discover in their converse, especially with their inferiors. There was nothing uncivil or forbidding in his behaviour ; nothing overbearing or harsh in his language. He was easy of access to the poorest, when they came to him about their afflictions or religious concerns, and would leave his most favourite studies to hear their complaints, to counsel, comfort, and pray with them ; he treated them with tenderness, yet lessened not himself by unbecoming familiarity. He thought such a deportment peculiarly incumbent on the ministers of the gospel and the instructors of youth ; out of regard to their general char-

acter, the influence of their example, and from a concern to lead all with whom they conversed, especially those under their care, to entertain a favourable opinion of their humility and readiness to serve them. In consequence of such an opinion, they will be more free in their conversation with them, especially in communicating their spiritual concerns, than they would be, if they saw them difficult of access, or austere in their manner of conversing. His temper was unsuspecting, mild, and sweet ; and in his tongue was the law of kindness. This, it must be owned, was sometimes carried to an excess ; especially in younger life. His candour led him to think more favourably of some persons than they deserved ; particularly those who possessed some shining talents or qualities, especially if they appeared to be active for the advancement of religion. At the same time the openness of his temper, and a kind of natural complaisance, led him to say civil and obliging things of their characters and views. But in some instances, he afterwards saw reason to alter his judgment of them, and he upon the reserve in his behaviour to them. This produced some inconveniences ; for a few who did not know him, suspected his sincerity ; and the persons in question themselves injured, by his declining an intimacy with them, or a recommendation of them, from which they expected some advantage. While those who were most intimately acquainted with his real character and the motives on which he acted, knew him to be incapable of that dissimulation or inconsistency, with which he was charged. I mention this the rather, that it may serve as a caution to the good-natured reader, to restrain the excesses of civility and compliment ; agreeably to the advice of a noble writer, “ Be cautious in all declarations of friendship ; as the very common forms of civility are too often explained into undesigned engagements.”*

But the benevolence of the Doctor's temper was not

* Lord Orrery's Life of Swift, p. 224.

shown in the word and tongue only, but in deed and in truth ; and the effects of it were substantial, lovely, and extensive. His zeal to do good to the souls of men, arising in part from this benevolent principle, hath already been mentioned. I am now to add, that his heart was touched with the miseries of the poor, and this led him to devise liberal things. No man was more free from a covetous spirit. He never sought great things for himself and his family, nor was ambitious to leave them rich in the world. He often quoted that saying of his Master, as a true and precious monument of apostolic tradition ; “ It is more blessed to give than to receive.” He inquired after and relieved distressed objects, pleaded the cause of the poor and needy in his sermons and private discourses, and used all his interest with his friends to induce them to do good and communicate. But he never laid any burthen of this kind upon others, (if, perhaps, they might think it so,) without bearing more of it himself than some may think, in justice to his family, he ought to have done. He exhorted others, agreeably to the directions of the New Testament, to appropriate some certain part and proportion of their estate and revenues to charitable uses ; with a provisional increase, as God should prosper them in any extraordinary instances. By this means they would always have a fund at hand ; and probably he more ready to communicate, when they looked upon what was so deposited, as not in any sense their own ; but as already given away to such uses, though not yet affixed to particular objects. He exhorted Christians to make a trial for one year, on such terms as they thought in their conscience would be most pleasing to God ; and by their observation on that, to fix their proportion for the next. He exhorted them to spare, to retrench superfluities, and deny themselves some of the elegancies of life ; not that they might have more to hoard up, but have more to give.* And upon these

* Rise and Progress, ch. 28, § 10.

maxims he acted himself. In one of his annual reflections upon the providences of God to him, his views, resolutions, &c. he writes; "I have this day, in secret devotion, made a vow, that I would consecrate a tenth part of my estate and income to charitable uses, and an eighth part of all that shall this year come in from any books or occasional contributions; unless any circumstances arise, which lead me to believe that it will be injurious to others to do it." At the beginning of the following year he thus writes; "Having fully discharged the charitable account last year, I renew the like resolution for this; and desire to observe how God prospers me, that I may do in proportion to it." His accounts show, how punctually he fulfilled these engagements, and that he often exceeded in them. So that, considering his family, and the precariousness of most of his income, his liberality will appear very remarkable. He often lamented, that in his youth he had not been sufficiently frugal, so as to leave room for contributing more to relieve the necessities of others; though, while he was at school and the academy, as he hath sometimes informed his pupils, he never contracted any debts, nor spent money in what he then thought unnecessary articles. This he reckoned a piece of justice to his benefactors, and a preparatory discipline for appearing reputably, and maintaining good economy, when he entered upon a public life; and though his income was small, he had always a little cash in hand at the close of every year. Yet he afterwards thought he might have been more frugal, and thereby have had more to have done good with.

Besides the proportion he devoted to charitable uses, he was a lover of hospitality, entertained his brethren and friends with great respect and kindness, and supplied many necessitous persons and families. After a considerable legacy to the poor in his will, he adds, "I am persuaded my dear family will not be, upon the whole, the poorer for this little kindness to those, whom I hope they will consider as the friends of

Christ, and will delight, as they can, in doing them good. I have thought it my duty to lay up but very little for my own children, while I have seen so many of the children of God, and some of them most excellent persons, in necessity." He had great compassion for the *industrious* poor, visited their families, inquired into their circumstances, and particularly, whether they had Bibles and practical books; and he bestowed upon them, or endeavoured to procure for them, those which he judged most necessary and useful. He gave away a great number of his smaller pieces, among the poor of the town and neighbourhood where he lived, without distinction of parties.

He drew up, and printed at his own expense, A Friendly Letter to the private Soldiers of a Regiment of Foot, which was one of those engaged in the important and glorious battle of Culloden, concerning the detestable vices of swearing and cursing, to which they were addicted. It is now printed with his other small pieces; and it is much to be wished, that officers, and other gentlemen of fortune, would distribute it among the soldiers with the same benevolent design.

Many wealthy persons, from a conviction of his integrity and prudence, and a desire to gratify his benevolent temper, put considerable sums into his hands for charitable purposes; and he kept a most faithful and circumstantial account, how that money was distributed. He was very active in setting on foot the county-hospital at Northampton. He not only contributed generously to it himself, but spent much time (more valuable to him than money) in ripening that excellent design. He preached and printed a Sermon in favour of it, in which he pleads its cause with forcible and insinuating arguments. He often reflected, with great satisfaction, on the pains he had taken to establish this charity, and the good effects he had seen of it; in relieving so many, who are the worthiest objects of charity, and promoting a social and

catholic spirit among persons of different parties and persuasions, by their union in carrying on a benevolent design. It gave him particular pleasure to reflect, that the souls of the patients might be instructed, awakened, and improved by the religious advantages with which they were favoured in the hospital, while the cure of their bodily disorders was proceeding.

As a further instance of his benevolence and public spirit, I might mention the part he acted at the rebellion in 1745; exerting himself with great zeal, and at a considerable expense, in the cause of his king and country. When a regiment was raising in Northamptonshire, to be under the command of the Earl of Halifax, he wrote many letters to his friends in that county and neighbourhood to excite their concurrence; he went about among his own people to encourage proper persons to enlist, and had the pleasure to find many of them cheerfully engaging in the design. To which I may add, that he took pains to cherish in his pupils a hearty loyalty and affection to his late majesty, who governed us in righteousness and peace; and embraced the many opportunities which his lectures of civil and ecclesiastical history gave him for that purpose. Those who knew him best, are fully convinced, that what he said on this subject, in his Sermons on some public occasions, which were published, and the dedication of his Family Expositor to the Princess of Wales, was the genuine sentiment of his heart; and there was nothing inconsistent with it in any of his lectures or private discourses.

I have already taken notice of his establishing a charity-school at Northampton; to which I have now only to add, that he was a constant contributor to it, besides the pains he took to superintend and assist the education of the scholars.—He educated several young men of good genius and dispositions for the ministry, in a great measure at his own expense; and had the satisfaction to see them entering upon the work with proper furniture and great acceptance; and

to receive from them such grateful returns, as were in their power.*

But his generous heart was most open to encourage any schemes for propagating religion, and spreading the gospel among those who were strangers to it. Here he led the way and exerted all the force of persuasion to engage others to concur in them. Thus, writing to a friend, concerning his plan for propagating the gospel, he saith, "It is much better and more delightful to do a little for our Redeemer, than to do nothing. Who that considers, what a precious jewel he possesseth in that best of friends, would not wish, that all the world shared with him in it? What is our time, or what our money, worth, but that some considerable part of both may be employed for him? O, when shall his knowledge cover the earth, as the waters cover the sea, and carry along with it richer treasures and blessings, than the sea ever bore! may it in the mean time rule in our hearts; and may we have the pleasure of wishing, praying, and labouring for the spread of his kingdom, though we cannot advance it as we would!" An event of a public, uncommon nature, in which he was particularly concerned, deserves to be related here, as an evidence of his great benevolence, and for the sake of the useful reflections he makes upon it. "April 5, 1741. At our assizes last month, one Bryan Connell, an Irish

* I will beg the reader's leave to mention, in this connexion, a circumstance, which reflects great honour on the worthy person to whom it refers. He had been educated for the ministry under the Doctor's tuition, by the assistance of some charitable donations; and, though strongly inclined to pursue it, was obliged, through an unconquerable excess of modesty and diffidence, to decline it, and turn his thoughts to trade. Having pursued his business with great diligence and economy, and a little increased his small capital, he thought himself bound in justice to return the money which had been allotted to his education: accordingly, he sent his tutor a larger sum than had been expended in it; desiring him to employ it in the education of some young man for the ministry, who might need the assistance; which was done. An example, which perhaps many others ought to follow, if their circumstances will admit; and especially those who have been educated for the ministry, and thought proper to decline it.

Papist, was convicted of the murder of Richard Brymley, of Weedon, about two years ago. The evidence against him at his trial seemed full and strong; but it chiefly depended on the credit of an infamous woman, who owned she had lived with him in adultery some years. There were some remarkable circumstances in the course of the trial, in which I thought the Providence of God wonderfully appeared. The prisoner told a long story of himself; but it was so ill supported, that I imagine, no one person in court believed it. I visited him after his conviction, with a compassionate view to his eternal concerns; but instead of being able, by any remonstrances, to persuade him to confess the fact, I found him fixed in a most resolute denial of it. He continued to deny it the next day with such solemn, calm, but earnest appeals to heaven, and fervent cries that God would inspire some with the belief of his innocence, that I was much impressed. As he desired to leave with me, at the time of his execution, a paper, in which he would give an account of the places where, and the persons with whom, he was, when the murder was committed, I was so struck with the affair, that I obtained time of the under-sheriff to make inquiry into the truth of what he had told me. Having sent a wise and faithful friend to Whitechurch and Chester, to examine the evidence he appealed to, I found every circumstance which the convict had asserted, proved; and the concurrent testimony of five credible persons attested, that he was in Cheshire, when the murder was committed. These testimonies I laid before the judge by whom he was condemned, for the deliverance of what in my conscience I believed, and do still believe, to be innocent blood. But the judge did not think himself warranted to reprieve him; as the evidence given against him by the wicked woman was materially confirmed by two other witnesses; and because he thought the most dangerous consequences might attend such an examination of the affair as I proposed. The convict was accordingly executed. I had laboured with unwearyed pains and zeal, both for

the deliverance of his life and the salvation of his soul. What made the case more affecting to me was, that nothing could be more tender than his expressions of gratitude, and nothing more cheerful than his hope of deliverance had been. Among other things I remember, he said, 'every drop of my blood thanks you, for you have had compassion on every drop of it.' He wished he might, before he died, have leave to kneel at the threshold of my door to pray for me and mine; which indeed he did on his knees, in the most earnest manner, as he was taken out to be executed. 'You,' saith he, 'are my redeemer in one sense (a poor, impotent redeemer!) and you have a right to me. If I live I am your property, and I will be a faithful subject.' The manner in which he spoke of what he promised himself from my friendship, if he had been spared, was exceeding natural and teaching. Upon the whole, I never passed through a more striking scene. I desire it may teach me the following lessons: 1. To adore the awful justice of God in causing this unhappy creature thus infamously to fall by her, with whom he had so scandalously sinned, to the ruin of a very loving and virtuous wife. Thus God made his own law effectual, that the adulterer should die. 2. To acknowledge the depths of the divine counsels; which, in this affair, when I think on all the circumstances of it, are to me impenetrable. 3. To continue resolute in well-doing, though I should be, as in this instance I have been, reproached and reviled for it. Some have said, that I am an Irish Papist; others have used very contemptuous language, and thrown out base censures for my interposing in this affair; though I am in my conscience persuaded, that to have neglected that interposition, in the view I then had of things, would have been the most criminal part of my whole life. 4. May I not learn from it gratitude to him, who hath redeemed and delivered me? In which, alas! how far short do I fall of this poor creature! how eagerly did he receive the news of a reprieve for a few days! how tenderly did he express his gratitude; that he should be

mine ; that I might do what I pleased with him ; that I had bought him ; spoke of the delight with which he should see and serve me ; that he would come once a year from one end of the kingdom to the other to see and thank me, and should be glad never to go out of my sight ! O, why do not our hearts overflow with such sentiments on an occasion infinitely greater ! We were all dead men. Execution would soon have been done upon us : but Christ has redeemed us to God with his blood. We are not merely reprieved but pardoned ; not merely pardoned but adopted ; made heirs of eternal glory, and near the borders of it. In consequence of all this, we are not our own, but bought with a price. May we glorify God in our bodies and spirits which are his !”

There was no instance, in which the benevolence of his temper appeared in a more striking light, than in the tenderness and affection, with which he sympathized with others, and especially his friends, under their distresses. His heart felt for them ; he entered into their sorrows, bore their burthens, and was ever ready to assist and relieve them to the utmost of his power ; and, where the case admitted of no other relief, to support and comfort them. As a specimen of this, I will add a letter which, in the year 1724, he wrote to a lady on the death of her brother, who was a pious, useful minister ; and I hope it will be serviceable to others in the like circumstances of distress. “ My heart is so full of the thought of your dear brother’s death, that I know not how to command my pen to any other subject. Believe me, madam, I see that heavy affliction in many of its most aggravated circumstances. But need I mention them to you, who have, no doubt, a much tenderer sense of them ? Or need I mention those common consolations, which Christianity affords us under all our calamities, or those, which the circumstances of the case before us do most peculiarly admit ? I know you have already given them their weight, and are well furnished with consolations upon this head ; having been obliged, by such

afflictions, frequently to have recourse to them. No doubt, you have often been thinking, that, as we are Christians, we are not to be so much concerned about the different kinds of providential dispensations, which we are now exercised with, whether of a prosperous or a calamitous nature, as about the correspondency of our behaviour to them. The law of Christianity, not to say of nature itself, requires that we should not only be silent and composed, but cheerful and thankful under our afflictions. This indeed is what the generality of Christians are wanting in ; but that is no proof that it is an irrational or impossible demand, but rather a sublime attainment in religion. It is evident that nothing can be more grateful to God, and edifying to the world, than to see that a Christian, under the heavy pressure of calamity, can not only restrain the excess of sorrow, and suppress those indecent complaints, which the corruption of nature would be too ready to suggest, but can mingle praises with his tears, and love and rejoice in his heavenly Father, even when he feels the smart of his correcting rod. Let me suggest a few hints upon this head, which you will easily enlarge upon in your own thoughts to greater advantage. God hath seen fit to take away your brother ; and is not this a proper season to be thankful, that you so long enjoyed him ? No doubt, you have been thinking of his character in the most advantageous particulars of it ; and perhaps have considered it as a great aggravation of your affliction, that you have lost so excellent a brother. But may you not now press in each of these afflicting thoughts to subserve the purposes of thankfulness and joy : do you not reflect, that the more excellent he was, the more surprising was the goodness of God in bestowing him upon you, and continuing him so long to you ? When you say, it may be with tears in your eyes, ‘ How few are there in the world that could have sustained such a loss ? ’ what is it but to say, in other words, how few are there in the world, on whom God ever bestowed so valuable a friend as he gave to me ? Let common sense judge,

whether that be matter of complaint or praise. You should be thankful to God, that for so many years you had a constant share in his prayers. The more religious he was, the more frequently and earnestly he prayed, and the more favourably did God regard him. No doubt but his prayers are still in remembrance before God; and as he most frequently asked those blessings for you, which are of the most excellent and permanent nature, much of the good effect of these addresses may be still behind. You know not how many refreshing visits of his grace, how many favourable interpositions of his providence, how high a degree of holiness in this world, and of usefulness in the next, God may now be preparing to bestow upon you, in answer to the prayers of this excellent man. Once more, let the providence of God in removing your brother be improved to a more thankful sense of his goodness in continuing your surviving brother, whose lot is cast so much nearer to you. If you take the matter in this view, it brings your passions to a balance; for you can never imagine, that we are to lament any degree of affliction in a greater proportion than we rejoice in an equal degree of comfort. You see, madam, you have cause of thankfulness, though your brother be dead; and that many of the considerations, with which you feed your sorrows, are capable of being made subservient to the nobler exercises of gratitude and love. But what if I should advance still further and say, that the death of your brother should not only allow you to be thankful for your other mercies, but itself should be made the matter of praise? I think I should say no more than the Apostle hath said, when he exhorts us, in every thing to give thanks: nay, I should say no more, than I am confident of your deliberate reason must subscribe to. Are you not the servant of God, and have you not yielded yourself to him? Was it not the business of the last sacrament day? And are you not renewing the dedication every day of your life? When you consecrate yourself to God, you give up every separate interest of your own; and re-

solve all into this one great petition, that his name may be glorified, particularly in all you are and all you have. Now, do you imagine, that God would have removed so eminent a saint, so useful a minister, and afflicted a numerous and religious family, as well as a multitude of sympathizing friends, if he had not known that it was for his glory? When you have been saying, as you have daily said, Father, thy will be done; were you not then praying for the loss of your dearest comforts, even for the death of your brother, and of every other friend you have, upon supposition that it were the will of God? You certainly were, unless you meant to say, let thy will be done, so far as it is agreeable to my own. Now I leave you to judge, whether the answer of prayer be the matter of complaint or of praise. I know it is very difficult to apprehend, how such a dispensation as this should be for the glory of God. But have we known so little of the nature of the great God, as to question the wisdom of his providential dispensations, merely because they appear unaccountable to us? we use ourselves to a contracted way of thinking and reasoning upon this head; much like a small congregation in the country, that fancy the interest of religion is very much damaged, by the removal of a useful minister from them, though it be to a sphere of much more extensive service. Because this earth is our habitation, we fondly imagine it to be a place of very great importance; whereas if we consider the number and excellency of the inhabitants of heaven, we must be forced to confess that it is probable those revolutions may be very serviceable to the whole creation, which are detrimental to some particular part, in its highest and most important interest. And of this nature, I take the removal of excellent ministers to be; especially in the prime of their strength and usefulness. I may add, that there are certain views both with relation to him and yourself, which will further evince your obligations to thankfulness. With regard to your brother, you easily apprehend a foundation for thankfulness,

though perhaps you have not considered his present happiness in that particular view. You believe, with the greatest reason, that death was inconceivably advantageous to him, and that now he is absent from the body, he is present with the Lord. Now, with all your tender friendship, can you question, whether it be your part to rejoice with him in that glory and felicity, which he now enjoys? Or can you imagine, that you are to be so much concerned that he is not with you, as to forget to rejoice that he is with God? Was it more for you to lose a brother, than for the apostles to part with Christ himself? And yet he says the very same thing, which shocked you so much a few lines above; if ye loved me, ye would rejoice because I go to the Father. When your brother was alive, you did not only take pleasure in him, when he was in the same house and room with yourself, but at the distance of above a hundred miles. You rejoiced to think that he was well; that he was surrounded with agreeable friends, furnished with plentiful accommodations; and, above all, laying himself out with vigour and success in the service of our great common master. And will you entertain so mean an idea of the preparation, which the God of heaven and earth has made for the supreme happiness of his beloved children, as to question, whether he be now raised to more valuable friends, more delightful entertainment, and a sphere of more extensive service? I am confident, madam, you would have been thankful from your heart for your brother's recovery: and would it have been a greater mercy to him, to have been raised from a languishing illness to a state of confirmed health, amidst the vanity and misery of this state of mortality, than to be exalted to immortal health and vigour, amidst the entertainment of angels, and the enjoyment of God? Or has so generous spirited a person as yourself begun now to imagine, that you are to be thankful on the account of none but yourself? So far from that, you think it a great matter of thankfulness, and no doubt, you are frequently praising God for it, that you have an excel-

lent brother left, so agreeably settled, so universally respected, and so zealously and successfully engaged in the most honourable service. But is it not more, that you have another brother among the blessed angels in heaven? How different are the services, which the one is paying to the throne of grace, and the other to the throne of glory? When they are both engaged, it may be at the very same moment, in the contemplation of God and divine things, how vastly do you think the younger brother has now the advantage of the elder? May there not be the same difference in accuracy, solidity, and manly pleasure, between the thoughts of the blessed saint in heaven, and the philosopher upon earth, as between the sublimest thoughts of that philosopher and the roving imagination of a little infant, in which reason is but just beginning to dawn? Certainly it should be a constant source of delight to us, amidst all the disturbances and calamities of life, that we have so many friends in heaven, whose joy and glory should be to us our own. You must now give me leave to add, that you have reason to be thankful for this dispensation of providence, not only from a principle of zeal for God, and friendship to your brother, but from a regard to your own personal interest. The gospel teacheth its sincere professors to regard every providence as a mercy, when it tells them that all things shall work together for good to them that love God: and therefore, though you could not see mercy in this particular stroke, religion would nevertheless require you to believe and acknowledge it. But cannot you yourself perceive some mercy in it? Has it not, as you are pleased to intimate in your letter, an apparent tendency to wean your affections from this world, and to raise them to the heavenly felicity? Do you not find the thoughts of death more tolerable, more delightful to you, since God has removed so powerful an attractive from earth, and translated it to heaven? Nay, do you not find it a considerable exercise of patience to be absent, it may be for several years, from this dear happy brother,

whose image continually presents itself to your mind in so much the more charming light, as your heart is melted with grief for his death? Now, if an indifference to this world, and a most affectionate desire of a happy immortality, be an important branch of the Christian temper; if the scriptures are so frequently inculcating it upon us, and we so continually praying for the increase, and lamenting the deficiency of it, how reasonable is it that we should be thankful for those providences, which, of all others, have the greatest tendency to promote it? I write these things, madam, not with the coldness of a stranger, but with the tender sympathy of a friend; and with so much the greater sympathy, as, since I began this letter, I have lost a very agreeable and valuable person out of my congregation, with some circumstances, which render the stroke peculiarly surprising and afflicting. May God teach us so to bear and improve all our afflictions, both in ourselves and our friends, that we may have reason to reflect upon them, as the most valuable mercies of our lives; and that they may fit us for that happy world, where we shall be above the need, and then, undoubtedly, above the reach of them!"

SECT. V.

HIS HUMILITY AND DEPENDENCE ON DIVINE ASSISTANCES.

DR. DODDRIDGE, with all his furniture, esteem, and success, was truly humble. He thought, to use his own words, "the love of popular applause a meanness, which a philosophy, far inferior to that of our divine Master, might teach men to conquer. But that to be esteemed by eminently great and good men, to whom we are intimately known, is not only one of the most solid attestations of some real worth, but,

next to the approbation of God and our own consciences, one of its most valuable rewards."*

This happiness he enjoyed. He was solicitous to secure the esteem of others, out of regard to his usefulness in the world; and this he sought, not by destroying or disparaging the reputation of others, nor by any sinful or mean compliances, but by a friendly condescending behaviour to all, and faithful endeavours to serve them. He disliked the temper of those who indulged their own humour and pursued their own schemes, without caring what the world said or thought of them. He reckoned this an affront to mankind, and such an evidence of pride, as not only defeated the ends they intended to answer, but exposed them to general contempt. A sensible writer hath so well expressed what I know were his sentiments on this head, and which he often inculcated upon his pupils, that I shall insert his words. "Reputation is, in fact, the great instrument by which a man is capable of receiving any good from the world, or doing good in it. His most generous, tenderest designs will be censured, his best actions suspected, his most friendly advices and gentlest reproofs misconstrued and slighted, unless his person be esteemed and his character revered. So valuable a property then, as a good name, may well deserve to be guarded with care. Nay, we may surely be allowed to seek for eminent degrees of regard from those about us, in order to be of more eminent advantage to them. This consideration pleads, with peculiar force, for a degree of tenderness and even jealousy of reputation in those who are the salt of the earth. Much regard must be paid by them to the sentiments; some, even to the prejudices of those that they have to do with."† These maxims Dr. Doddridge endeavoured to keep in his view; and there were few persons, in his station, who enjoyed so

* Rise and Progress, Ded. p. iv.

† Fothergill's Sermons, No. X.

great a share of the public esteem, and whose writings were in so much reputation ; and therefore few, in whom some degree of self-complacence might have been more easily excused. The desire of extending his usefulness, falling in with the natural courteousness of his temper, might perhaps incline him to set too high a value upon the good opinion of the world in general, and render him too solicitous to obtain it. It is hard even for a wise and good man always to distinguish between a desire of popularity on its own account, and that concern about his reputation, and the acceptableness of what he offers to the public, which is necessary to render him serviceable to it. And while he thinks he is only influenced by the latter of these principles, he may, unawares to himself, be in some degree under the power of the former. How far this was the case with Dr. Doddridge, it is impossible for any one to say, unless he could have looked into his breast, and seen the secret springs of his actions. I am fully persuaded, that the grand and governing principles on which he acted, were those of the noblest kind ; and that no desire of popularity or applause could influence him in any case, in which he thought the interest of truth or religion concerned. These he always held sacred ; and, compared with these, he considered even reputation and esteem as of no account. This I may venture to assert, from a long and intimate acquaintance with him ; and from a view of his private papers, in which he lays open, with the greatest impartiality, all that passed in his own mind upon a variety of occasions. In them the secret springs of his actions do, in effect, appear ; and from them it is evident, that the esteem of the world, instead of elating his mind, produced deeper humiliation before God, and higher admiration of divine favour and grace manifested to him. I find him, in some hints of his devout reflections and exercises in secret, often bewailing his negligence, mispence of time, and how little he had done for God, in comparison with what he should and might have done ; and expressing

the greatest self-abasement, in acknowledging some instances of respect and success, which God had given him. "June 26, 1728. It grieves me," saith he, "and fills me with remorse, to think, that a creature born in a Christian country, and a pious family, furnished with capacities and endowments for considerable service, early devoted to God, not only by the action of its parents, but its own solemn engagements; a creature taken care of by God in so remarkable a manner, when forsaken by earthly parents; visited with continual instances of goodness; blessed with health, though of a weak constitution; surrounded with plenty, though without any certain subsistence; beloved and esteemed by friends, notwithstanding much perverseness to forfeit their regards; a creature employed in the public services of the ministry; and pursuing it often with the appearances of the warmest zeal for God, and the tenderest compassion for souls; should after all behave in so unworthy a manner as I have done. It confounds me to think how often I have forgotten God, and dealt falsely in his covenant; to reflect on the formality of my devotions, the mispence of my time, and the indulgence of irregular passions. I confess my guilt and unworthiness before God, and humbly cast myself on his forgiving grace, and on the powerful mediation of my blessed Redeemer, as the only things which can give me a foundation of hope." "I thank you," saith he, in a letter to a friend, "for your congratulation on the acceptance of my book on the Rise and Progress of Religion in the Soul. I have had accounts from several of my friends of its being the instrument of converting and edifying many. But I bless God, I have not found my heart inwardly exalted on this occasion, but rather deeply and affectionately humbled before Him, under this instance of his goodness to an unworthy sinner, as I know myself to be; and a weak ignorant creature, who every day see the very narrow limits of my own understanding, and my great want of furniture of every kind, adequate to the station in which I am

fixed. The great favour he showed me in my late sickness, in the extraordinary comfort which he gave me in my soul, and that steady joyful view of heaven, amidst all the agitation of the most painful disease, did really operate to humble me deeply in his presence. And I think if ever I have been enabled to bring the glory of any thing in me, or done by me, to the foot of the throne and leave it there, it has most sensibly been the case with respect to this book. And this I say without any affectation, and to you, as my endeared friend, to whom I can most affectionately open my heart without reserve." To another of his friends he thus writes; "I have just been explaining, and I have great need of using the publican's prayer, 'God be merciful to me a sinner;' to me an unprofitable servant, who have deserved long since to have been cast out of his family. You talk of my strength and usefulness; alas! I am weak and unstable as water. My frequent deadness and coldness in religion sometimes presseth me down to the dust. And, methinks, it is best when it doth so. How could I bear to look up to heaven, were it not for the righteousness and blood of a Redeemer? I have been reading the life of excellent Mr. Brainerd; and it has greatly humbled and quickened me. Pray for me, that God may fill my soul with his presence; that Christ may live and reign in my heart, and that love to him and zeal for him may swallow up every other passion; that I may have more confirmed resolutions for the best of masters; of whom, when I get a lively view, I know not how to have done thinking or speaking of him." He had a deep sense of the weight of his undertakings, and the necessity of divine assistance to strengthen him for his labours and make them successful. "I hope," saith he, "I can truly say, my God is exciting in my heart some growing zeal for his service, both as a minister and a tutor. But really a sense of the vast weight of these offices, when united, is sometimes more than I know how to bear. It is of such infinite importance, that young ministers come out in the spirit of the

gospel, which is humility, simplicity, love, zeal, devotion and diligence, in a degree far beyond what is commonly seen ; and it is so difficult to bring them to it and keep them in it, through the pride and folly of the human heart, that sometimes I am almost ready to sink under the discouraging scene. I hope God will keep me under a constant sense of my own imperfections ; and, if he calls me out to any particular services, show his strength in weakness and his grace in unworthiness. I know, that with regard to, academical and ministerial labours, all depends on the increase which God is pleased to give. He has taught me this by briars and thorns, though I thought I was sensible of it before. He has showed me by some painful instances, how precarious the most promising hopes are : that I may trust, not in myself, nor in man, but in his grace in Christ Jesus, on which I desire to live more and more myself, and to which I would daily recommend my pupils, my children, and all my friends."

I am sensible, that some may be apt to think, that such very humbling expressions, when used by a person in his letters to his friends, savour too much of an affectation of humility, which, it must be owned, is widely different from the thing itself. But when it is considered, that the same language is used by him in those papers, which he intended only for his own perusal, and which relate to what passed between God and his own soul, I think the candid reader will see no reason to doubt, but they both alike expressed his real sentiments.

While he had a deep sense of his own defects, he was disposed to do full justice to the abilities and good qualities of others. When he heard of the piety and zeal of other ministers and tutors, it gave him pleasure : he heartily rejoiced in their success, and gave God thanks for it. I find notice taken of some such instances in his devotional exercises. In a letter to one of his brethren, he writes ; " Methinks, I envy the happiness of those faithful servants of Christ, who

through many labours and dangers are spreading his name ; and I would fain have some fellowship with them in their labours of love. How much do we owe to that kind providence, which has also assigned a province of service to us ; and no narrow or inconsiderable sphere ! Let us take courage : his spirit does not move upon our hearts in vain. It is not given to grieve and afflict, by raising unsuccessful desires ; but it is an earnest, that he will work mightily by us, in proportion to the degree in which he works upon us. May God give me more of this spirit ; for sure I am, there is not a day in which I have not reason to lie in the dust before him as a guilty creature, as a slothful, and in many instances, an unprofitable servant. I bless God I do feel something of a growing zeal in this best of causes, and have seen some instances of the success of my ministry, though but few. Perhaps God may remove me in the midst of life and services, and cause the interest of religion, here and elsewhere, to flourish much more after my death than it has ever done in my life ; and give those who may most lament me, abundantly more edification by those who may succeed me as a minister or a tutor, than they ever had during my life and labours. And I heartily pray, that if he does so remove me, this may be the happy consequence. I hope I can truly say, I shall be glad to be forgotten in the much superior services of my successors. I would live and die striving for the faith of the gospel, for the conversion of souls, for the good of my friends, my neighbours, my countrymen, and the whole world. This joy no man shall take from me, while God continues to pour forth upon an unworthy creature that spirit of love, which, through his astonishing grace to me, I feel."

I may mention as an evidence of his humility, his behaviour to his pupils, as above described ; particularly his readiness to hear any objections they had to make to his sentiments, as expressed in his lectures ; and his freedom from a dogmatical, imperious, over-

bearing spirit, for which he was very remarkable, and which seems to me a very essential part of humility, especially in a learned man and a teacher; as the contrary is the very essence of pride. In this light also must be considered, his relating to his pupils his own juvenile indiscretions, both in his compositions and conduct, as a caution to them. Yea, so great was his humility, that he desired his friends, the elders of his church, and even his pupils, freely to inform him what they thought amiss in his conduct; and he thankfully accepted their admonitions: being sensible, that amidst the variety of his cares, some important business might be neglected, or have too little of his time; some errors might escape his notice, and some irregularities of temper be indulged, which he would be glad to rectify. Patience of reproof is certainly a branch of humility, and a very important one; and this he discovered. When he had once received an admonition from a faithful friend, he thus writes to him; "I do such justice to your experienced friendship, that you need not give yourself the trouble of gilding a reproof or caution, but may advance it in the plainest terms and with the utmost freedom. For indeed I know I have many faults, and I think it one of the greatest felicities of life to be put into a way of correcting any of them; and when a friend attempts this, I place it to the account of the greatest obligations; even though, on the strictest examination, I should apprehend that some mistaken view of things had been the immediate occasion of such a generous and self-denying office of friendship." As a stronger evidence that he was possessed of this amiable temper, I would add, that in one of his diaries, there is an account of an admonition he had received from a friend, concerning an improper gesture in his public prayers, which seemed to denote a want of due reverence for God, upon which he writes; "I would engrave this admonition upon my heart. May it not be owing to the want of that habitual reverence for God which I ought to feel in my own mind? I desire to be very thankful for so

seasonable a reproof ; resolving by divine assistance to lay it seriously to heart and examine myself for the future, in some special regard to it." Such was the strong sense this excellent man expressed of his own weakness, imperfections, and defects ; at the same time that some, who knew him most intimately, were ready to admire the zeal, activity, and success, with which he exerted himself in his Master's work. In him was eminently fulfilled that saying of our Lord, He that humbleth himself shall be exalted.

SECT. VI.

**HIS PATIENCE, SERENITY, AND CHEERFULNESS
UNDER AFFLICTIONS, AND UPON WHAT PRIN-
CIPLES THESE GRACES WERE EXERCISED AND
SUPPORTED.**

IN all ages God hath been pleased to visit those with afflictions, who have been dearest to him, and most active in serving him. By purging and pruning the branches which bring forth fruit, he hath enabled them to bring forth more fruit. This was the case with Dr. Doddridge ; and we are now to see how his heart was affected with his afflictions, how he was supported under them, and improved by them.

His health was not often interrupted so as to render him incapable of business ; and he frequently recorded and devoutly acknowledged the goodness of God in this respect. But he was visited with some threatening fevers, which might have been prevented, or sooner removed, had he taken due precautions in time. But the ardour of his spirit in his Master's work made him too much disregard the body ; and, as he found some public services gave him a present flow and cheerfulness of spirits, he did not sufficiently consider how much his health might be impaired, and

beginning disorders increased, by neglecting a timely recess from business, and the use of proper remedies. He once lay long under a violent fever, which gave his family and friends many painful fears. But he bore the affliction with great patience; and as soon as he was able to write, he gave an intimate friend an account of his recovery; to which he added, "It is impossible to express the support and comfort which God gave me on my sick-bed. His promises were my continual feast. They seemed, as it were, to be all united in one stream of glory, and poured into my heart. When I thought of dying, it sometimes made my very heart to leap within me, to think that I was going home to my Father and Saviour, to an innumerable company of angels, and the spirits of just men made perfect. Animal nature was more than once in great commotion; my imagination, just at the height of the fever, hurried in the strangest manner I ever knew. Yet, even then, Satan was not permitted to suggest one single fear with regard to my eternal state. I can never be sufficiently thankful for this. Assist me in praising God upon this account. O, may I come out of the furnace like gold!" Speaking of another illness some months after, he saith, "I did not experience so much of the presence of God in this illness, as I did in the former; but I bless God, I have not been left either to dejection or impatience." Concerning another, he saith, "I have been confined of late by a threatening disorder; but I thank God, through the prayers of my friends and a blessing upon the use of means, I am now well. Assist me in acknowledging the divine goodness. He hath filled my soul with joy by the light of his countenance, and given me, I hope, more and more to rise above every thing selfish and temporal, that my soul may fix on what is divine and immortal. The great grief of my heart is, that I can do no more for him. O, that my zeal may increase; that I may know how, on every occasion, to think and speak and act for God in Christ, and may spend all the remainder of my days and hours upon earth, in what

may have the **most** direct tendency to people heaven ! I am so crowded with cares that they almost bear me down ; yet if they may but be cares for God, they are welcome."

He had much affliction in the sicknesses and other distresses of his friends and near relations, with whom he affectionately sympathized, and for whom he earnestly prayed. He thus expresseth himself to a friend, concerning the dangerous illness of his wife, and the anxiety he had upon her account : " I bless God, my mind is kept in perfect peace, and sweet harmony of resignation to so wise and gracious a will. And indeed the less will we have of our own for any thing but to please him, the more comfort we shall find, in whatever circumstances he is pleased to allot us. Self-denial, mortification, and taking up the cross, giving up our own schemes, and being sometimes censured and condemned, even for things in themselves right, and, in the circumstances in which they were done, requisite, is a very wholesome part of discipline. Though this be sometimes distasteful food, the soul often thrives by it, as I hope I have in many instances found." Upon another afflictive occasion he thus expresseth himself : " I am ready to resign my agreeable circumstances, and to come, if such were the will of my Lord, to bread and water and to a dungeon, if his name may but be glorified by it ; provided he will but look through the gloom, and cheer me with the light of his countenance. Yea, I am willing to submit, in the midst of inward as well as outward darkness, if his name may but be glorified. And when I feel this, as, I bless God, at some times I do, then a living fountain of consolation springs up in my soul, and the waters of life do, as it were, overflow me." His heart was so affectionate and tender, that the death of some of his brethren in the ministry, his friends in private life, and his pupils, wounded him deeply. In his reflections on one of his birth-days, he thus writes ; " Most awful things God hath showed me since the last birth-day ; such as all the years of my life can hardly equal :

The death of four such valuable friends, that I question whether the whole sum of my remaining comforts could, all things considered, furnish out such another field of slaughter. My hands are indeed weak this day, and have long been so. How soon he may add me to the number of my fathers and brethren, he only knows. I thankfully own that I am not solicitous about it. I trust, through his grace, that I have, in the sincerity of my soul, devoted myself and my labours to him. Him do I honour and love above all ; and it is the joy of my heart to serve him with my spirit in the gospel of his Son. I hereby leave it under my hand before him, that I am his property ; that I have no greater ambition than to be disposed of by him ; to be silent till he commands me to speak ; to watch his eye and hand for every intimation of his will, and to do it and bear it, as far as my little strength will carry me ; waiting upon him for further strength, in proportion to renewed difficulties : and all my interests and concerns I do most cordially lodge in his hands, and leave myself and them to his wise and gracious disposal." In one of his reflections on the frame of his spirit in the services of a Sacrament-day, he writes, " This day my heart hath been almost torn in pieces with sorrow ; yet, blessed be God, not a hopeless, not a repining sorrow, but so softened and so sweetened, that, with all its distress, I number it among the best days of my life ; if that be good which teacheth us faith and love, and which cherisheth the sentiments of piety and benevolence. I desire very thankfully to acknowledge, that days of the sharpest trial have often been days of singular comfort. The repeated views I have had of a dear dying friend, who is experiencing so much of the divine presence and love, have comforted rather than dejected me. Blessed be God, who hath sealed us both with his grace, as those that are to be companions in eternal glory ! a thought which now hath a relish that nothing can exceed, nothing can equal." In a letter to one of his pupils, concerning the joy and triumph with which one

of his friends had died, he saith, "O, what a gospel is this! I protest, by our rejoicing in Christ Jesus, that I see and feel more and more of its excellency; that I esteem it the greatest madness in the world to oppose it, and, next to that, to neglect it. Who would not rejoice in that gospel, which is such a cordial to the soul, when every thing else loseth its relish? Who would not delight to preach it, and adore that gracious hand which imparts the consolations of it to our companions in the ways of religion, when their flesh and heart faileth? Thus do I hope he will comfort us, when we are capable of labouring no longer for him, and convey us into a blissful eternity under his sensible smiles: but if not, we know whom we have believed, and the surprise of glory will be but so much the greater." At another time he thus writes; "Such things have lately befallen me, in the death of some friends, and the removal of others to a distance, that had I not been peculiarly supported, I know not how I should have borne them; but through the undeserved goodness of a gracious God, I have found very great consolation. The divine presence hath made my work my joy amidst all its fatigues, and hath caused my soul to overflow with such unutterable delight, that I have hardly known how to quit it. Other things, that used to be pleasant, have been painful to me, as separating me from that delightful intercourse with God through Christ, which I have known in prayer, meditation, and reading devotional pieces. It hath been like a fire glowing in my heart; so that I could scarce forbear speaking to every one I met with about their souls and divine things; and have longed for opportunities, both in public and private, of imparting the fulness of what I felt within."

But there was no affliction which lay with greater weight upon his mind than the death of his eldest daughter, who lived long enough to give him very agreeable hopes as to her pious disposition. In the sermon he published on that occasion, the world hath seen how his heart was affected, and what considerations

supported him under that affliction; and many mourning parents have been comforted and instructed by the arguments and consolations he hath suggested in it. I wish such may reap a like advantage from viewing some of the workings of his heart in secret, which he recorded at once for his humiliation and thankfulness: and then my design will be answered; though others, who are strangers to the tender feelings of nature on such an occasion, may be unimpressed with his reflections. “ I have been preaching from these words, ‘ Is it well with the child? And she answered, It is well.’ But surely there never was any dispensation of providence in which I found it so difficult to say it. Indeed, some hard thoughts of God were ready to arise; and the apprehension of his displeasure against me brought my mind into a painful situation; but it pleased God to quiet it, and lead me to a silent, cordial submission to his will. I see that I doted too much upon her; my heart was opened to her with a fond flattering delight. And now, O my soul, one of thy earthly delights is gone. Seek thy greatest delight in heaven, where I trust my child is,—where I am sure my saviour is,—and where I trust, through grace, notwithstanding some irregularities of heart on this occasion, I shall shortly be. This circumstance I must record, that I recollected this day, at the Lord’s Table, that I had some time ago taken the cup at that ordinance with these words, ‘ Lord, I take this cup as a public, solemn token, that having received so inestimable a blessing as this, I will refuse no other cup which thou shalt put into my hands.’ I mentioned this again to-day, and publicly charged the thought on myself and Christian friends who were present. God has taken me at my word; but I do not retract it. I repeat it again with regard to every future cup. Much sweetness is mingled with this bitter potion, chiefly in the views and hopes of the eternal world. May not this be the beauty of this providence, that, instead of her living many years upon earth, God may have taken her away, that I may be better fitted for, and recon-

ciled to, my own dissolution, perhaps nearly approaching? Lord, thy will be done! May my life be used for thy service while it is continued, and then put thou a period to it whenever thou pleasest." The next evening, after the funeral, he adds, "I have now been laying the delight of my eyes in the dust, and it is for ever hid from them. We had a suitable sermon from these words, 'Dost thou well to be angry for the gourd?' God knows that I am not angry, but sorrowful he surely allows me to be. Blessed Lord, I trust thou hast received my child, and pardoned the infirmities of her short, childish, afflicted life. I love those who were kind to her, and those that weep with me for her; shall I not much more love thee, who art this moment taking care of her, and opening her infant faculties for the business and blessedness of heaven? Lord, I would consider myself as a dying creature. My first-born is laid in the dust; I shall shortly follow her, and we shall lie down together. But O how much pleasure doth it give me to hope that my soul will rest with her, and rejoice in her for ever! But let me not centre my thoughts here: It is a rest with and in God that is my ultimate hope. Lord, may thy grace secure it to me; and, in the mean time, give me a holy acquiescence of soul in thee; and now my gourd is withered, shelter me under the shadow of thy wings."

Thus did this good man observe the hand of God in all the afflictive events in which he was concerned; and so careful was he to improve every such occurrence, in order to strengthen his submission to the divine will, to weaken his attachment to the world, and to increase his value for the supports and consolations of religion. And how happy an effect this had to render his trials easy, and to make them subservient to his spiritual improvement, will be easily imagined by every pious reader.

SECT. VII.

HIS TEMPER AND BEHAVIOUR UNDER UNJUST
AND UNKIND TREATMENT.

THE state of the world must be much altered for the better, and the malice of the accuser of the brethren, and his influence upon mankind, much lessened in modern times, if a person who discovered so much piety and zeal for the happiness of men, as Dr. Doddridge did, should pass through life without persecution; at least by those milder methods which alone the lenity of our laws allows, but which the law of Christ absolutely condemns. He knew the history of man and the state of the world too well to expect the esteem and good word of all, even for the most upright and friendly intentions and attempts. He thought that the observation of St. Paul, that all who will live godly in Christ Jesus, shall suffer persecution, was not to be confined to the primitive age, but was verified in the best of men in every age.* He expected his share of this kind of trouble, as many of his fathers and brethren had theirs; and he prepared himself to receive and improve it with a Christian temper. The following extract from a letter to a friend will show what were his sentiments on this head: "I settle it as an established point with me, that the more diligently and faithfully I serve Christ, the greater reproach and the more injury I must expect. I have drunk deep of the cup of slander and reproach of late; but I am in no wise discouraged; no, nor by, what is much harder to bear, the unsuccessfulness of my endeavours to mend this bad world. I consider it as my great care to let my dear Master (who hath bought me with his precious blood,) see that I have a grateful sense of his benefits, and that his name and cause lie near my heart. If the labours of many years, whether

* Family Expositor, vol. ii. sect. 176. (c.)

they do or do not succeed, may secure this, it is well. Nay, indeed, in this case, *Labor ipse Voluptas*. I shall not be surprised if more afflictions come upon me ; I need them all ; and the cup is in the hand of my wise and gracious Father ; for that God is such I assuredly know. Let us give diligence to seize every opportunity we have of serving his interest, in that of his Son, while we are here ; and then nothing in life or death needs much to move us." The ill treatment he met with might have been passed over in silence, were it not so commonly the lot of the most active useful men, and an affliction which, perhaps, they find it more difficult to bear than any other. Some account of his sufferings of this kind, his reflections upon them, and behaviour under them, may properly be given, as they illustrate his character, show his companions in the tribulations of Christ, that their case is not singular, and may suggest to them the proper behaviour under it.

No sooner was he settled at Northampton, with the pleasing prospect of great usefulness, by his relation to so large a congregation and the increase of his academy, than he met with injurious treatment from his neighbours. Not to mention some insults which he and his family suffered from the vulgar, through the influence of a party-spirit, a more formidable attack was made upon him from another quarter, whence he expected more candour and moderation. A prosecution was commenced against him in the ecclesiastical court, by some dignitaries of the church of England for teaching an academy. Persons of the best sense, among different parties, were surprised at this step ; and several gentlemen of the established church, of considerable rank and public characters, warmly declared their disapprobation of it. Nay, the very person, in whose name the prosecution was carried on, came to the Doctor to assure him of his abhorrence of it ; and to know, before it commenced, whether he could, with safety to himself, being then churchwarden, refuse to sign the presentment, or in any other

way make the matter easy to him. But the clergy seemed determined to carry on the prosecution with vigour; notwithstanding many acknowledgments they made of his learning and moderation, and many compliments they personally paid him on that account. This gave him a painful alarm, lest his usefulness as a tutor should have been entirely prevented, or greatly lessened; or he should have been obliged to remove from his congregation to some other part of the kingdom, where he might have been out of the reach of his persecutors. But his loyal, peaceable, and moderate principles and character being fairly represented to his late majesty, by some persons of rank and influence, who had access to him, and were well acquainted with the Doctor, a stop was, by his express order, put to the prosecution; agreeable to the noble and generous maxim he had laid down, that during his reign, there should be no persecution for conscience sake.

He met with injurious treatment from some, who denied the truth of Christianity; which he could no other way account for, than from the zeal he had shown in its defence. While others, on the contrary, were offended at the respect with which he had treated some persons, who were thought to make light of the gospel, or deny some of its distinguishing tenets, because he saw in them some amiable qualities, esteemed them valuable members of society, or had commended their writings, as containing many things excellent and calculated for usefulness. But, strange as it may seem, the worst treatment he received, and which continued longest, was from some of his brethren in the ministry; which I believe arose partly from hence, that he set them a pattern of diligence and activity, which they were not disposed to imitate;* but

* "It hath been observed, that it is somewhat natural for clergymen to be more easily irritable at such of their brethren, as rise above them, in apparent concern for religion and zeal for promoting it, than at those who fall below them. The first are a reproach to their own conduct and character; the other are a foil to it. So

principally from this circumstance, that he was not of their party, or would not run all their lengths in opposing and judging others. Many controversies concerning some Christian doctrines had been warmly agitated; and there had been several divisions in dissenting congregations arising from different sentiments about them. It is no wonder that each party should be solicitous to number a person of so much learning, piety, and reputation, among their adherents. But he chose not to be distinguished by any party-name, and to keep as clear as possible from any invidious distinction. He thought it his duty to go as far as he honestly could with both sides, and endeavour to bring them nearer to one another in Christian affection, if he could not unite them in sentiments. He was desirous to become all things to all men, as far as, with a good conscience towards God, he could; to commend what was good in each party, and to keep up a friendship with the most valuable and moderate persons of it. He imagined himself fully justified in this conduct, by the behaviour of our blessed Lord and his apostles, and by the prudential and pacific maxims of the New Testament. His sentiments on this head, as he hath published them to the world, deserve, in this connexion, a peculiar regard. "When a fierce and haughty sense of liberty is the reigning, darling character of ministers, and a determination to submit in nothing, to oblige in nothing; as the first elements of the Christian temper seem as yet to be unknown, there is great reason to believe, that the doctrines and precepts of the gospel will not, cannot, be successfully taught."* Again, "Let none of us be disposed to dispute, merely for the sake of disputing; nor unnecessarily oppose the judgment and taste of our brethren, whether out of an affectation of singularity or spi-

that every one, who espouses any bold or vigorous measure, may lay his account with a sensible coldness, even from such of his brethren as are in the next immediate degree below him." Dr. Witherspoon's Essays, vol. ii. p. 254.

* Family Expositor, vol. iii. p. 254.

rit of contention ; but let us rather labour, so far as with a safe conscience we can, to keep the unity of the spirit in the bond of peace. Let us avoid, as much as possible, a party-spirit, and not be fond of listing ourselves under the name of this or that man, how wise, how good, how great soever. Neither Luther nor Calvin, nor even Peter nor Paul were crucified for us, nor were we baptized into any of their names. Happy is he, who, being himself an example of yielding, so far as he conscientiously can, and of not taking upon him to censure others, where he cannot yield to them, shall do his part towards cementing, in the bonds of holy love, all the children of God, and the members of Christ. How unsuccessful soever his efforts may be, amidst that angry and contentious, that ignorant and bigoted crowd, who miscall themselves Christians, or by whatever reproachful or suspicious names his moderation may be stigmatized, his divine Master will neither fail to consider it in its true light, nor to honour it with proportionable tokens of his acceptance and favour. Love is the first and greatest of his commandments ; and after all the clamour which hath been made about notions and forms, he who practiseth and teacheth love best, shall be greatest in the kingdom of heaven.* It may at first seem strange, that a person who professed, and, I am well persuaded, always acted agreeably to these sentiments, should be reproached ; and the rather, as he was an avowed enemy to all pious frauds, as they have been called, and thought, (to use his own words,) “ that they ought to be hissed out of the world with just abhorrence.” Those who knew him, saw that he was neither fond of money nor power. He was not influenced by a worldly spirit ; having refused much more considerable offers in the establishment, than ever could be made him among the dissenters. He was not rash, hasty, and overbearing, which leads many persons into an inconsistent and dishonourable con-

* Family Expositor, vol. iv. p. 219.

duct; and then into double-dealing to vindicate or palliate it. On the contrary, he acknowledged that he had sometimes been restrained from exerting himself, as he might have done, to serve the cause of religion, by an excess of caution, and a fearfulness of offending and incurring censure. This he intimates in these lively expressions in a familiar letter to a friend; "The apprehensions of wise and good men are so different, that I am sometimes confounded amidst the variety of their opinions and counsels; and often think of the grey-headed man and his two wives. But if I err, I would choose to do it on the side of modesty and caution, as one who is more afraid of doing wrong, than of not doing right. But when the world is to be remarkably reformed, God will raise up some bolder spirits, who will work like your London firemen; and I pray God it may not be amidst smoke, and flames, and ruin." He always treated others, even those from whom he differed, with civility, candour, and tenderness; as appears from his writings, and equally from his private converse. It was therefore natural for him to expect, that he should escape unjust censures and opprobrious reflections from his brethren. But to a person who knows the world, hath read any thing of the history of the church, or observed the nature and effects of most religious controversies, it will not appear strange, that the most amiable virtue of moderation should be reckoned a great fault, and a care not to run the lengths of any party should expose a man to the resentment and censure both of that party and its opposite. "He found, by dear experience, (as Mr. Pope expresseth it,) that he lived in an age in which it was criminal to be moderate."* Some charged him with being too loose in his sentiments; others with being too strict. "The high Calvinists, (to use his own words,) on this side, and some of the friends of liberty and catholicism, as by a strange catachresis they call themselves, on the other," censured

* Pope's Works, vol. vii. p. 206.

him. He was represented by the bigots on both sides as a trimmer and a double-dealer. So have many of the greatest eminence for wisdom, holiness, and zeal been represented; and he used to take comfort in this, that he was no worse treated, than those four excellent divines, whose writings, above all others, he admired, the Archbishops Leighton and Tillotson, Mr. Baxter, and Dr. Watts. "I confess," saith the last of these, "when a party spirit runs high among the different sects of religion, or the different divisions of mankind, this most amiable virtue of moderation is called by the scandalous names of indifference, lukewarmness, or trimming; and it sustains a world of reproaches from both the quarrelling parties. Moderation, though it is the blessed principle which awakens and assists men to become peace-makers, yet at the same time, when it enters into the battle to divide the contenders, it receives an unkind stroke from either side." Dr. Doddridge endeavoured to act up to that character, which his affectionate friend and fellow-sufferer had described in the same discourse. "When any sect of Christians seems to be carried away with the furious torrent of some prevailing notions, or some unnecessary practices, some special superstition, or a contentious spirit, the moderate man tries to show, how much of truth and goodness may be found among each party, where all agree to hold Christ Jesus the head; though he dares not renounce a grain of truth or necessary duty for the sake of peace, and he would contend earnestly, where Providence calls him, for the essential articles of faith, which were once delivered to the saints," &c.* He saw and lamented the sad deviation of many ministers from what he thought important truths of the gospel; insisting upon them much less than they should have done; or, in such a manner, as if they were making concession to an adversary, rather than opening their hearts to their hearers upon a favourite subject. He saw persons

* Watts' Sermons, vol. ii. sect. 28.

refining upon a plain gospel, till it was almost evaporated and lost; and, therefore, he was the more strenuous in the support of its vital truths. "I hope," saith he, in a sermon before an assembly of ministers, "we shall never practise so dangerous a complaisance to the unbelievers of the present age, as to wave the gospel, that we may accommodate ourselves to their taste; which, if we do, we may indeed preserve the name of virtue, but I fear we shall destroy the thing itself; lose it in our congregations, and probably in our hearts too. For I confess it seems to me much more probable, that the doctrines of natural religion alone should be blessed, as the means of reforming heathens who never heard of Christianity, than that they should have much effect upon those, who, under the profession of it, slight its most glorious peculiarities; as if the religion of Jesus were a mere incumbrance, which, while we own it to be true, we might nevertheless forget, without great danger or much inconvenience."*

In a letter to one of his younger brethren, he thus expresseth himself upon this subject: "Indeed, the gospel is a great thing, or it is nothing. I am more and more convinced of the importance of keeping to the good old evangelical and experimental way of preaching, and look upon most of the new-fashioned divinity, of which some persons, in different extremes, are so fond, as a kind of quackery, which bodes ill to the health of the soul, and of the Church in general. You know how cautious I am of troubling the church of Christ with disputes; but my faith in the doctrines I preach is more and more confirmed by the studying the Scriptures, by experience and observation. What I have written concerning them proceeds not from any sourness of temper, or any want of charity for, or love to, persons of a different opinion; though some of them have, as you well know, laid me under strong temptations to it, by exercising as little charity towards

* Sermons and Tracts, vol. i. p. 119.

me as if there had been no common bond of Christianity or even humanity to unite us." For such a regard to the peculiar doctrines of the gospel in his preaching and writing he was much censured; and neither "his moderation or other personal virtues, nor all his zeal for the service of the common cause of Christian Protestants or Dissenters, could shelter him from the affected contempt and severe reproaches of some angry people, who, amidst all their professions of the most unbounded charity, thought his an excepted case, or chose rather to be injurious to him than consistent with themselves." Many instances in which he was treated in this manner might be mentioned. But as I know he forgave them, I hope his friends, who were acquainted with them, have done the same. It will be more for the reader's edification to see how he expressed himself on these occasions, both as to the foundation of the censures passed upon him, and the frame of his spirit under them, in some letters to his intimate friends, and in his own private reflections, of which I will give a faithful extract.

One of his friends had informed him that he had been charged with insincerity, especially in using some particular phrases in his writings, in a sense different from that in which he himself understood them, in order to please a party. To this he answereth, "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 character or performances, by any compliances beneath 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 imposition of human phrases, yet, as some

can hardly be avoided on 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 absolutely 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 misfortune (I cannot use the word more properly) to be condemned. I do indeed believe, that it is generally thought by that part of the world, which some in jest and some in sober sadness are ready to charge with heretical pravity, that I approach much nearer to their sentiments than I really do. And perhaps three causes have concurred to lead them into that apprehension. A general conceit that their notions are so self-evident, that none but an extremely weak or ignorant man (which they pay me the compliment of supposing that I am not, though they afterwards fully balance the account) can possibly be of a different opinion. Some hints which I may perhaps have dropped between the years 1723 and 1730, or thereabouts, when I was really more inclined to some of their sentiments than I now am, and my hearing them assert some of them patiently in a mixed company, when I have not been in a humour to dispute. The friendly manner in which I have conversed with and spoken of some of those obnoxious gentlemen, and the honour I have done publicly and privately to those writings in which I think they have deserved well of Christianity in general, though I may have thought them allayed with some considerable mixture of error, may have conduced further to lead them to a conclusion, that I was much more of their mind, in some disputable cases, than I really am. My great care not to judge others, and my using at different times different phrases, which have appeared to me perfectly consistent, though others may have apprehended the contrary, may also have contributed to produce the same effect. But, on the whole, I know

assuredly, that I have not on any occasion belied the real sentiments of my heart; and that, by my necessary caution on this head, I have lost many friends whom I could easily have kept, and whom I speculatively knew the way of cementing to me, much to my own secular advantage, though I could not go to the price of it, when that price was only a few ambiguous words. This, sir, may give you a general view of the matter; but if it occurs to you to mention any particular phrases and modes of expression charged with the evils of which this condescension is said to be productive, I shall open my heart about them with the utmost freedom, as I know nothing in my purposes or views which I could not wish you thoroughly to understand; and if I cannot vindicate such phrases, I will, for the future, lay them aside. I speak upon this head without any reserve or any regret, as a man that is inwardly easy, and, being sound, can bear handling; and you are perfectly welcome to show this letter to whom you please." To another friend, who had informed him of some reports he had heard to the disadvantage of his character, he thus writes: "I wish every one, whose friendship is worth preserving, would give me such an opportunity as you have done of explaining myself freely with regard to those things, which have been so unjustly aggravated. My righteousness is in it; and I am fully persuaded, that what I have done, in the various circumstances in which my conduct hath been arraigned, would be found at least the pardonable infirmities of an honest man, who fears God, and loves all mankind, and who meant heartily well to the persons, who thought themselves most injured by him, in what he did or did not do in relation to them. It is a great comfort, that innocence can make its appeal to God, as St. Paul so often doth, when malice or prejudice, or mistake, which last I believe more frequently to have been the case with regard to me, lays to its charge things which he would not deliberately do to save his life. The reflections which have been thrown

upon me, as a double-dealer, and an inconsistent man, have often put me upon looking inwardly, and upon submitting myself to the scrutiny of the all-searching eye, in my most serious and solemn moments. I have, I thank God, a constant sense of the general uprightness of my heart before him, and can say, with that good man, of whose afflictions God hath caused me in this instance to partake, Thou knowest that I am not wicked. Religion is with me an inward thing, and if it were not, it could not have supported me as it hath done, in the nearest views of the divine tribunal. Were my worldly interest the principle upon which I acted, I should have conformed long since, and should do it immediately; and you are no stranger to some offers that have been made me. You know the warmth and tenderness of my temper, and how liable it is to strong impressions. You also know the great multiplicity of my affairs,—the haste with which I am frequently obliged to write, without taking copies of my letters. And when these things come to be laid together, I cannot pretend to say that I have always acted with that perfect consistency which I could have wished. Perhaps few men can say it. My views of the same person, and of the same things, may also have altered. But, upon the whole, so far as I can judge and recollect, I have generally given but very little cause for the reflections which have been cast upon me; nor have I ever, in any instance that I know of, acted a part which my conscience hath condemned as insincere, or that it should afterwards, on reflection, upbraid me with as dishonest. But I may, through an excessive tenderness of displeasing, have left men of different opinions more room to think me of their sentiments, by my not opposing them, than I ought to have done. I may likewise, in many instances, have seen, or thought I have seen, things not to be inconsistent, which warm men on one side of the question or the other, have thought to be so. And it is possible, too, that in some of these cases, they may have thought right, though I believe, in more they have

been on both sides wrong. I may have had more real esteem and love for persons, in very different views and interests, than they (knowing the narrowness of their own hearts in these instances) could easily imagine to be sincere. Besides all which, a disposition to use some forms of complimentary expressions, especially in younger life, and to tell persons the good things I thought of them and their performances, may have exposed me to censure ; though I may truly say, I have always inwardly thought what I said. For my mind has never been in such a state, but that I must have felt a sensible and memorable horror for doing otherwise. These things may have given advantages against me. The vast variety of public affairs in which I have been concerned, which, with all my tenderness, and a desire, as far as I honestly might, to please every one, I could not manage without displeasing some, hath increased the number of those who are offended with me. The acquaintance, and for a while friendship, which I have had with some persons of the laity, who have proved treacherous and infamous persons, hath been a further snare, as the friendship of bad men always is. My refusing to be blindly the tool of a party, and to go plump into all their measures, hath disoblinded no small number. When all these things come to be traced in their several streams and combinations, (together with what I have said of my own acknowledged infirmities, of which I am truly sensible) they will account for this strange phenomenon at which you are surprised. I have all this while retained the esteem and friendship of several persons of great worth, by whom I have been most intimately known for many years. I will tell you, in confidence, that these aspersions are a cross, which God hath enabled me to bear with a Christian temper ; and he has really given me a heart to pray, in the most affectionate manner, and every day, for my slanderers ; and conscientiously to abstain from saying many things, which I could have said, to the disadvantage of many of their characters. These things may perhaps be permitted, that I

may not be too much exalted by the unreasonable and extravagant applauses I have sometimes met with. I have a persuasion in my own heart, that if God continue my life a few years, many of these things will die. I shall be made more cautious by them, and more humbly seek that wisdom from God, which is necessary to cut off occasion from some who spitefully seek it. I shall also, while they continue, have opportunities of exercising several graces of the Christian temper, which, though concealed from human eyes, have their value in the sight of God. And I may be made more desirous of leaving a world, where I meet with so much unkindness, for that where love will be perfected. I do, in the mean time, empower and desire you, when you hear any thing to the disadvantage of my character, to tell the reporters that I am not afraid that any part of my conduct should be canvassed, if they will fairly hear my own account of it, and prepare themselves to pardon some infirmities, which an honest man, with my frank temper and various affairs, may fall into; but if they will condemn me unheard, I must appeal to a higher tribunal. And, in the mean time, I will, in the general, appeal to those who have long and intimately known me, and on whose sincerity I could venture my life. While I am conscious to myself that I act upon Christian motives, I make little of the censures of men; but I would avoid unnecessary offence. In the midst of all, my soul dwells at ease in God, and I find unutterable pleasure in a conquest obtained over those resentments, which are ready to rise on such occasions, but which, I can truly say, are crucified on the cross of Christ. God is teaching me good lessons, and exercising my graces (alas! too low and feeble in proportion to so much cultivation) by such things as these; and I desire to adore his wisdom and bless his name in all. I am seeking for opportunities to overcome evil with good. In the midst of this agitation, I thank God that I can say, it is not a very great thing to me (if I cannot say so cheerfully as I ought, that it is a very small

one) to be judged of man's judgment. The day of the Lord is at hand. I had rather suffer many of these injuries than offer one. It is my desire to behave under them as becometh a Christian, and to be made more watchful by them. Let but my heart be with God, the visits of his grace made to me, and the prospect of glory presented to my believing eyes, so as to engage my more constant pursuit; let but my temper be becoming a Christian and ministerial profession, and I hope other things will impress me little. I am a weak and sinful creature, but one who sincerely believes the gospel; who could desire to spread the savour of it, if possible, over all the world, and to bring the power of it into every heart, that it may grow humble and pure, benevolent and upright; and who heartily wishes every thing opposite to the gospel might fall, not by might or power, but by the Spirit of the Lord. Nor am I much concerned, any further than the honour of my master is interested in it, whether I go through evil report or good report. If any think me a deceiver, God knows I am true. If any wish that I were unknown, I bless God I have reason to believe that I am well known to not a few, by tokens which will never be forgotten." In some of his private reflections, he saith, "These are the favours of my God to me the last year. And may I not also reckon in the number of them the opposition I have met with, I think undeservedly, for things well intended, and I believe, for hearing a faithful testimony to the truths of the gospel, which hath occasioned me many enemies, and will, I doubt not, prove an occasion of verifying my Master's words, 'Great is your reward in heaven.'" These are some of his sentiments on the reflections thrown upon his character and designs; and whoever attends to the account he gives of his temper and business, will easily see how malice, prejudice, or ignorance might graft aspersions upon them.

He had likewise some enemies from his own household. It will not be wondered at, that a person who had educated about two hundred young men, should

meet with a few in that number who behaved ill, and requited him evil for good. Some of them proved wicked ; and he humbly acknowledged before God in his private reflections on such a painful circumstance, “ That by a false complaisance he lost much of his authority over them ; in consequence of which they grew worse, and he was obliged to expel them.” As to others of them, he was not so well satisfied of their real piety, and being hearty in undertaking the ministerial work, as to be able with a good conscience to recommend them. Some of them had embraced tenets, which he knew would render them unacceptable to most dissenting churches ; and therefore he could not recommend them to some where they would have chosen to settle. Being therefore carried away with the warmth of their passions, and that pride and impatience of control which is so often found in youth, they charged their tutor with treating them unkindly, though they were on many accounts under great obligations to him, and set themselves to misrepresent his character. Thus he laments his own case ; “ Some have thought themselves injured, because I cannot oblige them at the expense of my conscience, by granting them testimonials which I know they do not deserve ; or by helping them into settlements, which would be unhappy to themselves and the congregations, which refer their case to my advice. For this reason, imaginary injuries, never complained of to me, were talked over and aggravated. My conduct was continually watched over for evil : my writings, lectures, sermons, letters, words, every thing, were compared to find out imaginary inconsistencies, and to charge them as instances of dishonesty, partiality, and what not ? When they went abroad they talked of these things ; and there were those in both extremes who were ready to lay hold of any story to my disadvantage. But this is my comfort, that most of those who have been my pupils, are my cordial and affectionate friends : and I find all the tenderest and most grateful friendship from those now under my care. I

am more and more confirmed in the judgment I passed on those who are setting out in the church; and am convinced that the part I have acted in the difference I have made between them, hath been approved in the sight of Him, to whom my final account is soon to be rendered. In the mean time the longer I live, the less I am inclined to enter into debates which I have neither time nor heart for: and perhaps have been too indolent in tracing out injurious reports and too dilatory in making remonstrances for ill usage. I have generally chosen the shorter way; heartily to forgive and pray for those from whom I have apprehended that I had received the most injurious treatment; and to endeavour to live in such a manner, that they who intimately know me, may not lightly believe rumours to my disadvantage. Methinks the lovers of mankind, and the lovers of Christianity too, should pardon each other some little mistakes in conduct, and should put the gentlest, not the harshest constructions upon things which may wear a dubious aspect. I will endeavour to bear these things as a burden which providence is pleased to lay in my way. I will remember Him who bore, in all respects, infinitely worse usage for me; and will comfort myself with looking forward to that day, when every calumny will be wiped off; when Omniscience will attest, as it certainly will, the integrity of my conduct, and when those evil principles which may, in some degree, and at some times, leaven the minds of good men, will be all purged away." With regard to those of his pupils, who occasioned the foregoing reflections, I have great reason to believe that further knowledge of the world and themselves convinced them that they had acted wrong. I assuredly know that some of them deeply repented of it afterwards; and particularly one, who, a little before his death, wrote his tutor a most pathetic and friendly letter, in which he largely confessed his own guilt, laid open to him many of the sly arts which had been used to hurt his character, and, with all the marks of humility, penitence,

and affection, earnestly desired his forgiveness and his prayers.*

I have been larger upon this part of the Doctor's character than was perhaps necessary to illustrate and vindicate it ; but probably some yet living may entertain prejudices against him and against his writings in consequence thereof. I was therefore willing to set it in its true light, and to exhibit a noble pattern of a Christian behaviour, under such reproaches and slanders as many good and useful men are yet suffering by, and the best, perhaps, most.

I shall only add, that he practised the advice which he gave to others in such circumstances, and did not "suffer himself to be interrupted in his generous, worthy course, by the little attacks of envy and calumny which he met with in it. He was still attentive to the general good, and steadily resolute in his endeavours to promote it ; and he left it to Providence to guard or to rescue his character from the base assaults of malice and falsehood, which he had observed and

* It may not be amiss to take notice of an aspersion which was thrown on the Doctor a little before his death; as if he had acted unfaithfully in the guardianship of Miss Ekins, daughter of Thomas Ekins, Esq. of Chester-on-the-Water, in Northamptonshire, one of his Majesty's Justices of the Peace, and the Doctor's intimate friend: especially as I have heard that it had spread itself as far as New England, where the falsehood of such a charge could not so easily be detected. It will be a sufficient answer to such a calumny to say, that the young lady, at the Doctor's decease, was so sensible of his integrity, that, at her request, being then eighteen years of age, the Lord Chancellor Hardwicke appointed the Doctor's widow guardian in his stead; that on her attainment of her age of twenty-one years, the whole account of her estate was carefully examined by her, and met with her entire approbation. This lady is since married to the Rev. Dr. James Stonehouse, a gentleman of a handsome paternal estate, formerly a Physician of great eminence at Northampton, and now Lecturer of All Saints, in Bristol; and it is at their united request I add, that they are sensible of their obligations to the Doctor and his Lady, for the fidelity, prudence, and friendship discovered by them in the discharge of their trust, and that they retain the highest veneration for the Doctor's memory—Those who were best acquainted with the whole affair, were so far from thinking that his conduct stood in need of any defence, that they considered both his undertaking the trust, amidst his various other cares, and the manner in which he discharged it, especially in the education of his ward, as a striking instance of his probity, friendship, and benevolence.

experienced, will often, without a person's labour, confute themselves, and heap upon the authors greater shame, or, if they are inaccessible to that, greater infamy, than his humanity would allow him to wish them."*

SECT. VIII.

HIS PIETY TOWARDS GOD, AND HIS DEVOTION, AS THE SUPPORT OF THAT, AND EVERY OTHER VIRTUE.

IT may truly be said of Dr. Doddridge, as it was of Socrates, that his life was a life of prayer.† We have already seen the care he took to maintain a devout spirit, and live near to God in early life. He held on this religious course, and grew stronger and stronger even to the last. He made conscience of presenting serious addresses to God every morning and evening, whatever his business and avocations were, and often employed some moments in the middle of the day in the same manner. That his devotions might be more regular, copious, and advantageous, and his mind be kept in a devout frame through the day, he laid down a plan for this purpose, which I have reason to believe he often reviewed in a morning, as it always lay upon his desk;‡ and from thence it appears what

* Rise and Progress, &c. ch. 28, sect. 9.

† Max. Tyr. Diss. 50.

‡ As this may be useful to serious persons, especially ministers, who ought to be men of eminent devotion and holiness, I will here insert it in his own concise manner.—“Every morning, rising and dressing, meditate. On Lord's Day, the concerns of the church in general. Monday, rules for my own conduct. Tuesday, the case of my friends. Wednesday, mercies received. Thursday, the concerns of the congregation. Friday, evangelical views. Saturday, my relations—each day remember special hints; then pray, renew my covenant with God, read the Scriptures, sing a psalm; larger devotion, reverential, prepared for, thoughts guarded in it, reflected upon afterwards. Business of the day; seasonable, with good intentions and dispatch. Recreations, moderate, well designed.

pains he took to keep up the life and ardour of religion in his soul. He was careful that his first thoughts in the morning and last in the evening, should, in a special manner, be consecrated to God.

According to his exhortations to others,* he selected some one verse of Scripture every morning, to treasure up in his mind, resolving to think of that at any time when he was at a loss for matter of pious reflection in any intervals of leisure. He found this as a spring from whence many profitable and delightful thoughts arose, which he might not before see in that connexion and force. It furnished him with matter for devout ejaculation, and prevented his thoughts from being at the mercy of those various trifles which otherwise intruded upon him. He thought it of great importance, and found it of much advantage, to renew

Providences merciful; thankful for reason, senses, health, ease, food, raiment, sleep, friends, liberty, safety, acceptance, success. Afflictive events; God's hand, design; submit in all things, great and small; surrender all comforts to him. Temptations, foreseen, observed, resisted; presence of God, Christ, angels, and men; remembered for caution. Grace, dependence upon it, earnestly sought, to awaken holy affections, through Christ, by the Spirit, frequent ejaculations. Thoughts during intervals, a general command practised; subjects of them, morning-scripture; the last, the next sermon. Discourse, innocent, useful, provided for. Evangelical views; bless God for Christ and the Spirit; daily exercise faith in Christ as Teacher, Atonement, Intercessor, Governor, Example, Strength, Guardian, Forerunner. Avoid excess, imprudence, formality in prayers and praises, especially at meals. Repeat as above in the evening, and add self-examination.—Have I attended to proper business, improved sermons or other writings, watched over pupils? Ask the prosperity of the academy, congregation, our country; reformation advanced; thy kingdom come. My relations, minister, tutor, domestic, writer, friend, visitant, correspondent. List of friends to be particularly prayed for. Persons in the congregation, according to their circumstances, unconverted, awakened, alienated, excommunicated, the various afflicted. Remember the notes of last Lord's Day. Memorandum, there must be an enlargement of soul previous to any remarkable success; and great diligence in prayer, and strict watchfulness over my own soul, previous to any great and habitual enlargement; and deep humiliation must precede both. When the ground is thus prepared, great and good fruit may arise from small seeds. I find it never well in family worship, when it is not so in secret; never well abroad, when it is not so at home; nor on common days, when not so on the Lord's. The better I pray, the better I study," &c.

* Rise and Progress, ch. 19, sect. 18.

his covenant with God, and make a fresh and solemn dedication of himself, his capacities, time and strength, to his service every morning; and especially to spend every Lord's day morning in devotional exercises, as the best preparative for the public services of the day. He esteemed devout meditation an important part of a Christian's duty, an excellent means of fitting the heart for prayer, and an exercise which afforded great pleasure. "Oh," saith he, "how much delightful enjoyment of God have I lost by neglecting occasional meditation!" He reckoned a serious diligent care in the performance of secret prayer, an evidence and support of real religion; and strongly recommended it to others, as a most powerful incentive to every duty, and the best relief under the fatigues and afflictions of life. Thus he addressed one of his brethren; "That minister hath great reason to suspect the integrity of his own heart, who can pray with some copiousness, affection, and pleasure with others, and in secret can only find in his heart to run over a few hasty, inattentive, and customary words, in such a manner as he would be ashamed to do if any one of his fellow-creatures was present. Guard against this, and especially in the evening; when the fatigue arising from the labours of the day may expose you to particular danger. As prayer is the food and breath of all practical religion, so secret prayer in particular is of vast importance: insomuch, that I verily believe, that if a man were to keep a particular and accurate journal of his own heart but for one month, he would find as real and exact a correspondence between the temper of his soul at the seasons of secret devotion, and in other parts of his life, as we find between the changes of the barometer and the weather."* He often lamented the tendency which the variety of his cares, though most important in themselves, had to make him less serious, copious, and fervent in secret prayer, than he should have been. Thus he expressed himself to his friends;

* Charge in Tracts, vol. ii. p. 7.

“ I am often mindful of you in my prayers ; though alas ! I have so many hurries of business and interruptions, and sometimes find so much indisposition in my own heart for the exercises of devotion, and my thoughts so much dissipated by the cumber of many things, that truly my prayers are to be little accounted of. But the less capable I am of praying as I could wish, for my friends and myself, the more need I have of their remembrance. My great desire, even when I am at the worst, is, that I may glorify God and promote the great purposes of religion. For that I am honestly labouring though amidst many infirmities ; and I hope not entirely in vain.” “ My weight of business does, in some measure, rob me of the greatest treasure I have in the world ; I mean the hours I would wish to spend in secret devotion ; without which there is no sweetness, no calm and serenity of mind, and, therefore, very little capacity for managing business. For so it is, though it may seem a riddle, that when I pray and meditate most, I work most.” In all his addresses to God, he was large in praise and thanksgiving ; esteeming it a proper expression of gratitude to God, a necessary and delightful duty on other accounts, and the means of promoting habitual cheerfulness of mind. He carefully watched the frame of his own heart, and recorded the most important particulars relating to it, that they might guide, warn, or encourage him for the future. It has been already observed, that he began to keep a diary of his life when he was fourteen years of age ; in this he noted the business he had dispatched ; the temper and workings of his mind in the various labours and occurrences of the day, and particularly in his acts of devotion at home and abroad ; what he had learned in reading, conversation, or by his own reflections ; any remarkable providences relating to himself, his friends, or others, or to the church of God. But in his latter years, when nothing occurred that deserved to be recorded, he contented himself with some particular marks, by which he could afterwards observe, what was the frame of his spirit, how he had

performed his devotions and spent his day. By this method very little time was employed in making the particular marks, and the end of a diary was sufficiently answered. The warmth and affection of his natural temper rendered such watchfulness particularly necessary to him, especially in his youth. Many days of humiliation and devotion he employed in that period to subdue and regulate his passions, in which he happily succeeded. When he found his heart enlarged and warmed with devout meditation on divine subjects, he sometimes committed his thoughts to writing, and perused those meditations for his own instruction and comfort, at times when he found his thoughts rambling and confused. Several specimens of this kind the world hath already seen in his *Rise and Progress of Religion*.

He was a careful observer of the providences of God to himself, his family, friends, and country. He kept a register of the most remarkable interpositions of Providence in his favour. In this are recorded some signal deliverances in his childhood and youth; the recovery of himself, his wife, children, and friends from threatening disorders; and the preservation of his limbs and life in many hazardous circumstances. He takes particular notice of the goodness of God to him, in preserving him from harm, when, on the day of the coronation of King George II. he plunged himself into unnecessary danger, by going among the mob to see the procession, and was thrown down from a scaffold among the horse-guards. The deliverance of his house from being destroyed by fire hath been taken notice of in the preface to the sixth volume of the *Family Expositor*; concerning which he writes; "Well may it be said, 'Is not this a brand plucked out of the burning?' A fire was kindled among my papers, which endangered the utter ruin of my affairs. Several sermons, papers, and books were utterly consumed. Every thing else in my study, and perhaps the whole of the house had soon followed it, had it not been for the glance of an eye, by which an opposite neighbour

discovered it. This gave me an opportunity of rescuing my books of accounts, with my pupils and my ward, one manuscript volume of my Family Expositor, (of which there was not a leaf unburnt, nor a line destroyed, which had not been transcribed) and the rest of the original. The danger was so extreme, that one quarter of an hour, if the house had been saved, had almost undone me. I desire to leave it upon record, that I now have received this wonderful mercy from the Lord, and would consider it as an engagement to devote all I have to him with greater zeal." This register he reviewed on days of extraordinary devotion, to preserve his gratitude, and increase his activity in the service of God. He traced all the kindness of his friends to him, and all the concern for the support of religion which he observed in them or others, to the hand of God, who put such things into their hearts. He likewise acknowledged it in his afflictive events, in the death of his friends, the attacks made upon his reputation, and his disappointment in some of his schemes of usefulness. And his frequent language was, "My God is humbling me, and I need it; O, that it may quicken me likewise!" It was customary with him, when he recorded any important and instructive occurrence, to add what lessons it was adapted to teach, and he was desirous to learn from it, that when he reviewed it afterwards, his attention to those instructions might be renewed, if the impression which the occurrence made at the time should be worn off. Many instances of this prudent care might be given. The following extract from his papers may serve as a specimen: "Falling into conversation with some persons of rank, who appeared to be profane and earthly, it imprinted on my mind, and may I ever retain it, a deep sense of the vanity of life, when not governed by religion. I heartily pitied them, and was truly sensible of my obligation to God, who has in some measure formed me to sweeter pleasures and nobler expectations." The affair of Connell, men-

tioned Sect. iv. is another remarkable instance of the same kind.

He had a high idea of the efficacy of prayer. He had seen so many glorious effects following it, when there was little hope from human wisdom and power alone ; he had read so many well-attested instances in which God had conferred singular honour and favours upon his praying servants, and found his own spirit so much improved and animated by devotion, that he resolved to continue instant in prayer. I have reason to believe, from some hints in his Diary, that, besides his *stated* devotions, he seldom set himself to study, compose, or write letters of importance, without previous prayer. Before he went to visit persons whom he suspected to be in an unconverted state, who were dangerously ill, in spiritual distress, or mourning the death of their friends, he asked wisdom of God to conduct his conversation and prayers with them in the most useful manner. It was observed above, that in early life, before he went journies, he spent some time in serious reflections on the various scenes, labours, temptations, and dangers through which he was likely to pass, and spread them before the Lord ; and after his return, reviewed the several stages and events of his journies with suitable devotion. To this may be added, that when he travelled with any of his pupils or intimate friends, he was solicitous that his conversation with them might be edifying. He endeavoured to lead them into pious useful reflections on the various objects and occurrences of their journey. To prevent the stagnation of good discourse, each of them mentioned some text of Scripture at their entrance on every particular stage, which was to be the subject of their meditation and discourse by the way. Once before he entered on a long journey of several weeks, he drew up a short plan how a journey might be religiously conducted, and communicated it to his fellow-travellers. Thus was he desirous to lead them forward with him in his journey to the heavenly world. It hath likewise been observed above, that he kept

the returns of his birth-day and new year's-day with peculiar solemnity; and I will now insert some specimens of his reflections and resolutions on those days.

“ June 26, 1728.—Since God hath been pleased to spare my life, and bring me to another remarkable period of it, I do hereby, with the greatest solemnity, 1. Acknowledge his goodness in continuing it to me : it hath been conducted and supported by wonderful mercy; and I leave it upon record to his glory, that ‘ hitherto the Lord my God hath helped me.’ 2. I confess my guilt and unworthiness, which I have been recollecting and lamenting before him, and humbly cast myself on his forgiving mercy, and on the powerful mediation of my blessed Redeemer, as the only things which can give me foundation of hope. 3. I would thankfully and cheerfully renew the dedication of myself to his service, and would humbly resolve, by his gracious assistance, to spend the next year of my life in more ardent devotion—in more important and resolute studies—in more vigorous attempts for public usefulness, than I have ever yet known. 4. I humbly refer to him the disposal of all events, particularly to determine as to the continuance of my life. I think, if I have any reason to desire it may be lengthened out, next to securing brighter evidences of my title to eternal glory, by my faithful obedience, it is, that I may be able to do good in the world. O my God, accept of my humiliations and my vows. Grant me thy favourable presence in life and death, and choose for me what thou pleasest; for I am fully determined, that, from this time forward, I will have no will of my own in opposition to thine.”

On another of these days, having laid down a plan of study, business, and improvement of time, he adds, “ I am far from imagining, that by such a manner of spending my time, attended with the most diligent care to avoid all kinds of evil, both of flesh and spirit, I can recommend myself to the divine favour, and procure the pardon of my sins, without the mercy of

God and the blood of the Redeemer; but by such a conduct I hope I may glorify him, promote my usefulness in life, and so secure the tranquillity of my own soul; and if I am enabled to do this, I think I need not be very solicitous about any events of life which may befall me, but may cheerfully resign myself to that gracious Providence which I have found hitherto so ready to take care of me. O God, thou art witness, this day is witness, and this paper is witness, that I am heartily grieved for all the instances in which I have offended thee, and that it is my sincere desire to return to thee, in the way of repentance, faith, and holy obedience. May I be kept near to thee, from the beginning of the year to the end thereof, if thy Providence sees fit to continue my life! May I, from this remarkable day, date the most happy change in my temper and behaviour, that I may be as active in the business of life as I have been negligent and remiss; and do as much to please and serve thee as I have in time past done to offend thee! Or if I die, may I 'die to the Lord,' and get above this body of sin and death, which has long given me such painful exercise!"

His reflections on another birth-day are these:—
“Having, through amazing mercy, completed another year of my life, I have been recollecting the goodness of my God to me. How shall I excite, how shall I express, the sense I ought to have of it? Blessed, for ever blessed, be the name of the Lord! In his name would I rejoice all the day long, and set up my banners with unutterable pleasure. I have been praising him, and would praise him, that he hath made me a man, a Christian, a minister, a tutor, an author; and hath heaped numberless blessings upon me under these characters, and as a husband, a father, and a friend also. Late mercies, by no means to be forgotten, are great assistance in my ministry—wonderful communications of light and love to my soul, especially in some instances of secret meditation; carrying me on thus far with my Family Expositor; raising up some hopeful youths, who are now just appearing in the

world ; adding to me the friendship of some excellent persons, and giving me to see the prosperity of his gospel, in some remarkable instances, both at home and abroad. These things impress my heart. Oh, may they melt it more and more in love ! My God, I own thy goodness ; I record it that I am thine. Thou, that knowest my heart, knowest that thy service is the delight of my days. Eternal praises to thy name for it ! ‘ My times are in thy hand.’ To thee do I cheerfully refer it, whether I shall end the year now begun in thy service on earth, or in thy presence in heaven. I leave my soul with thee through Christ, and, having done that, find no difficulty in committing all my temporal interests to thee, and intrusting thee with all my relative concerns.”

“ Jan. 1, 1726-7.—Last night I was seriously reflecting upon the year which I am come to the conclusion of ; and I now look forward to the year which I am entered upon. I see many necessities, which can only be supplied by divine bounty,—many duties which I shall be utterly unable to perform, without the communications of divine grace,—and many uncertain events, which I cannot make myself easy about any other way than by referring them to the divine care. Nothing, therefore, can be more reasonable than to renew the dedication of myself to the service of God this morning. Accordingly, I have done it in secret prayer ; and, in order to confirm the impression of it upon my heart, I now repeat it by the writing of my hand. To thee, O glorious and eternal God, the creator, preserver, and ruler of all ;—to thee, the invariable father of lights, and overflowing fountain of all good, do I devote my unworthy soul. In dependence on the atonement and intercession of thy dear Son, and on the powerful assistance of thine almighty grace, I humbly renew my covenant with thee. I call thee to record upon my soul, that I am grieved and ashamed to think how wretchedly I have been alienated from thee ; and I do now seriously determine, that I will endeavour, in every action of life, to approve

myself in thy sight, and to behave as thy faithful servant. To thee do I consecrate all that I am and have, all my time, worldly possessions, the powers of my soul, and the members of my body. And because it may be of use to specify some particulars comprehended in this general engagement, I would especially resolve to be more careful in the improvement of my time, to redeem it from unnecessary sleep, useless visits, impertinent discourse, idle speculations, negligence in business, excessive recreations; and to watch over my actions, words, thoughts, and affections, answerably to these engagements. I will endeavour to conquer pride in my heart, and with the most vigorous resolution restrain all the appearances of it. I will endeavour to behave with constant kindness and complaisance, prudence and gravity. I will labour after greater ardour in devotion, and use all proper means to attain it; especially preparing my heart, praying for the Spirit, keeping up ejaculatory prayer, and using the assistance of Scripture. I will be watchful for opportunities of doing good both to the bodies and souls of my fellow-creatures, and consider all my time and worldly possessions as given me principally for this purpose. In subservience to these general resolutions, I would particularly engage to maintain a constant dependence on thy grace and frequent self-examination, to record remarkable appearances, and to recover from the first declension. I beg that thy grace may enable me to fulfil these engagements. All the unknown events of the year do I put into thy hands; leaving it to thee to determine whether I shall be healthy or sick, rich or poor, honoured or dishonoured, surrounded with friends or deprived of them, successful in business or incapable of it, or disappointed in it;—in a word, whether I shall live or die:—only let me be thy servant. Whithersoever thou leadest I will follow; whatsoever thou takest I will resign; whatsoever thou layest upon me I will patiently bear. Only let thy grace be sufficient for me, and then call me to what services or sufferings thou pleasest.”

“ Jan. 1, 1727-8.—I have been reviewing and renewing the surrender I made of myself to God this day twelvemonth. I have formed my rules for devotion, self-examination, and a pious life, in a more particular manner than I had before done; and I do, by this writing, solemnly renew my covenant with God, and determine, by his grace, that I will maintain, as far as possible, a constant sense of God upon my soul, from day to day and hour to hour; and that not a day nor an hour of this new year shall be entirely thrown away. I know not what this year may bring forth. Thou mayest perhaps remove me to some settlement where I shall have greater opportunities of service; and to this prospect I would give up all my delightful enjoyments here. On the other hand, if thou shalt disappoint any of the schemes that are or may be formed for this purpose, I shall cheerfully continue here, or follow wherever thy providence shall lead, though it be ever so contrary to my present views and inclinations. Nay, shouldst thou see fit to remove me by death this year, as thou hast many of my friends the last, I will by no means dispute thy wise and gracious disposal. Behold, thy servant is in thy hand; ‘do with me as seemeth good in thy sight.’ Only secure me from falling into sin and violating my engagements. Keep me thy faithful servant, and choose, as thou pleasest, in what condition, in what place, in what world I shall serve thee.”

“ Jan. 1, 1733-4.—I took some time for extraordinary meditation and prayer this day, in which I endeavoured to consider myself as the steward of God, and shortly to give an account; the subject I had been insisting upon in public. I charged myself before him with the many talents I have received from his hands, and humbled myself before him for the misimprovement of them; particularly the powers of my soul:—that my understanding hath been no more cultivated—no more employed in the contemplation of the highest and noblest objects; that my memory hath been stored with so many trifles; that my affectionate have been

fixed too fondly upon 'things seen and temporal,' but cold and dead to my Father and God, to my dear Redeemer, and to that eternal state of glory which is so well worthy my most ardent and vigorous pursuit; that my conscience hath been no more revered and consulted as the vicegerent of God, and that the dictates of it have been in so many instances overborne. As to my bodily powers, I humbled myself before God, that my senses have not been more the means of leading me to admire that God who formed the organs in so surprising a manner, and hath so suitably adapted them to the external objects with which I am surrounded; that my eyes and ears, my hands and feet, have been no more employed for him; especially that my tongue hath been so often silent, when his glory and the instruction of others have been concerned. As to my possessions, I lamented that they have been no more regarded as coming from God, nor more carefully employed for his honour and service. And as to my influence and authority over others, that I have not duly improved it for his glory and their benefit. I lamented the mispence of my time, and neglect of many extraordinary as well as common advantages of doing and receiving good. I owned the divine goodness in many merciful providences and visits of his grace; and that, notwithstanding my defects, I had a comfortable reflection on many days and many duties in which I hope he accepted my labours. It is my desire to return to him from my wanderings, and to give myself more faithfully to his service. The communion I have had with him this day in reading, secret prayer, and other duties, especially in public worship, is a token for good that I shall do so: as such I accept it, and humbly adore the name of God for it."

"Jan 1, 1743-4.—My soul was early employed this morning in aspirations after God. I reckoned up, as well as I was able, the *temporal* mercies he bestowed upon me the last year. In the list of *spiritual* mercies, I reviewed opportunities for religious improvement, growing love to God, submission to his will, a more

prosperous state of soul than hath commonly been known by me in former years, and an indifference to all worldly views, when compared with those of building up the church and glorifying the name of God in it. In reflecting on the returns I had made to God the last year, I found cause for humiliation, especially in three respects;—that conversation had been no better improved; that I had not been more diligent in visiting and inspecting my flock; and that I had not been more exact in evening devotions. I also found reason to blame myself for too long an interruption of religious instructions to my children and pupils: yet I was, perhaps, in no former year, more frequent with regard to some of these duties. I still want, greatly want, much more of the love of God in my heart to rectify these things.”

“Jan. 1, 1746-7.—Having been seriously reviewing the events of the last year, my mercies, afflictions, successes, disappointments, and infirmities, I am now laying a scheme of business for the next year. I desire to form all my schemes with an humble sense of the great uncertainty of life, of my dependence upon God, and with resignation to his will to cut short the residue of my days, whenever it shall seem meet to his infinite wisdom. Only I desire, that while I am continued, I may be found so doing, employed as the purposes of his glory and my own usefulness shall require. These are the projects I form; I form them for God. May he mercifully forgive my former trifling. May he graciously accept my sincere purposes for his service; and whenever he is pleased to take me away, may he raise up some more valuable instruments, for the honour of his name and gospel among us, who may out-do my schemes, as much as they have too frequently done my execution.”

In the account given above of his settlement at Northampton, the manner in which he proposed to keep private days of fasting, humiliation, and prayer, was mentioned. He chose those days for that purpose which were set apart for his devotional lectures,

and which his pupils employed in the like exercises. I find him often lamenting how much he was interrupted in his converse with God on those days; and so many cares and avocations broke in upon them, that he could not pursue his plan so constantly and regularly as he intended. But, looking upon those cares as a reason why he should contrive, if possible, to be more intent and large in devotional exercises, especially as they too much hindered him in his daily devotions, he determined, in the latter years of his life, to spend a considerable part of those days in the vestry of his meeting-place, as he could there be free from interruption, and use his voice without inconvenience. How his time and thoughts were employed there the reader will see, by some extracts from his own account of it. I shall beg leave first to introduce one instructive memoir, which confirms the reason given for his attention to those exercises.

“ March 4, 1748-9.—A variety of events which have lately happened, hath been the means of throwing me very much off my guard, and preventing that self-government and enjoyment of God which I have frequently maintained, and in which I have been much happier than I now am. I have perceived the sensible withdrawals of the Spirit of God from me, owing to much company which broke in upon my morning and evening devotions, and brought upon me a habit of trifling; so that I have felt little of lively devotion, and been defective in some parts of pastoral duty. My heart smote me for this in the morning; and I determined to keep some particular hints of its frame, that I may judge how I proceed. My first resolution, in order to mend it, was to carry it directly to ‘the throne of grace,’ to complain of it there, and implore divine influences, to correct what is amiss, and keep it better for the future. I begged to be led into the cause of my declensions, and I left the matter with the Lord, to quicken me and comfort me in his own season; and, in the mean time, expressed my desire of waiting, though, in the least joyful frame, till he shall

be pleased to return ; only desiring that I might wait in the posture of service, and that, if I should enjoy ever so little, I might do all in my power for my God. My carelessness in self-examination was an evil which also occurred to me in reflection. I formed some good resolutions with regard to these particulars. But when I consider how many of my good resolutions have, as it were, died in embryo, I have been full of fear lest these should do so too. To prevent this, I would renew them in the divine strength, and in that strength would push them forward as fast as I can ; remembering that a man of forty-seven is to count upon very little time before him. On the whole, it hath appeared to me, upon the most attentive survey, that I do indeed 'love the Lord Jesus Christ in sincerity,' and that my soul is safe for eternity, should I be ever so suddenly surprised into it ; but that there is much to be lamented and much to be corrected, or I shall lose much of that reward which I might else have obtained, and much of that blessing upon my endeavours to do good which I might else have expected : that if I should go on to trifle with the blessed God, as in some instances I have done, particularly by putting off some services to which he calls me, on slight pretences, and indulging to so much idleness and irresolution with regard to the evening and its devotions, I may probably be chastened and wounded in the tenderest part."

" June 2, 1750.—After my devotional lecture I retired to the vestry, and endeavoured to prepare my soul for the work before me. I earnestly implored divine assistance ; then reviewed my late conduct, and struggled hard to humble myself deeply before God, which, blessed be his name, I did. I reviewed the dealings of God with me, confessed my sins before him, earnestly desired the warmer exercises of divine love ; renewed, with great sincerity, the entire surrender of myself to God, and thought with unutterable delight on the counterpart of the covenant, that he is *my* God ; resolved in his strength rather to die than deal un-

faithfully with him. Neither life nor even heaven appeared desirable but as for his sake, to serve and enjoy him. I read some passages of Scripture, especially the latter end of Romans viii. and some devout hymns. I then prayed for temporal and spiritual blessings for myself, and made earnest intercession for my dear flock, for each of my children, pupils, and select friends by name. I also interceded, with growing fervour, for the propagation of the gospel abroad, and the advancement of it in my own country; I then spent some time in projecting further schemes for the divine honour. A storm of thunder rising, I had some delightful views in reading Psalm xxix. I then set myself to a solemn act of thanksgiving, with which I concluded these retired devotions. And I must record it, to the honour of divine grace, that I never enjoyed more of God in my whole life, than in the compass of these five hours. Oh, how wanting have I been to myself, that I have no more sought such feasts as these! Cares lay in ambush for me at home, from which I had great reason to rejoice that I had so long escaped."

"September 1, 1750.—I had long expected and wished for this day, hoping for much pleasure and advantage from it. I pursued my former plan, and found a delightful mixture of gratitude and humility in my heart. I renewed my covenant with God through the blood of his Son; rejoiced in it, and endeavoured to impress my soul with this thought, that it was through the efficacy of Christ's blood that this blessed privilege was allowed me. I was employed near an hour in praying for the interest of religion in the world, and a blessing on our own land, lamenting the sins of the public with some affection, and praying with some zeal for the averting deserved judgments, and the revival of religion. I bless God that this day hath been observed. The work in which I have been employed, and the goodness of God in so remarkably manifesting himself to me, and making me so happy, do certainly greatly increase my engagements to holy diligence in my walk with God and ministerial duties, in the care

of my people and pupils, my children and servants ; nor will my cries for his Holy Spirit be vain."

"October 5, 1750.—With great relish did I think of this day before its approach. It was late before I reached my asylum, the vestry. In pursuing my plan, I reviewed the memoranda of the last month, and saw much cause for thanksgiving, and to mingle humiliation with it ; thanksgiving, especially for assistance in my public labours, which, through grace, have been this month animated and pleasant ; but I had reason to be humbled, that I had dispatched much less business in my study than I should have done, and that there had been too great a neglect of the private care of my congregation : for this I humbled myself before God, while I acknowledged his mercy. I found particular reason to praise him for some favours to me with regard to the academy and congregation, the prospect of success in some of my schemes for his glory, the rise of the Society for promoting Religious Knowledge among the Poor, and the prevention of some party-schemes from taking place. During these exercises I felt a holy joy in God in the views of heaven, and hope of appearing with acceptance in the presence of my Judge at last. I spent a whole hour in the delightful exercise of intercession ; with great fervency pouring out my soul before God, for the world and the church ; losing what was particular in what was general, upon truly Christian and Catholic principles, God is witness. Before I entered on what was peculiar to the design of the day, I set myself to contemplate the sufferings of Christ. I had a delightful survey of them, and was enabled to rejoice in his triumph and glory, and anew to devote myself to him, as not my own, but 'bought with a price.' I found my heart inflamed with an earnest desire of acting for this Saviour, and asked of God wisdom and resolution for this purpose. In the close, I was taken up with admiring and adoring redeeming love, and in blessing God for that communion which I had this day enjoyed with him. He hath been with me of a truth ; he hath

heard the language of my heart as well as my voice ; and I leave it upon record, that I have a cheerful expectation of his blessing, and hope to have new matter of praise, as to manifestation of divine love to my soul and ministerial success, before another of these days returns. I saw with regret my time for this exercise was ended. I left the feast with an appetite, and my soul said, ‘ It is good to be here.’ Blessed be the Lord God of Israel, from henceforth, even for ever ! Amen.”

“ May 4, 1751.—My heart was, I trust, upright with God in all the duties of the morning, both in secret and in the family. In my retirement at the vestry, I made it my first business to pour out my soul before God, which I did with great freedom and enlargement, ardently longing for more of his Spirit to sanctify and quicken me. I devoted myself to God, in my various relations, with warm resolutions for his service, and laid all my views and comforts at his feet. What was most particular in the exercises of this day was, that upon reviewing some accounts of the temper of my mind many years ago, I observed and reflected upon the sad, inconstant state in which it was for some time in my youth. I confessed those particular sins, and all my sins, with very low and abasing thoughts of myself. I did, in some measure, ‘ abhor myself and repent, as in dust and ashes.’ And being filled with shame and confusion of face on account of them, I took some time to humble myself more solemnly before God for them ; intreating his mercy to pardon what is past, and the sanctifying influence of his grace more fully to renew my soul ; beseeching the Lord not to blast my labours on account of them, as I have deserved ; praying that I may bear them in remembrance while I live, in every future circumstance of life. I was much affected to think, that, notwithstanding them, God should honour me as an instrument of so much usefulness. Among other mercies I thankfully acknowledged divine goodness, that I had been enabled so faithfully to execute that part of my

scheme, of visiting families and conversing with them on religious subjects : and prayed for every family and person I had visited with this view, as their circumstances required. I then formed some purposes for serving God and promoting his glory, which I turned into prayers, asking of him prudence and resolution to fulfil them. I particularly asked for myself more of the spirit of prayer, and a heart more devoted to God than ever. I was so delighted with my nearness to God, that I was loth to break off. I was comforted in the review of my work, that my prayers had been solemn, sincere, and deliberate ; though not attended with such a fervour of spirit, through the whole exercise, as I have sometimes felt at these seasons. I left the place with a cheerful persuasion that my prayers were heard, and that I shall ‘see the outgoings of my God and my King in his sanctuary.’ Adored be the condescending God who gave me such a meeting in them ! O when shall I come and appear before him again ?”

I will only add another specimen ; which may be serviceable to the devout and lively Christian, by showing him, that such delightful intercourse with heaven is not always to be expected, even when the greatest care is taken to secure it ; but that necessary worldly business, bodily disorders, or growing infirmities, may interrupt or lessen it.

“ June 1, 1751.—Having had more than ordinary work some past days, and being extremely low, my devotions were this day strangely mingled, and sadly interrupted ; and upon the whole, it was the most uncomfortable day of this kind that I ever spent : so that in reflecting upon it I was tempted to think, that my time would have been more profitably employed in the usual business of the family and academy, than in this retirement. I was fearful that my deadness this day might be owing to the divine displeasure against me, for having been more dissipated and negligent than usual in my devotion and conduct. Truly, secret devotion hath suffered a great deal, amidst the

many cares and hurries, the unseasonable hours, the visits and company of late days. It seemed just in God to disappoint my expectations from this day, that I may learn caution for the future, especially in the scenes through which I am going to pass in my intended journey. My thoughts were more distracted and wandering than I ever before experienced on those days. I had many mercies to ask for myself and for others, particularly for my pupils, who are going out into the church: yet I felt a barrenness and deadness of heart, as if all these things were nothing to me. My thanksgivings and intercessions were really so unlike those I have sometimes offered, with all my heart and all my soul, that I hardly know how to call them prayers. I hope and believe, upon the whole, that this was chiefly owing to the weakness of my frame and the dejection of my spirits. Nevertheless, I thought it my duty to lament my indisposition for devotion and to struggle with it, which I did for a long time; and at length the duties of this retirement concluded with a bright hour, when committing my family, academy, and church to God, and interceding for my friends and the public. My prayers were warm and lively, and they will not be vain. Having reviewed the memoranda of several of these seasons for the last year, I find, upon the whole, so much cause for thankfulness, that I purpose, by divine grace, to continue this practice as long as I have life, health, and ability."

Such pains did Dr. Doddridge take to keep up an habitual sense of God, to maintain and increase the ardour of religion in his heart, and to furnish himself, by these devout exercises, with spirit and resolution to go through the important and arduous labours of his station, which otherwise he could not have done. It is probable that some may treat such exercises as these with contempt, and think his time was very ill employed in them. I lament the stupidity and wretchedness of such persons; and could wish, by any thing that hath been here said, to awaken

those who “cast off fear, and restrain prayer before God.” Others, who do not entirely neglect devotion, may think so much time spent in it unnecessary, and that such exercises are burthensome and uncomfortable. But he found them delightful and animating; and I am persuaded every serious Christian, who hath made the experiment, and taken due pains to engage the heart, hath found them so too. Besides his reflections upon them, mentioned above, I will add his public testimony to the pleasure of them.—“The experience of many years of my life hath established me in a persuasion, that one day spent in a devout religious manner, is preferable to whole years of sensuality and the neglect of religion. The most considerable enjoyments which I expect or desire, in the remaining days of my pilgrimage on earth, are such as I have directed you to seek in religion. Such love to God, such constant activity in his service, such pleasurable views of what lies beyond the grave, appear to me, God is my witness, a felicity infinitely beyond any thing else which can offer itself to our affections and pursuits: and I would not, for ten thousand worlds, resign my share in them, or consent even to the suspension of the delights which they afford, during the remainder of my abode here.”*

There is nothing I more desire by this work, and especially by the view which hath been given of Dr. Doddridge’s piety, than to excite in the hearts of my readers, and especially ministers, a more diligent application to devotional exercises, and greater life and fervency in them; and with this view will recommend to their attention the following passage from the judicious Dr. Deuchal’s Sermons. After observing, that prayer and other exercises of devotion are required, not on account of any advantages God can be supposed to receive from them, but to excite in us worthy and good affections, he adds; “Now, though this is indeed very true, yet consequences have been drawn

* Rise and Progress, ch. 50, sect. 1.

from it that are very false ; particularly that the whole of religion, that is, of real worth, consists in probity of mind, in good dispositions and behaviour towards our neighbour ; and that where these are found, religious exercises are very little, if at all, useful ; and that a constant and serious application to them is really superstitious. As the natural effect of this way of thinking, a very wide difference may be discerned between our taste and way, and that of our predecessors. A great part of their religious business lay in the labours of the closet, and in a solicitous attendance upon other religious services ; whereas we have learned to be very indifferent as to these things, and easy in the neglect of them. But if we will think justly on this subject, we shall find an extreme defect on our side. Do but consider how natural it is to pay the utmost veneration to the Divine Being, and to take all proper occasions of expressing it. Is not this what we owe him ? Is he not at least as just and equal as to pay regard to distinguished worth in our fellow-creatures ? And will not that sense of worth and that affection which determine us to this, as naturally determine us to pay the utmost regard to that Being, whose worth and excellencies are quite peerless, and to do him the utmost honour," &c.*

But Dr. Doddridge's devotion and piety was not confined to his secret retirements ; it was manifested through every day, and appeared in his intercourses with men. Besides having his hours and plan for devout retirement, to which he kept as strictly and steadily as possible, he endeavoured to carry a devout temper with him into the world ; and was lifting up his heart to God, in those little vacancies of time, which often hang on the hands of the busiest of mankind, but might this way be profitably employed. In his daily converse there was a savour of religion. In his lectures of philosophy, history, anatomy, &c. he took occasion to graft some religious instructions on

* Deuchal's Sermons, vol. ii. No. 2, p. 50, 51.

what he had been illustrating, that he might raise the minds of his pupils to God and heaven. The Christian friend and minister appeared in his visits. He took care to drop some useful hints of reproof, advice, or encouragement, suited to particular cases, where the conversation did not turn on subjects directly religious. He had resolution to reprove, in a gentle but effectual manner, profane or licentious words spoken by persons of rank and fortune, and had the happy art of complimenting them upon some good quality they possessed, while he reproved their irregularities; and by this means prevented their showing any resentment. He knew how by an "angry countenance to drive away a backbiting tongue," when he could not, from personal knowledge, confute the slander. He often concluded his common visits to his friends with prayer. This was comfortable and advantageous to them, directed them how to suit their prayers to the particular circumstances of their respective families, and gave him an opportunity of suggesting, in a powerful but inoffensive manner, some reflections which it might be needful for them to attend to, according to their particular conditions and characters. When he went with a more direct intention to converse with families upon their religious concerns, he considered how he might most easily and naturally introduce the subject; how public occurrences, which were the topic of general conversation, might furnish him with an opportunity of leading their thoughts to God and religion. I find in his papers many hints of the manner in which he would address particular persons, and lists of those to whom such and such particular addresses should be made. So much prudence and caution was mingled with his pious concern for their benefit, that his end might not be defeated, nor "his good evil spoken of." The same pious spirit appeared in his correspondence with his friends. In short letters upon business, he often inserted something that might lead their thoughts inward, impress them with some religious sentiment, and increase their zeal. He thought no opportunity

was to be lost of attempting this, and his large correspondence furnished him with many. He unbosomed his soul to his particular friends with great freedom and copiousness; and I am persuaded they esteem his letters a most valuable treasure. In order that they may be more generally useful, I have made so many extracts from those to which I could have access.

The following letter to one of his friends in 1728 appears deserving of notice, as a specimen of the method which he took to promote religion in their hearts, and as a hint to my readers how they may improve their correspondence to the best purposes. His friend had complained of his neglect in writing, to which he answers, "My negligence in writing was certainly a fault; but, to speak very freely to a friend from whom I affect to conceal nothing, doth not a fault of a like nature prevail in us both, with regard to other instances of much greater importance? We feel a very sensible concern when we have failed in any expressions of respect to a human friend. But is there not an invisible friend, who deserves infinitely better of us both than we of each other, or than others of us? And yet him of all others we are most ready to forget. Is not he every day and every moment reminding us of his affection and care by a rich variety of favours which surround us? And yet hath He not reason to complain that our hearts are estranged from Him? Believe me, my friend, when I think of my propensity to forget and offend God, all the instances of negligence which others can charge me with are as nothing; and I am almost ashamed of that regret, which might otherwise appear reasonable and decent. Tell me freely, am I not opening your heart as well as my own? I hope and believe that you find a more abiding sense of the divine presence, and that a principle of holy gratitude and love governs more in your soul than in mine. But is there not yet some reason for complaint? We will not dwell on the question. It is much more important to consider, how we may correct an irregu-

larity of temper, which we are not so ignorant as not to see, nor so stupid as not to lament. It is a long time that we have spent in blaming ourselves; let us immediately endeavour to reform, lest our lamentations and acknowledgments serve only to render us so much the more criminal. I am well aware that this unhappy principle of indifference to God is implanted so deeply in our degenerate hearts, that nothing but a divine power is able to eradicate it. But let us make the attempt, and see how far the Spirit of God will enable us to execute the resolution which himself hath inspired. Is it not possible, by the blessing of God on proper attempts, that we may, in a short time, make it as natural and habitual to our thoughts to centre in God, and the Redeemer, and the important hopes of eternal glory, as ever we have found them to centre on a favourite creature? At least, let us not conclude the contrary till we have tried. And can we say that we have tried?—that we have had the resolution, for one single week, to exert the utmost command over our thoughts to fix them upon divine objects? I have tried for a day or two with encouraging success, but never yet had the constancy to hold out for a week. As this evening concludes one quarter of the year, I have devoted it to the review of my own temper and conduct. I find that numberless evils which have surrounded me may be traced up to this unhappy source, the forgetfulness of God. I therefore determine, by divine assistance, to attempt the reformation of the rest, by bending my most resolute opposition against this. I communicate these reflections to you, to engage the assistance of your prayers, and to recommend it to you to make the like attempt.”

The grand principle that animated him to all these exercises, labours, and services was love,—love to God, and Christ, and mankind. The following extracts from some letters to his friends will confirm this. “I bless God, I feel more and more of the power of his love in my heart, and I long for the con-

version of souls more sensibly than for any thing besides. Methinks, I could not only labour, but die for it with pleasure. 'The love of Christ constrains me.' I feel the love of God in Christ shed abroad in my heart. Strive earnestly in your prayers for me, that it may be continued and increased; that he may dwell in my soul, consecrate all its powers, and engage all its services; that I may be fitted for the whole of his will, in affliction or prosperity, in life or death, in time or eternity. I want, above all things in the world, to be brought to a greater nearness to God, and to walk more constantly and closely with him. Oh, could I spend more of my time in catechizing children, in exhorting heads of families, and addressing to young people; and more in meditating on the things of God in my retirement, without books, without papers, under a deeper and more affecting sense of God, and receiving vital communications of grace and strength immediately from him, methinks I should be happy. But I am sadly incumbered. If God hath ever made me useful to you, give him the glory. I am one of the least of his children, and yet a child; and that is my daily joy. Indeed, I feel my love to him increase. I struggle forwards toward Him, and look at Him, as it were, sometimes with tears of love; when in the midst of the hurries of life, I cannot speak to him otherwise than by an ejaculation."

CHAP. IX.

HIS LAST SICKNESS AND DEATH.

IT is an observation of Solomon, that the path of the just is as the shining light, that shineth more and more to the perfect day. This was eminently verified

in the subject of these papers. We have seen with what peculiar and unwearied diligence he applied himself, especially during his last years, to converse with God, to improve his graces, to serve his fellow Christians, and train up his soul for the work and felicity of heaven. And we are now to take a view of the happy effect of this pious care and diligence, in the peace of mind and holy joy, which shed a distinguished lustre on the concluding scenes of his life.

In December 1750, he went to St. Albans to preach a funeral sermon for his friend and father Dr. Samuel Clark. In that journey he unhappily contracted a cold, which hung upon him through the remainder of the winter. On the advance of the spring it considerably abated, but returned again with great violence in the summer. His physicians and friends advised him to lay aside his public work for a while, and apply himself entirely to the use of proper medicines and exercise for the removal of his complaint. But he could not be persuaded to comply with the former part of their advice. To be useless was worse than death to him. While he thought there was no immediate danger, he could not be prevailed upon to decline or lessen his delightful work, and was particularly desirous to complete his Family Expositor. His correspondents and friends at home plainly observed his great improvement in spirituality and a heavenly temper the nearer he approached to his dissolution. He seemed to be got above the world; his affections were more strongly than ever set upon heaven, and he was daily breathing after immortality. In some letters to his friends about this time, he thus expresseth himself: "I bless God earth is less and less to me; and I shall be very glad to have done with it once for all, as soon as it shall please my master to give me leave. Yet for him I would live and labour, and I hope, if such were his will, suffer too. I thank God that I do indeed feel my affection to this vanishing world dying and vanishing every day. I have long since weighed it in the balances and found it wanting; and my heart

and hopes are above. Fain would I attain more lively views of glory. Fain would I feel more powerful attractions towards that world where you and I, through grace, shall soon be; and, in the mean time, would be exerting myself more and more to people that blessed but neglected region. I am now intent upon having something done among the dissenters, in a more public manner, for propagating the gospel abroad, which lies near my heart. I wish to live to see this design brought into execution, at least into some forwardness, and then I should die the more cheerfully. Should God spare my life, many opportunities of doing good in this respect may arise. But to depart and be with Christ is far, far, infinitely better. I desire the prayers of my friends in my present circumstances. I remember them in my poor way. But, alas! what with my infirmities, and what with the hurries to which I am here (in London) peculiarly obnoxious, and the many affairs and interruptions which are pressing upon me, my praying time is sadly contracted. O that I had wings like a dove!—You know whither they would carry me. I feel nothing in myself at present that should give me reason to apprehend immediate danger; but the obstinacy of my cough and proneness to return upon every little provocation gives me some alarm. Go on to pray for me, that my heart may be fixed upon God,—that every motion and every word may be directed by love to him and zeal for his glory,—and leave me with him as cheerfully as I leave myself. He will do well with his servant according to his word. Not a sparrow falleth to the ground without him; and though I am indeed, I think, less than the least of all the saints, I am nevertheless of more value than many sparrows. May you increase while I decrease, and shine many years as a bright star in the Redeemer's hand when I am set!"

He began his last will thus: "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 encouraged 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 treasure than all my little worldly store, or possessions ten thousand times greater than mine."

The last time he administered the Lord's supper to his congregation at Northampton was on June 2, 1751, after having preached from Hebrews xii. 23. "Ye are come—to the general assembly, and church of the first-born, which are written in heaven," &c. At the conclusion of that service, he mentioned, with marks of uncommon pleasure, that view of Christ, given in the Revelation as holding the stars in his right hand, and walking among the candlesticks; expressing his authority over ministers and churches, his right to dispose of them as he pleaseth, and the care he taketh of them. He dropped some hints of his own approaching dissolution, and spoke of taking leave of them with the greatest tenderness and affection. After this he spent some weeks in London; and the hurries and labours he went through there contributed to increase his disorder.

Immediately after his return from London, on July 14, 1751, notwithstanding the earnest entreaties of his friends, he was determined to address his beloved flock once more from the pulpit. His discourse was well adapted, as he imagined it probably might be (and as indeed it proved) a farewell sermon. His subject was Romans xiv. 8. "For whether we live, we live unto the Lord: whether we live, therefore, or die, we are the Lord's." From whence he showed, first, that it is essential to the character of true Christians to be devoted to Christ in life and death; to live to him, as his property, redeemed ones, and servants, to seek his glory and the advancement of his kingdom. It is peculiarly the duty of Christian ministers to live thus; to direct their hearers to Christ, as the foundation of their hope, engage them to live by faith in him, and promote the great end of his undertaking and love.

They are also devoted to Christ in death ; as they are sincerely willing to die for Christ, if, in the course of Providence, they should be called to it, as they are desirous that Christ may be honoured by their dying behaviour, recommending him to those that are about them, and solemnly resigning their own souls into his hands. He showed, secondly, that it is the happiness of true Christians to be the care of Christ in life and death. He will prolong their lives and continue their usefulness as long as he sees it good ; he will also take care of them in death, adjusting the circumstances of it, so as to subserve the purposes of his glory, granting them all necessary supports in death, and after that, giving them eternal life, and raising them up at the last day. From hence he inferred, that it is of the greatest importance for all to inquire whether this be their character, and that it becomes true Christians to maintain a noble indifference with regard to life or death. I mention these hints, that the reader may perceive what was the frame of his mind under his decay, and how desirous he was to bear his testimony, even to the last, to the honour of his master, and to promote the zeal and consolation of his fellow-servants, and particularly his pupils.

The last public service in which he was engaged was at the ordination of the Rev. Mr. Adams, at Bewdley, in Worcestershire, July 18. His pale countenance and languid trembling voice showed how unfit he was for the service at that time ; but he had promised his assistance some weeks before, and was unwilling to be absent or unemployed on so solemn and edifying an occasion. Thus he wrote to a friend concerning his intended journey thither : “ I am at present much indisposed. My cough continues, and where it may end God only knows. I will however struggle hard to come to Bewdley, that I may be fitter to serve Christ if I live, or to go and enjoy him if I die. I can write but little ; help me with your prayers. My unworthiness is greater even than my weakness, though that be great. Here is my comfort, the strength of

Christ may perhaps be made 'perfect in weakness.' " From Bewdley he went to Shrewsbury, where he spent several weeks, for the convenience of air, exercise, and an entire recess from business and company; and by this he seemed a little recruited. While he was there in this languishing state, he received many letters from his friends, expressing their high esteem and affection for him, deep concern for his threatening illness, and assuring him of their earnest prayers for his recovery. I venture to insert one at large from the Rev. Mr. John Barker, late minister of the gospel in London, as I imagine every pious, tender-hearted reader will be pleased with it.

" Lessingham, 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 languishing without great concern and fervent prayer to God. How your letter affected my heart in public, your friends are witness; but what 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 yourself a little sooner? I will rather heartily thank you, that you use all the means you can to repair your frame, and restore and prolong your usefulness. It is the kindest thing you can do, and the highest instance of friendship you can now show us; and I acknowledge 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 Northampton 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, usefulness, and honour. Don't take leave abruptly. 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 diffuse 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 bondage of systems, party opinions, empty useless speculations, and fashionable forms and phrases, and point out to us the simple, intelligible, consistent, uniform religion of our Lord and Saviour? Who shall—but I am silenced 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 endureth to eternal life;—labour which, the more it abounds, the more it exalts and magnifies its object, and the more effectually answers 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 all to God, saying, ‘thy will be done.’ But now for the wings of faith and contemplation. 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 disclose his radiant glory. Hear the awakening trump:—see the dead in Christ arise, glorious and immortal; leave corruption, weakness, and dishonour behind them, and behold 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 behold the demolished fabric reared again, stately and ornamented, shining and illustrious, permanent and durable, to demonstrate how entirely death is vanquished—all its ruins repaired; 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 transporting song, ‘O death, where is thy sting? O grave, where is thy victory?’ Yes, Doddridge, it is so. ‘The fruit of our Redeemer’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 vanquished 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 common petition to the great disposer of all events. Use every means you can for the recovery of your health, for the sake of your friends, among whom is your faithful and affectionate

J. BARKER.”

The Doctor was so affected and melted into tears of gratitude and joy with the friendship this letter ex-

pressed, and the divine consolations which it administered, that I was apprehensive his tender frame would have sunk under it.

As the autumn advanced, his physicians judged it proper for him to try the waters of Bristol, and accordingly he went thither in August. Upon his arrival there, 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 a lodging near the wells. The then Bishop of Worcester, Dr. Maddox, paid him a friendly visit, and in the most obliging manner offered to convey him to the wells in his chariot, at the stated times of drinking the water. His physicians at Bristol gave him little hope from the water ; and he received their report of the great hazard of his case, which he desired them faithfully to give him, with that fortitude, resignation, and cheerfulness which never forsook him to the last, in any place or on any occasion. He here met with some of his friends, who were desirous to do all in their power to testify their regard for him ; and he received unexpected assistance and offers of service from many persons entirely strangers to him, and from some too who had entertained prejudices against him. They joined to express their high sense of his worth and the importance of his life ; and their company and assistance were very seasonable to him in a strange place and in his afflicted condition. Another circumstance that contributed greatly to his comfort, was, that Providence directed him to a lodging in a family where he was treated with uncommon civility, and a respect and tenderness like that of a friend rather than a stranger. Thus he writes from thence :—“ I have experienced since I came hither, this day in particular, the kind interposition of Providence, in raising me up some very generous friends in a place where I expected to be a perfect stranger ; especially a worthy nobleman, who as kindly interests himself about my health as if he had been long my in-

timate friend. I am constantly attended by an excellent physician, who is now become, through the divine goodness, to which I would trace up all such events, an affectionate friend; and I have the occasional advice of others; and they have all acted with the greatest generosity as well as tenderness, performing every friendly office in their power with much concern and assiduity."

While he continued at Bristol, some of the principal persons of his congregation came to visit him, with an affection not to be expressed; they brought him an assurance of the highest esteem and tender sympathy of his people and friends at home, and informed him that prayer was made by that church for him three evenings in every week; and that some other churches were engaged in the same work on his account. This afforded him great satisfaction and refreshment. He knew their prayers would not be, upon the whole, vain; though he considered his own case as desperate, and said, that unless God should interpose in such an extraordinary manner, as he had no reason to expect, he could not long continue in the land of the living. He ascribed, to the efficacy of the prayers of his friends, the composure and joy he felt in his own soul, and the preservation of his wife's health amidst incessant fatigue and concern, which he acknowledged as a singular blessing. But while the outward man was so sensibly decaying, that he used to say to his friends, "I die daily," yet the inward man was renewed day by day. The warmth of his devotion, zeal, and friendship, was maintained and increased. His physicians had directed him to speak and write as little as possible; but he could not satisfy himself without sometimes writing a few lines to some of his friends, to whom he could write in short-hand without much fatigue. And the frame of his heart, in the views of death, will appear by these extracts from them. "I bless God, I have the powerful supports of Christianity; nor is it any grievance of heart to me, but on the contrary, an unspeakable pleasure,

that I have spent my life among the protestant dissenters, and sacrificed to honour, liberty, and conscience, those considerations, which persons devoted to avarice and ambition think great and irresistible." To a friend, at whose house he had spent some weeks, he thus writes; "I thank you for all the tender and affectionate friendship, which attended me, while I was with you, at home and abroad, to the throne of grace and everywhere else. I shall never forget it; my God will never forget it. He will be in a superior degree mindful of your tears. May he reward you by richer and more abundant communications of his Spirit, give you every thing that can conduce to your earthly happiness, and especially all that can anticipate that of heaven! Be assured, I will take every precaution to live; and the rather, that I may, as far as in me lies, comfort and cheer your heart. I see indeed no hope of my recovery, yet my heart rejoiceth in my God and in my Saviour, and I call him under this failure of every thing else, its strength and everlasting portion. I must now thank you for your heart-reviving letter, to strengthen my faith, to comfort my soul, and assist in swallowing up death in victory. God hath indeed been wonderfully good to me, but I am less than the least of his mercies; less than the least hope of his children. Adored be his grace for whatever it hath wrought by me! And blessed be you of the Lord, for the strong consolations you have been the means of administering! Let me desire you to write again, and pour out your heart freely, with all its strong, cordial sentiments of Christianity. Nothing will give me greater joy. What a friend will you be in heaven! How glad shall I be to welcome you there, after a long, a glorious course of service, to increase the lustre of your crown! May you long shine, like a sun upon the earth, with your light, warmth, and influence, when there remain not any united particles of that poor, wasting, sinking frame, which enables this immortal spirit to call itself, your friend in everlasting bonds! P. D."

As his strength daily decreased, he was advised, as the last resort in so threatening a disorder, to remove to a warmer climate for the winter. Thus he writes to a friend : “ I have now an affair to mention to you, concerning which I desire your serious thoughts and earnest prayers for divine direction. My physicians and other friends here, are all of opinion, that there is one expedient, which may probably be of much greater and more lasting efficacy than the Bristol waters ; and that is, a change of climate, and spending the winter in a warmer country. And they all advise me to go to Lisbon. My wife will attend me with all heroic resolution. A thousand objections and fears arise. May I know the will of God, and the call of duty !”

A friend, that went to visit him, just before he left Bristol, wrote to a near relation this account of the state of his health, and some expressions dropped from him, during the visit, which, with the assistance of some others then present, he recollected and wrote down, as soon as they returned. “ He coughs much, is hoarse, speaks inwardly with a low voice. He is affected with the loss of his voice ; being desirous to preach Christ and speak for him while he lives. He is preparing for a journey, through roads rendered exceedingly bad by much wet, to embark at Falmouth. My soul, said he, is vigorous and healthy, notwithstanding the hastening decay of this frail and tottering body. It is not for the love of sun-shine, or the variety of meats, that I desire life, but if it please God, that I may render him a little more service. It is a blessed thing to live above the fear of death, and I praise God, I fear it not. The means I am about pursuing to save life, so far as I am solely concerned, are, to my apprehension, worse than death. My profuse night-sweats are very weakening to my emaciated frame. But the most distressing nights to this frail body have been as the beginning of heaven to my soul. God hath, as it were, let heaven down upon me in those nights of weakness and waking. I am not suffered once to lose my hope. My confidence is, not

that I have lived such or such a life, or served God in this or the other manner. I know of no prayer I ever offered, no service I ever performed, but there has been such a mixture of what was wrong in it, that instead of recommending me to the favour of God, I needed his pardon, through Christ, for the same. Yet he hath enabled me in sincerity to serve him. Popular applause was not the thing he sought. If I might be honoured to do good, and my heavenly Father might see his poor child attempting, though feebly and imperfectly, to serve him, and meet with his approving eye and commending sentence, Well done, good and faithful servant, this my soul regarded, and was most solicitous for. I have no hope in what I have done, yet I am full of confidence. And this is my confidence; there is a hope set before me. I have fled, I still fly for refuge to that hope. In him I trust; in him I have strong consolation, and shall assuredly be accepted in this beloved of my soul. The spirit of adoption is given me, enabling me to cry, Abba, Father. I have no doubt of my being a child of God, and that life and death, and all my present exercises, are directed in mercy, by my adored heavenly Father."

While he was deliberating on the scheme of going to Lisbon, his principal objection to it was, the great expense that must necessarily attend it. He doubted in his own mind, whether, with so very precarious a hope of its being beneficial to him, he should pursue it; when his family, which, in case of his decease, would be but slenderly provided for, would suffer so much by the expense of his voyage. It will, 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 expense, disproportionate to the provision made for his family, dear to him as his own life. He just hinted this circumstance to a clergyman of the church of England, (who, though he had no previous acquaintance with him, behaved in the most kind and respectful manner to him at Bristol,) as the principal reason why he demurred about the voyage, which his physicians and friends so warmly urged. This worthy and benevolent man, without the doctor's knowledge, took an opportunity to express before a lady of considerable fortune, who was a dissenter, his esteem and respect for the doctor, and the great concern it gave him, that a person, who did so much honour to Christianity and the dissenting interest 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 of their church," should on account of his circumstances, be discouraged from taking a step, on which perhaps his life depended: and he added, that he thought it would be an everlasting reproach to the dissenters, as a body, if they who knew of his circumstances, did not take some immediate and vigorous methods to remove his difficulty. This gentleman had no sooner given the hint, and set a handsome precedent, than it was cheerfully pursued; and the generosity of the doctor's friends there and in other places, who knew of his embarrassment, equalled his wants and warmest wishes.

This seasonable and unexpected supply was greatly enhanced to him, and the hand of Providence appeared more evident in it, as it was procured by so unthought of an instrument, and without his own desire or knowledge. A friend in London, who had for many years generously managed his small temporal concerns, the late Mr. Nathl. Neal, thus wrote to him upon this occasion: "Your friends here will think there is cause either to blame themselves, or you, if the expense of your present expedition (so unavoidable as it seems to be) should create you an hour's uneasiness. Many of

them, you are sensible, desired to be ranked among the disciples of Christ; and it exceeds not the humility he hath prescribed to the meanest of them, to aim at a share in a prophet's reward. Instead of selling what you have in the funds, I believe I shall be able, through the benevolence of your friends, to add to it, after having defrayed the expense of your voyage. Besides this, you go with a full gale of prayer; and I trust we shall stand ready, as it were, on the shore, to receive you back with shouts of praise: but it becomes us also to be prepared for a more awful event. O Sir, the time is hastening, when these ways of the Lord, which are now so unsearchable, shall appear to have been marked out by the counsels of infinite wisdom; and we, who may be left longest to lean upon and support one another by turns, in this weary land, shall fix our feet on those everlasting hills, where our joys shall never leave us, nor our vigour ever fail us." The doctor was so affected with the extraordinary kindness of his friends, and his gratitude to heaven was so intense, that it was too much for his weakened frame, overwhelmed his spirits, and he could never speak of it, but with rapture of joy and thankfulness. He thus writes to one of his friends upon this occasion: "It would amaze you, were I to enumerate the appearance of divine Providence for us, in raising up for us many most affectionate friends, who have multiplied the instances of their civility, hospitality, and liberality, in a manner that has been to me quite wonderful. This is a great encouragement to me to follow, where such a God seems evidently to lead, though it be into a temporary exile. Who would not trust and hope in him?" And to another; "I will freely acknowledge to you, I am not philosopher enough not to be grieved to think, how much of the little provision I had made for my family must be sunk by my voyage: and though I know how little this, in comparison, affects them, it toucheth me not the less. But I were the most inexcusable wretch on earth, if I could not trust my experienced, almighty Friend, to

take care of me and mine ; especially after some late instances of his astonishing goodness, in raising me up friends, and truly important ones, whose names a month ago were unknown to me." Many other kind Providences attended him at Bristol, and in the view of his intended journey, which I must not particularly enumerate ; but cannot omit, that a servant in the family where he lodged, offered herself to attend him to Lisbon on very reasonable terms ; whereas other infirm persons, intending the same voyage, had found it very difficult to procure one, even by very large offers ; and that the learned Dr. Warburton, now Bishop of Gloucester, who honoured him with his friendship, in the most obliging manner procured an order from the post-office to the manager of the packet-boats at Falmouth, to furnish him with the best accommodations for his voyage.

During the doctor's absence from home, and using the prescribed means for the restoration of his health, he often mentioned it to his friends as a singular happiness, that God hath given him an assistant,* to whom he should cheerfully consign the care of his academy and congregation, and (as he expresseth it in a letter to a friend from Bristol) "whose great prudence and wise disposition of affairs made him quite easy as to both."

It may answer my leading design, before I proceed in the narrative, to observe, that during all his fatigue of travelling, wearisome nights, and weeks of languishing, patience had its perfect work. No complaining word was uttered by him ; no mark of an uneasy discontented mind seen in him. A heavenly calm dwelt in his breast. He seemed continually pleased and cheerful ; expressed in obliging terms his thankfulness to the meanest servant, that showed him any kindness or gave him any assistance, and dropped

* The Reverend Mr. Samuel Clark, (son of Dr. Clark of St. Albans) now minister of a congregation in Birmingham, to whom I take this opportunity of acknowledging myself much obliged for considerable assistance in this work.

some pious hints, that might be serviceable to them in their best interests. No one, however fond of life, could be more punctually observant of the regimen prescribed to him; and in this he acted from a principle of duty, and a conviction that in past instances he had been too regardless of his life and health. He acknowledged this to a young minister of a tender constitution, with whom he had an interview at Bristol; and earnestly recommended to him the care of his own health, in order to prolong his usefulness. The most painful circumstance in all his illness was, that, as speaking was hurtful to him, his physicians had forbid him conversation. He submitted as much as possible to this piece of self-denial, and seldom opened his lips, but to express his gratitude and affection to his friends, and his thankfulness to his heavenly Father, for all those blessings, with which he was so richly furnished both for body and soul. He never, in his most painful and declining state, expressed any regret, but what arose from that generous ardour, which filled his soul, and the strong desire he felt to testify, by longer and more distinguished services, his gratitude and love to his divine Master. In this view he would sometimes express his desires of the recovery of his health; but these desires were bounded by the meekest and most entire submission to the divine will. When his friends reminded him of his fidelity, diligence, and zeal in his Master's service, even to his power, and, as he then felt and they saw, beyond his power, he used to reply, "I am nothing; all is to be ascribed to the free grace of God." He often told them, that he could not be sufficiently thankful for the honour and happiness God had conferred upon him, in that he had been enabled sincerely to endeavour, though very imperfectly, to do him and his glorious cause some little service in the world; that this, when compared with his delightful hopes of that future eternal reward, with which he had been so often animated and cheered, filled him with such a

sense of his infinite obligations to his heavenly Father, and to the dying love of his blessed Redeemer, that all he had done, or ever could do, to serve his cause in the world, appeared to him as nothing, yea, less than nothing. Nor did the meanest and most useless Christian, with greater humility, renounce all self-dependence, and every shadow of merit. He often professed that his only hope and joyful expectation of pardon and acceptance were absolutely founded on the merey of God, through the merits and intercession of his Redeemer; that it was a great satisfaction to him to reflect, that, through the whole course of his ministry, it had been his constant concern to direct and recommend his hearers to this only foundation, on which, he then felt, he could so safely and joyfully trust his own soul. He often professed his cordial belief of the truth, importance, and excellency of those doctrines which it had been the business and delight of his life to explain, illustrate, and enforce: and it was his fervent prayer, that God would, by his Spirit, lead the minds of ministers into a just knowledge of them; and give their eyes to see, and their hearts to feel, their reality, power, and sweetness in the same manner as he did. What doctrines he referred to, his writings sufficiently show.—But this is the time to return to the narrative.

He left Bristol, Sept. 17th, and after a fatiguing journey of ten days, occasioned partly by the badness of the season and the roads, and partly by his great weakness, he arrived at Falmouth in Cornwall. There he was received in the kindest manner by Dr. Turner, to whom he had been recommended by his physicians at Bristol and Bath. In his house he was generously entertained while he continued there, and he also recommended him to the care of his nephew Dr. Cantley, at Lisbon. His most painful and threatening symptoms had been suspended during his journey and stay at Falmouth, but returned with great violence the night before he sailed; so that Mrs. Dod-

dridge thought it necessary to propose that he should either return home, or stay a while longer there; to which, having some hope from a change of climate, he returned this short answer, "The die is cast, and I choose to go." It showed no small degree of faith and courage in him to venture amidst such weakness, and through so many perils, on such a voyage, especially into so bigoted a country as Portugal; where, if his profession were known, and his writings had been seen, by any of the Romish priests (as they probably might, being in several hands at Lisbon) it might have been attended with deplorable consequences to him and his friends. In this undertaking he acted by the unanimous advice of the most competent judges; he had earnestly sought the direction of Providence, was determined at all adventures to follow it; and he entertained some feeble hope of its efficacy. He thus expresseth himself in a letter to a friend from Falmouth; "I am upon the whole better than could be expected after such a journey. Let us thank God and take courage. We may yet know many cheerful days. We shall at least know (why do I say at least?) one joyful one, which shall be eternal." After having written to another of his correspondents from thence, upon necessary business, he adds: "I have trespassed a great deal on your time and a little on my own strength. I say a little; for, when writing to such a friend, as I seem less absent from him, it gives me new spirits, and soothes my mind agreeably. Oh, when shall we meet in that world, where we shall have nothing to lament, and nothing to fear, for ourselves or each other, or any dear to us! Let us think of this as a momentary state, and aspire more ardently after the blessings of that. If I survive my voyage, a line shall tell you how I bear it. If not, all will be well; and, (as good Mr. Howe says) I hope I shall embrace the wave, that, when I intended Lisbon, should land me in heaven. I am more afraid of doing what is wrong, than of dying." Much civility was

shown him at Falmouth by several persons to whom his friends had wrote for that purpose. He parted from them with the utmost gratitude and tenderness, and went on board the packet on Monday, September 30th. As its captain did not go this voyage, he had the convenience of his cabin, which was a peculiar comfort and advantage to him in his declining state.

No sooner had the vessel sailed, but the new and wonderful scene which opened upon him, the soft air, and the fresh breezes of the sea, gave him new life and spirits. The sea-sickness, which almost incapacitated his wife and servant from giving him any attendance and assistance, was so favourable to him that he needed them less than before. The captain's cabin was to him a Bethel, as the house of God, and the gate of heaven. There, in an easy chair, he generally sat the greatest part of the day. He several times said to Mrs. Doddridge, " I cannot express to you what a morning I have had ; such delightful and transporting views of the heavenly world is my Father now indulging me with, as no words can express." There appeared such sacred gratitude and joy in his countenance as often reminded her of those lines in one of his hymns, No. 71.

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

The vessel was unhappily becalmed some days in the Bay of Biscay, and the weather proved so intensely hot, that his colliquative sweats returned, attended with such faintness as threatened his speedy dissolution. But Providence yet lengthened out the feeble thread of life. When the vessel came to the desired haven, and was waiting for the usual ceremonies before it could enter, the fineness of the day, the softness of the air, and the delightful prospects that surrounded him, gave him a fresh flow of strength and spirits. He went on deck, and staid about two hours,

which afforded him such sensible refreshment as raised a flattering hope of his recovery. He landed at Lisbon on Lord's day, October 13th. The next day he wrote to his assistant at Northampton, and gave him a short account of his voyage, the magnificent appearance of Lisbon from the sea, and what he observed in passing through it; which showed the composure and cheerfulness of his mind: and, after mentioning his great weakness and danger, he adds; "Nevertheless, I bless God, the most undisturbed serenity continues in my mind, and my strength holds in proportion 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 circumstances, and assure them that I cheerfully 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 this strange land, if such be the appointment of our heavenly Father. I hope I have done my duty, 'and the Lord do as seemeth good in his sight.'"

At Lisbon he was kindly received and entertained at the house of Mr. David King, an English merchant. His mother was one of the Doctor's congregation at Northampton; and he had now an opportunity, which he little expected, but cheerfully embraced, of repaying the many services which the Doctor had done for his relations at Northampton. In this worthy family he found the most cordial friendship, and every desirable accommodation to alleviate his disorder. Here he met with Dr. Watts's treatise on 'the Happiness of separate Spirits,' and told his wife, with the greatest joy, that he had unexpectedly found that blessed book; and in reading that book, Dr. Watts's Hymns, and especially the Sacred Volume, he used to employ himself as much as his strength would admit. Still his mind

enjoyed a delightful calm, full of joy and thankfulness, which was often expressed by his words, and always by his looks. Here he found a family related to Mrs. Doddridge, and other kind friends, who, having heard of his character, and received letters of recommendation, sent unknown to him by his friends in England, showed him all the civility in their power, and seemed to strive who should discover the most assiduous and tender regard. Their company gave him pleasure, though mingled with this painful circumstance, that he could not converse with them as he would have done. The Rev. Mr. Williamson, then Chaplain to the British Factory there, often visited him, with the temper and behaviour of the gentleman, the Christian, and the minister.

About a week after his arrival, on Monday, October 21st, he was removed into the country, a few miles from Lisbon, by the advice of his physician, Dr. Cantley, who generously attended him and refused the usual fees. The rainy season, which in that climate usually sets in about the end of October, coming on with uncommon violence, cut off every hope his friends had entertained from air and exercise; and by the manner in which it affected him, seemed the appointed instrument of Providence to cut short his few remaining days. On Thursday, October 24th, a *colliquative diarrhæa* seized him, and soon exhausted his little strength. This night, which seemed the last of rational life, his mind continued in the same vigour, calmness, and joy, which it had felt and expressed during his whole illness. Mrs. Doddridge still attended him; and he said to her, that he had been making it his humble and earnest request, that God would support and comfort her; that it had been his desire, if it were the Divine will, to stay a little longer upon earth to promote the honour and interest of his beloved Lord and Master; but now, the only pain he felt in the thought of dying was, his fear of that distress and grief which would come upon her in case of

his removal. After a short pause he added, 'but I am sure my heavenly Father will be with you. It is a joy to me to think how many friends and comforts you are returning to. So sure am I that God will be with you and comfort you, that I think my death will be a greater blessing to you than ever my life hath been.' He desired her to remember him in the most affectionate manner to his dear children, his flock, and all his friends and tell them of the gratitude his heart felt, and the blessings he wished for them all, on account of their kindness and goodness to him; nor was the family where he lodged, nor even his own servant, forgotten in these expressions of his pious benevolence. Many devout sentiments and aspirations he uttered; but her heart was too much affected with his approaching change, to be able to recollect them. After lying still some time, and being supposed asleep, he told her he had been renewing his covenant-engagements with God; and though he had not felt all that delight and joy which he had so often done, yet he was sure the Lord was his God, and he had a cheerful well-grounded hope, through the Redeemer, of being received to his everlasting mercy. He lay in a gentle dose the following day, and continued so till about an hour before he died; when in his last struggle he appeared restless, fetched several deep sighs, and quickly after obtained his release from the burthen of the flesh, on Saturday, October 26th, O. S. about three o'clock in the morning: his soul mounting to that felicity to which he had been long aspiring, and the prospect of which had given him such strong consolation during his illness and decay. The concern and tears of his friends there, and even their servants, upon this event, manifested their sense of his worth, and of the greatness of the public loss. It was a circumstance which afforded much satisfaction to Mrs. Doddridge and her Lisbon friends, that he was not molested in these last scenes, as they feared a person of his profession and character would have been, by any

officious and bigoted priests of the Church of Rome, who, it is well known, are fond of intruding on such occasions, and have been the means of adding to the distress of many Protestant families in Lisbon and its environs, during the sickness and at the death of their relations. When his body was opened, as by his own desire it was, his lungs were found in so ulcerated a state that it appeared wonderful to the physician that both speaking and breathing were not more difficult and painful to him, and that he suffered so little acute pain to the last. In both respects his friends observed and acknowledged the loving-kindness of God to him and them. He had often expressed his desire of being buried in his meeting-place at Northampton, with his children and so many of his people and friends; but during his illness he spoke of it as a matter quite indifferent to him, and desired to be buried wherever he should die, as he would not increase the distress of his afflicted consort. As it was found, upon inquiry, that removing the body to England would have been attended with a very great expense, it was judged most prudent to decline it. Accordingly his remains were interred in the burying-ground belonging to the British Factory at Lisbon, with as much decency and respect as circumstances and the place would admit. Most of the gentlemen of the Factory attended his funeral, and did him honour at his death. On the following Lord's Day, Mr. Williamson, their chaplain, preached a funeral sermon for him, from I Timothy, iv. 8,—“Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”—He gave him a high and honourable character, founded on what he had heard from many of his worth and seen of it, during the opportunities he had had of conversing with him. A handsome monument was erected to his memory in his meeting-place at Northampton, at the expense of the congregation, (who also made a generous present to his widow after her return,) and the following epitaph was inscribed

upon it, drawn up by his much esteemed friend Gilbert West, Esq. and L. L. D.

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, lov'd 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 October 26, 1751,
 Aged 50.

Though Mrs. Doddridge returned without a friend, and in these destitute and melancholy circumstances, yet she preserved the fortitude and serenity of her mind, and was, through the voyage and upon her return to her family, strengthened and supported beyond what could have been expected. Her friends could not but see and adore that kind Providence which sustained her amidst the excessive fatigue, anxiety, and distress which these scenes, especially the last, occasioned. She yet lives to bear witness to the power,

faithfulness, and goodness of God; in carrying her through them all, and hearing the many prayers of her beloved companion and his many friends for her. It was an addition to her loss of him, though almost sunk in the greatness of that, that, by his dying abroad, she lost a considerable annuity which he had provided for her in case of widowhood, and to which she would otherwise have been entitled. It was happy that he never knew this would be the consequence, or it would have increased his embarrassment. Upon her return, a subscription was opened for her, chiefly in London, and in a great measure conducted by that generous friend mentioned above as managing the Doctor's temporal concerns, and who hath since distinguished himself by all the offices of the wisest and most affectionate friendship for his family. This subscription met with all desirable encouragement, and the whole amounted to a sum which more than indemnified her for the loss of her annuity. Besides this, she received several other handsome presents, sent as subscriptions to the Family Expositor, from persons of rank, both among the clergy and laity of the establishment. The generous and obliging manner in which this whole affair was managed, the great honour which it reflected on the Doctor's memory, as well as so signal an interposition of Providence for the better support of his family, could not fail of giving her the most sensible pleasure and comfort under her affliction; and it is never recollected by her but with sentiments of the warmest gratitude. Nor can I satisfy myself to conceal the kindness of his brethren in the neighbourhood of Northampton, and those of his pupils who had entered upon the ministry, who supplied his congregation during his absence, and for half a year after his death, that the salary might be continued to his family for that time.

His pupils remained together till the next vacation, when the academy was removed to Daventry, near Northampton, where it still continues, in a very flourishing state, under the care of the Rev. Mr. Calcb

Ashworth, whom the Doctor had, in his will, expressly recommended as a proper person to succeed him in the care of it, and, (as he there expressed it) “perpetuate those schemes which I had formed for the public service, the success of which is far dearer to me than my life.” His worthy successor hath been instrumental in training up many young ministers, who have done honour to their tutor, and proved very acceptable and useful to the congregations over which they have been called to preside.

Soon after the Doctor's death, a poem to his memory was published by one of his pupils, which met with good acceptance in the world. I have his consent to re-publish it at the close of this work, and I hope it will be esteemed an agreeable part of it.

Dr. Doddridge was rather above the middle stature, extremely thin and slender; and there appeared a remarkable sprightliness and vivacity in his countenance and manner when engaged in conversation, as well as in the pulpit, which commanded a general attention. He left four children; a son, who is an attorney at law, and three daughters; the eldest married to Mr. Humphreys, an attorney in Tewkesbury, Gloucestershire, the others single. And may they inherit all their father's virtues, and the many blessings which he besought for them!

Thus have I endeavoured, in the best manner I was able, to give the public an account of those circumstances in Dr. Doddridge's life, temper, and character, which appeared to me most important and instructive. I have, in the preface to this work, anticipated some things which might properly have been added as the conclusion of the whole. I shall therefore content myself with expressing my cheerful hope, that my readers are deeply sensible how excellent and honourable such a life as the Doctor led must be in itself, and what constant satisfaction and pleasure he must have enjoyed from such a course of uniform active services for the honour of his Lord and the interest of religion, and from the success which attended them;

especially from the prospect of that glorious reward which was laid up for him in heaven. And I hope they will be excited and animated by this conviction, to emulate his excellencies and follow his steps, as far as their respective abilities, stations, and circumstances in life will admit. I most heartily wish them this felicity; and I doubt not, but if they already possess it, or are aspiring to it, they will join with me in intreating “the Lord of the harvest” to send forth more such faithful “labourers into his harvest,” and to pour out more of the same spirit on those who are already employed in it. It comforteth me, upon a review of this work, that I have, through the whole of it, sincerely consulted the glory of God, the advancement of real religion, and the best interests of my fellow Christians, especially my brethren in the ministry; and that “it is the happiness of great wisdom and goodness, (I had almost said, it is a part of its reward,) to be entertained and edified by the writings of those who are much its inferiors, and most readily to exercise an indulgence which itself least needs.”

A P O E M

TO

THE MEMORY

OF THE

LATE REV. P. DODDRIDGE, D. D.

LONG have the Muses seen their sacred lays
 Debased, and mourned their prostituted praise,
 While servile bards profane their heavenly flame
 To give ambition's fools and madmen fame ;
 While round the tyrant's brows, in gore embued,
 Their weeping laurels blush with orphan's blood ;
 Neglected virtue's humble hero dies,
 The friend of man, the favourite of the skies,
 With not a bard the fatal blow to mourn,
 And not a bay to shade his hallowed urn.
 Oh, would their raptured sons exalt their art,
 To touch, in virtue's cause the generous heart,
 And pay to worth their tributary praise,
 DODDRIDGE, thy name should grace their noblest lays !
 For thee would warble every verse divine,
 And every voice and every lyre be thine.

When comets shoot their wild eccentric fire,
 We dread their progress, and with pain admire :
 When lightnings flash along the livid sky,
 Trembling we gaze, and while they shine we die ;
 Even such are heroes, by just heaven designed
 To scourge the guilty madness of mankind.
 Virtues like thine, serene as vernal day,
 Pour on the world a mild and healing ray :
 Their charm, with modest majesty, the sight,
 Cheer the sad soul of care, and beam around delight.

O ever-honoured, ever-dear, adieu !
 How many tender names are lost in you ?
 Friend ! father ! tutor ! in whose ample mind
 All the ten thousand streams of science joined,
 If ardent prayers, if flowing sorrows shed
 In all the bitterness of soul, could plead,
 Our prayers, blest DODDRIDGE, had reversed thy doom,
 And tears of thousands wept thee from the tomb.
 How mute the music of that charming tongue,
 On which so oft our rapt attention hung !
 Where's now the vivid wit, the pleasing art,
 The force of reason, and the friendly heart,
 Whose tempered powers informed the social feast,
 And gave the mind a more refined repast ?
 Who to the temple of eternal truth
 Shall guide with skilful care our wandering youth ;
 O'er darkened science shed unclouded day,
 And strew with flowery sweets her thorny way ?
 Quenched is our Prophet's fire ;—those lips no more
 Religion's pure and sacred treasures pour,
 To holy raptures wake the languid frame,
 And through the breast diffuse celestial flame :
 No more o'er guilty minds he shakes the rod,
 Armed with the terrors of his awful God ;
 While chilled with horror starts the conscious soul,
 And hears, appalled, the avenging thunders roll ;
 Sees visionary lightnings round her glow,
 And trembles o'er the gulf that burns below.

Angels that from their sphery thrones descend,
 To guide the meek, the friendless to befriend,
 To warm with holy flames the pious breast,
 And lull the cares of innocence to rest,
 Oft saw thee emulate their generous part,
 To turn to piety the wandering heart ;
 Unwearied, steadfast, bold in virtue's cause,
 And by example best enforce her laws ;
 Ardent to succour want, console distress,—
 Thy wish, thy labour, thy delight to bless ;

And from their stations looked with pleasure down
On worth allied so nearly to their own.

Her bays each science scatters on thy bier ;
Each social virtue drops the friendly tear ;
Beneath a mouldering 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
Thy widowed consort's woe ! what keen distress
Tore all her heart-strings, when thy trembling sight
Snatched a fond farewell glance, and closed in night !
When the felt pulse, that at her touch before
Beat with a fuller tide, now throbb'd no more !
In foreign lands, abandoned and alone,
She heard a darling husband's parting groan :
No children there received his last command,
Wept round the couch, and kissed his dying hand ;
No sad domestic bore the sable bier ;
No mournful pupil poured 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 heaven 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 turned behind !
How, till in undistinguished vapour lost,
Caught each faint glimpse of the receding coast,
Where now, for ever from her eyes removed,
Lie the blest relies of the man she loved !
That dear sad sight she never more must view,
Her longing eyes have looked their last adieu ;
That dear sad sight she wishes now in vain,
While ocean rolls unnumbered waves between.

Yet curb the fond excesses of thy grief,
 And in religion seek a sure relief ;
 Heaven, gracious still, our real bliss befriends,
 Is kind alike in what he takes or lends :
 To Him indulgent, snatched the saint on high,
 Approved mature for glory and the sky,
 To thee, indulgent, gave to taste of woe,
 And copious bid the streams of sorrow flow,
 To make the generous seeds of virtue shoot,
 And feed and ripen her immortal fruit :
 Thus, rushing down the skies, the kindly rains
 Give beauty to the groves, and plenty to the plains.

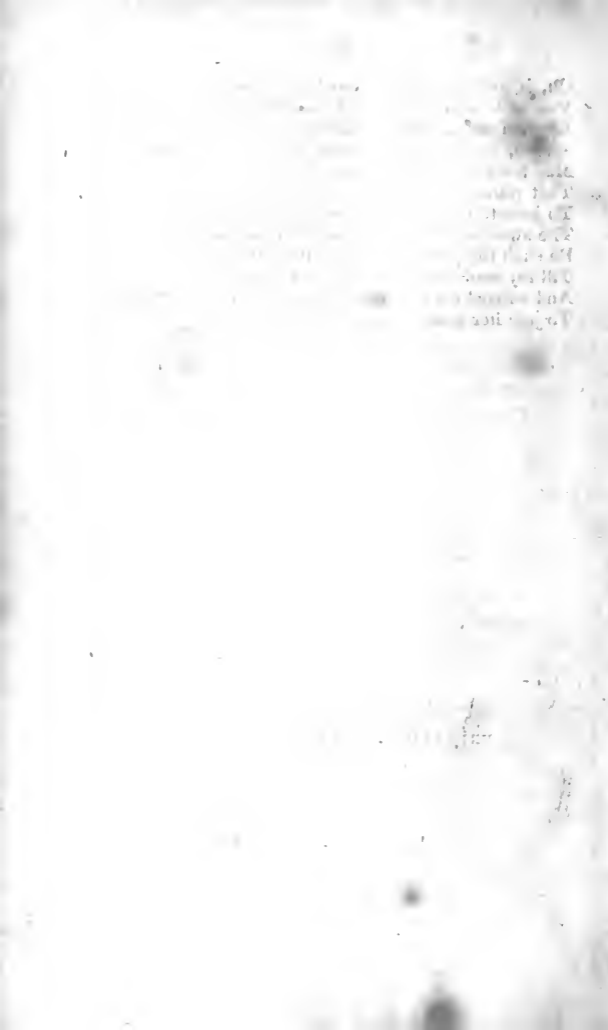
Death, not to him a messenger of woe,
 Shook his grim horrors from his gloomy brow ;
 And through his mournful vales and caves of night
 Attendant Faith diffused a heavenly light ;
 She bid, in vision to his ravished eyes,
 A thousand shining scenes of glory rise ;
 The flaming guards, refulgent from afar,
 The fiery coursers and the golden car :
 Think that you see the radiant Prophet soar
 To those blest regions where he sighs no more ;
 Where, led in triumph to the star-crowned throne,
 Religion, smiling, hails her favourite son ;
 Bids the victorious garland grace his brows,
 While heaven re-echoes round the loud applause.
 Then stop the tear, nor sorrow for the blest,
 But with his fair example fire thy breast :
 His worth still lives ; that living worth regard,
 And with like virtue seek the same reward.

Thrice happy spirit ! while you praise above
 A smiling God, and sing a Saviour's love,
 Before the throne with bending cherubs stand,
 Or burn, a seraph, 'midst the flame-robéd band ;
 Or the great parent tracing through the sky
 From world to world, from sphere to sphere you fly,
 And with exalted thoughts and powers refined,
 Swell the wide circuit of the expanding mind ;

Oh, if still conscious of our bliss or woe,
You look with kind regard on aught below,
Be thou my genius ! thy propitious aid
Spread, guardian angel, round my favoured head ;
May the great purpose, may the glow divine
That warined thy bosom now inspirit mine !
To imitate my God, to bless mankind
The sweet and sovereign passion of my mind !
Be such thy praise ! be such my glorious aim !
Till my soul, kindled at so fair a flame,
And winged for bliss and heaven, like thine shall rise,
To join her kindred angels in the skies.

FINIS.

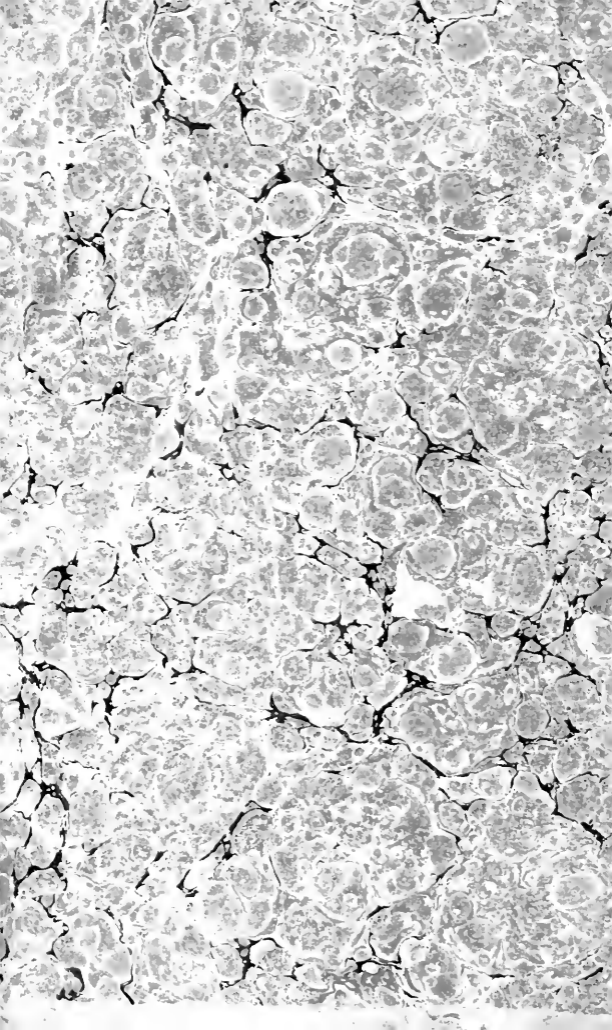
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