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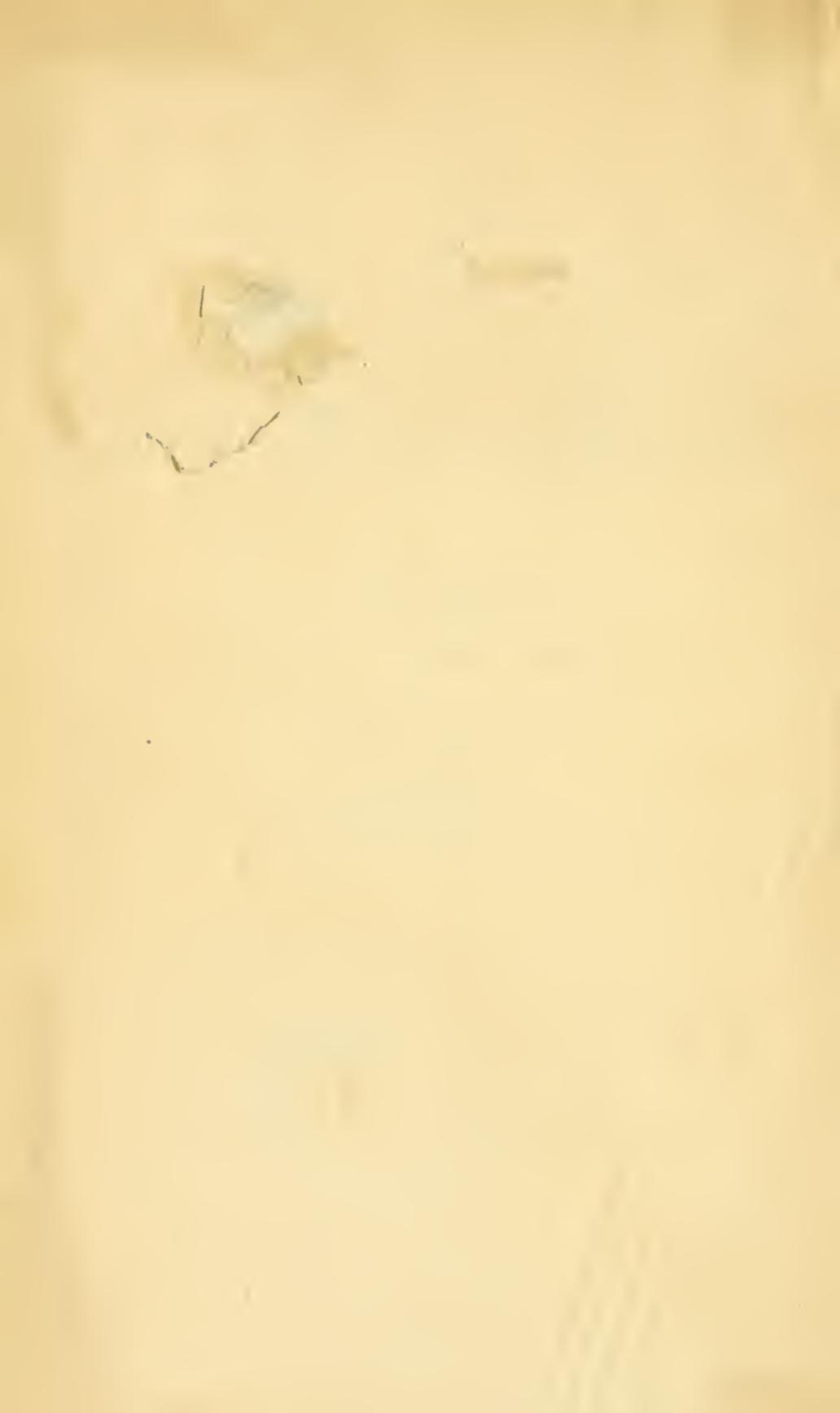
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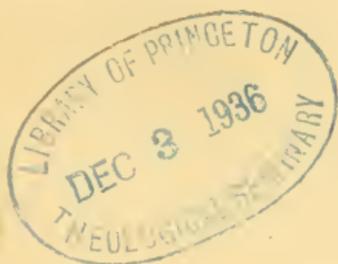




The Life of Watts is important
for its generation from
Palmer.

It refers to the letter to
Wheat Street in New York
in Peter Smith's list 145

Palmer is mentioned
in the list of names
with transmission to
the American Society
of the 18th century



M E M O I R S

OF THE

LIVES, CHARACTERS AND WRITINGS

OF THOSE TWO EMINENTLY PIOUS AND USEFUL
MINISTERS OF JESUS CHRIST,

DR. ISAAC WATTS

AND

DR. PHILIP DODDRIDGE.

Jeremy Belknap



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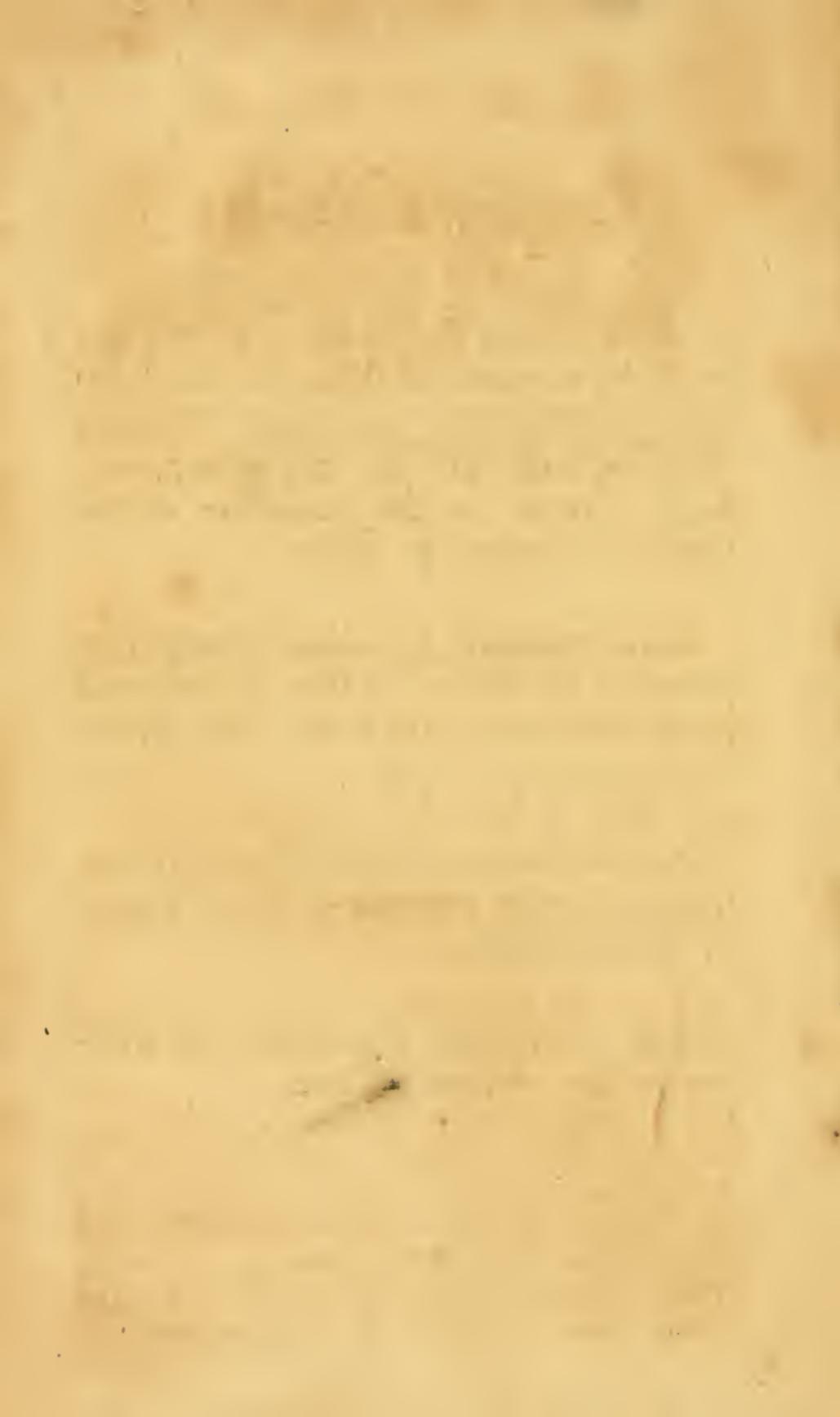
ADVERTISEMENT.

THE Life of Dr. WATTS is compiled from the accounts of him and his writings published by *Jennings, Gibbons, Johnson, and Palmer*; and from manuscript Letters in the possession of the Historical Society in *Boston*.

An Appendix is added, containing several of Dr. Watts's Essays in verse and prose, which have not before been printed in America. And

An authentic account of his last sentiments on the doctrine of the Trinity, by *Samuel Palmer*.

The Life of Dr. DODDRIDGE is written by Dr. *Andrew Kippis*.





M E M O I R S

OF THE

LIFE, CHARACTER, AND WRITINGS

OF

DR. *I S A A C W A T T S.*

THE life of Dr. WATTS is more instructive from the brightness of his example than entertaining from any variety of incidents. This defect is partly owing to the nature of his employment; partly to a long continued infirmity of body, which obliged him to live retired from the world, and partly to a resolution which he had taken not to leave behind him any memorials from which a narrative of his life might be compiled. It was his choice that his character might

appear from his *printed* works, and not from any private papers. His friends, to whom he committed the care of publishing his books, were expressly prohibited from making a collection of his letters, which might easily have been done soon after his death.* The materials from which any account of his life can be composed are therefore few; they exhibit a vigorous mind in a weak body; a character amiable and worthy of imitation.

He was born at Southampton on the 17th of July, 1674, and was the eldest of nine children. His father ISAAC WATTS, was a man of considerable learning, and was keeper of a boarding school. His parents were eminent for religion, and were sufferers for conscience sake in the persecution raised against the nonconformists by CHARLES II.

The uncommon genius of their son appeared early. He began to learn Latin at four years old; and made a swift progress in that and the Greek language, under the care of Mr. PINHORNE, a clergyman of the established church, and master of the free school at Southampton, to whom the gratitude of his scholar afterward inscribed

* The propriety of this prohibition is evidenced by a collection of his *Letters* published in 1773, with other posthumous works; which, in the opinion of the Monthly Reviewers, "ought rather to have been committed to the flames than sent to the press."

Many of them related to a controversy between him and Mr. THOMAS BRADBURY, a dissenting minister in London. Bradbury was a man of wit and spleen. In his merry moments he would laugh at some of Watts's hymns; and in his splenetic and zealous hours would abuse his principles and call in question his orthodoxy. Watts acknowledged the sprightliness of his antagonist, but thought his wit vain and licentious, and called in question his veracity. It was a mere personal quarrel of no consequence to the public.

scribed a Latin ode. It was written at the age of twenty, and is inserted among his Lyric Poems.

He was soon taken notice of for the sprightliness of his wit, as well as for his proficiency in his studies, and a subscription was proposed for his education at one of the universities. But his inclination to take his lot with the dissenters made him decline this offer; and in the year 1690, at the age of sixteen, he was sent to London for academical education, under the care of the Rev. THOMAS ROWE, to whom also, he has inscribed an ode among his Lyric verses. Some Latin essays, supposed to have been written as exercises at this academy, show a degree of knowledge both philosophical and theological, to which very few persons attain by a much longer course of study.

He was, as he hints in his miscellanies, a maker of verses from the age of fifteen to fifty, and in his youth he gave attention to Latin poetry. His verses to his brother in the *glyconic* measure, written at seventeen, are remarkably easy and elegant. Some of his other odes are deformed by the *Pindaric* folly then prevailing, and are written with such negligence of all metrical rules as is without example among the ancients; but his diction, though not always exactly pure, has such copiousness and splendor as shows that he was not far from excellence.

His method of study was sometimes to impress the contents of books upon his memory by abridging them; at other times to write remarks in the margin and blank leaves; to state his ob-

jections to what he thought exceptionable ; to illustrate and confirm what appeared just, and to insert his opinion of the whole performance. This method he has recommended to students in his book of the Improvement of the Mind.

Having an early impression of the truth and importance of religion on his mind, he was guarded against the follies of youth ; his conduct whilst at the academy, was not only so inoffensive that his tutor declared he never once had occasion to reprove him ; but it was so exemplary as to be frequently proposed to the other students for their imitation. Among these were JOHN HUGHES, the poet, Dr. JOSIAH HORT, afterwards archbishop of Tuam in Ireland, to whom one of his Lyric pieces is inscribed, and SAMUEL SAY, a dissenting clergyman of Westminster, whose poems were published by DUNCOMBE.

In his nineteenth year (1693) he joined in communion with the church, of which his tutor was the worthy pastor. The next year, having finished his academical course, he returned to his father's house at Southampton ; where he spent two years more in study and devotion, preparatory to his entering on the work of the gospel ministry, to which he was determined to devote his life ; and of the importance of which he had a deep sense on his mind. His father treated him with the greatest tenderness, and had the pleasure of living to see him eminent for literature, and venerable for piety and usefulness.

In 1696 he was invited by the learned and pious Sir JOHN HARTOPP to reside in his family as a tutor to his son. Here he continued four
years,

years, and his behaviour was so engaging as to win the affections of the family, and lay a foundation for that intimate friendship which subsisted between him and his pupil to the day of his death. To this gentleman he dedicated two of his Lyric odes, in one of which he recommends *early rising*, as a necessary means of diligence and usefulness.*

Whilst he assisted the studies of his pupil he did not neglect his own; but besides those branches of science in which he instructed him, he diligently studied the scriptures in the original languages, and the best commentators ancient and modern.

He began to preach on the day which completed the twenty-fourth year of his age (1698) and in the same year he was chosen assistant to Dr. ISAAC CHAUNCY,† then pastor of the dissenting church in Berrystreet, London. His public labors met with general acceptance; but were soon after interrupted by a threatening illness of five months continuance, which was brought on him by his close application to study, and his fervor in preaching. This however did not discourage him from returning to his work as soon as his health was restored.

In January 1701, he received a Call from that church to succeed Dr. Chauncy in the pastoral office,

* "Live my dear HARTOPP, live to day,
Nor let the sun look down and say
Inglorious here he lies;
Shake off your ease and send your name
To immortality and fame
By *ev'ry* hour that flies."

† He was son of CHARLES CHAUNCY, President of Harvard College in New-England, where he received his education, and grandfather of the late Dr. CHARLES CHAUNCY, pastor of the first church in Boston.

office, of which he signified his acceptance on the day that King WILLIAM died. This circumstance is particularly noted by Dr. JENNINGS as an act of christian heroism, because of the discouraging prospect which that event gave to men of his profession, and the fears with which it filled the hearts of protestant dissenters at that time, when toleration was so insecurely established that the existence of it depended on mere casualty. But he had "set his hand to the plough, and would not look back." Accordingly he was ordained on the 18th of March, 1702.

The joy of his church in their happy settlement was soon clouded by a second severe illness which laid him by for sometime, and from which he recovered by slow degrees. This made it necessary for his church to provide an assistant, and Mr SAMUEL PRICE* was chosen to that service in July 1703.

Though relieved in part of his public labours, his health remained very fluctuating and uncertain for several years; but as it returned he renewed his diligence in fulfilling his ministry. His congregation was edified by his public discourses, and by his entertaining and profitable conversation in his private visits. This was a season of the best health which he ever enjoyed, and during this time he formed a private society of the younger persons in his congregation, to which he delivered the substance of that excellent book which he afterward published under the title of "A Guide to Prayer."

That

* Uncle to the late Dr. RICHARD PRICE, of Hackney.

That the utmost harmony and affection subsisted between him and his congregation appears from his own words in the dedication of the first volume of his sermons to them. "I can pronounce it, with the greatest sincerity, that there is no place, nor company, nor employment, on this side heaven, which can give me such a relish of delight, as when I stand ministring holy things in the midst of you." "Your forward kindness hath always forbidden my requests, nor do I remember that you ever gave me leave to ask any thing for myself at your hands, by your constant anticipation of all that I could reasonably desire."

In the pulpit, though his low stature, which very little exceeded five feet, gave him no advantage of appearance, yet the gravity and propriety of his utterance rendered his discourses solemn and affecting. Dr. JOHNSON has said that he once mentioned the reputation which "modest FOSTER" had gained by his proper delivery, to his friend HAWKESWORTH, who told him that in the art of pronunciation he was far inferior to Dr. WATTS. Mr. PALMER, in his notes on Johnson, questions the justice of this assertion.

Such was his flow of thought, and such the promptitude of his language, that in his advanced stage of life, he did not pre-compose his common sermons; but having adjusted the heads, and sketched out some particulars, he trusted for the rest to his extemporaneous powers.

He did not endeavour to assist his eloquence by any gesticulations; for as no corporeal actions
have

have any correspondence with theological truth, he did not see how it could be enforced by them.

At the conclusion of weighty sentences, both in preaching and prayer, he gave time, by a short pause, for the proper impression. His prayers were direct addresses to the Deity, not in florid expressions or in long and involved sentences, but in easy language and short periods. They comprehended every proper subject, yet with such brevity and pertinency of expression, that, at the conclusion, it was difficult to conceive what more or less could have been said on each subject.

He often pressed on his hearers the duties of sobriety, justice, and charity; but the inward and spiritual parts of religion, and the secret communion between God and the soul, took up a much larger share of his discourses. He aimed to rescue these exercises from the charge of enthusiasm, and to place them in such a light as might show their perfect consistency with reason and common sense.

Though exempt in almost every sense of the term from mental infirmity, he was the continual victim of bodily weakness; his best schemes and most favourite exercises being perpetually interrupted by it. In the month of September, 1712, he was seized with a violent fever which shook his constitution exceedingly, and terminated in such a weakness of the nerves as made him subject to the hypochondria during the remainder of his life. The agitation of his spirits during this sickness, the state of his mind, and the circumstances of his recovery, are admirably delineated

ated in a poetical essay which is subjoined to these memoirs.

One consequence of this sickness was, in the opinion of Dr. Watts, a sufficient compensation for all the miseries which he endured. It was the means of introducing him to the family of an excellent person, Sir THOMAS ABNEY, alderman of London, who, on a most generous principle, invited him to his house whilst in a low and languishing state; where, for *thirty-six* years, he was treated with all the tenderness of friendship, and all the attention and respect which politeness, aided by an ample fortune, could dictate. Sir Thomas died in about eight years after the Doctor's coming to reside in his family; but he continued with his lady and her daughters to the end of his life, and the lady died in a year after him.* An elegiac ode on the death of Sir Thomas is in the appendix.

In that delightful retirement, without any care of his own, he had every thing which could contribute to the enjoyment of life, and favour the pursuit of his studies. He had the privilege of the country air and elegant gardens at Theobalds in Hertfordshire, twelve miles from London; he saw company, or lived recluse, as best suited his inclination, and the delicacy of his nervous system. It was not till October 1716 that he was able, in any degree, to resume his public ministry; and in the mean time, his assistant,
Mr.

* The last branch of this amiable family, ELIZABETH ABNEY, died at Stoke Newington in 1782. Her character for piety, prudence and benevolence, was worthy of one who had enjoyed the instructions and example of Dr. Watts.

Mr. PRICE, was, at his desire and upon his recommendation, chosen by the church to be his colleague, and was ordained on the 3d of March, 1713. The inviolable friendship which subsisted between them is evidenced by a clause in the Doctor's will, in which he styles him "his faithful friend and companion in the labours of the ministry," and leaves him a legacy "as only a small testimony of his great affection for him, on account of his services of love during the many harmonious years of their fellowship in the work of the gospel."

From the time of his reception into the kind and hospitable family of ABNEY, his life was no otherwise diversified than by a succession of valuable publications, and his attention to his ministerial functions when his health permitted.* He constantly devoted one *fifth* † part of his income to charitable purposes; and when by the infirmities of his advanced age, he was no longer capable of public duty, he generously offered to remit his salary, but his congregation, with equal generosity, refused to accept the offer.

In 1728, the universities of Edinburgh and Aberdeen, in a most respectful manner, and without his knowledge, conferred on him the degree of Doctor in Divinity. In

* "As fast as my health increases, you may assure yourselves it is devoted to your edification. It often grieves me to think how poor, feeble and short, are my present labours among you; and yet what days of faintness I generally feel after such an attempt. So that I am continually prevented in my design of successive visits to you, by the want of active spirits, whilst I tarry in the city. And if I attempt to stay but a week or ten days there, I find a sensible return of weakness. So that I am constrained to retire to the country air, in order to recruit and maintain this little capacity of service."

Dedication to his 1st. vol. of sermons.

† So saith Dr. Jennings, but Dr. Johnson saith one *third*.

In the spring of 1739, he had a paralytic shock which seized one side, and from which he slowly recovered. For some time before, and always after this, his letters were dictated by himself, but written by an amanuensis.

His last sickness was rather a decay of nature, worn out with infirmity and labour, than any particular distemper. His weakness increased by degrees, and at length confined him to his chamber and his bed, where gradually sinking, he at last died without pain, on the 25th of November, 1748, in the 75th year of his age.

Toward the close of life the active and sprightly powers of his mind failed; yet his confidence in GOD, through the mediation of Jesus Christ, remained unshaken. He was heard to say, "I bless GOD, I can lie down with comfort at night, not being solicitous whether I awake in this world or another."—"I should be glad to read more, not to be more confirmed in the truth of the Christian Religion or of its promises; for I believe them enough to venture an eternity upon them." When he was almost broken down by his infirmities, he observed in conversation with a friend, that "he remembered an aged minister who used to say that the most learned and eminent christians, when they come to die, have only the same plain promises of the gospel for their support as the common and unlearned. So, said he, I find it. The plain promises of the gospel are my support, and I bless GOD that they are plain promises, that do not require much labor and pains to understand them; for I can do nothing now but look into
my

my bible for some promise to support me, and live upon that."

When he found his temper tending to impatience and ready to complain, that he could lead only a mere animal life, he would check himself thus.—“The business of a christian is to *bear* the will of GOD as well as to *do* it. If I were in health I could only be doing it; and I may bear it now. The best thing in obedience is a regard to the will of GOD; and the way to that is to get our inclinations and aversions as much as possible mortified.” With such a calm and peaceful mind, and with such a lively hope did this faithful servant wish for the summons, and enter into the joy of his Lord.

As a man, Dr. Watts was certainly a most amiable and excellent character. Could applause cherish the laurels which candor and piety have placed on his brow, they would flourish with immortal verdure. Pure and undissembled *piety* was the settled habit of his mind. Though he loved and enjoyed much retirement, yet he did not contract any thing of an affected stiffness or monkish austerity; but on the contrary, the pleasure and satisfaction which he found in communion with GOD in solitude, made him the more easy and cheerful in his converse with men.

His *humility* was like a deep shade to set off his other virtues, and made them shine with a brighter lustre. Though by his natural temper he was quick in resentment, yet by his fixed habit he was gentle and inoffensive. This acquired habit had no small effect in forming his sentiments.

sentiments. For he thought he could not be laid too low, as a creature or a sinner, that he might do honor to the perfections and grace of God. From this principle, in a great measure, rose that high esteem which he had for the christian dispensation, so apparently calculated to exalt God and to humble man. Nor was his humility less conspicuous in his outward behavior towards others. Hence flowed that condescension, humanity and kindness, which could not but endear him to all who had the pleasure of conversing with him, and which rendered him truly venerable in a much higher degree, than all the honors and applauses which he received from the world.

In close connection with the grace of humility were to be seen his *candor* and *charity*, for which he was remarkably eminent. The love which he bore to his Saviour induced him cordially to embrace all whom he esteemed his genuine disciples. No party names, no variety of sentiments in matters of doubtful disputation, nor of practice in mode of worship, could divide him in affection from such as he had reason to hope loved Christ in sincerity. He therefore maintained a free and friendly correspondence with christians of various parties and denominations.*

B

Though

* In one of his letters to Dr. Colman, after thanking him for his picture, he says, "I have put it in a frame that it may hang in the same rank with Dr. Inceale and Dr. Cotton Mather, in the front of my study. I have there near eighty philosophers and divines surrounding me; their spirits are copied in their books, and their faces adorn my beloved place of retirement. There Heathens and Christians, Papists and Protestants, Calvinists and Arminians, Presbyterians and Episcopalians, all meet in silence and peace. Were you to see my cohabitants, you would say I was a man of catholicism. Most of them I hope to meet in the regions of peace and love."

Though he judged the principles of the moderate nonconformists most favorable to christian liberty, and the rights of conscience, and their forms of worship most agreeable to the simplicity of the gospel, yet he had a high veneration for the persons and writings of many ministers and christians of the established church, as many of them had for him and his works.

In the delineation of his character Dr. Johnson has justly observed, † “such was he as every christian church would rejoice to have adopted.” To which he afterward subjoins. “Happy will be that reader whose mind is disposed by his verses or his prose to imitate him *in all but his non-conformity*, to copy his benevolence to man and his reverence to God.”

This is doubtless the highest praise which it was in the power of such a man as Dr. Johnson to bestow; being himself a pious and zealous member of the episcopal communion established by law in *South* Britain, he thought a conformity to that church essential to christian perfection. But to other good men who do not see perfection thro’ that medium, the non-conformity of Dr. Watts is so far from being a blemish in his character, that it is really an evidence of his heroic virtue. Born and educated among the dissenters in a time which tried men’s souls, he had early been taught to suffer in the cause of truth; and he could not think less favorably of the piety and sincerity of his brethren for the humiliating lessons which they had learned in the school of persecution. Had he gone over to the establish-

ment

† Lives of the Poets. vol. III.

ment (especially about the time of his ordination) he would have incurred the odium, not only of seeking his personal safety and worldly emolument by deserting his brethren in a time of danger, but of joining the party who had in their hands the power of oppressing them. Such views as these his generous soul abhorred; and therefore circumstanced as he was, a conformity to the establishment, instead of adding lustre to his character would have greatly detracted from it. Firm to his principles, attached to his brethren, and fearless of personal danger; he chose rather to suffer affliction with the people of GOD, than to bask in the sunshine of courtly favor and stand candidate for ecclesiastical dignities.

But his choice was not merely the result of prejudice or attachment. He had candidly and thoroughly examined the controversy, and was persuaded in his own mind, that a dissent from the established church was warrantable and safe. His ideas of religious liberty were generous, and his candor toward other men extensive; but, for himself, he preferred the original simplicity of gospel institutions to the ornaments and inventions of later ages. His ideas on this head cannot be better explained than in a short and elegant essay published among his posthumous works, intitled, "The Diamond Painted," which may be seen in the appendix.

Though Dr. Watts passed his whole life in a state of celibacy, yet it is evident, from several of his poems, particularly those on Queen Mary and Lady Sunderland, that he was far from being insensible to female charms; and from his "In-

dian Philosopher," that he had no aversion to an union with the sex. His almost continual ill health may justly be assigned as the principal cause of his not entering into the married state. He had a particular friendship for Miss SINGER, the celebrated PHILOMELA, whose age was the same with his own. This connection is placed in a ridiculous light by Dr. YOUNG, in one of his satires, * which is the more ungenerous as Watts has, in several parts of his writings, mentioned Young and his compositions with respect and admiration. The late Dr. COLMAN of Boston, who was intimately acquainted both with Dr. Watts and Miss Singer, used to tell this story; that after long hesitation and delay, Dr. Watts ventured to declare to Miss Singer his affection for her and to ask her hand; to which he received an answer which must have mortified him extremely; that she had long expected his addresses, but had on the preceding *day* given her consent to the solicitation of Mr. ROWE. The date of her marriage with this gentleman (1710) corresponds with the time in which Dr. Watts enjoyed his best health.

Few men have left behind them such purity of character, or such monuments of laborious piety. He has provided instruction for all ages; from those

- "ISAAC, a brother of the canting strain,
When he has knock'd at his own skull in vain,
To beauteous MARCIA oftēn will repair
With a dark text, to light it at the fair.
O how his pious soul exults to find
Such love for holy men in woman kind!
Charm'd with her learning, with what rapture he
Hangs on her bloom, like an industrious bee;
Hums round about her, and with all his power
Extracts sweet wisdom from so fair a flower."

Universal Passion, Sat. V.

those who are lisping their first lessons to the profound inquirers into moral philosophy. He has left neither corporeal nor spiritual nature unexamined ; he has taught the art of reasoning and the science of the stars. For the benefit of children he condescended to lay aside the scholar, the philosopher and the wit, to write little poems of devotion and systems of instruction adapted to their wants and capacities, from the dawn of reason through its gradations of advance in the morning of life. Every man acquainted with the common principles of human action, will look with veneration on the writer who is at one time combating LOCKE, and at another making a catechism for children in their fourth year. A voluntary descent from the dignity of science is perhaps the hardest lesson which humility can teach.

As his mind was capacious, his curiosity excursive, and his industry continual, his writings are very numerous, and his subjects various. His character, as an author, must therefore be formed from the multiplicity and diversity of his attainments, rather than from any single performance. It would not be safe to claim for him the highest rank in any single denomination of literary dignity ; yet perhaps there was nothing in which he would not have excelled if he had not divided his powers to different pursuits.

As a *poet*, had he been only a poet, he would have stood high among authors of that class. His judgment was exact, and he noted beauties and faults with very nice discernment. His imagination was vigorous and active, and the stores

of knowledge were large by which his imagination were supplied. His ear was well tuned, and his diction was elegant and copious. But his devotional poetry is (in the opinion of Dr. Johnson) unsatisfactory. The paucity of its topics enforces perpetual repetition, and the sanctity of its matter rejects the ornaments of figurative diction. "It is sufficient," says this critic, "that Watts hath done better than others, what no man has done well."

The propriety of these remarks has been controverted. "There is no subject," says Mr. Palmer, "whose topics are so various as those which religion supplies, or which are better adapted to admit of poetical images. Religion comprehends all the perfections and works of the Deity, the wonders of nature and Providence, and the greater wonders of grace and redemption; the incarnation, life, miracles, sufferings, death and resurrection of the Son of God; the awful scenes of mortality, the resurrection of the dead, the solemnity of the future judgment and of eternity, as well as the sublime virtues of piety and benevolence. These general subjects, with all their subordinates, supply an infinite variety of topics, and admit a figurative diction. Witness the sublime composures of the sacred prophets, in which the loftiest images and boldest figures are introduced in almost every line."

His poems on other subjects seldom rise higher than might have been expected from the amusements of a man of letters, and have different degrees of value as they are more or less labored, or as the occasion was more or less favorable to invention.

As he writes often without regular measures, and too often in blank verse, the rhymes are not always sufficiently correspondent. His lines are commonly smooth and easy, and his thoughts religiously pure. He is at least one of those few poets with whom the young and unlearned may be safely pleased.

Of his *philosophical* works, his logic as well as his geography and astronomy, have been received into the universities both of Britain and America, and therefore need no further recommendation. If he owes any thing to LE CLERC, it must be considered that no man who undertakes merely to methodise or illustrate a system, pretends to be its author.

In his *metaphysical* disquisitions, it was observed by the late learned Mr. DYER, that he confounded the idea of *space* with that of *empty space*; and did not consider that though space might be without matter, yet matter could not be without space.

Few books have been perused by the judicious with greater pleasure or are more useful than his "Improvement of the Mind;" of which the radical principles may indeed be found in LOCKE'S "Conduct of the Understanding;" but they are so expanded and ramified by Watts as to confer upon him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others, may be charged with deficiency in his duty if this book be not recommended.

In his *controversial* works, we cannot but admire the meekness of his opposition and the mild-

ness of his censures. It was not only in his book, but in his mind, that *orthodoxy* was united with *charity*. When he engaged in controversy, it was evidently with a view to heal and reconcile disputes among christians, rather than to make profelytes to any party: however any may differ from him in judgment, all must allow, that he wrote on such occasions with a spirit of moderation, meekness and love, which was truly exemplary. This moderation however exposed him to the severity of the bigots of opposite parties, who are generally disposed to give no quarter to the man who is of no party. Of this Dr. Watts was sufficiently sensible, and it was frequently remarked by him, that “a moderate man must expect a box on both ears.”

Whatever subject he took in hand was, by his incessant sollicitude for souls, converted to theology. As piety predominated in his mind, it is diffused over all his writings; and it is impossible to read a page in his works without learning, or at least wishing to be better.

His own account of his sermons is this,* “I have not entertained you with lectures of philosophy instead of the gospel of Christ; nor have I affected that easy indolence of style, which is the cold and insipid pleasure of men who pretend to politeness. You know it has always been the business of my ministry to convince and persuade your souls into practical godliness, by the clearest and strongest reasons derived from the gospel, and by all the most moving methods of speech of which I was capable; but still in a
humble

* Dedication of his 1st vol. of sermons to his church.

humble subserviency to the promised influences of the holy spirit. I ever thought it my duty to press the conviction with force on the conscience, when light was first let into the mind. A statue hung round with moral sentences, or a marble pillar inscribed with divine truth, may coldly preach to the understanding, whilst devotion freezes at the heart ; but the prophets and apostles were burning and shining lights. They were taught by inspiration to make the words of truth glitter like sun-beams, and to operate like a two-edged sword. The movements of sacred passion may be the ridicule of an age which pretends to nothing but calm reasoning. Life and zeal in the ministry of the word may be despised by men of lukewarm and dying religion. Fervency of spirit in the service of the Lord, may become the scoff and jest of the critic and the profane ; but this very life and zeal, this sacred fervency will remain a bright character of a christian preacher, till the names of PAUL and APOLLOS perish from the church, till the bible and the heavens be no more."

The substance of Dr. Watts's character, as drawn by Dr. Gibbons, is this : " His truth and sincerity were very conspicuous. There was nothing in him which could be styled art and design. He never discovered in his behaviour or conversation any thing like a high opinion of himself, nor did he shew a disposition to traduce or depreciate the characters and abilities of others. In meats and drinks he was very moderate. There was nothing in him which betrayed a penurious temper. He was very rich, but it was in good works,

works, for he desired not to lay up his treasure on earth, but in heaven.

“ He never discovered any thing like a furious zeal or a narrow decisive spirit ; but cordially embraced all whom he esteemed the genuine disciples of his Lord.

“ His soul, which glowed with gratitude for the favors he received, was also eminent for its friendship. He was nobly avaricious of time, and ever watchful to improve it.”

But there was one distinguishing feature in his character which both Gibbons and Johnson have entirely passed over, and that was his love of truth, and his freedom, impartiality, diligence and humility in his inquiries after it. It is indeed a character seldom to be met with, though of peculiar importance in a christian minister, and therefore ought to be noticed with particular approbation. In Dr. Watts it was conspicuous in a very eminent degree.

“ In matters of the christian faith,” saith he,*
 “ I would make the scripture my guide and enter into a calm conference with myself in a survey of the oracles of God, in order to a decision of the sense and meaning of them, not neglecting the assistance of pious and learned authors, but conversing very little with the angry and supercilious. I would with daily importunity address the Father of Lights to shine upon his own word, and to discover his own meaning. I would humbly implore the spirit of wisdom and revelation to take the things of Christ, and shew them to my understanding in a most convincing light.
 My

* Miscellaneous Thoughts, No. XLIX.

My reason should be used as a necessary instrument to compare the several parts of revelation together, to discover their mutual explication, as well as to judge whether they run counter to any dictates of natural light. But if an inquisitive mind overleap the bounds of faith, and give the reins to all our reasonings on divine themes, in so wide and open a field as that of possibles and probables, it is no easy matter to guess where they will stop. I have made the experiment of this in my own meditations, when I have given my thoughts a loose and let them rove without confinement. Sometimes I seem to have carried reason with me even to the camp of *Socinus*; but then St. John gives my soul a twitch, and St. Paul bears me back again (if I mistake not his meaning) almost to the tents of *John Calvin*. Nor even then do I leave my reason behind me. So difficult a thing is it to determine by mere reasoning, those points which can be learned by scripture only."

In his advice to young students he cautions them * against "interesting their warm and religious zeal, in those matters which are not sufficiently evident in themselves, or which are not fully examined and proved. For this zeal, whether right or wrong, when it is once engaged, will have a powerful influence to establish the mind in those doctrines which are really doubtful, and to stop up all the avenues of farther light. This will bring upon the soul a sort of sacred awe and dread of heresy, with a concern to maintain whatever opinion we have espoused as divine,

* Improvement of the Mind, page 287. 3d edit.

divine, though perhaps it hath been espoused without any just evidence, and ought to be renounced as false and pernicious. We ought to be zealous for the most important points of our religion, and to contend earnestly for the faith once delivered to the saints ; but we ought not to employ this sacred fervour of spirit in the service of any article, till we have seen it made out with plain and strong conviction to be a necessary and important point of faith or practice. Zeal must not reign over the powers of our understanding, but obey them. Even the most sublime and mysterious doctrines of revelation are not to be believed without a reason for it ; nor should our pious affections be engaged in defence of them, till we have convincing proof that they are certainly revealed."

The man who was capable of giving such advice as this, for the investigation of truth, must himself be supposed to be a sincere lover of truth, and a diligent, humble, impartial inquirer after it. It is well known that his conduct agreed with the advice which he gave. Few men have more entirely divested themselves of the prejudices of education, or have discovered greater impartiality of inquiring and openness to conviction, than Dr. Watts. Though not hasty in giving up his early opinions, and very far from affecting a love of novelty in his religious sentiments, it may truly be said of him, that he sought for truth as for hidden treasures. He was willing to receive light from every quarter, and ready to embrace whatever, upon free inquiry, appeared to be the truth, however contrary to his former sentiments,

ments, or to the prevailing opinion of those in the highest reputation for the soundness of their faith, though exposed to censure from bigots of all parties, or from those persons whom he most esteemed, and whose good opinion he was most solicitous to preserve.

Accordingly it is well known that he did, in various particulars, differ in judgment from those who have complimented themselves with the title of *rational*. He thought for himself, and called no man master upon earth: And he shared the common fate of those who do so, by incurring the censure of some of the different parties who would have gloried to have had him of their own.*

In his last letter to Dr. Colman, dated February 11, 1747, he says, "I am glad my book of Useful Questions came safe to your hand. I think I have said every thing concerning the SON of GOD, which scripture says; but I could not go so far as to say with some of our orthodox divines, that the SON is *equal* with the FATHER; because our Lord himself expressly says, "My Father is *greater* than I." I hope there is nothing contained in my book of "The Glory of Christ," which I now send you with a volume of "Evangelical Discourses," but what scripture is express in determining, that Jesus Christ, at least his human soul, is the first of the creation of GOD.†

On receiving this letter Dr. Colman observed to a friend—"My dear Watts has looked so long at the sun as to weaken his sight." In

* Palmer, p. 40.

† Files of Historical Society.

In the abovementioned book of "Useful Questions," he sums up the controversy respecting the person of Christ, in these words, which ought to be considered as expressing his most mature judgment on the subject.

"It is evident to me, that the holy scripture itself lays the stress of our salvation on a belief that Christ is the Messiah, the appointed all-sufficient Saviour; a trust in the proper atonement and sacrifice of Christ for the forgiveness of sins; a dependence on his grace and spirit for light and holiness, and a subinission to his government, *much more* than it does on any precise and exact notion or hypothesis concerning his divine and human nature, even though the union of the divine and human nature in him is, in my judgment, necessary to render his salvation complete."*

Dr. Watts was a firm and zealous friend to New England, and kept up a correspondence with some of our principal characters, both in the civil and clerical lines. Among these were Governors SHUTE and BELCHER, Drs. MATHER and COLMAN, Mess. PRINCE and FOX-CROFT, Presidents WILLIAMS, CLAP, and EDWARDS. Almost every gentleman who went from this country to England was fond of being recommended and introduced to him, and they always met with a welcome and cordial reception. He frequently solicited benefactions, and made donations, particularly of books, to the colleges at Cambridge and New-Haven, and to the Indian missions on our eastern and western borders.

* 4th edit. of his works, vol. VI. p. 718.

borders. His memory has always been deservedly famous and respected here. His psalms and hymns, his divine songs and catechisms are highly in vogue, and have perhaps been more conducive to assist the devotion of christians, and the instruction of children, than any other writings, except the scriptures.

His imitation of the psalms of David in the language of the New Testament, is generally allowed to be his capital production in poetry, though it is not particularly noticed by Johnson, who has criticised his poems in general. Those congregations who use it, have advantages for evangelical devotion superior to those who adhere to the other versions. Its local imperfections have been remedied, and its deficiencies supplied, in an American edition published by Mr. BARLOW, which is now coming into general use.

Besides the psalms, Dr. Watts composed three books of *hymns and spiritual songs*, which contain many specimens of sublime and devotional poetry, calculated for the edification of christian societies, and recommended by the plainness of the composition and the smoothness of the verse. If in some instances they may be thought less judicious than the psalms, it ought to be considered that most of them were written when the author was very young, and some when he was but a school boy. It is much to be wished that in his mature age he had corrected what was juvenile, and what he freely acknowledged to be faulty in some of these early compositions. The late Mr. HENRY GROVE remarked to the Doctor, that several of his hymns laid the stress of

our redemption on the compassion of Christ, rather than on the love of God,* and expressed his wish that he would alter them. The Doctor answered that he should be glad to do it, but it was out of his power, for he had parted with the copy, and the bookseller would not suffer any such alteration.

It is remarkable that so low was the author's expectation with regard to the success of this work, that, it is said, he received no more than ten pounds sterling for the copy.†

It may not be improper in this place to take notice of what has been published to the world by Mr. BENJAMIN WILLIAMS in the preface to his collection of psalms. He represents Dr. Watts as "a person of the most exemplary meekness and humility, perfectly good natured, and of such unconfined charity, that he wished to avoid every word and syllable which was likely to give the smallest offence to serious christians of any denomination; and when he found in the latter part of his life, that he had not been so successful in this respect as he had aimed to be, he wished for nothing more ardently than sufficient health and time to revise both his psalms and hymns, in order to render them wholly unexceptionable to every christian professor.

"This account, Mr. Williams observes, was received from Dr. Watts himself a few years before his death, by Dr. AMORY, and by him given to one of his pupils, who communicated it to the

* This remark may be particularly applied to the 36th, 37th, and 38th hymns in the second book.

† Palmer, p. 28.

the editor. The editor also says he had good reason to add that "the revival so fervently wished for, was undertaken and finished, and would most certainly have been published, had not the author's death unhappily prevented."*

On this Mr. Palmer remarks thus: "Without impeaching this writer's veracity, the evidence of the fact is by no means satisfactory. What became of the copy thus corrected? Mr. PARKER, the Doctor's amanuensis, knows of no such thing, and never heard of the author's having such a design, which appears indeed highly improbable. A man of Dr. Watts's knowledge of the world could hardly expect that he should be able to make every thing in these compositions universally unexceptionable, as the alterations which would have gratified one party, would equally have offended another.†

As the Lives of Dr. WATTS and Dr. DODDRIDGE are united in this publication, it may not be improper to take notice of the beginning and progress of their connexion with each other. Doddridge was about twenty-eight years younger than Watts, and had no acquaintance with him till it was introduced in the following manner. Doddridge being a hopeful and rising young minister among the dissenters, was requested by a Mr. BENYON, of Shrewsbury, to write his thoughts on the best method of conducting the preparatory studies of young gentlemen intended for the ministry. When he had just finished the work, his friend died, and the treatise remained in his own hands.

C

Mr.

* Monthly Review, 1782, p. 170.

† Palmer, p. 28.

Mr. SAUNDERS, of Kettering, happening to see it in his study, borrowed it and shewed it to Dr. Watts. He was much pleased with the plan, and having made some remarks upon it, communicated it to several of his friends. They all joined with him in soliciting Doddridge to carry it into execution. This was the beginning of that famous academy in which Doddridge shone with the highest lustre as a tutor, and also of an intimate friendship between him and Dr. Watts.

It had been for many years one of Dr. Watts's earnest desires to compose a treatise of practical and experimental divinity; but his growing infirmities prevented his executing it. He therefore strongly recommended the matter to Doddridge as the fittest person in his acquaintance to perform it in the most acceptable manner. It was with much reluctance that he undertook such a work among his other constant and weighty concerns. But Dr. Watts's heart was so much set on the design, and he urged it with such pressing importunity, that Doddridge could not deny his request, after having been honored with his friendship for so many years, and receiving much encouragement and assistance from him, in several of his undertakings. When it was finished, Dr. Watts revised as much of it as his health would permit, and it was first published in 1745, under the title of "The Rise and Progress of Religion in the Soul," with a dedication to Dr. Watts.*

The opinion which Dr. Watts had of Doddridge appears from the following letter which he

* Orton's Life of Doddridge, chap. III and VII.

he wrote to Mr. Longueville, minister of the English church at Amsterdam.

“ It is a very agreeable employment to which you call me, and a very sensible honor 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 among 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 them by the light of nature and the revelations of scriptures, 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 se-

ventieth year (1745) if there were any man to whom Providence would suffer 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, intitled, "*The Rise and Progress,*" &c. you will be of my mind. His dedication of it to me is the only thing in the book I could hardly permit myself to approve. Besides all this, he possesseth a spirit of so much charity, love, and goodness toward 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 labors and ministry, he hath sufficiently shewn himself most happily furnished with all proper gifts and talents, to lead persons of all ranks and ages to serious piety and strict religion. I esteem it a considerable honor which the providence of God hath done, when it makes use of me as an instrument in his hands, to promote the usefulness of this great man in any part of the world; and it is my hearty prayer, that our Lord Jesus Christ may bless all his labors with most glorious success."

So high an esteem had he of this valuable friend, that by his last will he left the care of his manuscripts, and of republishing his printed works, to him, in conjunction with Dr. DAVID JENNINGS. Doddridge died in 1752, and the complete edition of Watts's works in six quarto volumes, came out in 1753. Many of his works have since been reprinted separately, and it is probable that future editions of them will be called for by the pious and learned of succeeding ages.

 FIRST APPENDIX.

No. I.

The sacred Concert of Praise.

I.

COME, pretty birds, fly to this verdant shade,
 Here let our different notes in praise conspire :
 'Twas the same hand your painted pinions spread,
 That form'd my noble powers to raise his honours
 [higher.]

II.

Fair songsters, come ; beneath the sacred grove
 We'll sit and teach the woods our Maker's name :
 Men have forgot his works, his power, his love,
 Forgot the mighty arm that rear'd their wondrous
 [frame.]

III.

I search the crowded court, the busy street,
 Run through the villages, trace every road :
 In vain I search ; for every heart I meet
 Is laden with the world, and empty of its God.

IV.

How shall I bear with men to spend my days ?
 Dear feather'd innocents, you please me best :
 My God has fram'd your voices for his praise,
 His high designs are answer'd by your tuneful breast.

V.

Sweet warblers, come, wake all your cheerful tongues,
 We join with angels and their heavenly choirs ;
 Our humble airs may imitate their songs,
 Tho' bolder are their notes, and purer are their fires.

VI.

Had I ten thousand hearts, my GOD, my love,
 Had I ten thousand voices all are thine :
 Where love enflames the soul, the lips must move,
 Nor shall the song be mortal where the theme's divine.



No. II.

An HYMN to CHRIST JESUS, the Eternal Life.

I.

WHERE shall the tribes of *Adam* find
 The sovereign good to fill the mind ?
 Ye sons of moral wisdom, show,
 The spring whence living waters flow.

II.

Say, will the *Stoick's* flinty heart
 Melt, and this cordial juice impart ?
 Could *Plato* find these blissful streams,
 Amongst his raptures and his dreams ?

III.

In vain I ask ; for nature's power
 Extends but to this mortal hour :
 'Twas but a poor relief she gave
 Against the terrors of the grave.

JESUS

IV.

JESUS, our kinsman, and our God,
 Array'd in majesty and blood,
 Thou art our life ; our souls in thee
 Possess a full felicity.

V.

All our immortal hopes are laid
 In Thee, our surety, and our head ;
 Thy cross, thy cradle, and thy throne,
 Are big with glories yet unknown.

VI.

Let *Atheists* scoff, and *Jews* blaspheme
 Th' eternal life, and JESUS' name ;
 A word of his almighty breath
 Dooms the rebellious world to death.

VII.

But let my soul for ever lie
 Beneath the blessings of thine eye ;
 'Tis heaven on earth, 'tis heaven above,
 To see thy face, to taste thy love.



No. III.

On the Sight of Queen MARY, in the Year 1694.

I.

I SAW th' illustrious form, I saw
 Beauty that gave the nations law :
 Her eyes, like mercy on a throne,
 In condescending grandeur shone.

II.

That blooming face ! how lovely fair
 Hath nature mix'd her wonders there !
 The rosy morn such lustre shows
 Glancing along the *Scythian* snows.

III.

Her shape, her motion, and her mein,
 All heavenly ; such are angels seen,
 When the bright vision grows intense,
 And fancy aids our feeblèr sense.

IV.

Earth's proudest idols dare not vie
 With such superior majesty :
 A kindling vapour might as soon
 Rise from the bogs, and mate the moon.

V.

I'll call no *Raphael* from his rest ;
 Such charms can never be express'd :
 Pencil and paint were never made
 To draw pure light without a shade.

VI.

Britain beholds her queen with pride,
 And mighty WILLIAM at her side
 Gracing the throne ; while at their feet
 With humble joy three nations meet.

VII.

Secure of empire, she might lay
 Her crown, her robes, and state away,
 And 'midst ten thousand nymphs be seen :
 Her beauty would proclaim the queen.

EPANORTHOSIS.

VIII.

Her guardian angel heard my song.
 Fond man (he cry'd) forbear to wrong
 My lovely charge. So vulgar eyes
 Gaze at the stars, and praise the skies.

IX.

Rudely they praise, who dwell below,
 And heaven's true glories never know,
 Where stars and planets are no more
 Than pebbles scatter'd on the floor.

X.

So, where celestial virtues join'd
 Form an incomparable mind,
 Crowns, scepters, beauties, charms and aire,
 Stand but as shining servants there.



No. IV.

ODE to Lady SUNDERLAND.

I.

FAIR nymph, ascend to beauty's throne,
 And rule that radiant world alone :
 Let fav'rites take thy lower sphere,*
 Not monarchs are thy rivals here.

II.

The court of beauty, built sublime,
 Defies all power but heaven and time :

Envy,

* Alluding to her removal from the court of Queen Anne.

Envy, that clouds the hero's sky,
Aims but in vain her flight so high.

III.

Not *Blenheim's* field, nor *Ister's* flood,
Nor standards dy'd in gallic blood,
Torn from the foe, add nobler grace
To CHURCHILL's house than SPENCER's face.

IV.

The warlike thunder of his arms
Is less commanding than her charms :
His lightnings strike with less surprize
Than sudden glances from her eyes.

V.

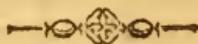
His captives feel their limbs confin'd
In iron—she enslaves the mind :
We follow with a pleasing pain,
And bless the conqueror and the chain.

VI.

The muse that dares in numbers do
What paint and pencil never knew,
Faints at her presence in despair,
And owns th' inimitable fair.

*On the sight of this ode the following lines were written
by Dr. SAVAGE, successor to Dr. WATTS.*

While numerous bards have sounded Spencer's name,
And made her beauties heirs to lasting fame,
Her mem'ry still to their united lays
Stands less indebted, than to Watts's praise.
What wond'rous charms must to that fair be given
Who mov'd a mind that dwelt so near to heaven !



No. V.

SICKNESS *and* RECOVERY.

IT was the custom of *David*, as appears by several of his psalms, and it was the practice of *Hezekiah* and *Jonah*, kings and prophets, to rehearse the agonies of their distress, when they offered to heaven their songs of deliverance. They recollected their hours and days of bitterness, and the workings of their soul amidst their sharp and grievous sorrows, to make the remembrance of their salvation the sweeter, and so kindle the zeal of their gratitude to a higher flame. Is it a matter of blame to imitate such examples? Doth not the reason hold good in our age, and to all generations? Why should a *Christian* be any more afraid to tell the world of his afflictions or distresses than a *Jew*? Or why should he be ashamed to let them know, that amidst those sinkings of life and nature, *Christianity* and the *Gospel* were his support? Amidst all the violence of my distemper, and the tiresome months of it, I thank GOD I never lost sight of reason or religion, though sometimes I had much ado to preserve the machine of animal nature in such order as regularly to exercise either the man or the christian, especially when I shut my eyes to seek sleep and repose, and had not their aid to fence against the disorderly ferments of natural spirits. But these conflicts are described in the following lines. Blessed be GOD for preserving and healing mercy!

THOUGHTS *and* MEDITATIONS
in a long SICKNESS, 1712 and 1713.

The hurry of the spirits, in a fever and nervous disorders.

MY frame of nature is a ruffled sea,
And my disease the tempest. Nature feels
A strange commotion to her inmost centre ;
The throne of reason shakes. “ *Be still, my thoughts ;
Peace and be still.*” In vain my reason gives
The *peaceful* word, my spirit strives in vain
To calm the tumult and command my thoughts.
This flesh, this circling blood, these brutal Powers
Made to obey, turn rebels to the mind,
Nor hear its laws. The *engine* rules the *man*.
Unhappy change ! when nature’s meaner springs
Fir’d to impetuous ferments, break all order ;
When little restless atoms rise and reign
Tyrants in sovereign uproar, and impose
Ideas on the mind ; confus’d ideas
Of non-existents and impossibles,
Who can describe them ? Fragments of old dreams,
Borrow’d from midnight, torn from fairy fields
And fairy skies, and regions of the dead,
Abrupt, ill-sorted. O ’tis all confusion !
If I but close my eyes, strange images
In thousand forms and thousands colours rise,
Stars, rainbows, moons, green dragons, bears, and
An endless medley rush upon the stage, [ghosts,
And dance and riot wild in reason’s court
Above control. I’m in a raging storm,
Where seas and skies are blended, while my soul
Like some light worthless chip of floating cork
Is tost from wave to wave : Now overwhelm’d
With breaking floods, I drown, and seem to lose
All being : Now high-mounted on the ridge

Of a tall foaming surge, I'm all at once
 Caught up into the storm, and ride the wind,
 The whistling wind ; unmanageable steed,
 And feeble rider ! hurried many a league
 Over the rising hills of roaring brine,
 Thro' airy wilds unknown, with dreadful speed
 And infinite surprize ; till some few minutes
 Have spent the blast, and then perhaps I drop
 Near to the peaceful coast ; some friendly billow
 Lodges me on the beach, and I find rest :
 Short rest I find ; for the next rolling wave
 Snatches me back again ; then ebbing far
 Sets me a drift, and I am borne off to sea,
 Helpless, amidst the bluster of the winds,
 Beyond the ken of shore.

Ah, when will these tumultuous scenes be gone ?
 When shall this weary spirit, tost with tempests,
 Harrafs'd and broken, reach the port of rest,
 And hold it firm ? When shall this wayward flesh
 With all th' irregular springs of vital movement
 Ungovernable, return to sacred order,
 And pay their duties to the ruling mind ?

Peace of CONSCIENCE and Prayer for HEALTH.

YET, gracious God, amidst these storms of nature,
 Thine eyes behold a sweet and sacred calm
 Reign thro' the realms of conscience : all within
 Lies peaceful, all compos'd. 'Tis wondrous grace
 Keeps off thy terrors from this humble bosom,
 Tho' stain'd with sins and follies, yet serene
 In penitential peace and cheerful hope,
 Sprinkled and guarded with atoning blood.
 Thy vital smiles amidst this desolation
 Like heavenly sun-beams hid behind the clouds,
 Break out in happy moments, with bright radiance
 Cleaving the gloom ; the fair celestial light

Softens

Softens and gilds the horrors of the storm,
And richest cordials to the heart conveys.

O glorious solace of immense distress,
A conscience and a God ! a friend at home,
And better friend on high ! This is my rock
Of firm support, my shield of sure defence
Against infernal arrows. Rise, my soul,
Put on thy courage : Here's the living spring
Of joys divinely sweet and ever new,
A peaceful conscience, and a smiling heaven.

My God, permit a creeping worm to say,
Thy spirit knows I love thee. Worthless wretch,
To dare to love a God ! But grace requires,
And grace accepts. Thou seest my labouring soul :
Weak as my zeal is, yet my zeal is true ;
It bears the trying furnace. Love divine
Constrains me ; I am thine. Incarnate love
Has seiz'd and holds me in almighty arms :
Here's my salvation, my eternal hope,
Amidst the wreck of worlds and dying nature.
I am the Lord's, and he for ever mine.

O thou all-powerful word, at whose first call
Nature arose ; this earth, these shining heavens,
These stars in all their ranks came forth, and said,
We are thy servants : Didst thou not create,
My frame, my breath, my being, and bestow
A mind immortal on thy feeble creature
Who faints before thy face ? Did not thy pity
Dress thee in flesh to die, that I might live,
And with thy blood redeem this captive soul
From guilt and death ? O thrice adored name,
My king, my saviour, my *Emanuel*, say,
Have not thy eye-lids mark'd my painful toil,
The wild confusions of my shatter'd powers,
And broken fluttering thoughts ? Hast thou not seen
Each

Each restless atom that with vexing influence
 Works thro' the mass of man? Each noxious juice,
 Each ferment that infects the vital humours,
 That heaves the veins with huge disquietude
 And spreads the tumult wide? Do they not lie
 Beneath thy view, and all within thy reach?
 Yes, all at thy command, and must obey
 Thy sovereign touch: Thy touch is health and life,
 And harmony to nature's jarring strings.

When shall my midnight sighs and morning groans
 Rise thro' the heights of heaven, and reach thy ear
 Propitious? See, my spirit's feeble powers
 Exhal'd and breathing upward to thy throne,
 Like early incense climbing through the sky
 From the warm altar. When shall grace and peace
 Descend with blessings, like an evening shower
 On the parch'd desert, and renew my bloom?
 Or must thy creature breathe his soul away
 In fruitless groans, and die?
 Come, blest Physician, come attend the moan
 Of a poor suffering wretch, a plaintive worm,
 Crush'd in the dust and helpless. O descend,
 Array'd in power and love, and bid me rise.
 Incarnate goodness, send thy influence down
 To these low regions of mortality
 Where thou hast dwelt, and clad in fleshly weeds
 Learnt sympathetic sorrows; send and heal
 My long and sore distress. Ten thousand praises
 Attend Thee: *David's* harp is ready strung
 For the *Messiah's** name: A winged flight
 Of songs harmonious, and new honours wait
 The steps of moving mercy.

Encourag'd

* At this time my imitation of *David's* psalms in christian language was not half done: As fast as I recovered strength after this long illness, I applied myself by degrees to finish it.

Encourag'd to hope for HEALTH in MAY.

December 1712.

CONFIN'D to sit in silence, here I waste
 The golden hours of youth. If once I stir,
 And reach at active life, what sudden tremors
 Shake my whole frame, and all the poor machine
 Lies fluttering ! What strange wild convulsive force
 O'erpowers at once the members and the will !
 Here am I bound in chains, a useless load
 Of breathing clay, a burden to the seat
 That bears these limbs, a borderer on the grave.
 Poor state of worthless being ! While the lamp
 Of glimmering life burns languishing and dim,
 The flame just hovering o'er the dying snuff
 With doubtful alternations, half disjoin'd,
 And ready to expire with every blast.

Yet my fond friends would speak a word of hope :
 Love would forbid despair : “ Look out, they cry
 “ Beyond these glooming damps, while winter hangs
 “ Heavy on nature, and congeals her powers :
 “ Look cheerful forward to the vital influence
 “ Of the returning spring ;” I rouse my thoughts
 At friendship's sacred voice, I send my soul
 To distant expectation, and support
 The painful interval with poor amusements.

My watch, the solitary kind companion
 Of my imprisonment, my faithful watch
 Hangs by ; and with a short repeated sound
 Beats like the pulse of time, and numbers off
 My woes, a long succession ; while the finger
 Slow-moving, points out the slow-moving minutes ;
 The slower hand, the hours. O thou dear engine,
 Thou little brass accomptant of my life,
 Would but the mighty wheels of heaven and nature
 Once

Once imitate thy movements, how my hand
 Should drive thy dented pinions round their centres
 With more than ten-fold flight, and whirl away
 These clouded wintry suns, these tedious moons,
 These midnights; every star should speed its race,
 And the slow *Bears* precipitate their way
 Around the frozen pole: Then promis'd health
 That rides with rosy cheek and blooming grace
 On a *May* sun-beam should attend me here
 Before to-morrow sheds its evening dew.

Ah foolish ravings of a fruitless wish
 And spirit too impatient! Know'st thou not;
 My soul, the power that made thee? He alone
 Who form'd the spheres, rolls them in destin'd rounds
 Unchangeable. Adore, and trust, and fear him:
 He is the Lord of life. Address his throne,
 And wait before his foot, with awful hope
 Submissive; at his touch distemper flies:
 His eyelids send beams of immortal youth
 Thro' heaven's bright regions. His all-powerful word
 Can create health, and bid the blessing come
 Amid the wintry frost, when nature seems
 Congeal'd in death; or with a sovereign frown
 (Tho' nature blooms all round) he can forbid
 The blessing in the spring, and chain thee down
 To pains, and maladies, and grievous bondage
 Thro' all the circling seasons.

The wearisome Weeks of SICKNESS.

1712, or 1713.

THUS pass my days away. The cheerful sun
 Rolls round and gilds the world with lightsome
 Alas, in vain to me; cut off alike [beams,
 From the bless'd labours, and the joys of life;
 While my sad minutes in their tiresome train
 Serve but to number out my heavy sorrows.

By night I count the clock ; perhaps eleven,
 Or twelve, or one ; then with a wishful sigh
 Call on the ling'ring hours, *come two, come five :*
When will the day-light come ? Make haste, ye mornings,
 Ye evening shadows haste ; wear out these days,
 These tedious rounds of sickness, and conclude
 The weary week for ever——
 Then the sweet day of sacred rest returns,
 Sweet day of rest, devote to GOD and heaven,
 And heavenly business, purposes divine,
 Angelic work ; but not to me returns
 Rest with the day : Ten thousand hurrying thoughts
 Bear me away tumultuous far from heaven
 And heavenly work. In vain I heave, and toil,
 And wrestle with my inward foes in vain,
 O'erpower'd and vanquish'd still : They drag me down
 From things celestial, and confine my sense
 To present maladies. Unhappy state,
 Where the poor spirit is subdu'd to endure
 Unholy idleness, a painful absence
 From GOD, and heaven, and angels blessed work,
 And bound to bear the agonies and woes
 That sickly flesh and shatter'd nerves impose.
 How long, O LORD, how long !

A HYMN of PRAISE for RECOVERY.

HAPPY for man, that the slow circling moons
 And long revolving seasons measure out
 The tiresome pains of nature ! Present woes
 Have their sweet periods. Ease and cheerful health
 With slow approach (so Providence ordains)
 Revisit their forsaken mansion here,
 And days of useful life diffuse their dawn
 O'er the dark cottage of my weary soul.
 My vital powers resume their vigor now,
 My spirit feels her freedom, shakes her wings,
 Exults and spatiates o'er a thousand scenes,

Surveys

Surveys the world, and with full stretch of thought
 Grasps her ideas ; while impatient zeal
 Awakes my tongue to praise. What mortal voice
 Or mortal hand can render to my God
 The tribute due ? What altars shall I raise ?
 What grand inscription to proclaim his mercy
 In living lines ? Where shall I find a victim
 Meet to be offered to his sovereign love,
 And solemnize the worship and the joy ?

Search well, my soul, through all the dark recesses
 Of nature and self-love, the plies, the folds,
 And hollow winding caverns of the heart,
 Where flattery hides our sins ; search out the foes
 Of thy Almighty friend ; what lawless passions,
 What vain desires, what vicious turns of thought
 Lurk there unheeded : Bring them forth to view,
 And sacrifice the rebels to his honour.
 Well he deserves this worship at thy hands,
 Who pardons thy past follies, who restores
 Thy mould'ring fabric, and withholds thy life
 From the near borders of a gaping grave.

Almighty Power, I love thee, blissful name,
My Healer God ; and may my inmost heart
 Love and adore for ever ! O 'tis good
 To wait submissive at thy holy throne,
 To leave petitions at thy feet, and bear
 Thy frowns and silence with a patient soul.
 The hand of mercy is not short to save,
 Nor is the ear of heavenly pity deaf
 To mortal cries. It notic'd all my groans,
 And sighs, and long complaints, with wise delay,
 Tho' painful to the sufferer, and thy hand
 In proper moment brought desir'd relief.

Rise from my couch, ye late enfeebled limbs,
 Prove your new strength, and shew th' effective skill
 Of the Divine Physician ; bear away

This tottering body to his sacred threshold :
There laden with his honours, let me bow
Before his feet ; let me pronounce his grace,
Pronounce falvation thro' his dying Son,
And teach this sinful world the Saviour's name.
Then rise, my hymning soul, on holy notes
Tow'rd his high throne ; awake, my choicest songs,
Run echoing round the roof, and while you pay
The solemn vows of my distressful hours,
A thousand friendly lips shall aid the praise.

Jesus, great advocate, whose pitying eye
Saw my long anguish, and with melting heart
And powerful intercession, spread'st my woes
With all my groans before the Father-God,
Bear up my praises now ; thy holy incense
Shall hallow all my sacrifice of joy,
And bring these accents grateful to his ear.
My heart and life, my lips and every power
Snatch'd from the grasp of death, I here devote
By thy blest'd hands an offering to his name.

Amen, Hallelujah.



No. VI.

An ELEGIAC ODE at the DEATH of Sir THOMAS ABNEY, Knight and Alderman of London, Feb. 6, 1721-2, in the 83d Year of his Age. Affixed to some Memoirs of his Life, and inscribed

To the Lady ABNEY.

MADAM,

YOUR grief is great and just. It is not in the power of verse to charm it : Your comforts must arise from a diviner spring. My residence in your family hath made me a witness to the lustre of Sir THOMAS ABNEY'S character, and to the years of your felicity ; and I bear a sensible share in the sorrows that are shed on his tomb.

The *nation* mourns a good man lost from the midst of us, a public blessing vanish'd from the earth. The *city* mourns the loss of a most excellent magistrate, a sure friend to virtue, and a guardian to the public peace. The CHURCH of CHRIST mourns a beautiful pillar taken from the support and ornament of the temple. All these are public sorrows ; but *your loss*, MADAM, carries a pain in it, that must be unknown to all but such as knew the domestic virtues of the deceased.

Those who have the honor of your Ladyship's acquaintance, can tell whence you derive your daily consolations ; even from that world where

your departed relative drinks them at the fountain head. O may those streams descend in full measure hourly, and refresh yourself and your mourning house !

But if a verse cannot give comfort to the *living*, yet it may do honor to the *dead* : and 'tis for this reason that your Ladyship desires a verse to attend these few memorials of Sir THOMAS ABNEY's life. His modesty hath concealed a thousand things from the world which might have stood as witnesses of his piety and goodness, but he thought it sufficient that his record was on high : yet your unfeigned love follows him to the grave, and would do every thing that might adorn his name and memory. Since you have called me to this piece of service, the obligations that your Ladyship hath laid upon me are strong enough to summon up my youthful powers and talents, even when I look upon them as buried and almost forgotten.

Besides, MADAM, there are some occurrences that can of themselves rouse the muse from the deepest sleep. Poetry is not always under the command of the will. As there have been occasions heretofore when I have wished to write, but the imagination has refused to attend the wish ; so there are seasons when verse comes almost without a call, and the will might resist in vain. A few such seasons have I met with in the course of my life, and some of them have found me even in the chambers of death. When I have spent days in the midst of mourning, and the whole soul hath been turned to sorrow, the harp hath sounded of its own accord, and awak-
ened

ened all the doleful strings. Such was the hour when your dear and honored brother Mr. THOMAS GUNSTON departed this life; and such is the present providence. Uncommon worth forsaking our world, strikes all the powers of nature with sentiments of honor and grief, and the hand and the heart consent to raise a monument of love and sorrow.

Accept then, *honored* MADAM, these lines of *elegy*, as a sincere pledge of the greatest veneration which my heart pays to the memory of Sir THOMAS ABNEY. How far soever the verse may fall below the theme, yet now it must always live, since it is joined to these *memoirs*, and attached to a character that cannot die. And while succeeding ages shall read the honors due to the deceased, let them know also the gratitude I pay to your *Ladyship*, for the signal benefits of many years conferred on

Your LADYSHIP'S

Most obliged, and

Obedient Servant,

I. WATTS.

AT THE

DEATH of that excellent Man

SIR THOMAS ABNEY,

A SOLILOQUY, or MOURNING MEDITATION,

*Quis desiderio sit pudor aut modus
Tam chari capitis? præcipe lugubres
Cantus, Melpomene.*

*Ergone ABNEIUM perpetuus sopor
Urget? Cui pudor & justitiæ soror
Incorrupta fides, nudaque veritas,
Quando ullum invenient parem? HOR,*

 PART. I.

His private LIFE.

I.

ABNEY expires. A general groan
Sounds through the house. How must a friend
[behave
Where death and grief have rais'd their throne,
And the sad chambers seem th' apartments of the
[grave?

II.

Shall I appear among the chief
Of mourners, wailing o'er the dear deceas'd?
Or must I seek to charm their grief,
And in distress of soul to comfort the distress'd?

III. I

III.

I mourn by turns, and comfort too :
 He that can feel, can ease another's smart ;
 The drops of sympathetic woe
 Convey the heavenly cordial warmer to the heart,

IV.

We mourn a thousand joys deceas'd,
 We name the *husband* with a mournful tongue ;
 He, when the powers of life decreas'd,
 Felt the diviner flames of love for ever young.

V.

Thrice happy man ! Thrice happy pair !
 If love could bid approaching death remove,
 The painful name of *widow* here
 Had ever been unknown : But death is deaf to love.

VI.

* ALBINA mourns, she mourns alone,
 Her grief unrival'd in a house of tears,
 The partner of her soul is gone,
 Who doubled all her joys, and half sustain'd her cares.

VII.

See the fair *offspring* of the dead,
 With their young griefs *Albina* they inclose,
 Beside the *father's* dying bed ;
 And as her woes increase, their love and duty grows,

VIII.

The *children* feel the *mother's* pain,
 Down their pale cheeks the trickling sorrows roll ;
 The

? The Lady ABNEY.

The *mother* sees and weeps again,
With all the tender passions struggling in her soul,

IX.

The tender passions reign and spread
Thro' the whole house, and to the courts descend :
We mourn the best of *brothers* dead ;
We mourn the kindest *master*, and the firmest *friend*.

X.

We mourn ; but not as wretches do,
Where vicious lives all hope in death destroy :
A falling tear is nature's due ;
But hope climbs high, and borders on celestial joy.

XI.

There sits the late departed *saint* ;
There dwells the *husband*, *father*, *brother*, *friend* :
Then let us cease the iore complaint,
Or mingled with our groans let notes of praise ascend.

XII.

Great God, to thee we raise our song,
Thine were the graces that enrich'd his mind ;
We bless thee, that he shone so long,
And left so fair a track of pious life behind.



P A R T II.

His Public CHARACTER and DEATH.

I.

BUT can domestic sorrow shew
 A nation's loss? Can private tears suffice
 To mourn the *saint* and *ruler* too,
 Great names, so rarely join'd below the blissful skies?

II.

Could ABNEY in our world be born,
 Could ABNEY live, and not *Britannia* smile?
 Or die, and not *Britannia* mourn,
 When such ethereal worth left our degenerate isle?

III.

'Twas heavenly wisdom, zeal divine,
 Taught him the balance and the sword to hold:
 His looks with sacred justice shine
 Beyond the scarlet honors, or the wreathen gold.

IV.

Truth, freedom, courage, prudence stood
 Attending, when he fill'd the solemn chair:
 He knew no friendships, birth, nor blood,
 Nor wealth, nor gay attire, when criminals were there.

V.

He sign'd their doom with steady hand;
 Yet drops of pity from his eyelids roll:
 He punish'd to reform the land,
 With terror on his brow, and mercy in his soul.

VI. His

VI.

His tongue was much unskill'd to chide ;
 Soft were his lips, and all his language sweet :
 His soul disdain'd the airs of pride,
 Yet love and reverence greet him thro' the croud'd
 [street.

VII.

Godlike he liv'd and acted here,
 Moving unseen, and still sublimely great ;
 Yet when his country claim'd his care,
 Descending he appear'd, and bore the pomp of state,

VIII.

He more than once oblig'd the throne,
 And sav'd the nation ; yet he shun'd the fame,
 Careless to make his merit known.
 The *christian* hath enough, that heaven records his
 [name.

IX.

His humble soul convers'd on high ;
 Heaven was his hope, his rest, his native home :
 His treasures lay above the sky ;
 Much he possess'd on earth, but more in worlds to
 [come.

X.

With silent steps he trac'd the way
 To the fair courts of light, his wish'd abode ;
 Nor would he ask a moment's stay,
 Nor make the convoy wait, that call'd his soul to
 [God.

XI.

See the good man with head reclin'd,
 And peaceful heart, resign his precious breath :
 No

No guilty thoughts oppress his mind ;
Calm and serene his life, serene and calm his death:

XII.

Laden with honors and with years,
His vigorous virtue shot a youthful ray ;
And while he ends his race, appears,
Bright as the setting sun of a long cloudless day:

XIII.

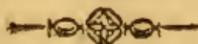
Spent with the toil of busy hours,
Nature retir'd, and life sunk down to sleep :
Come, dress the bed with fadeless flowers,
Come, angels, round his tomb immortal vigils keep:

XIV.

The heart of every *Briton* rears
A monument to ABNEY'S spotless fame :
The pencil faints, the muse despairs ;
His country's grief and love must eternize his name:

*Sic cecinit mærens,
Inter mærores domesticos,
Et patriæ suæ luctus,*

I. W.



No. VII.

To LUCIUS, on the Death of SERENA.

DEAR SIR,

SOME of these verses attempted to sooth your sorrows in a melancholy and distressing hour : They were all finished near the same time, and united in this form, though they have thus long lain in silence, nor ventured to present themselves to you. I am almost in pain already, lest they should awake your heart-ake, by a recollection of some dear mournful images, and vanished scenes of grief. Let these lines rather call your views upward to the better mansions of your absent kindred, and awaken you to aim every step of life toward those regions of holiness and joy. Adieu, and be happy.

I am, SIR,

Your's, &c.

DEATH *and* HEAVEN.

In Five LYRICK ODES.

O D E. I.

The Spirit's Farewel to the Body after long Sickness.

I.

HOW am I held a prisoner now,
 Far from my GOD ! This mortal chain
 Binds me to sorrow : All below
 Is short-liv'd ease or tiresome pain.

II. When

II.

When shall that wond'rous hour appear,
 Which frees me from this dark abode,
 To live at large in regions, where
 Nor cloud nor veil shall hide my God ?

III.

Farewel this flesh, these fears, these eyes,
 These snares and fetters of the mind ;
 My GOD, nor let this frame arise
 Till every dust be well refin'd.

IV.

JESUS, who mak'st our nature's whole,
 Mould me a body like thy own :
 Then shall it better serve my soul
 In works of praise and worlds unknown.

O D E II.

The Departing Moment ; or, Absent from the Body.

I.

ABSENT from flesh ! O blisful thought !
 What unknown joys this moment brings !
 Freed from the mischiefs sin hath wrought,
 From pains, and tears, and all their springs. \

II.

Absent from flesh ! illustrious day !
 Surprising scene ! triumphant stroke,
 That rends the prison of my clay,
 And I can feel my fetters broke !

III. *Absent*

III.

Absent from flesh! Then rise, my soul,
 Where feet or wings could never climb,
 Beyond the heavens where planets roll,
 Measuring the cares and joys of time.

IV.

I go where GOD and glory shine :
 His presence makes eternal day.
 My all that's mortal I resign,
 For *Uriel* waits and points my way.

O D E III.

Entrance into Paradise ; or, Present with the Lord.

I.

AND is this heaven ? And am I there !
 How short the road ! how swift the flight !
 I am all life, all eye, all ear ;
 Jesus is here,—my soul's delight.

II.

Is this the heavenly friend who hung
 In blood and anguish on the tree,
 Whom *Paul* proclaim'd, whom *David* sung,
 Who dy'd for them, who dy'd for me ?

III.

How fair thou offspring of my God !
 Thou first-born image of his face !
 Thy death procur'd this blest abode,
 Thy vital beams adorn the place.

IV. Lo,

IV.

Lo, he presents me at the throne
 All spotless; there the Godhead reigns
 Sublime and peaceful through the Son:
 Awake, my voice, in heavenly strains.

O D E IV.

The Sight of God in Heaven.

I.

CREATOR-GOD, eternal light,
 Fountain of good, tremendous power,
 Ocean of wonders, blissful sight!
 Beauty and love unknown before!

II.

Thy grace, thy nature, all unknown
 In yon dark region whence I came;
 Where languid glimpses from thy throne
 And feeble whispers teach thy name.

III.

I'm in a world where all is new;
 Myself, my GOD; O blest amaze!
 Not my best hopes or wishes knew
 To form a shadow of this grace.

IV.

Fix'd on my GOD, my heart, adore:
 My restless thoughts, forbear to rove:
 Ye meaner passions, stir no more;
 But all my powers be joy and love.

O D E V.

O D E V.

*A FUNERAL ODE at the Interment of the Body.
Supposed to be sung by the Mourners.*

I.

UNVEIL thy bosom, faithful tomb ;
Take this new treasure to thy trust,
And give these sacred relicks room
To seek a slumber in the dust.

II.

Nor pain, nor grief, nor anxious fear
Invade thy bounds. No mortal woes
Can reach the lovely sleeper here,
And angels watch her soft repose.

III.

So JESUS slept : God's dying Son
Past thro' the grave, and blest the bed.
Rest here, fair saint ; till from his throne
The morning break and pierce the shade.

IV.

Break from his throne, illustrious morn ;
Attend, O earth, his sovereign word ;
Restore thy trust, a glorious form ;
She must ascend to meet her Lord.



No. VIII.

*On the CORONATION of their Majesties King GEORGE
II. and Queen CAROLINE, October 11, 1727.*

The CORONATION-DAY. An ODE.

RISE, happy morn ; fair sun, arise ;
Shed radiant gold around the skies,
And rich in beams and blessings shine
Profuse on GEORGE and CAROLINE.

II.

Illustrious pair ! no tear to-day
Bedew the royal parents clay !
'Tis GEORGE the blest remounts the throne,
With double vigour in his son.

III.

Lo, the majestic form appears,
Sparkling in life and manly years :
The kingdom's pride, the nation's choice,
And heaven approves BRITANNIA'S voice.

IV.

Monarch, assume thy powers, and stand
The guardian-hero of our land :
Let ALBION'S sons thy style proclaim,
And distant realms revere thy name.

V.

Bear on thy brows th' imperial crown ;
Rebellion dies beneath thy frown :
A thousand gems of lustre shed
Their lights and honours round thy head.

VI.

Lift up thy rod of majesty,*
 The foes of GOD and man shall flee :
 Vice with her execrable band
 Shakes at the sword in GEORGE'S hand.

VII.

Law, justice, valour, mercy ride
 In arms of triumph at his side :
 And each celestial grace is seen
 In milder glories round the QUEEN.

VIII.

Hail, royal fair ! divinely wise !
 Not *Austrian* crowns † could tempt thy eyes
 To part with truth. 'Twas brave disdain,
 When CÆSAR sigh'd, and lov'd in vain.

IX.

But heaven provides a rich reward :
 GEORGE is thy lover and thy lord :
 The *British* lion bears thy fame,
 Where *Austrian* eagles have no name.

X.

See the fair train of princes near :
 Come, FREDERICK, royal youth, appear,
 And grace the day. Shall foreign charms
 Still hold thee from thy country's arms,

XI.

Britain, thy country ? Prince arise,
 The morning star to gild our skies ;

* The Sceptre.

† Archducal and Imperial.

(O may no cloud thy lustre stain !)
Come lead along the shining train.

XII.

Each in parental virtues dress'd,
Each born to make a nation blest'd :
What kings, what heroes yet ungrown,
Shall court the nymphs to grace their throne !

XIII.

Mark that young branch* of rising fame,
Proud of our great deliverer's name :
He promises in infant bloom,
To scourge some tyrant power of *Rome*.

XIV.

Bloom on, fair stem ! Each flower that blows,
Adds new despair to *Albion's* foes,
And kills their hearts. O glorious view
Of joys for *Albion*, ever new !

XV.

Religion, duty, truth and love,
In ranks of honours shine and move ;
Pale envy, slander, fraud and spite,
Retire, and hide in caves of night.

XVI.

EUROPE, behold the amazing scene :
Empire and Liberty convene
To join their joys and wishes here,
While *Rome* and *Hell* consent to fear.

XVII.

Eternal GOD, whose boundless sway
 Angels and starry worlds obey,
 Command thy choicest favours down,
 Where thy own hands have fix'd the crown.

XVIII.

Come, light divine, and grace unknown,
 Come, aid the labours of the throne :
 Let BRITAIN's golden ages run,
 In circles lasting as the sun.

XIX.

Bid some bright legion from the sky
 Assist the glad solemnity :
 Ye hosts that wait on favorite kings,
 Wave your broad swords, and clap your wings,

XX.

Then rise, and to your realms convey
 The glorious tidings of the day :
 Great WILLIAM shall rejoice to know,
 That GEORGE the second reigns below.



No. IX.

REDEMPTION.

I.

THE mighty frame of glorious grace,
 That brightest monument of praise
 That e'er the God of love design'd,
 Employs and fills my labouring mind.

II. Begin

II.

Begin, my muse, the heavenly song,
 A burden for an angel's tongue :
 When *Gabriel* sounds these awful things,
 He tunes and summons all his strings,

III.

Proclaim inimitable love :
Jesus the Lord of worlds above,
 Puts off the beams of bright array,
 And veils the GOD in mortal clay.

IV.

What black reproach defil'd his name,
 When with our sin he took our shame !
 The Power whom kneeling angels blest
 Is made the impious rabble's jest.

V.

He that distributes crowns and thrones,
 Hangs on a tree and bleeds and groans :
 The Prince of Life resigns his breath,
 The King of Glory bows to death.

VI.

But see the wonders of his power,
 He triumphs in his dying hour,
 And whilst by *Satan's* rage he fell,
 He dasht the rising hopes of hell.

VII.

Thus were the hosts of death subdu'd,
 And sin was drown'd in *Jesus'* blood ;
 Then he arose, and reigns above,
 And conquers sinners by his love.

No. X.

Complaint and Hope under great Pain. 1736.

I.

LORD, I am pain'd; but I resign
 To thy superior will :
 'Tis grace, 'tis wisdom all divine,
 Appoints the pains I feel.

II.

Dark are thy ways of Providence,
 While those that love thee groan :
 Thy reasons lie conceal'd from sense,
 Mysterious and unknown.

III.

Yet nature may have leave to speak,
 And plead before her God,
 Lest the o'erburden'd heart should break
 Beneath thy heavy rod.

IV.

Will nothing but such daily pain
 Secure my soul from hell ?
 Canst thou not make my health attain
 Thy kind designs as well ?

V.

How shall my tongue proclaim thy grace
 While thus at home confin'd ?
 What can I write, while painful flesh
 Hangs heavy on the mind ?

VI. These

VI.

These groans and sighs, and flowing tears,
 Give my poor spirit ease,
 While every groan my Father hears,
 And every tear he sees.

VII.

Is not some smiling hour at hand
 With peace upon it's wings?
 Give it, O GOD, thy swift command,
 With all the joys it brings.



No. XI.

The Diamond painted.

HOW wide and unhappy a mistake it is when christians endeavour to adorn their *pure divine worship* by the mixture of it with *ceremonies of human invention*. The symbolical ordinances of the gospel have a noble simplicity in them: Their *materials* are *water, bread and wine*, three of the most necessary and valuable things in human life; and their *mystic sense* is plain, natural and easy. By *water* we are cleansed when we have been defiled; so by the *grace* of the *holy Spirit* we are purified from sin, which pollutes our souls in the sight of GOD. By *bread* we are fed when we are hungry, and nourished into strength for service: By *wine* we are refreshed and revived when thirsty and fainting; so from the *body of Christ* which was broken as an atoning sacrifice, and his blood which was poured out for us, we derive our spiritual life

life and strength. The application of these symbols is most simple, and natural also : We are commanded to *wash* with the water, to *eat* the bread, and to *drink* the wine : most proper representations of our participation of these benefits.

Thus much of figures and emblems did the all-wise God think proper to appoint and continue in his church, when he brake the yoke of *Jewish* bondage, and abolished a multitude of rites and ceremonies of his own ancient appointment. How plain, how natural, how glorious, how divine are these two *christian* institutions, *Baptism* and the *Lord's Supper*, if surveyed and practised in their original simplicity ! but they are debased by the addition of any fantastic ornaments.

What think ye of all the gaudy trappings and golden finery that is mingled with the *christian* worship by the imaginations of men in the church of *Rome* ? Are they not like so many spots and blemishes cast upon a fair jewel by some foolish painter ? Let the colours be never so sprightly and glowing, and the lustre of the paint never so rich, yet if you place them on a diamond they are spots and blemishes still. Is not this a just emblem to represent all the gay airs, and rich and glittering accoutrements wherewith the church of *Rome* hath surrounded her devotions and her public religion ?

The reformers of our worship in the *church of England* were much of this mind, for they boldly pass this censure on many of the *Popish* ceremonies, that they *entered into the church by undiscreet*

undiscreet devotion and zeal without knowledge : They blinded the people, and obscured the glory of God, and are worthy to be cut away and clean rejected : That they did more confound and darken, than declare and set forth Christ's benefits unto us, and reduced us again to a ceremonial law, like that of Moses, and to the bondage of figures and shadows : This is their sentence and judgment concerning many of the Romish rites, in the preface to the book of common prayer. Happy had it been for Great Britain if they had thought so concerning all of them, since they had all the same or a worse original, and they all tend to the same unhappy end ! However, let others take their liberty of colouring all their jewels with what greens and purples and scarlets they please ; but for my own part I like a diamond best that has no paint upon it.



 SECOND APPENDIX.

From a Life of Dr. WATTS, by SAMUEL PALMER.

No. I.

An authentic Account of Dr. WATTS's last avowed sentiments concerning the Doctrine of the TRINITY, the DEITY of CHRIST, &c.

OF all the controversies which have been agitated in the christian church, there is scarcely any one that has been more constantly kept up, or conducted with greater warmth, or with a more intemperate and unchristian zeal, than that of the *Trinity*, or the Divinity of the Son and Spirit of GOD. It is unnecessary to relate the different opinions which have been held on these subjects, or to mention the names of their authors or principal abettors.

It is well known to most readers how the Trinitarian controversy was revived in Dr. *Watt's* time, both among the Clergy of the established church, and the Dissenting ministers, and to what height matters were carried by the contending parties. Some yet living well remember, what it might be wished should for ever be forgotten, the animosities which prevailed at the meetings of the London ministers at *Salter's Hall*, on the business of Subscription to a Test proposed for ascertaining the orthodoxy of those that belonged to that body, with respect to these points of doctrine.

Many

Many of those who had been always understood to believe them refused to subscribe any Test whatever, and of this number was Dr. *Watts*, who, though he was in the main in the orthodox faith, and had written in defence of it, did not choose to set his hand to any human formularies, which might be the occasion of invidious distinctions and unchristian separations among brethren.

In this, as well as other disputable matters, the natural mildness of his temper, and his enlarged charity, which was the consequence of his impartial investigation of so difficult a subject, led him to act the part of a moderator.

In his book entitled *Orthodoxy and Charity united*, he had a view to this doctrine among others, and inserted an Essay to shew the room there is for mutual forbearance and candor.

This moderation which the Doctor professed and maintained, led some party-zealots to suppose that he had departed from the faith, and there were those who scrupled not to call him an *Arian*.

The truth of the matter was, that he no more deserved this opprobrious name than those who stigmatized him with it; tho' it must be owned, that his manner of conceiving and explaining some things relating to the Trinitarian doctrine was different from that of the generality of those who were called orthodox.

In the younger part of life he seemed to embrace the doctrine as it had been commonly stated, and had no objection to the usual modes of expression in relation to it. But, as it was not
his

his character to take any thing upon trust, he indulged a freedom of enquiry with respect to this subject of debate, as well as every other, and the consequence was, he saw reason to alter his views concerning it.

With what seriousness and humility he conducted his enquiries, and how earnestly he desired to know the truth, appears from a piece found among his manuscripts, entitled *A Solemn Address to the great and ever-blessed God, &c.* which is printed in the fourth volume of his works, and of which we shall hereafter give a copy at length.

It has been confidently asserted by some Antitrinitarians, that the Doctor before his death was come over to their party, and that he left some papers behind him, containing a recantation of his former sentiments, which his executors thought it most prudent to suppress. A report of this kind was lately revived, with the mention of some remarkable circumstances in confirmation of it, in the *Monthly Review*, of which we shall take some distinct notice hereafter.

Some zealous patrons of the most rigid orthodoxy, unwilling to have so eminent a divine as Dr. *Watts* numbered among the apostates from it, have zealously maintained such reports as the above to be mere fictions; others have allowed that he might have expressed himself unguardedly, and that he had adopted some modes of speech inconsistent with his former views on the subject; but have endeavoured to exculpate him by urging the decay of his faculties, through age and intencè application to study. And others have

have allowed that he had indeed for a time given into Anti-trinitarian sentiments, but that before his death he was happily recovered to the right faith. As a proof of the reality of his conversion one Mr. *Toplady*, in a periodical publication, was rash enough to print a Hymn of the Doctors on the Deity of Christ, which he fancied bore the evident marks of the infirmities of age. But unhappily for this writer these were in reality the infirmities of youth: for this Hymn was actually inserted in the first edition of the *Lyric Poems*, and by the author himself left out of the subsequent ones. This circumstance Dr. *Gibbons* has particularly mentioned, with a severe and just censure of Mr. *Toplady*, both for his temerity in publishing this hymn as the production of the author's old age, and also for his groundless assertions respecting the decay of his mental faculties.

Dr. *Gibbons* however has taken care to avoid saying any thing which might lead to a discovery with reference to any alteration of Dr. *Watts's* sentiments about the Trinity; which occasioned some unknown writer to address to him a letter in the *Westminster Magazine*, of which it may not be amiss to insert a copy, which is as follows.

“ To the Rev. Dr. GIBBONS.

“ REV. SIR,

“ I N your “Memoirs” of the truly great and excellent Dr. *Watts*, you certainly did right in attempting to rectify any mistakes into which
the

the Public had been led, concerning him or his writings, by any erroneous accounts issued from the pens of ignorant or evil-designing men. I was glad to find that you had so well refuted the idle stories which have been so generally reported and credited concerning the Doctor's "loss of his intellects" in the latter part of his life, and "his strange chimeras of fancy," which a late Biographer (you say Mr. *Toplady*) hath retailed much to his disadvantage. I was also glad that you had exposed a palpable "mistake" (if not pious fraud) of the same writer respecting a poetical piece of the Doctor's "on the Sufferings and Glory of CHRIST," as one of the latest of his compositions, p. 313.

But I am greatly surpris'd to find that you have pass'd over in total silence a matter of far greater moment than either of these, which the same writer mentions, with equal confidence, in the very same paper; and for the sake of which alone this Poem is introduced. "He tells us, "that the Doctor had fallen into erroneous notions with respect to the Doctrine of the Trinity—but that GOD had mercy upon him before he left the world, and recover'd him to the orthodox faith:" and as a proof of this he produces the above Hymn, which he says, "to the best of his knowledge, had never before appeared in print, and which seems, from the unfinished state in which he left it, to have been one of the last products of his poetical pen." Give me leave, Sir, to say, that it appears to me, and others of your readers, very extraordinary that you should have thought it worth your while to animadvert

madvert (and that with some degree of severity) upon a chronological error of such small importance in itself, and to use so many words to satisfy us that the Doctor wrote this piece in early life, and to account for its being omitted in the later editions of his Poems; and yet that you should not have said "one word" respecting "the grand matter of fact" for the support of which this piece is produced, and for which only the lateness of its date is asserted. From your total silence with regard to the fact itself, your readers, who have seen Mr. *Toplady's* account, are not merely left in a state of suspense; but, as you have, by proving the early date of this Poem, removed his only argument that Dr. *Watts* was recovered from his supposed errors before his death, you have left us to conclude that he died in them: and, moreover, by maintaining "the soundness of his intellects," you have deprived his friends and admirers of a plea which has often been "charitably" urged in his favour. Thus have you left the "Sabellians" to triumph, as having the mature judgment, the dying sentiments of the learned, the pious, the impartial *Watts* on their side; for his later publications seem most to favour the "Sabellian" scheme.

It has been pretty generally reported, that the Doctor left some papers to be published after his death, containing his last sentiments on that subject, which had been the object of his laborious and impartial enquiry through a great part of his life; but his executors thought it most prudent to suppress, if not destroy them. The Public have a right to ask you, Sir, what was

the real matter of fact? You justly observe, that “persons who attempt to communicate to the public the memoirs of deceased persons, ought to make themselves acquainted with their writings, dates,” &c. And surely those who write the lives of eminent Divines, should be acquainted with, and ready to communicate, what was most remarkable concerning their religious sentiments, and the result of their enquiries after TRUTH: an object, let me say, of far greater importance, and more worthy of being known, than the highest degree of “poetical” merit. It would not be a mere matter of “curiosity” to know the last sentiments of so great and good a man as Dr. *Watts*, with regard to the Trinity; but it would have had a very important tendency to assist others in forming their judgment on such a capital article of Christian faith. It would likewise tend to remove the prejudices, and abate the censures, of many against those who cannot assent to the popular opinions (or rather the popular “phraseology”) to be informed (if indeed it be so) that even Dr. *Watts* himself, who had been under strong and early prejudices in their favour, and had written in defence of them, was obliged at length to give them up. As, on the other hand, if it be true (as Mr. *Toplady* affirms) that though this eminent Divine had departed from the Catholic Doctrine for a time, he was reclaimed before he died; the knowledge of it, together with the occasion of his fall, and the means of his recovery, might be instrumental to guard others against, and recover them from, the same erroneous opinions.

“After

“ After all that you have told us concerning your great intimacy with Dr. *Watts*, and your minute acquaintance with the circumstances of his death (even to the appearance of his corpse in the coffin) it cannot be supposed that you should be a stranger to this affair. And give me leave to say, that candor and justice call upon you to declare what you know concerning it. You tell us of the Doctor what is much to his honour (p. 136) “ that those prime and radical constituents of a truly good character, “ Truth,” and “ Sincerity,” were very conspicuous in him; and that you never observed him, in any of his converses, in the least degree affect to conceal or disguise any sentimental differences in religion between himself and others; but on the other hand, he appeared quite open and free to a declaration of them, whenever an occasion offered.” Why then should his Biographer make any secret of them? Your “ open and free declaration” respecting the subject of this Letter is essentially necessary to your supporting the character of which you are justly ambitious, the disciple and the friend of Dr. *Watts*; which that you may, is the wish of,

Rev. Sir,

Your obedient servant,

W—M S—MS—N.

W—M—R, Nov. 7, 1780.

To this letter the good Doctor did not think proper to give any answer. Nor has he, nor any one else, refuted the assertions above referred to. From hence many will be inclined to give them credit.

But though it is undeniable that Dr. *Watts* did not continue in the same views of the subject which he entertained in the early part of his life, there is no decisive evidence that he materially altered his sentiments concerning the Trinitarian doctrine within any short space of his death, and it is highly improbable that he should. He had for many years made this point the subject of his laborious and impartial study, and within about two years of his dissolution he published the result of his enquiries, from which it is scarcely credible that he should in so short a time have greatly deviated.

Dr. *Watts* died Nov. 25, 1748. His book entitled *Useful and Important Questions concerning Jesus Christ the Son of God*, is dated 1746. And the same year (most probably towards the close of it) he printed another work, in which he further illustrates and defends his opinion concerning the person of Christ, entitled *The Glory of Christ as God-man displayed, &c.*

Considering how many years the Doctor had made this subject his study, how deliberate he was in forming his sentiments, and how cautious he was of publishing them to the world, it seems most natural to look for his last sentiments on this much disputed point in these two pieces; and the rather as the book which was written against him on the *Arian* side by Mr. *Tomkins* (which

(which might be thought most likely to have made him a convert, if he had been one) was printed previous to either of these.*

It is certain these pieces contain the last authentic account of his sentiments, as avowed by himself, and therefore till some decisive proof be brought of a subsequent recantation, the view which these books give of the matter, might justly be considered as Dr. Watts's last thoughts on the subject of the Trinity.

From these it is abundantly evident that he had not given into the *Arian* or *Socinian* hypothesis, for he expresses himself strongly against both, and maintains positions inconsistent with either. But it must at the same time be allowed that he evidently appears to have deviated from the most commonly received opinions, concerning the Son and Spirit of God, though he maintained the true Divinity of both, which he did upon such grounds as he thought best secured every thing essential to the doctrine and most effectually obviated the objections of its opponents.

It is true, some both among the Orthodox and the Heterodox considered him as having in these publications given up the point; the former because he differed from them in his manner of explaining it, and the latter because he admitted the force of some of their objections to it, and freely gave up what he thought untenable, and

F 3

perhaps

* The title of this work was, *A Sober Appeal to a Turk or an Indian, concerning the plain sense of scripture relating to the Trinity. Being an Answer to Dr. J. Watts's late book entitled The Christian Doctrine of the Trinity, &c. asserted and proved by plain evidence of scripture without the aid or incumbrance of human schemes.*

perhaps especially because he exercised more candour towards them than the defenders of the Trinitarian doctrine had usually done. But it is exceedingly strange that the friends of orthodoxy should disown a man as a brother, and consider him as an apostate and an enemy, because he represents things in a manner different from themselves, and maintains them on different grounds. And it is equally strange, at least equally unwarrantable, that the patrons of heresy (as it has commonly been called) should insist upon it that a man is on their side merely because he does not go all the lengths of their opponents, or yields to the force of some of their objections: but more especially that they should draw such an inference from the candour he exercises to them: but most of all that they should take occasion from the moderation of any one who professes himself orthodox in the main, to insinuate any thing to his disadvantage in point of sincerity. Thus it was with respect to Dr. *Watts*, and thus it has been with respect to others of the like moderate principles.*

It is surprising that they who lay so much stress upon candour, and are so severe against bigotry, should themselves act so uncandid a part. Nothing is more common than for those who call themselves *rational*, to condemn the bigotry of the *orthodox*, for their strenuous adherence to every *iota* in the orthodox system, and their want of charity towards those who differ, which they will say might be exercised consistently with the firmest

* Dr. *Doddridge* was in this predicament. See the notice he takes of it in a Letter of which Mr. *Orton* has given a copy in his *Life*.

firmest attachment to orthodoxy ; and yet if any of the orthodox shew themselves ready to make some abatements, and appear to exercise candour towards those of different sentiments, these gentlemen will have it that they must, in their hearts, be on their side, and impeach their sincerity in not joining their party ; which they are willing to attribute to a sordid attachment to their secular interest, or to any thing rather than to a *real moderation in principle*, of which bigots on both sides seem to deny the existence.

Whether there be in reality such a moderation, by which both *Orthodoxy and Charity* may be maintained,* and what that is, may possibly appear from a representation of Dr. *Watts's* sentiments as contained in his two last publications now mentioned ; which through the intemperate zeal of opposite parties seem not to have met with the attention they deserved, and to be now but little known.

The *Preface* to the first of the above pieces we shall here transcribe at length. It is as follows. “ It cannot be of much importance for the reader to be informed who was the writer of these papers : yet if it will be any satisfaction, the author himself presumes to say, It is one who has spent many years of his life in diligent enquiries into the sacred doctrines of the gospel, by a constant and laborious search of the holy scriptures ; nor is he ashamed to add, with continual application to the GOD of all light and grace for the instruction of his Holy Spirit, that he might better understand the things discovered

* See a late able performance, entitled *Primitive Candour, &c.*

in his word. He also takes the freedom to say these papers are the product of that part of his life when *his powers of mind and body were in full vigour.*† The author has sometimes been ready to suppose, that several of the Questions here proposed may be very useful towards the further explaining some of those parts of scripture which have been less studied, especially concerning *God the Father*, and the Divine and human natures of his *Son Jesus Christ*, whom to know, to trust in, and to love, is eternal life: and he thinks he can safely appeal to GOD concerning the honesty and sincerity of his own endeavours, to give a faithful answer to all these enquiries, according to the clearest light he could find in the holy scriptures.

“ He has one favour to beg of his readers, and that is, that they would not examine any of these papers by the mere dictates of their own reasoning powers, for the subject is a mere matter of divine revelation; nor that they would take the sentiments or schemes of elder or later writers, whether Schoolmen or Fathers, or Divines of any party, for a perfect test of truth and orthodoxy in these sacred subjects.

“ Yet he freely and delightfully confesses these following articles borrowed from the *Athanasian Creed*, viz. “ We believe and confess the Lord
 “ Jesus Christ the Son of GOD is both GOD and
 “ Man; GOD of the same substance with the
 “ Father, a Man of the substance of his mother,
 “ born

† This is a sufficient answer to those who would exculpate the Doctor for his deviation from the beaten track by using the decay of his faculties.

“ *born* into the world, perfect GOD and perfect
 “ Man ; of a reasonable soul, and human flesh
 “ subsisting *together* : Equal to the Father as
 “ touching his Godhead, and yet inferior to the
 “ Father, as touching his manhood : One, not
 “ by conversion of the Godhead into the flesh,
 “ but by taking of the manhood into GOD, *so as*
 “ *to become one personal agent or one person* : and
 “ as the reasonable soul and flesh is one man, so
 “ GOD and man are one Christ, who suffered
 “ for our salvation,” &c.

“ Though I freely and cheerfully acknow-
 ledge all this, yet I take no human writings for
 a test of the divinity or truth of my opinions :
 And I could wish all my readers would lay aside
 all other teachers, besides the mere writers of
 the holy scriptures, in such enquiries, where the
 light of these divine truths will also shine bright-
 est, which are not to be known by the mere
 light of nature, but are entirely to be learned by
 the revelation of GOD to his Son Jesus Christ,
 and to his holy apostles.

“ And if this practice be sincerely pursued, the
 author humbly hopes these papers may find ac-
 ceptance among the diligent and honest enquir-
 ers after truth, so far at least as to have his un-
 willing mistakes pitied and forgiven, and his
 sincere endeavours accepted, to make known the
 scriptures to his fellow-christians in those import-
 ant articles that relate to *God the Father* and his
Son Jesus Christ our Lord, which are of so much
 importance toward our salvation.

“ Yet finally to avoid all objections and dan-
 gers of mistake, I think it may be proper here

to take notice, that there have been generally two ways among our *Protestant* Divines allowed to explain the *Filiation* or Sonship of our Lord Jesus Christ, in his Divine nature; the one is, the real and supernatural, which is granted to be utterly incomprehensible, relating chiefly to the *nature* of the Father and the Son; the other is scriptural and œconomical, relating chiefly to their *characters* or *offices* in our salvation, which is more easy to be understood.

“ I must acknowledge I incline most to the *second*, because this allows the most perfect equality, even Oneness or *Sameness* in the Godhead, whether applied to the *Father* or the *Son*, and thus it maintains the true Godhead itself to be underived and self-existent in both; and upon this supposition I believe the second of these writers have been always esteemed perfectly sound and orthodox as well as the first.”

In this preface, as there are the striking evidences of the greatest humility and candour, as well as the most ardent love of truth, so the intelligent reader, who is at all versed in the Trinitarian controversy, will easily perceive that Dr. *Watts* differed from the generality of the orthodox, who maintain “ that Christ as God was “ the Son of the Father, derived from him or “ begotten by him, and therefore really a distinct person, or agent from the Father, but nevertheless equal to him in all perfections;” and that his idea of the Divinity of Christ was, “ *that the Godhead, the Deity itself, personally distinguished as the FATHER, was united to the man Christ Jesus, in consequence of which union, or indwelling*

of

of the Godhead, he became properly God."* And it is evident from the sequel of this performance, and from a subsequent publication, he conceived this union to have subsisted before the Saviour's appearance in the flesh, and that *the human soul of Christ existed with the Father from before the foundation of the world*; on which ground he maintains the real descent of Christ from heaven to earth, and the whole scene of his humiliation, which he thought incompatible with the common opinion concerning him.

As to the *Holy Spirit* the Doctor seems not to have held the common notion of his real personality, as distinct from the Father, supposing it to mean the divine power or influence, or God himself as exerting his influence. But we have now particularly to do with the person of *Christ*; which is the principal subject of the publications now under consideration.

It is no part of our design to condemn or confirm the Doctor's opinions on this point, but merely to represent them, and shew wherein they differed from the generality of other orthodox divines, and to give a brief view of the arguments by which he supported them.

In his *Important Questions concerning Jesus the Son of God*, the *First* which he proposes is this—"What is the true meaning of the Name *Son of God*, given to Christ in the New Testament; and especially where the belief of it is made necessary to salvation?"

In

* Dr. Doddridge seems to have held the same sentiments, which were lately revived in a controversy occasioned by a publication of the late Mr. Benjamin Fawcett, entitled *Candid Reflections, &c.*

In § I. he mentions the various senses given to this term by different writers, and observes, that the first of them is patronized by many, viz. “ that it includes an eternal unconceivable generation of the person of the Son by the person of the Father, in the sameness of the Divine essence, consubstantial, coequal, and coeternal with the Father.”

‘ But I am persuaded (says he) this can never be the sense of this name in those several texts before cited [where believing in the Son of GOD is said to be necessary to salvation] for (1) If this be never so true, yet it is confessed to be unconceivable : and I do not think the gracious GOD would put such a difficult test upon the faith of young disciples, poor illiterate men and women.—(2) Nor is this clearly enough revealed for us to make it a fundamental article in any age, and to damn all who do not receive it.—(3) There have been some pious and learned men in several ages, who have acknowledged Christ’s true Godhead, and yet have supposed that the Sonship of Christ referred rather to his *human nature*, or to his *office of Messiah*, than to such an eternal generation. There are some such in our age, and I will never pronounce an anathema upon them.’

After having mentioned several other senses in which the term *Son of God* is used in scripture, he speaks of this last, as what he believes to be its most common acceptation, (p. 16) especially where the belief of it is made necessary to salvation. Having in § 2, urged several arguments to confirm this sense, he states some objections

jections § 3, and produces various passages from scripture in which ‘ Christ is called the *Son of God*, and GOD is said to be his *Father*, wherein ‘ we cannot suppose the Godhead of Christ is or ‘ can be designed, v. g.

‘ *John v. 18, 19.* When the Jews had made ‘ a strange inference, and charged Christ with ‘ making himself equal to GOD, because he called GOD his Father, he answered, *Verily verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do, &c.* This is ‘ not an expression which represents the Son as ‘ the true and eternal GOD, or that grants their ‘ inference ; for it is plain that this expression ‘ represents him under a degree of impotence and ‘ dependence ; that *he could do nothing of himself.* ‘ Nay this contradicts their inference, and *denies* ‘ his equality with GOD rather than confirms or ‘ allows it. The sense of this expression may be ‘ learned from *John viii. 38.* Though there are ‘ some expressions in that paragraph to (ver. 30.) ‘ which seem superior to the character of any ‘ mere creature, and which would hardly have ‘ been applied to Christ the man, if not united ‘ to Godhead, yet Christ considered as the Son of ‘ GOD is throughout represented as dependent ‘ on the Father for all, and receiving all from ‘ the Father, which is hardly consistent with the ‘ idea of supreme Godhead, if that were included ‘ in Sonship.

‘ *John v. 30. I can of myself do nothing. I seek not mine own will. (vi. 38.) I came down from heaven not to do mine own will but the will of him that sent me.* This does not sound like ‘ the

‘ the language of Godhead, which is supreme and
 ‘ independent, and can do all things of itself, and
 ‘ by its own will. Ch. xiv. 28. *My Father is*
 ‘ *greater than I.* ver. 31. *As the Father gave*
 ‘ *me commandment even so I do.* Ch. xvii. 5. *Fa-*
 ‘ *ther glorify me, &c.* Mark xiii. 32. *Of that*
 ‘ *day and hour knoweth—not the Son, but the*
 ‘ *Father, &c. &c.* All this implies inferiority
 ‘ and dependence. 1. Cor. xv. 38. *Then shall*
 ‘ *the Son also himself be subject to him, that God*
 ‘ *may be all in all.* This is a character of too
 ‘ much inferiority for Godhead. The argument
 ‘ stands thus: If the Son of GOD be true GOD,
 ‘ considered as a Son, then he is originally and
 ‘ necessarily Lord of all, and it must be said it is
 ‘ by his own voluntary condescension that he is
 ‘ so far depressed and humbled by the œconomy
 ‘ as to become the Father’s deputy and vicege-
 ‘ rent, and when that œconomy ceases, he is of
 ‘ course exalted to his equality with the Father,
 ‘ and to his essential and natural Lordship over all.
 ‘ But the representation of *St. Paul* is just the con-
 ‘ trary. In many parts of his writings, particularly
 ‘ *Phil. ii.* he shews that the Son of GOD is not
 ‘ depressed but exalted by the œconomy to the
 ‘ kingdom. And he tells us in this text that
 ‘ when the Son gives up this œconomical king-
 ‘ dom, he comes again into subjection: *then shall*
 ‘ *the Son himself be subject to the Father*; which
 ‘ plainly shews that, considered as a Son, he is
 ‘ naturally subject to the Father, and that at the
 ‘ end of this œconomical exaltation he shall re-
 ‘ turn to his natural subjection and shall be so
 ‘ for ever, when GOD appears *all in all.*

‘ This

' This text will not prove that Christ is not
 ' GOD, for he is so BY PERSONAL UNION to
 ' the divine nature : he is *God manifest in the flesh*.
 ' He is GOD and man in one complex person.
 ' But this text, I think, does prove that his *Son-*
 ' *ship* doth not include *Godhead*. In this and
 ' many other texts his Sonship may be better re-
 ' ferred to his inferior nature, or to his offices.
 ' And this will free us from those embarrass-
 ' ments to which we have been driven, to keep
 ' up the sublime idea of Godhead in these scrip-
 ' tures which call him a Son, and at the same
 ' time carry so much of dependence and inferi-
 ' ority in them.'

The Doctor's *Third* question (which leads to
 the discovery of his opinion concerning the pre-
 existence of the human soul of Christ) is this,
 " Could the Son of GOD properly enter into a
 " Covenant with his Father, to do and suffer
 " what was necessary to our redemption, with-
 " out a human soul ?"

' It is granted (says he) that the generality of
 ' our christian writers believe that it was only
 ' the divine nature or Godhead of Christ which
 ' had an existence before he was conceived of the
 ' Virgin Mary, and became incarnate ; yet when-
 ' soever they would represent the exceeding great
 ' love of the Father in sending his Son into our
 ' world, that he might suffer and die for us, and
 ' describe the transcendent love of Christ, in
 ' coming into the world and submitting to death
 ' for our sakes, they usually represent it in such
 ' language as can never agree with his *Divine*
 ' *nature*, in any propriety of speech, but only to
 ' the

‘ the pre-existent human soul of Christ, with
 ‘ its descent into flesh and blood, and the suffer-
 ‘ ings of this human soul for us. And it is evi-
 ‘ dent that the scripture itself leads them plain-
 ‘ ly to such a representation of things—so that
 ‘ they are led by the force of truth into such ex-
 ‘ pressions as are hardly consistent with their
 ‘ own professed opinions.’ He here quotes some
 passages from Mr. *Flavel* and others, which
 speak of the abasement of Christ, and the hu-
 miliating change which he passed through, which
 are totally inapplicable to Godhead.

‘ Now if we suppose (says he) the human soul
 ‘ of Christ to have a pre-existent state of joy and
 ‘ glory with the Father before the world was
 ‘ created, these expressions are great and noble,
 ‘ are just and true, and have a happy propriety
 ‘ in them to set forth the transcendent love of
 ‘ the Father in sending his Son, and of the Son
 ‘ of God in coming from heaven and leaving the
 ‘ joys and glories of his Father’s immediate pre-
 ‘ sence, to take on him flesh and blood, and suf-
 ‘ fer shame, sorrow, pain, anguish of flesh and
 ‘ spirit, sharp agonies and the pangs of death.
 ‘ And this love is exceedingly enhanced while
 ‘ we consider that this human soul of Christ
 ‘ was personally united to the divine nature, so
 ‘ that hereby GOD himself becomes manifested
 ‘ in the flesh.

‘ But on the other hand, if we suppose noth-
 ‘ ing but the *pure divine nature* of Christ to exist
 ‘ before his incarnation, then all these expressions
 ‘ seem to have very little justice or propriety in
 ‘ them: for the divine nature of Christ (how
 ‘ distinct

' distinct soever it is supposed to be from GOD
 ' the Father) yet can never leave the Father's
 ' bosom, can never divest itself of any one joy or
 ' felicity that it was ever possessed of ; nor could
 ' GOD the Father ever dismiss the divine nature
 ' of his Son from his bosom. Godhead must
 ' have eternal and complete beatitude and glory,
 ' and can never be dispossessed of it. Godhead
 ' can sustain no real sorrow or sufferings.—Nei-
 ' ther could the human nature leave the bosom
 ' of the Father if it had no prior existence.—
 ' But now if we conceive the soul of Christ, in
 ' its pre-existent state, as *the first born of every*
 ' *creature, to come forth from the Father and*
 ' *come into the world* (John xvi. 28.) to part
 ' with the glories and joys it possessed, to dwell
 ' in a feeble mansion of flesh, of pain and sorrow,
 ' and sustain the pangs of a cursed death, &c.
 ' this is amazing love indeed ; this has a surpris-
 ' ing and sensible reality in it, and should awak-
 ' en all the powers of our souls to admire and
 ' adore both GOD the Father for sending him,
 ' and his Son for consenting to such abasement.

' There is another and a very remarkable in-
 ' stance, wherein our Protestant divines, in a
 ' very just and affecting manner represent the
 ' COVENANT of REDEMPTION, between the
 ' Father and the Son, according to scripture,
 ' upon the supposition of the pre-existence of
 ' Christ's human soul : But according to the
 ' common or scholastic explication of the doc-
 ' trine of Persons in the Trinity, we can have
 ' no ideas under all their glorious and affection-
 ' ate representations of this transaction.

‘ The common or scholastic explication of
 ‘ the Trinity, which has been long and univer-
 ‘ sally received and been called orthodox, is,
 ‘ That GOD is but one simple, infinite and eter-
 ‘ nal Spirit : Hence it follows, that the divine
 ‘ essence, powers, and essential properties of the
 ‘ Father, the Son, and the Spirit in the God-
 ‘ head are numerically the very same. That it
 ‘ is the same numerical consciousness, under-
 ‘ standing, will and power, which belongs to
 ‘ the Father, that also belongs to the Son, and
 ‘ to the Holy Spirit : and that the sacred three
 ‘ are distinguished only by the superadded rela-
 ‘ tive properties of paternity, filiation and pre-
 ‘ cession ; but their thoughts, ideas, volitions
 ‘ and agencies, according to this hypothesis, must
 ‘ be the very same numerical thoughts, &c. in
 ‘ all the three.’

The Doctor then proceeds to give an extract
 from a sermon of Mr. *Flavel*, which he highly
 approves, relating to the Covenant of Redemp-
 tion, in which he represents “ the persons trans-
 “ acting with each other ; the business transact-
 “ ed ; the quality of the transaction as fœderal ;
 “ the Father promising to support and reward
 “ the Son, the Son promising to obey the Fa-
 “ ther’s call to suffer, &c. and the articles to
 “ which they agree, &c. &c.” He further ob-
 serves, that the author represents this transaction
 in a way of *Dialogue*, and then remarks thus :
 ‘ In reading such accounts of stipulations and
 ‘ contract between the Father and the Son, be-
 ‘ fore the foundation of the world, what proper
 ‘ conceptions can we frame, or what clear ideas
 ‘ can

‘ can we possibly have, while we suppose nothing
 ‘ but Christ’s *divine nature* transacting this af-
 ‘ fair with the Father, and while we believe the
 ‘ divine essence, perfections, and powers, the
 ‘ understanding, will, thought, and consciouf-
 ‘ ness of the Father and the Son, to be numeri-
 ‘ cally one and the same? since in the Godhead
 ‘ they are but one and the same infinite spirit? The
 ‘ mere personalities, paternity and filiation, can-
 ‘ not consult and transact in a way of contract,
 ‘ proposal and consent: [which can only be
 ‘ done by] two distinct conscioufnesses and wills.

‘ Further, one of these beings or persons cov-
 ‘ enanting, seems to be inferior to the other, and
 ‘ to be capable of receiving orders, commission,
 ‘ support and recompense from the other: But
 ‘ if only the *Deity* of Christ existed, and his De-
 ‘ ity and the Father’s have but one numerical
 ‘ conscioufness and volition, one power and glo-
 ‘ ry, what need of orders and commissions, or of
 ‘ promises of support and recompense? How
 ‘ can pure Godhead be supported or recompen-
 ‘ sed?—What possible difference can we con-
 ‘ ceive between the love of the Father in sending
 ‘ the Son, and the love of the Son in consent-
 ‘ ing—And how doth this abate our grand ideas
 ‘ of the distinct and condescending love of our
 ‘ blessed Saviour, in his consent to this covenant,
 ‘ since that part of him which really suffered,
 ‘ i. e. his inferior nature, had then no existence?

‘ But on the other hand, if we give ourselves
 ‘ leave to conceive of the human soul of Christ
 ‘ in its pre-existent state, as the *πρωτοτοκος*, *the first*
 ‘ *form of every creature* (Col. i. 15. Rev. iii. 14.)

‘ and intimately *united to the eternal God*, then
 ‘ here are proper subjects for these fœderal transf-
 ‘ actions, and a most glorious and divine cove-
 ‘ nant it was, between the Father and the Son,
 ‘ for the salvation of poor ruined man.—Thus
 ‘ Christ, when he *came forth from the Father*
 ‘ *and came into the world*, really laid aside that
 ‘ glory which he had with the Father before the
 ‘ world was, and *though he was rich, yet for our*
 ‘ *sakes became poor*.—Every thing coincides ad-
 ‘ mirably well in this scheme, and answers the
 ‘ various expressions of scripture on this subject,
 ‘ without straining the words by needless tropes
 ‘ and figures : It becomes so plain that *he that*
 ‘ *runs may read*, and every private christian may
 ‘ understand these early grounds and foundations
 ‘ of his hope.’

The *Fourth Question* which the Doctor proposes is this : “ Is the Godhead of Christ, and
 “ the Godhead of the Father, one and the
 “ same ?” *

He answers in the affirmative, and proves it by the following arguments. ‘ (1.) If the di-
 ‘ vine nature of Christ be another distinct prin-
 ‘ ciple of self-consciousness and volition, another
 ‘ distinct spiritual being, or another spirit, this
 ‘ approaches so near the doctrine of another
 ‘ GOD, that it is very hard to distinguish it. For
 ‘ so far as our ideas of arithmetic and reason can
 ‘ reach, this seems to be a plain truth,—If one
 ‘ infinite spirit be *one God*, two or three infinite
 ‘ spirits must be *two or three Gods*. (2.) The
 ‘ GOD

* Or, in other words, is the Deity of Christ, or the being to whom the humanity of Christ is united, *God the Father* ?

GOD of Abraham, Isaac and Jacob, the GOD
 of Israel, the Almighty, Jehovah, is the pro-
 per style and title by which GOD the Father
 was known under the Old Testament, and un-
 der these he often appeared to the Patriarchs ;
 yet it is agreed by all Trinitarians, that it was
 Jesus Christ that appeared to them and assumed
 these titles. (3.) Several passages of the Old
 Testament cited by the writers of the New
 Testament, and applied to Christ, do evidently
 refer to the great *one God*, the GOD of Israel,
 whom all before the days of Christ must sup-
 pose to mean *God the Father of all*.—These
 texts are properly applied to Christ, if we sup-
 pose the Godhead of the Father and of Christ
 to be *the same*, and THAT THE MAN CHRIST
 JESUS WAS THE SHEKINAH or HABITA-
 TION OF THE GREAT GOD, intimately and
 personally united to him. In this sense Christ
 was *Emmanuel*, or GOD *with us*.—But the
 application of these texts to Christ will scarcely
 prove the Godhead of Christ, unless it be the
 same with that of the Father. (4.) When
 Christ expresses his own Godhead, it is by de-
 claring his *oneness with the FATHER*. *I and*
the FATHER are one. He that hath seen me
hath seen the FATHER. I am in the FA-
THER, and the FATHER in me. The FA-
THER IN ME doth the work. It is not rea-
 sonable to suppose he would have always used
 these modes of speaking, if he himself had an-
 other Godhead [or if he as man had been uni-
 ted to a second person in the Godhead and not
 to the FATHER.] (5.) On this supposition

‘ I do not see how the Trinitarians can solve the
 ‘ difficulties which arise from those scriptures
 ‘ where GOD the Father is represented as the
 ‘ *only true God*, and under that idea distinguished
 ‘ from Jesus Christ. *John* xvii. 3. *1 Cor.* viii.
 ‘ 6. *Eph.* iv. 5, 6. *Isaiab* xliv. 6, 8. xlv. 21,
 ‘ 22. (6.) When our Saviour foretold that his
 ‘ disciples should leave him alone, he adds, (*John*
 ‘ xvi. 32.) *And yet I am not alone, because THE*
 ‘ FATHER *is with me.* If his Godhead had
 ‘ been distinct from that of the Father, he need-
 ‘ ed not the presence of the *Father* for his sup-
 ‘ port ; *his own Godhead* would have been suffi-
 ‘ cient.

‘ On the whole, whatever unknown distinc-
 ‘ tions there may be in the divine nature, to lay
 ‘ a foundation for GOD’s discovery of himself
 ‘ under three personal characters, as the Father,
 ‘ the Word, and the Holy Ghost, yet the God-
 ‘ head of the Father seems to be the same one
 ‘ infinite and eternal Spirit, which under some
 ‘ peculiar distinction or relation, is united to the
 ‘ Man Christ Jesus ; and hereby Jesus becomes
 ‘ one with GOD, &c. By this means the great
 ‘ and fundamental article of all religion, the
 ‘ UNITY of the true GOD is maintained invio-
 ‘ lable, and thus we most effectually preclude all
 ‘ the objections and cavils of the *Arian* and *So-*
 ‘ *cinian* writers against the doctrine of the blef-
 ‘ sed Trinity, and the Deity of Christ, as though
 ‘ this doctrine introduced *more Gods than one.*
 ‘ For if we suppose the Man Jesus Christ, in his
 ‘ soul and body, to be both an intellectual and cor-
 ‘ poreal SHEKINAH, or habitation of the one
 ‘ GOD,

‘ GOD, the GOD of Israel, we may justly call
 ‘ Jesus Christ GOD *manifest in the flesh*; a man
 ‘ *in whom dwells all the fulness of the Godhead*
 ‘ *bodily*; a man of the seed of David, and yet GOD
 ‘ *over all blessed for ever*. Nor is there so much
 ‘ as the shadow of our owning two or three
 ‘ GODS, which has been too often, with some
 ‘ appearance of reason, charged upon some other
 ‘ modes of explaining this sacred doctrine.’

From these extracts from Dr. *Watts's* own writings, it is plain to every intelligent reader, what his sentiments concerning the Deity of Christ were. It is evident that he did not give into *Arianism*, which makes Christ to be another and inferior GOD, distinct from the supreme, nor into *Socinianism*, which denies the pre-existence of the Son of GOD. At the same time it is equally evident, that he had departed from what are generally called the orthodox sentiments; or rather, perhaps it should be said, from the common *manner of explaining them*; by which however, he himself at least thought he maintained genuine orthodoxy to the best advantage.

This first publication closes with AN ESSAY *on the Importance of any human Schemes to explain the sacred Doctrine of the Trinity*, shewing,
 ‘ I. That no such scheme of explication is necessary to salvation. II. That it may yet be
 ‘ of great use to the Christian Church. III. But
 ‘ all such explications ought to be proposed with
 ‘ modesty to the world, and never imposed on
 ‘ the conscience.’

At the end of this essay are the following remarks, which are submitted to the reader's impartial reflections. G 4 ‘ ————These

‘ ——— These accidental inconveniences [arising
 ‘ from religious controversies] are not a sufficient
 ‘ reason for our supine and perpetual content-
 ‘ ment with confused sentiments and unintelli-
 ‘ gible speeches about the *modus* of sacred truths,
 ‘ if clearer ideas are any way attainable. There
 ‘ are just and strong motives that may excite us
 ‘ to search into the deep things of GOD, and to
 ‘ propose our improvements in knowledge to the
 ‘ world and the church, though there are no
 ‘ reasons sufficient to impel us to impose our im-
 ‘ proved notions on others, or to raise conten-
 ‘ tions and quarrels on the account of them.
 ‘ All our illustrations or clearer conception of
 ‘ this sublime doctrine, which GOD may have
 ‘ favoured us with, should be proposed with
 ‘ great modesty, with a humble sense of our fallible
 ‘ natures,—and with a zealous care to maintain
 ‘ all those *practical regards* to the Holy Trinity,
 ‘ which are of so much greater importance.
 ‘ And if it be unreasonable to dictate to our fel-
 ‘ low christians on these mysterious points, how
 ‘ much more culpable is it to establish any special
 ‘ form of human explication of this sacred doc-
 ‘ trine, as a *Test of Orthodoxy and Christianity!*
 ‘ and to forbid any the blessings of special com-
 ‘ munion in the gospel, unless they testify their
 ‘ assent to such a particular hypothesis, or scheme
 ‘ of explication, which the imposers confess to
 ‘ be human, and yet impose it in their own pre-
 ‘ scribed form of words.

‘ The persons who are guilty of this uncha-
 ‘ ritable practice, may consecrate their imposi-
 ‘ tions and excommunications with holy names,
 ‘ and

and call them *pure Zeal for the Divinity of Christ*; but I suspect it will be found in the great day to deserve no better a character than a mistaken zeal for the honor of Christ, mingled perhaps with zeal for the Divinity of their own notions, which they had incorporated with the plain and express revelations of the Godhead of Jesus Christ our Lord. He that makes a private and particular explication of any doctrine which is dark and doubtful in itself, and not clearly revealed in scripture, as necessary as the doctrine itself, which is plain and clearly revealed, puts the matter of *faith* and *opinion* on the same foot, and intrudes too much upon the authority and kingdom of our Lord Jesus in his church.'



IT was intended to have subjoined an abstract of Dr. *Watts's* subsequent work on the same subject, which appears to have been the last of his publications, though the different parts of it were drawn up at different times, and most of it many years before it came abroad. But as it was feared this would swell the present publication to an inconvenient size, this design is laid aside, and it shall suffice to give a brief account of the contents, with a few extracts.

It is entitled, *The Glory of Christ as GOD-MAN displayed in Three Discourses*. The *Preface* contains a very modest account of the author's design, and bespeaks the candour and impartiality of the reader. The Contents are as follows.

‘ DISC. I. A Survey of the visible Appearance
‘ ces of Christ as GOD before his Incarnation.’

‘ DISC. II. An Enquiry into the extensive
‘ Powers of the human Nature of Christ in its
‘ present glorified state. §. 1. The Introduc-
‘ tion. §. 2. Scriptural Proofs of the Exalta-
‘ tion of the human Nature of Christ, and the
‘ extensive Capacities and Powers of his Soul in
‘ his glorified State. §. 3. A Rational Account
‘ how the Man Jesus Christ, united to GOD,
‘ may be vested with such extensive Powers.
‘ §. 4. Testimonies from other Writers.

‘ DISC. III. An argument tracing the early
‘ existence of the human Soul of Christ before
‘ the foundation of the world. §. 1. Introduc-
‘ tion. §. 2. Some Propositions leading to the
‘ Proof of the Doctrine proposed. §. 3. Argu-
‘ ments for the pre-existence of Christ’s human
‘ Soul drawn from various Considerations of
‘ some Things inferior to Godhead, which are
‘ ascribed to him in Scripture, before and at his
‘ Incarnation. §. 4. Miscellaneous Arguments
‘ to prove the same Doctrine. §. 5. A Con-
‘ firmation of it by Arguments drawn from the
‘ happy Consequences thereof, and the various
‘ Advantages of it to the Christian Religion.
‘ §. 6. Objections answered.—The modern Au-
‘ thors who have professed and defended it, viz.
‘ Dr. *H. More*, Dr. *Edward Fowler*, Bp. of
‘ *Gloucester*. A Defence of his Discourse by a
‘ Presbyter of the Church of England. Mr.
‘ *Robert Flemming*. Anonymous. Mr. *Joseph*
‘ *Huffey*. Dr. *Francis Gastrell*, Bishop of *Chester*.
‘ Mr. *Nelson’s* learned Friend against Dr.
‘ *Clarke*.

‘ Clarke. Dr. Thomas Bennet. Dr. Tho. Burnett of Westkington. Dr. Knight. Dr. Thomas Goodwin.

‘ Appendix. An Abridgment of a Disc. of Dr. T. Goodwin, on the Glories and Royalties that belong to Jesus Christ, considered as God-man.’

As the pre-existence of Christ’s spirit was the grand point which the Doctor laboured to establish, in order to avoid the difficulties of the common scheme, which either makes DEITY to suffer, or makes the suffering Saviour a mere man, and thus coincides with Socinianism, we shall here present the reader with a view of the Doctor’s manner of arguing to prove this point.

DISC. III. §. 3. He first argues *from various considerations of something inferior to Godhead ascribed to Jesus Christ before and at his Incarnation.* e. g. I. ‘ Christ is represented as his Father’s messenger, minister or angel, that was a distinct being from his Father, sent by him to perform such actions and services for his people, long before his Incarnation, some of which seem too low for the dignity of pure Godhead.’

II. ‘ Christ when he came into this world, is said to empty and divest himself of some glory which he had before his Incarnation. Now if nothing but his divine nature existed before this time, this could not properly empty or divest itself of any glory ; therefore it must be his inferior nature, or his human soul which did then exist.’ Under this head the Doctor considers that much disputed passage, *Phil. ii.*

5—7. which he interprets thus. ‘ Here the
 ‘ apostle’s design is to set Christ forth as a pat-
 ‘ tern of humility ; and this he doth by aggrandi-
 ‘ zing his former circumstances, and representing
 ‘ how he emptied himself of them, and appeared
 ‘ on earth in a very mean and low estate. *Who*
 ‘ *being in the form of God, thought it no robbery*
 ‘ *to be equal with God*, i. e. his human soul, be-
 ‘ ing in union with his Godhead, was invested
 ‘ with a God-like form and glory in all former
 ‘ ages ; thus he oftentimes appeared to the Pa-
 ‘ triarchs as the Angel of the Lord, and as GOD,
 ‘ or Jehovah, clothed with the divine *Shekinah*,
 ‘ and spake and acted like GOD himself. This
 ‘ seems to be the *form of God* which the apostle
 ‘ speaks of. Nor did he *think it any robbery* or
 ‘ presumption so to do, i. e. to appear and act
 ‘ AS GOD, since he was united to the divine na-
 ‘ ture, and was in that sense *one with God*. Yet
 ‘ *he emptied himself*, i. e. he divested himself of
 ‘ this God-like form or appearance, this divine
 ‘ *Shekinah*, and coming into the flesh he consent-
 ‘ ed to be made *in the likeness of other men* ; nay,
 ‘ he took upon him *the form of a servant*, in-
 ‘ stead of *the form of God*.’

III. ‘ That very being which came down
 ‘ from heaven, and was sent of GOD into the
 ‘ world, is represented as capable of having a
 ‘ will different from the will of GOD the Father,
 ‘ and therefore it must be inferior to Godhead :
 ‘ now this could be no other but the will of his
 ‘ human soul.

IV. ‘ Christ represents his own coming into
 ‘ the world, and being sent either by the Father,
 ‘ in

‘ in such a manner as naturally leads one to suppose he had a real and proper dwelling in another place, and in another manner, before he came into the world, and that he then changed his place and company, and manner of life; all which seems more agreeable to a human spirit than to a divine person.’

The Doctor then, § 4. mentions various *miscellaneous arguments to prove the same doctrine*, e. g.

I. ‘ It seems needful that the soul of Christ should be pre-existent, that it might have opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. And indeed this voluntary consent of his to become incarnate and to suffer is plainly represented in several places of scripture.’ *Pf.* xl. 6, 7. *Heb.* x. 5, &c.

II. ‘ The Covenant between GOD the Father and his Son Jesus Christ, for the redemption of mankind, is represented in scripture as being made from or before the foundation of the world. [Must we not then suppose] that both parties should be present, and that this should not be transacted merely within the divine essence by such personalities as have no distinct mind and will? The essence of GOD is generally agreed to be but one conscious mind or spirit. Now can one single understanding and will make such a covenant?’

III. ‘ Christ’s coming into the world is always expressed in some corporeal language, such as denotes his taking on him animal nature, or body, or flesh, without the least mention of taking a soul.’

IV. ‘ It

IV. ‘ It is certain, that among the learned of the Jewish nation, there was a tradition of the pre-existence of the soul of the Messiah.’

V. ‘ Since it pleased the Father to prepare a body for our Lord Jesus, by the overshadowing of the Holy Ghost, and by a peculiar manner of conception, that he might be the Son of GOD in a superior sense, with regard to his *flesh*, so it is not unreasonable to suppose that the soul of Christ also, which was to be united to Godhead, should have this peculiar prerogative, to be derived immediately from GOD, before any creature was made.’

§ 5. Contains a confirmation of this doctrine by arguments drawn from the various advantages of it. After a full illustration of these, he sums them up thus : ‘ There are many dark and difficult texts of scripture which have puzzled interpreters in several ages, and which have hung heavy upon the various schemes that support the doctrine of the Deity of Christ. Now suppose there could be one single clue found out, which leads us into such a solution of all these difficulties, and such an interpretation of these scriptures, which has the following advantages attending it, *viz.*—Which gives the most natural and obvious and literal sense, so that every common reader that had no preconceived notions or schemes of thought, would readily run into at the very hearing of it :—Which puts learned men to no trouble of figures and metaphors, such as *Prolepses*, i. e. speaking of things before they are done ; or *Catachreses*, i. e. calling the eternal GOD, without

' out actual union to human nature, a man, or
 ' an angel, &c.—Which is most consistent with
 ' and most agreeable to all other parts of the word
 ' of GOD, both in the Old and New Testament,
 ' renders the exposition of many other texts easi-
 ' er and plainer than before, and sets the several
 ' parts of scripture in a beautiful harmony :—
 ' Which interferes with no particular scheme of
 ' divinity, and thus does not widen the common
 ' differences of the several parties of Christians,
 ' but freely allows each of them their own senti-
 ' ments :—And yet which assists us to answer
 ' the objections of our opponents against the di-
 ' vinity of our blessed Saviour, and also allures
 ' them to embrace the truth :—Which aggran-
 ' dizes the personal glories of our Lord Jesus
 ' Christ, and raises his condescension and love to
 ' most amazing degrees :—Which spreads a new
 ' lustre over the whole gospel of Christ, and the
 ' various transactions recorded in the word of
 ' GOD ;—I would humbly ask whether [such a
 ' scheme] does not bid fair for the truth of the
 ' Gospel, and the very meaning of the sacred
 ' writers ? Such is the doctrine of the pre-exist-
 ' ence of the human soul of Christ.'

From the foregoing extracts it is sufficiently
 evident what Dr. Watts's sentiments were with-
 in a year or two of his death. The reader, how-
 ever, is not to suppose, that these publications
 were the effect of any sudden or recent change in
 his views of these doctrines ; for it is well known,
 that he had many years before publicly avowed
 some peculiarity in his manner of conceiving and
 of expressing himself with respect to them, so as

to expose himself to the censures of the more rigid Trinitarians as favouring heresy. In his *Christian Doctrine of the Trinity*, printed so early as the year 1722, he discovered his inclination to the *Indwelling Scheme*, on account of which Mr. T. Bradbury, in a letter 1725, charged him with making “the Divinity of Christ to evaporate into a mere attribute,” and after jeering at his professed love of truth, writes to him thus : “It is pity after you have been more than thirty years a teacher of others, you are yet to learn the first principles of the oracles of God. Was Dr. Owen’s church to be taught another Jesus ? that the Son and Spirit were only two powers in the divine nature ?”

The Doctor replied with equal gentleness and firmness, telling Mr. Bradbury, among other things, “That though the Doctrine of the Trinity be a first principle, he never knew that the particular mode of explaining it was such a principle also.” With respect to the charge of destroying a trinity of *persons*, the Doctor answers thus. “I have often freely declared, and still declare, that I allow the greatest distinction possible between the sacred three in the divine nature, which does not arise to three distinct conscious minds or spirits. Make it as great as you will short of this, and I acquiesce. But then since three distinct conscious minds is the true idea of three proper literal persons, whatever falls short of this can be but an analogical personality ; yet if any man will call this a proper divine personality, though it is but similar to human personality, I will not contend about words and names.” The

The Doctor, unmoved by the injurious reflections and fierce opposition of such of his brethren who were slaves to human systems, resolutely pursued his enquiries, and the result was, that he saw further reason to be dissatisfied with the common modes of explaining the Trinity; and he honestly declared his different apprehensions respecting it. In the year 1721, he published his *Sermons on various Subjects*; in which there is one entitled, *The Scale of Blessedness; or blessed Saints, blessed Saviour, and blessed Trinity*. On the review of this discourse in the year 1729, he saw occasion to insert the following Note; (Edition 6th, vol. i. p. 260.)

“ This Discourse was delivered above twenty
 “ years ago; and the reader will observe some
 “ warmer efforts of imagination than riper years
 “ would indulge on a theme so sublime and ab-
 “ struse. Since I have searched more studiously
 “ into this mystery of late, I have learned more
 “ of my own ignorance; so that when I speak
 “ of these *unsearchables*, I abate much of my
 “ younger assurance; nor do my later thoughts
 “ venture so far into the particular *modes* of ex-
 “ plaining this sacred distinction in the Godhead.
 “ There appears to me good reason to doubt,
 “ whether there can be three distinct and differ-
 “ ent principles of consciousness, and three dis-
 “ tinct and different wills in the One GOD, the
 “ one infinite Spirit. I was afraid to assert it
 “ in this sermon heretofore, and I am more
 “ afraid to assert it now. Reason and scripture
 “ join to teach me, that there can be but one
 “ GOD, and this GOD is a Spirit. What dis-
 “ tinctions

“ tinctions there may be in this one Spirit,
 “ I know not. Yet since I am fully estab-
 “ lished in the belief of the *Deity of the blessed*
 “ *Three*, (though I know not the *manner of ex-*
 “ *plication*) I dare let this discourse appear now
 “ in the world, as being agreeable so far to my
 “ present sentiments on this subject. A larger
 “ and more particular account of my most ma-
 “ ture thoughts on the doctrine of the Holy
 “ Trinity, may be seen in the last sermon of my
 “ third volume.”

From the above note it is plain, that Dr. Watts had in some respects altered his views of the subject. But some have taken occasion from thence to propagate an idea, that he had entirely given up the orthodox faith; whereas nothing more can be justly inferred from it, than that he had somewhat altered his judgment with respect to the manner of expressing and maintaining it. Nor does it appear that he materially changed his sentiments afterwards. The more he enquired into the matter, the more he was confirmed in his opinion with respect to the most perfect simplicity of the divine nature, or oneness of the Godhead, and the pre-existence of the derived nature of Christ, and at different times he wrote various Essays on these subjects, which he at length, in the two last years of his life, revised and put together in the two publications of which we have given an account. From these, as it is plain he was not an Athanasian, it is equally so that he was not either an Arian or a Socinian. It is possible however, though not probable, that he might change his

sentiments

sentiments after the publication of the above pieces. That this was actually the case has lately been confidently asserted by a writer in the *Monthly Review*, who mentions some respectable persons as having been well acquainted with the fact. We shall therefore produce the whole passage, and subjoin some remarks upon it.

This writer, in the review of Mr. *Williams's* *Collection of Psalms*, having quoted a passage in the preface to that work, before referred to, respecting Dr. Watts, goes on to relate the following anecdotes.*

“ That the Doctor had altered his opinion
 “ with respect to some points of what is called
 “ *Orthodoxy* is undeniable. This is a subject
 “ that *some* of his encomiasts shrink from with
 “ concealed mortification, and would if possible
 “ consign to oblivion, as it cannot be remember-
 “ ed without bringing some reflection either on
 “ the Doctor himself, or their own darling cause.
 “ But it would be in vain to deny a fact known
 “ to *many* who were interested in making it pub-
 “ lic. It was well known to Dr. Lardner, and
 “ by him communicated to the late excellent
 “ Mr. *Merrival*, of *Exeter*, from whose mouth
 “ the writer of the present article immediately
 “ received it. Dr. Watts's papers (many of
 “ which contained the most explicit renuncia-
 “ tion of some of his former sentiments with
 “ respect to the doctrine of the Trinity) were
 “ mutilated, and published in a very imperfect
 “ manner. Some were *wholly suppressed*, and it
 “ was with difficulty that Dr. Doddridge could

H 2

“ rescue

* Month. Rev. Feb. 1782. Vol. LXVI. p. 170.

“ rescue from destruction a certain curious pa-
 “ per respecting the Trinitarian controversy, pub-
 “ lished among the posthumous works, entitled
 “ *A Solemn Address to the Deity, &c.* The
 “ conduct of some of Dr. Watts’s friends in this
 “ case was so disingenuous, that it called forth
 “ very loud complaints from those who were
 “ acquainted with the secret : and it was but a
 “ short time before Dr. Doddridge embarked for
 “ Lisbon that he complained to Mr. Merrival
 “ of unfair conduct both with respect to Dr.
 “ Watts and himself, to whose charge, in con-
 “ junction with the late Dr. David Jennings,
 “ his papers were entrusted for publication.”

There is no reason to question the veracity of
 the writer of the above article, nor of the autho-
 rities therein mentioned, but it is easy to suppose
 that reports made at so great a distance of time,
 and which had passed through several hands,
 might undergo some material alterations. That
 Dr. Watts left some MSS. behind him to be
 published by Dr. Doddridge and Dr. Jennings
 is not denied. Some of these accordingly they
 published, viz. *The second part of the Improve-
 ment of the Mind, A Treatise on Education, and
 Remnants of Time employed in prose and verse.*
 These had no relation to any points of ortho-
 doxy, and therefore nothing in these can be sup-
 posed to be “ mutilated.”* But these were the
 whole

* Probably some articles among the pieces entitled *Remnants of Time
 employed*, might be suppressed. But if it was so, the executors were suf-
 ficiently warranted herein, whatever might be the subjects of them, by the
 following advertisement which was prefixed to them by the author him-
 self.

whole of what these gentlemen printed, excepting "the Solemn Address to the Deity," which it is not denied was printed entire. Some of his papers were indeed "suppressed," which related to the doctrine of the Trinity, but the charge of "disingenuity" in this matter is groundless, because the Doctor had by no means enjoined his executors to publish them, but left it to their own discretion.

The publishers of his works made no secret of their having suppressed these papers, but say in the Title to his *Address to the Deity*, which was prefixed to them, "that it was not judged necessary to publish them." There is no proof that they contained a "renunciation of his former sentiments:" a gentleman of veracity who had seen them assured the writer of this, that they appeared to him to contain nothing new, being only a further illustration of his sentiments concerning the Trinity which he had before published to the world, and therefore it might well be thought by his executors "unnecessary to publish" any thing more upon the subject. That this was the real matter of fact appears to be highly credible, and indeed undeniable, from the piece already referred to, which

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"These papers were written at several seasons and intervals of leisure, and on various occasions arising through the greatest part of my life. Many of them were designed to be published among the *Reliquiæ Juveniles*, but for some reason or other, not worth present notice, were laid by at that time. Whether I shall ever publish them I know not, though for the greater part of them have stood long corrected among my manuscripts, nor do I suppose many of them inferior to those *Essays and Remarks* of this kind which have before appeared in the world with some acceptance. If they are not published in my life-time, my worthy friends, who have the care of my papers, MAY LEAVE OUT WHAT THEY PLEASE."

it is said “ Dr. Doddridge with great difficulty rescued from destruction.” This piece is evidently of the same complexion with what the Doctor had before published, and therefore most undoubtedly that was the case with *the other papers which were suppressed*, to which this was prefixed.

We shall here transcribe it at length, as the best answer to the above assertions of the *Monthly Reviewer*, and at the same time as the most decisive proof what the Doctor’s last sentiments were on this much disputed point of Divinity, as well as a pleasing evidence of his seriousness, humility and impartiality in his search after truth.

It is published in the Quarto Edition of Dr. Watts’s works, vol. iv. p. 640—643, at the end of his *Remnants of Time employed*, and is verbatim as follows.



No. II.

The Author’s Solemn Address to the great and ever-blessed God, on a Review of what he had written in the Trinitarian Controversy, prefixed by him to some Pieces on that Subject which it was not judged necessary to publish.

“ **R**IGHTEOUS art thou, O Lord, when I plead with thee ; yet I may talk with thee concerning thy judgments. Permit me, O God and Father, to plead with thee concerning the revelations of thy nature and thy grace, which are made in thy gospel : And let me do
it

it with all that humble reverence, and that holy awe of thy majesty, which becomes a creature in the presence of his GOD.

“ Hast thou not, O Lord GOD Almighty, hast thou not transacted thy divine and important affairs among men by thy Son *Jesus Christ*, and by thy holy Spirit? And hast thou not ordained that men should transact their highest and most momentous concerns with thee, by thy Son and by thy Spirit? Hast thou not, by the mouth of thy Son *Jesus* required all that profess his religion to be washed with water in the name of the Father and the Son and the holy Ghost? Is it not my duty then, to enquire, who or what are these sacred names, and what they signify? Must I not know thee, the only true GOD, and *Jesus Christ* thy Son, whom thou hast sent, that I may fulfil all my respective duties towards thyself and thy Son, in hope of eternal life? Hath not thy Son himself appealed to thee in his last prayer, that eternal life depends upon this knowledge? And since thou hast made so much use of thy holy Spirit in our religion, must I not have some knowledge of this thy Spirit also, that I may pay thee all those honours thou requiredst from this divine revelation?

“ Hast thou not ascribed divine names, and titles, and characters to thy Son and thy holy Spirit in thy word, as well as assumed them to thyself? And hast thou not appointed to them such glorious offices as cannot be executed without something of divinity or true Godhead in them? And yet art not thou, and thou alone, the true GOD? How shall a poor weak creature

be able to adjust and reconcile these clashing ideas, and to understand this mystery? Or must I believe and act blindfold, without understanding?

“ Holy Father, thou knowest, how firmly I believe, with all my soul, whatsoever thou hast plainly written and revealed in thy word. I believe Thee to be the only true GOD, the supreme of beings, self-sufficient for thine own existence, and for all thy infinite affairs and transactions among creatures. I believe thy only Son *Jesus Christ* to be all-sufficient for the glorious work of mediation between GOD and man, to which thou hast appointed him. I believe he is a man, in whom dwells all the fulness of the Godhead bodily. I believe he is one with GOD; he is GOD manifested in the flesh; and that the man *Jesus* is so closely and inseparately united with the true and eternal Godhead, as to become one person, even as the soul and body make one man. I believe that this illustrious person is hereby possessed of divine dignity, sufficient to make full atonement for the sins of men by his sufferings and death, even though they be accounted an infinite evil; and that he hath all-sufficient power to raise himself from the dead, to ascend to heaven, and fulfil the blessed works for which thou hast exalted him, and to govern and judge the world in thine appointed time.

“ I believe also thy blessed Spirit hath almighty power and influence to do all thy will, to instruct men effectually in divine truths, to change the hearts of fallen mankind from sin to holiness, and

and to carry on thy work of illumination, sanctification, and consolation on the souls of all thy children, and to bring them safe to the heavenly world. I yield myself up joyfully and thankfully to this method of thy salvation, as it is revealed in thy gospel. But I acknowledge my darkness still. I want to have this wonderful doctrine of the all-sufficiency of thy Son and Spirit, for these divine works made a little plainer. May not thy humble creature be permitted to know what share they can have in thy deity? Is it a vain and sinful curiosity to desire to have this article set in such a light, as may not diminish the eternal glory of the unity of the true God, nor of the supremacy of Thee the Father of all.

“ Hadst thou informed me, gracious Father, in any place of thy word, that this divine doctrine is not to be understood by men, and yet they were required to believe, I would have subdued all my curiosity to faith, and submitted my wandering and doubtful imaginations, as far as it was possible, to the holy and wise determinations of thy word. But I cannot find thou hast any where forbid me to understand it or to make these enquiries. My conscience is the best natural light thou hast put within me, and since thou hast given me the scriptures, my own conscience bids me search the scriptures, to find out truth and eternal life: It bids me try all things, and hold fast that which is good. And thy own word by the same expressions, encourages this holy practice. I have, therefore, been long searching into this divine doctrine, that I may pay thee due honour with understanding. Surely

ly I ought to know the GOD whom I worship, whether he be one pure and simple being, or whether thou art a threefold deity, consisting of the Father, the Son, and the holy Spirit.

“ Dear and blessed GOD, hadst thou been pleased, in any one plain scripture, to have informed me which of the different opinions about the holy Trinity, among the contending parties of christians, had been true, thou knowest with how much zeal, satisfaction, and joy my unbiassed heart would have opened itself to receive and embrace the discovery. Hadst thou told me plainly in any single text, that the Father, Son, and holy Spirit, are three real distinct persons in thy divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men, instead of divine doctrine ; but I should have humbly and immediately accepted thy words, so far as it was possible for me to understand them, as the only rule of my faith. Or hadst thou been pleased so to express and include this proposition in the several scattered parts of thy book, from whence my reason and conscience might with ease find out, and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers, with their utmost skill and activity, to have found out this inference, and ingrafted it into my soul.

“ Thou hast taught me, holy Father, by thy prophets, that the way of holiness in the times of the gospel, or under the kingdom of the Messiah, shall be a high-way, a plain and easy path ;
so

so that the way-faring man, or the stranger, though a fool, shall not err therein. And thou hast called the poor and the ignorant, the mean and foolish things of this world, to the knowledge of thyself and thy Son, and taught them to receive and partake of the salvation which thou hast provided. But how can such weak creatures ever take in so strange, so difficult, and so abstruse a doctrine as this ; in the explication and defence whereof, multitudes of men, even men of learning and piety, have lost themselves in infinite subtilties of dispute, and endless mazes of darkness ? And can this strange and perplexing notion of three real persons going to make up one true God, be so necessary and so important a part of that christian doctrine, which, in the Old Testament and the New, is represented as so plain and so easy, even to the meanest understandings ?

“ O thou Searcher of Hearts, who knowest all things, I appeal to thee concerning the sincerity of my enquiries into these discoveries of thy word. Thou knowest me, thou hast seen me, and hast tried my heart towards thee : If there be any lurking hypocrisy in my heart, any secret bias towards any thing but Truth, uncover it, O Father of Lights, and banish it from my soul for ever. If thine eye discovers the least spark of criminal prejudice in any corner of my soul, extinguish it utterly, that I may not be led astray from the truth, in matters of such importance, by the least glance of error or mistake.

“ Thou art witness, O my God, with what diligence, with what constancy and care, I have
read

read and searched thy holy word, how early and late, by night and by day, I have been making these enquiries ; how fervently I have been seeking thee on my bended knees, and directing my humble addressees to thee, to enlighten my darkness, and to shew me the meaning of thy word, that I may learn what I must believe, and what I must practise with regard to this doctrine, in order to please thee, and obtain eternal life !

“ Great God, who seest all things, thou hast beheld what busy temptations have been often fluttering about my heart, to call it off from these laborious and difficult enquiries and to give up thy word and thy gospel as an unintelligible book, and betake myself to the light of nature and reason : But thou hast been pleased by thy divine power to scatter these temptations, and to fix my heart and my hope again upon that Saviour and that eternal life, which thou hast revealed in thy word, and proposed therein to our knowledge and acceptance. Blessed be the name of my GOD, that has not suffered me to abandon the gospel of his Son *Jesus* ! and blessed be that holy Spirit that kept me attentive to the truth delivered in thy gospel, and inclined me to wait longer in my search of these divine truths under the hope of thy gracious illumination.

“ I humbly call thee to witness, O my GOD, what a holy jealousy I ever wear about my heart, lest I should do the slightest dishonor to thy supreme Majesty, in any of my enquiries or determinations. Thou seest what a religious fear, and what a tender sollicitude I maintain on my soul, lest I should think or speak any thing to
diminish

diminish the grandeur and honour of thy Son *Jesus*, my dear Mediator, to whom I owe my everlasting hopes. Thou knowest how much I am afraid of speaking one word which may be construed into a neglect of thy blessed Spirit, from whom I hope I am daily receiving happy influences of light and strength. Guard all the motions of my mind, O almighty GOD, against every thing that borders upon these dangers. Forbid my thoughts to indulge, and forbid my pen to write one word, that should sink those grand ideas which belong to thyself, or thy Son, or thy holy Spirit. Forbid it, O my GOD, that ever I should be so unhappy as to unglorify my Father, my Saviour, or my Sanctifier, in any of my sentiments or expressions concerning them.

“ Blessed and faithful GOD, hast thou not promised that the meek thou wilt guide in judgment, the meek thou wilt teach thy way? Hast thou not told us by *Isaiab* thy prophet, that thou wilt bring the blind by a way which they knew not, and wilt lead them in paths which they have not known? Hast thou not informed us by thy prophet *Hosea* that if we follow on to know the Lord, then we shall know him? Hath not thy Son, our Saviour, assured us, that our heavenly Father will give his holy Spirit to them who ask him? And is he not appointed to guide us into all truth? Have I not sought the gracious guidance of thy good Spirit continually? Am I not truly sensible of my own darkness and weakness, my dangerous prejudices on every side, and my utter insufficiency for my own conduct? Wilt thou leave such a poor creature
bewildered

bewildered among a thousand perplexities, which are raised by the various opinions and contrivances of men to explain thy divine truth ?

“ Help me, heavenly Father, for I am quite tired and weary of these human explainings, so various and uncertain. When wilt thou explain it to me thyself, O my GOD, by the secret and certain dictates of thy Spirit, according to the intimations of thy word ? nor let any pride of reason, nor any affectation of novelty, nor any criminal bias whatsoever, turn my heart aside from hearkening to these divine dictates of thy word and thy Spirit. Suffer not any of my native corruptions, nor the vanity of my imagination to cast a mist over my eyes, while I am searching after the knowledge of thy mind and will, for my eternal salvation.

“ I intreat, O most merciful Father, that thou wilt not suffer the remnant of my short life to be wasted in such endless wanderings, in quest of thee and thy Son *Jesus*, as a great part of my past days have been ; but let my sincere endeavours to know thee, in all the ways whereby thou hast discovered thyself in thy word, be crowned with such success, that my soul being established in every needful truth by thy holy Spirit, I may spend my remaining life according to the rules of thy gospel, and may with all the holy and happy creation ascribe glory and honour, wisdom and power to thee, who sittest upon the throne, and to the Lamb for ever and ever.”

No. III.

TWO LETTERS *between the Publisher of this Work and a Friend, concerning Dr. WATTS's Sentiments respecting the Trinity.*

L E T T E R I.

DEAR SIR,

I HAVE read with attention the view which you have given of Dr. WATTS's last sentiments concerning the Doctrine of the Trinity, and think you have undeniably proved that the common reports of certain persons, respecting his renunciation of the orthodox faith, are without foundation. But I must take the liberty to say, that in the extracts which you have given from his two last publications, you have led your readers to entertain an idea that he was entirely in what has been called of late *The Indwelling-Scheme*; that he did not maintain a distinction of persons in the Godhead, but conceived of GOD, as being only one person, who is called the Father, and that it was this one person who dwelt in the man Christ Jesus, in consequence of which union Christ is GOD. Whereas I think you must have found, in examining his writings, that he did not deny a three-fold distinction in Deity, and that Christ had an existence as GOD, previous to the union of the human nature to the Godhead. For my own part, though I would by no means condemn you and others, who are
in

in the Indwelling-scheme, as heretics, since you mean to support the Deity of Christ; and I think your sentiments widely different from Arianism or Socinianism; yet I must confess to you that I do not believe this to be the scripture representation of the doctrine. And, though I am clearly of opinion that our orthodox writers are not to be justified, who speak of the Father, Son, and Spirit as three persons so distinct from each other as to be *three beings* (which I cannot vindicate from the charge of *Tritheism*;) yet I do apprehend that there is a three-fold distinction in Deity, which justifies the term *three persons*, and that to each of these the essential attributes of Deity belong. Herein I cannot but think Dr. Watts's opinion coincided with my own, so that he was more orthodox than your view of his sentiments would lead your authors to suppose.

I am, with sincere respect, &c.



L E T T E R II.

Answer to the foregoing.

MY DEAR AND WORTHY FRIEND,

I THANK you for the freedom of your remarks, and for the opportunity which you have afforded me of expressing my ideas about Dr. Watts's sentiments, and proposing some queries to you concerning your own.

I firmly believe that Dr. Watts was, in the latter part of his life at least, in the sentiments which, upon the most deliberate and impartial enquiry, I have embraced, respecting the Deity of Christ, &c. called *the Indwelling-scheme*. His idea seems clearly to me to have been this: That God is one infinite being, possessed of all perfections: That this one God is he who is often characterized as the *Father*. That Jesus Christ is another being, or person, in himself inferior to the Father and derived from him; as you and all the orthodox will allow the man Christ to be:* But that he existed with the Father before all worlds; (which you, *with the SOCINIANS, deny*;) And that the one God, the Being called the *Father* (with reference to Christ the *Son*) was so united to him, and so dwelt in him, that he became *one with God*, and in consequence of this union he is properly God, so that at his incarnation God *was manifested in the flesh*.

It is true, he does sometimes allude to the idea of some *unknown distinctions* in Deity; but at most, I conceive, he only means to say, he does not know what distinctions the incomprehensible nature of Godhead may admit of; nor do I. But I cannot find that it was any article of his *faith* that there *are* such *distinctions*

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* Dr. Watts, in his sermons printed 1721, has these expressions: "The Son of God is spoken of in the New Testament as a very glorious person, who was some way begotten of the Father, i. e. *derived* from God the Father, Vol. II. p. 452. He is constituted near to God by an unspeakable union. What joys, what unknown delights possess the holy soul of the man Jesus! for he is the nearest *creature* to the blessed God; for he is one with Godhead." Vol. I. p. 250.

in the Godhead as you speak of ; on the contrary he maintains that the person, or being, united to the man Christ Jesus, was not a *part of Deity* (for so I must conceive of it if it was not the *whole Godhead*) or an existence separate from the *Father*, but that it was the *Father himself*. So that I cannot think that I have given a partial representation of his sentiments.

And now, my good friend, as I am writing to you on this subject, I will embrace the opportunity which you have afforded me for enquiring, *What is meant by that three-fold distinction in Deity* which you maintain? I have put this question to many who use this phraseology, but could never get a satisfactory answer. When I have proposed my difficulties, I have been told “ the subject is mysterious, and I must not pry “ too inquisitively into the deep things of God.” Now I am willing to remain ignorant of what God has not thought fit to reveal. But surely revealed truth, may be understood, and it cannot be presumptuous to search into the meaning of it. However, the enquiry in the present case is not about the divine nature itself, but about a mere human form of speech in respect to it. And is there any presumption in asking a fellow creature, when he uses language concerning God, which I do not understand, *What he means by it?* or in stating the objections I have to it? With as much propriety might I charge *him* with presumption in objecting to any phraseology *of mine*, or desiring of me an explication of it. Do you expect or wish me, good Sir, to adopt any modes of speech, without having ideas to them? Is
this

this a sufficient test of a person's being orthodox? I have always thought orthodoxy to signify, not *speaking*, but *thinking right*. For any thing that appears, I think the same of GOD as you do. You seem to maintain the *Unity of God* in as absolute a sense as myself, inasmuch as you deny GOD to be *three beings*. Wherein then do we differ? Were you to tell me freely what ideas you have when you talk of three distinctions in Godhead, possibly it might appear that you believe no more than I do, or I might readily fall into your sentiments. But till you tell me your *meaning* (which surely you can do if you have any) I am incapable of making a comparison between your sentiments and my own. At present, the mode of expression which you adopt appears to me highly exceptionable.

I can form no idea of a three-fold distinction in Deity but that of *three beings*, or three component *parts*, which is equally inconsistent with the unity, and would imply divisibility; which I am sure you would protest against. I can easily conceive of a distinction between the *attributes* of GOD. But do you make the Son and Spirit to be only distinct *attributes*? If so, with what propriety can they be represented, and addressed, as *persons*? or how can they sustain different offices, and perform different works? or indeed *any at all*? Besides, if the attributes of GOD be allowed to be personified, it will follow that there are as many persons in GOD as there are attributes. If the Wisdom of GOD be called one person, and his Power another, his Holiness may be as justly stiled a third, his Goodness a fourth,

&c. The attributes of Deity are only the properties of his nature. Neither of these can be properly called GOD, or spoken of as *equal* to GOD, who is *the being* to whom they all belong. Moreover, GOD himself you must allow to be a *being*, and GOD the *Father* you will admit is a *person*, in the proper sense of that term, i. e. an intelligent being : but if the Son and Spirit are only attributes of GOD, then they are not equal to him, and consequently this notion is contrary to the orthodox faith. If you mean that the one GOD sustains *three Characters or Relations*, this is intelligible enough, but then it is not *orthodox* ; it is pure *Sabellianism*. Besides GOD sustains more characters and relations than *three*, consequently, according to this scheme, there are more distinctions or persons.*

I can think of no other sense in which the terms can be used. Perhaps you will say, that “ since the nature of GOD is to us incomprehensible, there may, for ought we can tell, be such distinctions in it as have been supposed.” I answer, There may be various things in GOD of which we poor worms of the earth have no conceptions, and it does not become us to *deny* any thing concerning him, however mysterious, which does not evidently imply an imperfection. But let me say, it is
equally

* If Christ *as God* be a distinct person from the Father, does it not follow that there are *two persons* in Jesus Christ ? for he was a person *as man*. This I know some Unitarians deny, but it is only to serve a turn. Must it not be a *person* who thinks, speaks, acts, suffers, and dies ? Are not the personal pronouns constantly applied to Christ *as man* ? Do not you often speak of him as acting and suffering *as man* ? To me nothing can be plainer than that Christ *as man* was a *person* ; consequently, unless he be *two persons*, he is not *as God* a person distinct from the Father.

equally presumptuous in us to *affirm* any thing concerning GOD which he himself has not clearly revealed. And it is no argument that *there is* this or that property or distinction in the divine nature, merely that the contrary cannot be clearly proved. I beseech you to think whither this would lead us.

Our faith, with respect to what GOD is, must be founded, *not* on what may be supposed *possible*, and cannot be proved *false*, but on what divine Revelation clearly asserts to be *true*. And to believe any thing concerning the Deity of which we can give no rational account, or to use language respecting him without ideas, is so far from giving him glory, that it is doing him dishonour. At best it is to *darken counsel by words without knowledge*.

If you can give me a rational and scriptural explanation of the above terms, by which the Deity of the Father, Son, and Spirit can be maintained to greater advantage than upon Dr. *Watts's* plan, (which for want of a better I at present adopt) you will confer a great obligation upon,

Dear, Sir,

Your friend and servant,



No. IV.

Containing an account of Dr. Watts's Manuscripts, and an Abstract of a Correspondence between him and the Rev. Martin Tomkins, on the Worship of the Holy Spirit, and on Trinitarian Doxologies.

IN the foregoing papers it was attempted to ascertain what were the last sentiments of the pious and amiable Dr. WATTS on the subject of the Trinity. I there endeavoured to prove that, though the Doctor had in some respects altered his manner of explaining that doctrine, he had by no means given up the doctrine itself; that the reports which had been circulated, concerning his explicit renunciation of his former sentiments, in the manuscripts which he had left behind him for publication, were without foundation, and that the conduct of his executors, which had been severely reprehended, in the suppression of some of those papers, was fully vindicable.

Since the first publication of the preceding work, fresh evidence has arisen on the subject, by which my former supposition is corroborated; and it appears to be so full and decisive as to deserve to be now subjoined to this work.

In a collection of *Letters to and from Dr. Doddridge*, lately published by the Rev. *Thomas Stedman*, there are several written by the late Mr. *Neal*, an eminent Attorney, who was one of Dr. *Watts's* executors. In one of these letters, written just after the Doctor's death, dated
November

November 29, 1748, is the following account of his Will and his MSS.—“As I know your high esteem and veneration for Dr. Watts, who has taken his last farewell of the abodes of mortality,—I could not in friendship avoid writing you a line to inform you, that the Doctor has made his brother Enoch and myself executors of his Will” which bears date July 23, 1746, and contains the following clause :—“And as to my
 “manuscripts of every kind, I give the same to
 “Mr. *David Jennings* and Dr. *Philip Doddridge*,
 “in order that they may publish such of them,
 “as I shall by any paper or memorandum signify my desire should be published; and as to
 “the remainder, either to publish or suppress
 “as they shall judge best.” Mr. Neal adds—
 “I question whether there are any left which he
 “has ordered to be published.”

At the beginning of January following, Mr. *Jennings* wrote to Dr. *Doddridge* on the same subject.—“I have waited from day to day in hope of being able to send you a catalogue of Dr. *Watts's* manuscripts—but I find Mr. *Neal* does not chuse to meddle with them just at present. When he does you shall have immediate notice. I believe we shall not have near so much trouble in publishing the Doctor's manuscripts as I expected, when he acquainted me with his design of committing them in part to my care, which was three or four years ago; for since then he has published most of the MSS he designed for the press, so that, as I learn from Mr. *Parker*,* there is little if any thing more remain-

* Dr. *Watts's* *Amanuensis*.

ing of that sort, than the second part of the Improvement of the Mind.”

Mr. *Jennings* (who soon after this received a Doctor's Diploma) adds the following passage: “If I should be engaged in drawing up the Doctor's character, I am much obliged to you for the judicious hints you have furnished me with for that purpose.” Mr. *Jennings* (who had preached and printed a funeral sermon for Dr. *Watts*, in which he had drawn a *character* of him) seems here to mean, writing his *Life*; which it appears from another letter in this collection he declined, for want of sufficient materials. We find, however, that Dr. *Doddridge* had some intention of undertaking this work. Why he did not execute it does not appear, tho' it was probably for the same reason.

What were the subjects of Dr. *Watts's* manuscripts, which he committed to these gentlemen, (about which so much has been said) we have now the satisfaction of being fully informed, from the 123d Letter in the same collection, written by Mr. *Neal* to Dr. *Doddridge*, dated February 8, in which he sends him a compleat catalogue of them, of which the following is a copy:

List of the MSS of Dr. ISAAC WATTS, which are disposed of in covers or cases, under the following Titles, viz.

No. I. Psalmody. II. Of the Trinity, a modest defence of enquiries into truth. III. Two Essays on the Lord's Prayer. IV. Essays and Remarks on texts of scripture. The words in
which

which we should confess our faith. The Diamond painted. Of Catechisms. A Case of Conscience. Figure of a Cherub.*

V. Effays relating to the Trinity*, viz. An Enquiry into the scriptural representation of the Father, the Word, and the Spirit. 2. Of the proper Athanasian scheme of the Trinity. 3. The Holy Spirit the true GOD. 4. The ill effects of incorporating the divine doctrine of the Trinity with the human explications of it.

VI. Remnants of Time employed in prose and verse, or short composures, on various subjects, viz. 1. Of human knowledge, and the various kinds of it. 2. The Rake reformed in the house of mourning. 3. An apology for enlarging Dr. Young's description of the Peacock. 4. Justice and Grace. 5. Bills of Exchange. 6. The ever-blessed GOD. 7. Vanity inscribed on all things. 8. The day of grace. 9. GOD and nature unsearchable. 10. The repeal. 11. The Saints unknown in this world. 12. Complaint and hope, a Poem. 13. Heathen poesy christianized. 14. General song of praise to GOD. 15. To Amyntas, an ode to Lady Sunderland. 16. To Philanthropus. 17. The Wind Mills. 18. The sinner tempted to despair. 19. Redemption, a Poem. 20. Of confinement to set forms of worship. 21. Appendix to the foregoing essay.

VII. A

* The solemn Address to the great and ever blessed God, printed in the foregoing Tract, p. 101, is not here mentioned, but in the Title to it, printed in his Works, is said to have been "prefixed by the Doctor to some pieces on the Trinity, which it was not judged necessary to publish."

VII. A faithful enquiry after the ancient original doctrine of the Trinity, taught by Christ and his Apostles. In two parts. The first part enquires so far as is necessary to salvation. The second part so far as may improve our christian knowledge, and establish our faith : and the objections of both are answered in a plain and easy manner, derived only from the word of GOD.

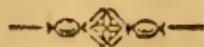
VIII. The Improvement of the Mind, second part.

From this view of the contents of Dr. *Watts's* MSS the impartial reader might be left to judge how far the reports, of the foregoing tract, are deserving of credit. It may not, however, be amiss to remark (1) that none of these papers were ordered to be published : (2) that there is nothing in the titles of any of them from whence it appears, with certainty, that the Doctor had materially altered his sentiments since the publication of his two last pieces, which was within two years of his death. (3) It does not appear that he had written any Treatise since the time that he made his Will, which was in July, 1746. It may be further observed— (4) if the Doctor had in any of his last papers made “ an explicit renunciation of his former “ sentiments concerning the Trinity, &c.” with which he was desirous the public might be acquainted after his decease, it is incredible that he should not have left an express order that such papers should be published ; in which case his friends, with whom he had entrusted them, would doubtless have brought them to light.

What

What became of his MSS does not appear. It is much to be wished that they had been preserved, for the satisfaction of those who might desire to inspect them, though they should not have been thought worthy of publication. The attentive reader, however, who is acquainted with the Doctor's other pieces, may easily suppose, from the foregoing view of his papers, and the phraseology therein used, that they contained much the same explanations of the Deity of Christ and the Spirit, with those given in the pieces which he himself last published. The sum of which is, that Christ is a divine person in consequence of the in-dwelling of the Father, and that the holy Spirit is GOD, as being the power, or active energy of the Deity.

That Dr. Watts was firmly in this last sentiment, and that on this ground he ascribed glory to the Spirit, with the Father and the Son, at the end of his prayers, appears abundantly evident, from a private correspondence carried on between him and the Rev. Mr. *Martin Tomkins*; of which I will, at present, content myself with giving a brief account, with a few extracts.



No. V.

Dr. WATTS's Sentiments concerning the Deity of the Holy Spirit, as collected from a Correspondence between him and the Rev. Mr. Martin Tomkins, on the Propriety of worshipping the Spirit by Doxologies.*

IN the year 1738 Mr. Tomkins published a pamphlet, entitled, *A calm Enquiry whether we have any warrant, from Scripture, for addressing ourselves, in a way of Prayer or Praise, directly to the HOLY SPIRIT: Humbly offered to the Consideration of all Christians, particularly of Protestant Dissenters.* To this is prefixed, *A Letter to the Rev. Mr. Barker*, then minister at Hackney, where Mr. Tomkins resided, expostulating with him on the impropriety of the unscriptural Doxologies which he then commonly used, and particularly those of Dr. Watts in his Book of Hymns.

In the course of the above tract, Mr. Tomkins frequently refers to Dr. Watts's publications, and quotes the concessions which he has made—viz. “ that there is in scripture no express precept for addressing such worship to the Spirit, nor any example of it, and that therefore this ought not to be considered as a necessary part of christian worship; though he thought it lawful, because the Spirit or Power of God is truly divine; and expedient, because the omission of Doxologies to the Spirit would be highly

* He had been Minister of the Dissenting Congregation at Stoke Newington, from whence he was dismissed for his deviation from the Trinitarian doctrine. He published his case,

“ highly offensive to serious christians who had
 “ been accustomed to them, and injurious to
 “ their edification.” Mr. *Tomkins* endeavours
 to prove, “ that addressees to the Spirit, in prayer
 “ or praise, are unlawful and improper, chiefly
 “ because we have no warrant for them in the
 “ holy scripture, which is our only rule of wor-
 “ ship, and that no other considerations ought
 “ to influence us to the practice.” He further
 endeavours to prove, that, “ according to Dr.
 “ *Watts’s* avowed sentiment concerning the Spi-
 “ rit, as not a real person, but the power of the
 “ Father, ascriptions of praise to the Spirit are
 “ highly unjustifiable.”

The copy of Mr. *Tomkins’s* tract, now in my
 possession, contains Dr. *Watts’s* remarks upon it
 in the margin, fairly written with his own hand.
 The following passage is extracted as a specimen:

Dr. WATTS’s Sentiments about the Holy Spirit:

“ TO repeat in brief my sense of this matter,
 “ it stands thus. The Spirit of any being, in
 “ scripture-phrase, is sometimes used for being
 “ itself, or it denotes its active and operative
 “ power. So an unclean or evil spirit is the de-
 “ vil, Luke vii. 21. Acts xix. 15. Matt. x. 1.
 “ and is called the spirit of an unclean devil,
 “ Luke iv. 33. So the Spirit of GOD sometimes
 “ means GOD himself. And further, as the spir-
 “ it of a man and the spirit of a beast denote, in
 “ scripture language, the principle of active pow-
 “ er in man and beast, why may not the Spirit
 “ of GOD have the same signification?

“ And

“ And though GOD the Father and his Spir-
 “ it be the same one true GOD, yet they are
 “ sometimes distinguished and sometimes joined.
 “ *Ifai. xlvi. 16. The Lord God and his Spirit*
 “ *has sent me.* Even the attributes of GOD are
 “ distinguished from him and yet coupled with
 “ him in scripture. Is it not foretold by *Hosea*
 “ concerning the latter days, that men should
 “ *fear the Lord and his Goodness.* *Hof. iii. 5.*
 “ Does not *Ezekiel* say, *blessed be the Glory of the*
 “ *Lord,* *Ezek. iii. 12.* Does not *Pfal. cv. 4.*
 “ direct us to *seek the Lord and his Strength,*
 “ *seek his face evermore?* Are not we called up-
 “ on to trust in his *Mercy,* as well as in GOD
 “ himself? Why may we not then praise the
 “ Lord and his goodness, or bless the Lord and
 “ his strength? &c. Why should these expres-
 “ sions “ sound so oddly” in the ears of chris-
 “ tians, who read those in their bible so nearly
 “ like them? And why may we not say, *Blessed*
 “ *be the Lord and his Eternal Spirit?* especially
 “ supposing the Spirit of GOD to be something
 “ in GOD of greater distinction than a mere at-
 “ tribute, and to be often represented in scrip-
 “ ture in a personal manner?”

The Doctor having read to Mr. *Tomkins* his
 remarks, without giving him a copy of them,
 Mr. *Tomkins* wrote a reply at length, from his
 memory, which makes nearly two sheets of pa-
 per, in a small hand, which I have now before
 me. It is dated April 21, 1738. In this let-
 ter Mr. *Tomkins*, with great freedom and clear-
 ness, states his objections to what the Doctor had
 advanced in favour of his practice in doxologiz-
 ing

ing the Spirit, and endeavours to shew, that his motive for it, upon which he lays so much stress, (viz. the avoiding of offence to many serious christians) was insufficient, and that by his conduct in this matter, he led them to conceive of his sentiments concerning the Spirit to be different from what they were, and encouraged them in worshipping the Spirit as a real person distinct from the Father.

At the close of the letter Mr. *Tomkins* expresses his mind with freedom about Dr. *Watts's* Doxologies in his Book of Hymns. I shall quote this passage for the sake of gratifying the reader with the Doctor's reply, which will serve to illustrate and confirm what I had before observed, with respect to a report of the Doctor's having left a corrected copy of his Hymn-book, designed for publication. "My chief aim (says Mr. *Tomkins*) in all I do upon this subject is, the restoring the christian worship to its primitive purity, and freeing it from what I cannot but look upon as an unwarrantable innovation. And for this purpose I would make bold to proceed one step farther, and ask, whether you now approve of what you have said concerning the *Gloria Patri*, in your Book of Hymns; and whether, upon your present notion of the Spirit, you can esteem some of those Doxologies you have given us there, I will not say, *as some of the noblest parts of christian worship,*" [the Doctor's words] but as proper christian worship? And if not, whether you may not think it becoming you, as a lover of truth, and as a christian minister, to declare as much

“ to the world ; and not suffer such forms of
 “ worship to be recommended by your name and
 “ authority, to the use of the christian church
 “ in the present time and in future generations ?”

In the margin of this long epistle of Mr. *Tomkins*, are contained Dr. *Watts's* remarks, which are upwards of twenty. Opposite to this last paragraph the Doctor writes thus : “ I freely
 “ answer, I wish some things were corrected.
 “ But the question with me is this : as I wrote
 “ them in sincerity at that time, is it not more
 “ for the edification of christians, and the glory
 “ of GOD, to let them stand, than to ruin the
 “ usefulness of the whole book, by correcting
 “ them now, and perhaps bring further and false
 “ suspicions on my present opinions ? Besides, I
 “ might tell you, that of all the books I have
 “ written, that particular copy is not mine. I
 “ sold it for a trifle to Mr. *Lawrence* near thir-
 “ ty years ago, and his posterity make money of
 “ it to this day, and I can scarce claim a right
 “ to make any alteration in the book which
 “ would injure the sale of it.”

It appears that Dr. *Watts* communicated to Mr. *Tomkins* his remarks upon his letter, which produced another from him, dated, *Hackney*, July 5, 1738, on which there is only this one marginal note of the Doctor's. “ Mr. *Tomkins's*
 “ confession of my Doxology to the H. S. to be
 “ lawful, yet not necessary.” In this letter, which contains nearly a sheet in small writing, Mr. *Tomkins*, though he grants that the Doxology which Dr. *Watts* used, was not in itself unlawful, strongly objects to the propriety of it,
 and

and to the principle on which the Doctor pleaded for it, that of complying with the prejudices of many serious people.

“ I do still also differ from you as to the matter of offence—nor can I recollect any thing in the practice or directions of the apostles that gives the least countenance to such a proceeding.” With regard to the *Gloria Patri*, in the Doctor’s Hymns, he adds, “ I can by no means approve of your excuse for letting those Doxologies in your Book of Hymns (which you own you do not now approve of, as proper christian worship) stand recommended by your name and authority, to the use of the present church and of future generations. May not christians edify by what is scriptural in that book, notwithstanding your renouncing or retracting what you now apprehend to be unscriptural? Or if some weak persons might, by that means, be prevented from reaping the advantage which otherwise they might do by your Hymns, will you, for the sake of that, recommend to the church the making use of what you yourself judge to be, at best, unintelligible sounds, in their solemn acts of worship; recommend it to them as *one of the noblest parts of christian worship*? Let us not do evil that good may come of it.”

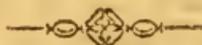
After saying something on the different opinions of different persons concerning his *Calm Enquiry*, he concludes the correspondence thus. “ And truly we should not be much concerned about the opinion of any particular person, when we are engaged in the cause of God,

“ and the christian religion. If we may hope
 “ that our great Lord and Master approves of
 “ what we do, it is enough. Whether you or I
 “ are in the right ; whether your conduct in
 “ this affair, or mine, is best approved of him,
 “ who is the infallible judge, *Dies ultimus in-*
 “ *dicabit.* However that may be, as it is my
 “ prayer that we may, so I bless God, I can say,
 “ it is my hope, that both you and I shall find
 “ mercy of the Lord in that day.
 “ I am, Rev. SIR, notwithstanding any dif-
 “ ference of opinion,

“ your sincere friend,

“ and humble servant,

M. T.



C O N C L U S I O N .

ON a review of this publication so far as it re-
 spects Dr. *Watts's* notion of the Trinity, (which
 I confess it was a leading object with me to
 bring forward) I can easily imagine that some in-
 telligent readers will be dissatisfied, and will think
 his scheme liable to equal objections with other
 schemes. I do not apprehend that it is incum-
 bent on me to defend it, nor am I sanguine in my
 opinion that it is the true one ; though I confess
 that in the main it appears to me at present to
 be nearer the truth than that commonly received

as orthodox, which maintains three *real persons*, or distinct intelligent beings, in the Godhead. If I am mistaken I should be truly glad to be better informed. *Errare possum, Hæreticus esse nolo.* As I can have no interest to serve in opposing any article of sound doctrine, neither have I any pleasure in dissenting from popular opinions, or modes of speech. I am fully persuaded, however, that the mode of explication here brought to view is not so essentially different from some others which have been usually allowed to be orthodox, as some persons imagine. All that I here intend is to offer a few observations in proof of this for the satisfaction of serious christians, who have imbibed an early prejudice in favour of long established systems, and certain human modes of speech, and who may be alarmed under a suspicion (which certain persons of better information have taken pains to promote) that my design is, to promote *Socinianism* or *Arianism*: terms of reproach which too many (and some without understanding their meaning) are ever ready to apply to such as venture to think for themselves, and to adopt language different from that which human creeds have stamped as sacred, though the most remote from the language of the Bible. If such will be attentive in reading, and candid in judging, I hope to convince them, whether they fall in with my mode of explanation or not, that I have *done nothing against the truth, but for the truth.*

According to Dr. *Watts's* view of the present subject—"The Father, the Word, and the Holy Ghost, are the one living and true God." To

this proposition I give my ready assent. And whoever does so, whatever be his peculiar mode of explication, I will maintain has as just a claim to the character of ORTHODOX, as they who do it in the *Athanasian* sense. And for any, who adopt that or any other mode of explication, to monopolize ORTHODOXY to themselves, is a degree of presumption unbecoming fallible creatures, especially those who allow that the MODE of subsistence in the Sacred Three is not ascertained in scripture; and, indeed, it is inconsistent with the avowed Catholicism of the ablest and best writers who are the most partial to the general Calvinistic system.

With respect to the idea of PERSONALITY, as applicable to the Father, Son, and Spirit, Dr. *Watts* differed from many Trinitarians, as he denied (and I think with very sufficient reason) “that there are in Deity three infinite
“Spirits, or really distinct persons, in the com-
“mon sense of that term, each having a distinct
“intelligence, volition, power, &c.” Thinking such a supposition inconsistent with the proper UNITY of the Godhead; which is doubtless one of the most obvious and fundamental doctrines of revelation.

But it is to be remembered, that with regard to the definition of *personality*, Trinitarians widely differ among themselves. While some suppose it to be REAL, others think it only MODAL, or nominal, and others somewhat between both. Some of the two latter classes have charged the former with *Tritheism*; and to me it seems difficult to clear the *doctrine* from the imputation.

Nor

Nor can I conceive what Tritheism is, if this hypothesis does not come under the description. To assert a mere UNITY of ESSENCE or NATURE will not obviate the difficulty : for three divine persons, or beings, though of the same nature, or in other words—all of them EXACTLY ALIKE, (which seems to be the meaning of the term, and is the popular idea) would be as really three GODS, as three human persons of the same nature, were they in all respects alike, would be three men. Such a sentiment, I think, ought to be zealously opposed as heretical.

I grant, however, since they who maintain this doctrine do not see the consequence, but utterly disclaim it, and profess to believe in only ONE GOD, whom they worship as one infinite being, through one mediator ; it would be uncandid and unjust to pronounce them *Tritheists*, and in my idea it would be schismatical, for this reason alone, to separate from their worship and communion. Many such, whom I have known, I venerate as the excellent of the earth. And whatever peculiar modes of speech they may adopt *in controversy*, their language, and apparent ideas, when engaged in divine *worship*, are such, that in uniting with them I literally comply with the apostolic injunction, Rom. xv. 6. *With one mind and one mouth to glorify God, even the Father of our Lord Jesus Christ.*

But then on the same principles I must censure those Trinitarians as violating the laws of christian candour, who upbraid such as hold the same general doctrine, with the opposite heresy, and refuse to hold communion with them, be-

cause on such a controverted matter as that of *personality*, they express themselves differently, and chuse to adhere to the simplicity of scripture language. This is particularly unbecoming in those who adopt the *modal scheme*, since the difference between them and the followers of *Watts* can be but small.

As to those who think personality in the God-head to be *somewhat between a person and a mode*, if there be any rational idea included in the term, they who consider “the *manifest Wisdom*, and the “*Active Energy* of Deity, as the WORD and “the HOLY GHOST,” may with good appearance of reason be admitted as coming within the same description.—And they who talk of *three distinctions* in Deity, without any definition of the term, have little reason to censure such as in fact equally maintain three distinctions, but with a determinate meaning.

As to those who use the common Trinitarian language in the *SABELLIAN* sense (which upon a close enquiry I have found to be the case with some, and have reason to think it so with many) they have little reason to cry out “heresy” at the mode of interpretation for which I am here apologizing.

That it should, by any, be stigmatized with the name either of *SOCINIANISM* or *ARIANISM*, appears to me peculiarly uncandid and unjust. The *Anti-Nicene* Fathers evidently adopted this hypothesis. And if I understand the great reformer *Calvin* aright, he in like manner conceived of the WORD and SPIRIT of God as the WISDOM and POWER of Deity

PERSONIFIED.

PERSONIFIED. The pious Mr. *Baxter* adopted a like personification, and severely reproveth those orthodox men who anathematize them that espouse such a mode of explaining the Trinity.* Certain it is that *Socinians* reject such kind of language, and disavow the notion of a Trinity in any form; not now to say any thing of the *atonement*, which they universally deny, but which those I am defending as strenuously maintain.

As to *Arians*, properly so called, if I have any idea of their sentiments, they consider the *Logos* and the *Holy Spirit* as CREATED BEINGS; which I think, with Dr. *Watts*, is an error, most manifestly repugnant to scripture-doctrine.

It is true, Dr. *Watts* maintained the *Man Christ Jesus* to have been a created being. But if on that account his followers are justly charged with heresy, I know not who will be exempt; for I suppose all will allow that Christ was properly MAN, and as such created. Some,

K 4

indeed,

* See *Baxter's* works, vol. ii. p. 132. Where, though he says that he "accounts the doctrine of the Trinity the sum and kernel of the Christian religion, and the *Athanasian Creed* the best explication of it," he pleads "for the notion of "three essential principles;" and after illustrating the matter by various objects in nature, he observes that "the scripture often calls Christ the *Wisdom of God*, and *Λογος (Logos)* is both *Ratio* (reason) and *Oratio* (speech). And that some think the *Holy Ghost* given to believers means *Love to God*, &c. He then adds the following passage; "Abundance of Heretics have troubled the church with their self-devised opinions about the Trinity, and the person and nature of Christ. And "I am loth to say, how much many of the orthodox have troubled it also, "with their self-conceited, misguided, uncharitable zeal, against those "whom they judged Heretics.—I would advise the reader to be none of "them that shall charge with heresy all those who say that the three persons "are *Deus seipsum intelligens. Deus a seipso intellectus, et Deus a seipso amatus* (tho I am not one) nor yet those holy men whom I have cited,—and many others, who expressly say, that *Potentia, Sapientia, et Amor*, (Power, Wisdom, and Love) are the Father, Son, and Holy "Ghost."

indeed, maintain that he was a human PERSON, as really as any other man is so; and on this ground deny that his *Divinity* was a *real person*, distinct from that of the Father (for otherwise there would be TWO PERSONS in Christ;) while others strangely and arbitrarily suppose (to avoid this last absurdity) that the method of Christ was merely a created NATURE. But both allow “the Deity of Christ to consist in the union of “the Godhead, and the manhood, in the person “of *Emanuel*, so that in him *GOD* was manifest in the flesh.” This general agreement I look upon as all that is essential to true orthodoxy, and a sufficient bond of union. How much farther christian charity may safely extend, it is not my present business to enquire. I will only observe, that they who have investigated subjects of doctrinal controversy with the greatest care and impartiality, will be the most ready to confess, that there are difficulties on all sides, where the scripture has not explicitly decided; and will see the greatest reason for diffidence of themselves, and candour towards one another. These are two principal lessons which I have learned from the study of more than thirty years, and these I am principally solicitous to inculcate upon others. If this publication should in any degree contribute to answer this end, I shall be thankful, even though it should expose me to the censures of some good men to whose esteem I am by no means indifferent, though their charity is much more confined than my own; and whom, whatever they may think or say of me, I will love and honour.



M E M O I R S
OF THE
LIFE, CHARACTER, AND WRITINGS
OF
DR. PHILIP DODDRIDGE.

THE family from which Dr. Doddridge descended appears to have been originally settled in Devonshire. No memoirs of it, however, are capable of being traced farther back than to his great grandfather, whose name was Richard, and who was an eminent merchant at Barnstable, in that county. Of his great grandfather we are not told whether he was a gentleman who lived upon his estate, or whether he was of any particular profession. That the family was ancient, is evinced by its arms; and that it was of some consequence, is apparent from the liberal education, and the respectable situations, of such of the members of it as have not been consigned
to

to oblivion. John Doddridge, brother of the Doctor's great grandfather, was of no small distinction in the law; passed through several eminent stages of it, in the reign of King James the First; received the honour of knighthood; and at length rose to be one of the Judges of the Court of King's Bench. An account of him will be given below.*

Another

* This John Doddridge, one of the sons of the Richard Doddridge above mentioned, was born at Barnstable, in the year 1555. In 1572 he was entered of Exeter College, Oxford, where he studied four years, after which he was removed to the Middle Temple, London, where he became a great proficient in the law, and a noted counsellor. In the forty-fifth year of the reign of Queen Elizabeth, he was Lent Reader of that house; and on the twentieth of January 1603-4, he was called to the degree of Serjeant at Law. At the same time he had the honour of being appointed Serjeant to Henry Prince of Wales. From this employment he was raised, in the succeeding year, to be Solicitor-General to the King; though his name does not occur, under that capacity, in Mr. Batson's Political Index. On the twenty-fifth of June, 1607, he was constituted his Majesty's Principal Serjeant at Law, and was knighted on the fifth of July following. In February 1612-13, he was created Master of Arts, at his chambers' Inn, by the Vice Chancellor, the two Proctors, and five other members of the University of Oxford. This peculiar honor was conferred upon him in gratitude for the great service he had done to the University, in several law-suits depending between the city of Oxford and the said University. On the twenty-second of April, 1613, Sir John Doddridge was appointed one of the Judges of the Court of King's Bench, in which office he continued till his death. In this station he appears to have conducted himself with great integrity as well as ability. However, in April, 1628, he and the other Judges of the court were called upon to assign their reasons in the House of Lords, for having given judgment against admitting five gentlemen to bail, who had been imprisoned for refusing the loan which had lately been demanded by the crown. Sir Nicholas Hyde, Lord Chief Justice, Sir John Doddridge, Mr. Justice Jones, and Mr. Justice Whitlocke, each of them spoke upon the occasion, and made the best defence which the nature of the case would admit. If they were guilty of a mistake, which cannot now reasonably be doubted, they seem to have been led into it in the sincerity of their hearts, from the high notions they entertained of regal power. Sir John Doddridge, in his speech, asserts the purity of his own character in the following terms: "It is no more fit for a Judge to decline to give an account of his doings, than for a Christian of his faith. GOD knoweth I have endeavoured always to keep a good conscience; for a troubled one who can bear?" "I have now sat in this court fifteen years, and I should know something." "Surely, if I had gone in a mill so long, dust would cleave to my clothes." "I am

Another John Doddridge (whether a son, or only a near relation of the Judge, cannot now be ascertained) was likewise brought up to the same profession; and became a Counsellor of the Middle

“I am old, and have one foot in the grave; therefore I will look to the better part as near as I can. But *omnia habere in memoria, et in nullo errare, divinum potius est quam humanum.*” Sir John Doddridge departed this life on the thirteenth day of September, 1628, in the seventy-third year of his age, and was buried in the ambulatory before the door of the library formerly called Lady Mary’s Chapel, in the cathedral church of Exeter. Within that library is a very sumptuous monument erected to his memory, containing his figure and that of his wife, cut in alabaster, under a stately arch supported by marble pillars. This learned Judge, by his happy education, accompanied with excellent natural parts and unremitting industry, became so general a scholar, that it was said of him, that it was difficult to determine whether he were the better Artist, Divine, civil or common Lawyer. Among his other studies, he was a great lover of antiquities, and attained to such an eminence of knowledge and skill in that department of literature, that he was regarded as one of the ablest members of the famous Society of Antiquaries, which may be said to have begun in 1571, but which more particularly flourished from 1590 to 1614. The following works were written by Sir John Doddridge. 1. “The Lawyer’s Light, or due Direction for the Study of the Law.” London, 1629, quarto. 2. “A complete Parson, or a Description of Advowsons and Church Livings, delivered in several Readings, in an Inn of Chancery called the New Inn.” Printed 1602, 1603, 1630, quarto. 3. “The History of the Ancient and Modern Estate of the Principality of Wales, Duchy of Cornwall, and Earldom of Chester.” 1630, quarto. 4. “The English Lawyer, a Treatise describing a Method for the managing of the Laws of this Land, and expressing the best Qualities requisite in the Student, Practiser, Judges, &c.” London, 1631, quarto. 5. “Opinion touching the Antiquity, Power, Order, State, Manner, Persons, and Proceedings, of the High Courts of Parliament in England.” London, 1658, octavo. 6. “A Treatise of particular Estates.” London, 1677, duodecimo. Printed at the end of the fourth edition of William Noy’s Works, entitled, “The Ground and Maxims of the Law.” 7. “A true Representation of fore-passed Parliaments to the View of the present Times and Posterity.” This still remains in manuscript. Sir John Doddridge also enlarged a book called the “Magazine of Honour;” London, 1642. The same book was afterwards published under his name by the Title of “The Law of Nobility and Peerage;” London, 1657, 1658, octavo. In the Collection of curious Discourses written by eminent Antiquaries, are two Dissertations by our Judge; one of which is on the Dimensions of the Land of England, and the other on the Office and Duty of Heralds in the country. †

† *Collection of curious Discourses written by eminent Antiquaries, Vol. II. p. 432, 433. Ibid. Vol. I. p. 40—42, 163—167. Wood’s Athenæ Oxoniensis, Vol. I. Col. 519, 520. Beatson’s Political Index, Vol. I. p. 409. Parliamentary History, Vol. VIII. p. 1—8.*

dle Temple, Recorder of Barnstable, and a member of the long Parliament. From a circumstance related concerning him, of his being secluded from the house, with some other members, in December 1648, because certain matters were to be debated concerning them, there is reason to believe that he might be obnoxious to the then ruling party, on account of his not being willing to concur with them in all their measures.* Philip Doddridge, an uncle of the Doctor's, was also bred to the law, and discharged, for many years, the important trust of Steward to the noble and wealthy family of Russel, under William the fifth Earl, and first Duke of Bedford. Our author's grandfather, whose name was John, was educated for the church, in the University of Oxford, and was possessed of the rectory of Sheperton, in the county of Middlesex, from which he was ejected on the twenty-fourth of August, 1662, in consequence of the act of uniformity. At that time he had ten children unprovided for; notwithstanding which, he quitted a benefice that was worth two hundred pounds a year, rather than he would violate his conscience, by submitting to the subscriptions and declarations required, and the usages imposed by that act. Dr. Calamy has recorded concerning him, that he was an ingenious man, a scholar, an acceptable preacher, and a very peaceable divine. From his funeral sermon, it appears that he had preached, in the latter part of his

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

his life, to a congregation at or near Brentford, and that he died suddenly, in 1689, much respected and beloved by his people.*

Daniel Doddridge, the Doctor's father, was brought up to trade, and settled as an oilman, in the city of London. Being the eldest surviving branch of the family, he was heir at law to the large estate of the Judge (about two thousand pounds a year) and was often urged by his friends to pursue the recovery of it, but he chose to decline doing it, from an apprehension of the hazard and expense that would attend the attempt. He had a great number of children, all of whom died young, excepting one daughter, and our author. The Doctor was the last and twentieth child of his father's marriage. His mother was the daughter of the Reverend Mr. John Bauman, of Prague in Bohemia; who, in consequence of the troubles which followed the expulsion of Frederic, Elector Palatine, left his native country about the year 1626. Such was his adherence to the Protestant religion, that, for the sake of enjoying the free exercise of it, he quitted all his friends, and the possession of a considerable estate. He withdrew, on foot, in the habit of a peasant, carrying with him nothing but a hundred broad pieces of gold, plaited in a leathern girdle,† and a Bible of Luther's translation.

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

† Mr. Bauman, the first night after he commenced his journey, left his girdle behind him at the inn in which he lay; and not being used to such a cinchure, he did not miss it till he came to another inn the next evening. Upon this he immediately went back to his former lodgings, with

lation. Having spent some time at Saxe-Gotha, and in other parts of Germany, he came to England, in what year is uncertain, with ample testimonials from many of the principal German divines. Being thus strongly recommended, he was made Master of the Free School at Kingston-upon-Tames, at which place he died, leaving behind him one only child, the daughter before mentioned, then very young.

Dr. Philip Doddridge was born in London, on the twenty-sixth of June, 1702. So destitute was he, at his birth, of the signs of life, that he was thrown aside as dead. One, however, of the attendants, thinking that she perceived some motion or breath in him, cherished with such assiduous care the almost expiring flame of existence, that it was happily preserved, for the benefit of the world. From his infancy young Doddridge had an infirm constitution, and a thin consumptive habit, which rendered both himself and his friends apprehensive that his life would be short. He frequently was accustomed therefore, especially on the returns of his birthday,

with the united painful apprehension of being met by pursuers, and of not having the good fortune to recover his substance. When he arrived at the inn, he enquired of the chambermaid if she had seen a girdle which he had left in his chamber. She informed him that she had seen it, but that, imagining it to be of no value, she had thrown it away, and could not recollect where. After having told her that he had a great value for his old belt, that it would be very useful to him in the long journey he had before him, and that he would handsomely reward her for finding it, she searched diligently, and at length found it in a hole under the stairs, where the family used to throw their worn out uselefs furniture. The good man received his girdle with great joy, and pursued his journey with thankfulness to Providence for the recovery. This event he often spoke of to his friends, as an extraordinary and seasonable mercy.†

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

day, to express his wonder and gratitude that his years were so long continued. His parents, whose character was worthy of their birth and education, brought him up in the early knowledge of religion. Before he could read, his mother taught him the history of the Old and New Testament, by the assistance of some Dutch tiles in the chimney of the room where they usually sat; and accompanied her instructions with such wise and pious reflections, as made strong and lasting impressions upon his heart. His first initiation in the learned languages was under Mr. Scott, a minister, who kept a private school in London. In 1712, when he was ten years of age, he was removed to Kingston-upon-Thames, and placed at the school which had been taught by his grandfather Bauman. Here he continued till 1715, and distinguished himself by his piety and his diligent application to literature. On the seventeenth of July, in the same year, he had the unhappiness of losing his father; and he had been deprived of his mother sometime before. This circumstance, of his being left an orphan, excited in him very serious reflections, which, however, were not wholly of a gloomy nature; for he expressed a devout, and even a cheerful trust in the protection of the God of Mercies, the universal Parent of mankind.

About the time of his father's death, Mr. Doddridge quitted Kingston, and was removed to a private school at St. Alban's, under the care of a worthy and learned master, Mr. Nathaniel Wood. At this town he had not only the ad-
vantage

vantage of receiving excellent instruction, but was peculiarly happy in forming an acquaintance with a gentleman to whom he owed the highest obligations, and who behaved to him with the kindness of a parent. The gentleman we speak of was Mr. (afterwards Dr.) Samuel Clark, the dissenting minister of the place. What rendered Mr. Clark's regard and protection particularly seasonable, was a calamity that befell Mr. Doddridge with respect to his private fortune. By the mismanagement of the person into whose hands the care of his affairs had been entrusted after his father's death, he lost the whole of his substance. In this melancholy situation, he found a ready benefactor in Mr. Clark; and had not Providence raised him up such a generous friend, he could not have proceeded in the course of his studies.

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

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

In the year 1718, Mr. Doddridge left the school at St. Alban's, and retired for a time, to his sister's house,* with a view of considering his future profession. Strong as the bent of his inclination was to the ministry, he had little prospect, from the narrowness of his circumstances, of being able to carry his wishes into execution. Whilst he was in this state of suspense, the Duchess of Bedford, who had a regard for his family, hearing of his situation and character, and of his warm inclination to study, made him an offer, that, if he chose to be educated for the church of England, and would go to either of the Universities, she would support the expenses of his education, and afterwards provide for him, if she should live, till he had taken orders. This proposal he received with the highest gratitude, but declined it in the most respectful manner, as he could not satisfy his conscience in complying with the terms of ministerial conformity. In

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

† *Orton, ubi supra, p. 4, note.*

the distress of his mind, from an apprehension that he should not be able to accomplish what was so near to his heart, he waited upon Dr. Edmund Calamy, a divine of great eminence among the dissenters at that period, and entreated his advice and assistance towards his being brought up for the ministry. But in this application he met with no encouragement. The Doctor endeavoured to dissuade him from his design, and urged him to betake himself to some other profession. Disheartened by so many obstructions and difficulties, he at length entertained thoughts of entering upon the study of the law, in which design he was encouraged by Mr. Horseman, a celebrated conveyancer, who recommended him to Mr. Eyre, a counsellor, from whom he received such good proposals, that he was on the point of complying with them. However, previously to his final determination, he devoted one morning solemnly to seek to GOD for direction; and whilst he was actually engaged in this pious exercise, the postman knocked at the door with a letter from Mr. Clark, containing an offer to take him under his care, if he chose the ministry upon Christian principles. With what thankfulness he embraced the offer, will appear from his own words in his diary. "This," says he, "I look upon almost as an answer from heaven; and, while I live, shall always adore so seasonable an interposition of divine Providence. I have sought GOD's direction in all this matter, and I hope I have had it. My only view in my choice hath been that of more extensive service; and I beg GOD would
" make

“ make me an instrument of doing much good
 “ in the world.*

Mr. Doddridge returned to St. Alban's, in consequence of Mr. Clark's proposal, and continued some months at the house of that generous friend, who directed him in his studies, furnished him with proper books, and laboured to cherish religious dispositions and views in his heart. In October, 1719, he was placed under the tuition of the Reverend John Jennings, who kept an academy at Kibworth, in Leicestershire, and was a gentleman of great learning, piety, and usefulness. Mr. Jennings was the author of “ Two Discourses on Preaching Christ, and particular and experimental Preaching,” first printed in 1723, which were so much esteemed that they were recommended by two Bishops at their visitations of their clergy, and translated into the German language, by order of Dr. Frank, Professor of Divinity at Hall, in Saxony. A second edition of them appeared in 1736, under the care of Mr. Jennings's brother, Dr. David Jennings, who was for many years an eminent minister and tutor in London. Mr. John Jennings published likewise, “ A genealogical table of the Kings of England, Scotland, and France, for the space of nine hundred years.” Under the tuition of this gentleman, for whom Mr. Doddridge had the highest veneration and respect, he prosecuted his studies with the greatest ardour and diligence. Besides attending and studying the academical lectures, and reading the particular parts of the authors to whom his tutor referred his pupils

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* Orton, ubi supra, p. 4—12.

for the farther illustration of the subjects treated upon, he had in one half year read sixty books; and about as many more afterwards in the same proportion of time. Some of these were large volumes, such as Patrick's Commentaries, Tillopson's Works, and most of the sermons that had been preached at Boyle's Lecture. All the rest were learned or useful treatises. Nor was it in a hasty or desultory manner that these books were read by him, but with great attention and close study. Several of them he abridged; and from others he made extracts, which were inserted in his common-place book; and when he found, in any of the works perused by him, a remarkable interpretation or illustration of a text of scripture, he transferred it into his interleaved Testament or Bible.*

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

* Orton, ubi supra, 12—14.

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

tures; and he selected such passages as might be serviceable to him in his preparations for the pulpit. His remarks upon Homer, in particular, were so numerous; that they would make a considerable volume.* This part of Mr. Doddridge's conduct is justly entitled to commendation. By forming his taste upon the great models of antiquity, to which he added an acquaintance with the polite writers of his own country, he acquired an ease and elegance of style which he would not otherwise have attained. His merit was the greater in this respect, as few of the dissenters had hitherto cultivated the graces of composition, and perhaps not many of them had excelled even in the perspicuity and correctness of their language. It is desirable that the cause of truth, piety, and virtue, should come recommended with every possible advantage.

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

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have

* Orton, ubi supra, p. 14.

have the same views in life.* In the year 1722, Mr. Jennings removed, with his pupils, from Kibworth to Hinckley, at which place Mr. Doddridge, after having been previously examined by a committee of ministers, and received an ample testimonial to his qualifications, preached his first sermon. This was on the twenty-second of July in that year. As he was but little more than twenty years of age, his friend Mr. Clark seemed rather apprehensive that he had begun to preach too soon; but he acquiesced in the judgment of his tutor, grounded on the maturity of Mr. Doddridge's abilities.† From his first appearance in the pulpit, he was remarkably acceptable in the places where he exercised his talents. After continuing to pursue his studies another year, he accepted of an invitation from the congregation of Dissenters at Kibworth. At the same time he had an application from the city of Coventry, to be Assistant to Mr. Warren. Mr. Clark gave the preference to the last offer, for several judicious reasons; notwithstanding which, Mr. Doddridge, upon mature deliberation, made choice of the former situation. His principal motives for so doing were his youth, and the opportunity of pursuing his studies with little interruption. It was in June 1723, that he settled at Kibworth. As the congregation was small, and he lived in an obscure village, he could devote almost his whole time to the farther acquisition of knowledge and learning; and this he did with indefatigable zeal. Soon after his settlement

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

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

settlement at Kibworth, one of his fellow-pupils having condoled with him, in a letter, on his being buried alive, he returned the following sensible and spirited answer : “ Here I stick close
 “ to those delightful studies which a favourable
 “ Providence has made the business of my life.
 “ One day passeth away after another, and I only
 “ know that it 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, and the popularity of it,
 “ for the secret pleasures of rational employment
 “ and self-approbation ; retired from applause
 “ and reproach, from envy and contempt, and
 “ the destructive baits of avarice and ambition,
 “ So that, instead of lamenting it as my misfortune,
 “ you should congratulate me upon it as
 “ my happiness, that I am confined to an obscure
 “ village ; seeing it gives me so many valuable
 “ advantages, to the most important purposes of devotion and philosophy ; and I hope
 “ I may add usefulness too.”* It is with peculiar pleasure that the writer of the present narrative has transcribed this passage ; as he thinks that he has reason to reflect, with some degree of satisfaction, that the spending of a number of

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years

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

years in retired situations may be favourable to the increase of knowledge, and the habits of study.

Whilst Mr. Doddridge lived at Kibworth, and during the earlier years of his ministry, he was very exact and careful in his preparations for the pulpit. Both his sermons and expositions were the result of deep attention and study; and they were drawn up with exactness of method, and correctness and elegance of style. By this means he contracted a habit of delivering his sentiments usually with judgment, and always with ease and freedom of language, when, afterwards, he was obliged, from the multiplicity of his duties and engagements, principally to have recourse to extempore speaking. Indeed, excepting when he was called out on particular occasions, the period I have now specified was the time in which Mr. Doddridge more especially excelled as a preacher. When I was a student under him, he used frequently, on a Saturday evening, to read in the academy, the sermons he had made in his younger years; and they were much admired by his pupils, as containing models for their imitation, far superior to those which he could then have leisure to give in his usual Sunday discourses. One thing which pleased most of us was, that these sermons had less of the Calvinistical dress of expression than was adopted by him after his settlement at Northampton.

Besides the pains which Mr. Doddridge took to acquaint himself with controversial and critical theology, he was in the continual habit of reading

reading deeply and seriously the writers of practical divinity. Among these, his peculiar favorites were Tillotson, Howe, and Baxter ;* and undoubtedly they are authors from whom the clergy of every denomination may derive the richest stores of private improvement and public utility. I remember to have heard him speak of Barrow with great energy of commendation. Many of the divines of the latter part of the last century (among whom the Church of England claims the larger number) were incomparably excellent for the high spirit of devotion, the fullness of sentiment, and the energy and copiousness of style ; and the neglect of them has been of no advantage to modern times.

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

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* Orton, ubi, supra, p. 22.

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

While Mr. Doddridge was thus solicitous to enrich his mind with various knowledge, and to qualify himself for appearing with every advantage in the pulpit, he was diligently attentive

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

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

In October, 1725, Mr. Doddridge removed his abode to Market-Harborough, in doing which he did not discontinue his relation to the people at Kibworth. He preached to them as before, excepting on sacrament days, when his place was supplied by Mr. Some of Harborough, who had taken upon him the pastoral care of the small society at Kibworth, in conjunction with his own. This change in Mr. Doddridge's residence was very advantageous to him, as it gave
him

* Orton, ubi supra, p. 23—32.

him an opportunity of nearer converse and intimacy with a gentleman, to whom he had been under early obligations, and who, next to Mr. Clark, was, perhaps, the best friend he had ever experienced. Mr. Some was a person of uncommon piety, zeal, prudence, and sagacity. Indeed he appears to have been the prime ornament among the dissenting ministers in that part of the kingdom. For the memory of this excellent man, who died on the twenty-ninth of May, 1737, Mr. Doddridge always maintained the most affectionate regard, which he strongly testified on several occasions. He published, in particular, some years after Mr. Some's decease, a judicious tract that had been written by him on the subject of inoculation, for the purpose of removing the religious difficulties with which many worthy minds had been embarrassed, in respect to that practice. In this view the pamphlet has been of very considerable utility. I do not find that Mr. Some ever printed more than two sermons; one in the year 1729, concerning the proper "Methods to be taken by Ministers for the Revival of Religion;" and another in 1736, preached at the funeral of the Reverend Thomas Saunders of Kettering.†

The abilities and talents of Mr. Doddridge occasioned him to be sought for by much more numerous congregations than that in which he first settled. Even so early as in the year 1723, when he had but lately finished his academical studies, he received an invitation to undertake the

† Orton, ubi, supra, p. 32, 33, 34. Cooke's Historical Register, vol. 2, p. 312.

the pastoral charge of a large society of dissenters in the city of London. But he thought himself unequal to so great a burden. Besides this, he was discouraged by the unhappy differences which at that time subsisted between the non-conformist ministers of the metropolis and its neighborhood, about subscribing or not subscribing to articles of faith, in the words of human device, as a test of orthodoxy. In his answer to the gentleman who transmitted the invitation to him, he displayed the liberality of his own mind ; for after mentioning some other objections to the proposal, he added as follows :
 “ I might also have been required to subscribe ;
 “ which I am resolved never to do. We have
 “ no disputes on that matter in these parts. A
 “ neighbouring gentleman once endeavoured to
 “ introduce a subscription ; but it was effectually
 “ overruled by Mr. Some of Harborough,
 “ Mr. Norris of Welford, and Mr. Jennings,
 “ my tutor. I shall content myself here, with
 “ being a benevolent well-wisher to the interests
 “ of liberty and peace.”†

In 1726-7, Mr. Doddridge was recommended by his friend Mr. Clark to a vacant congregation at Hertford ; the consequence of which was, that two persons were sent to Kibworth, to hear him. The result of this matter, which strongly displays the ridiculously narrow spirit of some of the dissenters at that period, is thus humourously related by Mr. Clark in one of his letters. “ Not having any other opportunity,
 “ I thought it necessary to send you without
 “ delay

† Citon, ubi supra, p. 40.

“ delay by the post, to complain of your keep-
 “ ing in your place of worship such stumbling-
 “ blocks and superstitious customs, as are very
 “ offensive to your christian brethren. It is no
 “ wonder you are thought a legal preacher,
 “ when you have the ten commandments paint-
 “ ed upon the walls of your chapel. Besides,
 “ you have a clerk, it seems, so impertinent as
 “ to say, *Amen*, with an audible voice. O tem-
 “ pora ! O mores ! that such a rag of popery
 “ should ever be tolerated in a congregation of
 “ Protestant dissenters ; and, to complete all,
 “ you, the minister, conclude your prayers with
 “ a form called the Lord’s prayer. Do you
 “ know what mischief you have done ? What a
 “ blot you have brought upon yourself by such
 “ offensive practices ? It may be, you are
 “ surpris’d at what this means. In a few words
 “ then, Mr. Chandler of Bedford, being on his
 “ return home at Mr. Eccles’s, desired him up-
 “ on my motion to write to Hertford, to re-
 “ commend you to them in his name, as a very
 “ fit man to be their minister. Upon this, two
 “ members of that congregation went over the
 “ other day to hear you preach. But no sooner
 “ did they come into the place, but they found
 “ themselves disappointed ; and what they heard
 “ at the close, confirmed them so much in their
 “ prejudices, that they thought it needless to
 “ say any thing of their intention to you. Go-
 “ ing to preach last Sunday at Ware, I heard all
 “ this there, and afterwards at Hertford. I can-
 “ not but pity them for their weakness ; and do
 “ not know but it is happy for you not to en-
 “ counter

“counter such odd humours.”† It was indeed happy for Mr. Doddridge, that he had not to encounter with people of such a rigid and capricious disposition. However, it ought to be remembered, that some of the dissenters at Hertford had sense enough to be angry that two persons should take upon them to judge for the whole society.

Mr. Doddridge, in the year 1728, received a pressing invitation from one of the dissenting congregations at Nottingham, and a few months after, from the other. There were many circumstances that tended to recommend both the invitations. The societies were large and respectable, the salary considerable, the town populous and flourishing, its situation delightful; the conversation agreeable, and the prospect of usefulness very extensive. Nevertheless, after mature deliberation, Mr. Doddridge determined to adhere to the plan of continuing to pursue his schemes of improvement in a more private residence. In this determination he did not act without consulting his wisest friends, and seeking for divine direction. In 1729, he was chosen assistant to Mr. Some at Harborough; the congregation at that place being desirous to enjoy his labours more frequently than before: the result of which choice was, that he preached there and at Kibworth alternately. At this time of his life, though he was but little more than twenty-seven years of age, the fame of his abilities and worth was so much spread abroad, that his settlement among them was sought for
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† Letters to and from the Rev. Dr. Doddridge, p. 14, 15.

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

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

* Orton, *ubi, supra*, p. 39—41.

minister and tutor at Shrewsbury, who died in 1708, had entertained thoughts of reviving the scheme of his father. Conversing one day with Mr. Doddridge, the discourse turned upon the best method of conducting the preparatory studies of youth intended for the ministry. In conclusion, Mr. Benyon earnestly requested of his friend, that he would write down his sentiments upon the subject. Mr. Doddridge consented, and drew up his thoughts in the form of a letter, which grew into a considerable volume. But when he had just finished the work, Mr. Benyon, for whose use it was designed, died, and the treatise remained in the writer's own hands. Mr. Saunders of Kettering, happening to see it in his study, desired to have the perusal of it; after which he shewed it to Dr. Watts, with whom Mr. Doddridge had then no personal acquaintance. The Doctor, who was much pleased with the plan, made some remarks upon it, and communicated it to several of his friends, who all concurred in opinion, that the person who had drawn it up was best qualified to carry it into execution. Accordingly, application was made to him for that purpose; and Mr. Some was the gentleman principally employed in managing the affair. He knew that Mr. Doddridge had every important and desirable qualification for the instruction of youth; and therefore he not only proposed his undertaking it, but pressed the matter upon him in the strongest terms. Nor would he by any means allow the validity of his plea of incapacity, but urged that, supposing him less capable than his friends be-

lieved, he might improve his time in his retirement, when engaged in such a work with a few pupils, to greater advantage than without them. This was a very proper consideration : for every man who has sustained the character of a preceptor, if he has discharged his duty with a suitable degree of attention and fidelity, must be sensible that the employment has highly contributed to the accuracy and increase of his own knowledge. Mr. Some had likewise, unknown to Mr. Doddridge, obtained from the relations of some young men, the promise of putting them under his care, by which another objection that might have arisen was precluded ; and Mr. Saunders offered his brother to be the first pupil of the intended academy. It was with great humility and diffidence that Mr. Doddridge hearkened to these solicitations. He was deeply convinced of the importance and difficulty of the undertaking, and devoutly implored the direction and assistance of the Supreme Being. Whilst he was still in doubt with regard to his final determination, he esteemed it a kind providence that the dissenting ministers in the neighbourhood had agreed to meet at Lutterworth, on the tenth of April, 1729, to spend a day in humiliation and prayer for the revival of religion. To this assembly Mr. Some proposed the scheme that had been concerted for the establishment of an academy at Harborough, under the care of his young friend ; and it met with the entire approbation of the gentlemen present. They unanimously concurred in their sentiments of the propriety and usefulness of the design, and Mr. Doddridge's

Doddridge's qualifications for conducting it; and they promised him all the assistance and encouragement that were in their power. This had great weight in forming his resolution. Nevertheless, before the matter was absolutely determined, he thought proper to consult some of his brethren and friends at a distance, and especially Mr. Clark; who at first hesitated on the subject, and, on account of Mr. Doddridge's admirable talents for the pulpit, seemed rather to wish that he might have a settlement in London. However, he soon approved of the scheme, as did the rest of the persons whose advice had been solicited. Mr. Doddridge consented, therefore, to the execution of a plan which, on every side, was so zealously and earnestly recommended. What much encouraged him to enter upon the office of an academical tutor, was the circumstance of his retreat at Harborough; the pastoral care of the congregation there; and at Kibworth, being fulfilled by Mr. Some; so that he had little to do as a minister, excepting to make one sermon a week, which considering the vigour and celerity of his mind, was an easy task.

Mr. Doddridge having, at length, resolved to comply with the wishes of his friends, he immediately reviewed his plans of Academical Studies, with Dr. Watts's remarks, and corresponded with that eminent divine on the subject. He read, likewise, every valuable book which he could meet with on the education of youth, and made such extracts as he thought might be conducive to the execution of his design. Besides this, he wrote many letters to the ministers of

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

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

* Orton, *ubi supra*, p. 41—47. Doddridge's Letters, p. 19, 20.

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

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

On the twenty-fourth of December, 1729, Mr. Doddridge removed, with his academy, from Harborough to Northampton, and in the space of two or three weeks commenced housekeeping. This important change in his situation was not suffered to pass without his entering into a severe examination of his own mind, and forming the most pious and sacred resolutions with respect to his conduct, both as a master of a family and a minister of the gospel. That he might be the better prepared for the large pastoral work now devolved upon him, he employed part of the time between his settlement and his ordination in reading the best treatises on the qualifications and duties of the ministerial office. The books particularly studied by him were Chrysostom on
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the Priesthood, Bowles's Pastor Evangelicus, Burnet on the Pastoral Care, and Baxter's Gildas Salvianus. He read, likewise, the lives of some pious and active ministers, among which that of the Rev. Mr. Philip Henry afforded him much instruction and encouragement. Besides this, he selected, from the works which he perused, the most important advices, reflections, and motives; and made a collection of those maxims of prudence and discretion, an attention to which he thought would be calculated to secure esteem and usefulness.

About two months after Mr. Doddridge's settlement at Northampton, he was seized with a dangerous illness, which gave many painful fears to his friends, lest a life of such distinguished excellence, and such promising utility, should be speedily cut off. But, through a merciful Providence, he recovered from the disorder, and, in due time, his health was completely restored. While he was yet in a very weak state, the day arrived, which had been fixed upon for his ordination; and it was a day to him of great solemnity and importance, and which exercised his most devout meditations. This event took place on the nineteenth of March, 1729-30. It is but an act of justice to record the names of the worthy ministers who were engaged in setting apart for the pastoral office so eminent an instrument of service to the church and the world. Mr. Goodrich of Oundle began with prayer and reading the scriptures. Mr. Dawson of Hinckley prayed before sermon. Then Mr. Warton of Leicester preached a discourse from 1 Tim-

thy iii. 1, " This is a true saying, if a man desire the office of a bishop, he desireth a good work." After this, the call of the church was read by Mr. Norris of Welford ; and when Mr. Doddridge had declared his acceptance of it, he delivered his confession of faith, which was followed by what is usually called the ordination prayer. The charge to Mr. Doddridge was given by Mr. Clark of St. Alban's and the exhortation to the people by Mr. Saunders of Kettering ; and the whole solemnity was concluded with a prayer by Mr. Mattock of Daventry.* It is rather surprising that we do not meet with the name of Mr. Some on this occasion. Some particular incident, now not known, perhaps a sudden illness, might have deprived Mr. Doddridge of the assistance of so valuable and intimate a friend. That the cause should not have been mentioned by Mr. Orton in his Memoirs, or by Mr. Doddridge in his Diary, is an omission that could scarcely have been expected.

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

names,

* Orton, ubi supra, p. 47—55.

names, families, places of abode, connections and characters. By this he was better enabled to adapt his visits and advices to their respective situations, and their religious improvement. With regard to the composition of sermons, his work as a tutor, and the pastoral inspection of a very numerous congregation, rendered it next to impossible that his discourses for the pulpit should be so exact and accurate as they were in the former part of his ministry. "Nor was it," says Mr. Orton, "needful. Having habituated himself, for several years, to correct compositions, having laid up such a fund of knowledge, especially of the scriptures, which was daily increasing by his studies and lectures, he sometimes only wrote down the heads and leading thoughts of his sermons, and the principal texts of scripture he designed to introduce. But he was so thoroughly master of his subject, and had such a ready utterance and so warm a heart, that perhaps few ministers can compose better discourses than he delivered from these short hints."* This encomium is, I think, to be admitted with some slight degree of abatement. The sermons of Dr. Doddridge were different, as he was differently circumstanced. When he had leisure to draw out his plan, and the hints of what he proposed to say, to a considerable extent, his discourses were often excellent in a high degree. But, at other times, when he could but just lay down his scheme, with only a very few thoughts under it, his sermons, especially if he was not in a full
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* Orton, ubi, supra, p. 57, 58.

flow of spirits, were less valuable. Once, during my residence with him, a number of pupils complained, through the medium of Mr. Orton, that, though their revered tutor's academical lectures were admirable, they had not in him a sufficiently correct model of pulpit composition. The consequence of the information was, that his sermons became far superior to what they had sometimes formerly been; for he was the most candid of all men to the voice of gentle admonition. When, however, he took the least pains, he was always perspicuous in his method, and natural and orderly in the arrangement of his sentiments; and hence he furnished an example, from which many of the young men educated under him derived no small benefit in their future labours. I remember a remarkable instance of his power in extemporaneous speaking. Akenfide the poet, who in early life was settled, for a short time, at Northampton, being visited by some relations from Newcastle upon Tyne, who were dissenters, came with them, unexpectedly, one Sunday morning, to Dr. Doddridge's meeting. The subject he preached upon was a common orthodox topic, for which he had scarcely made any preparation. But he roused his faculties on the occasion, and spoke with such energy, variety, and eloquence, as excited my warmest admiration, and must have impressed Dr. Akenfide with a high opinion of his abilities. The ingenious poet and the learned divine were in the habits of considerable intimacy while the former resided at Northampton. A matter of controversy be-

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tween them was, how far the ancient heathen philosophers were acquainted with, and had inculcated, the doctrine of immortality. Akenfide contended for the honour of the philosophers, and Doddridge for that of the christian revelation. The subject was pursued, in express conferences, for two or three evenings ; and both the gentlemen exerted their talents, and collected their literature on the different sides of the question. Dr. Doddridge, who loved to inform his pupils of whatever he met with which he thought would contribute to their instruction and pleasure, related to us, on the succeeding mornings, the arguments that had been produced, and the result of the debate.

Without entering into a particular detail of many things which might be said of Dr. Doddridge as a preacher, I cannot help taking notice that he was always warm and affectionate in the applications of his sermons. His sentiments on this head he has thus expressed : “ It is indeed
 “ unworthy the character of a man and a christ-
 “ tian, to endeavour to transport men’s passions,
 “ while the understanding is left uninformed,
 “ and the reason unconvinced. But, so far as
 “ is consistent with a proper regard to this lead-
 “ ing power of our nature, I would speak and
 “ write of divine truth with a holy fervency.
 “ Nor can I imagine that it would bode well to
 “ the interest of religion to endeavour to lay all
 “ those passions asleep, which surely God im-
 “ planted in our hearts to serve the religious as
 “ well as the civil life, and which, after all, will
 “ probably be employed to some very excellent
 “ or

“or very pernicious purposes.”* This is the language of wisdom. True eloquence consists in an union of the rational, the forcible and the pathetic ; and to address to the affections as well as to the reason, of mankind, is the dictate of the soundest philosophy. The cold and feeble conclusions of many discourses from the pulpit, are as disgusting to a just taste, as they are unprofitable with regard to religious improvement.

It must not be omitted, that Mr. Doddridge thought it a part of ministerial prudence to take public notice of remarkable providential occurrences. He endeavoured, in his sermons, to deduce lessons of wisdom and piety from important transactions, affecting the nation, town, or any considerable number of his hearers. Nor did he neglect uncommon appearances of nature; or other events, that were the subjects of general conversation ; to which may be added the seasons of the year, and especially the mercies of harvest. From an attention to these different circumstances, his discourses were accompanied with a greater extent of variety and usefulness. He was a friend to funeral sermons, which, if they be not too frequently exercised or converted to the purposes of adulation, constitute an instructive and an affecting part of compositions for the pulpit. In his manner of speaking he had an earnestness and pathos which tended greatly to affect his hearers. By some persons his pronunciation and action were judged to be too strong and vehement ; but to those who were acquainted with the vivacity of his temper, and his

* Orton, ubi supra, p. 61.

his usual mode of conversation, it appeared quite natural and unaffected.

With respect to his conduct, as a minister, out of the pulpit, it must suffice briefly to observe, that he was very exact in the exercise of christian discipline, and in separating those from the church who were a reproach to their religious profession ; that he had a deep concern and affectionate regard for the rising generation ; and that, in the midst of his numerous duties and engagements, it was matter of surprise that he could spare so much time, as he did, for pastoral visits. It was a grief to him to find that the children of some of his hearers, through the ignorance and poverty of their parents, had never been taught to read ; and therefore he persuaded his people, in 1738, to concur with him in establishing a charity school. In this benevolent design he met with so much encouragement, that a foundation was laid for instructing and clothing twenty boys, who were put under the care of a pious and skilful master. The Doctor himself often visited the school and examined and exhorted the children ; accompanying his exhortations with affectionate prayers for their improvement and welfare. With such distinguished abilities of the mind, and with such excellent virtues of the heart, it will not be deemed surprising that he possessed, in a very high degree, the esteem and love of his congregation. In his last will he bore this testimony to their character, “ That he had spent the most
 “ delightful hours of his life in asserting the
 “ devotions of as serious, as grateful, and as de-
 “ serving

“serving a people, as perhaps any minister ever had the happiness to serve.”* This character was no doubt generally, and indeed almost universally, true. Nevertheless, he was not without his calls for the exercise of patience. There were persons belonging to his society who were narrow bigots, and weak enthusiasts; and these sometimes intruded upon him in a foolish and troublesome manner. He behaved, however to them with a condescension and tenderness which they scarcely deserved, and of which few ministers of the gospel would be able to set an equally striking example.

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

Tedious

* Orton, ubi supra, 62—73.

† Orton, ubi supra, p. 129.

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

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

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

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

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

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

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

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

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

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

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

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

When Mr. Doddridge removed to Northampton, his academy was only in its infancy ; but it soon grew into great reputation, and the number of students increased every year. In 1734, he found it necessary to have a stated assistant, to whom he assigned part of the junior pupils, and the superintendence of the whole of them when he happened to be absent.

He

* Boswell's Journal, p. 334.

He was solicitous to maintain the reputation and esteem of the gentlemen who successively sustained this character, by his own behaviour towards them, and the respect which he required from the students to them ; “ and they thought “ themselves happy in his friendship, and the “ opportunities they had, by his converse, in- “ structions, and example, to improve them- “ selves, while they were assisting in the educa- “ tion of others.*” In these words, which are Mr. Orton’s, he spoke from his own experience ; and every one who acted in the same capacity might adopt similar language. Such of them as I have been acquainted with, were very respectable for their knowledge ; and in the choice of them a particular regard was paid to their skill in the Greek and Latin classics, as well as to their ability for instructing the young men in certain departments of mathematical and philosophical science. Among Dr. Doddridge’s assistants, besides Mr. Orton, may be named the late Rev. Dr. Aikin, and the Rev. Mr. James Robertson, who has been for many years Professor of Oriental Literature in the University of Edinburgh. Dr. Aikin was afterwards, first, classical, and then theological tutor at Warrington ; and perhaps, as a lecturer, he was never exceeded. This is the testimony that has been uniformly given of him by all who had the advantage of being his pupils. What he was as a parental instructor, will be judged of from the excellent and elegant productions of his son and daughter, Dr. John Aikin and Mrs. Barbauld.

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* Orton, ubi supra.

Since Dr. Doddridge's office as a tutor was the most important station in which he appeared, it is an essential part of a life written of him, to relate, somewhat minutely, how he conducted himself in that capacity. He chose to have as many pupils as possible in his own family, that they might be more immediately under his own eye and government; and latterly, he had a house large and commodious enough to contain all of them, two or three excepted. The orders of the seminary were such as suited students of a certain age; being a due medium between the rigour of school discipline and an unlimited indulgence. It was an established law, that every pupil should rise at six o'clock in the summer, and at seven in the winter. Each young man, in his turn, sustained the weekly office of monitor, part of whose business was to call up the rest every morning; and they were to appear in the public room, soon after the fixed hour. Those who did not attend were subject to a pecuniary penalty; but if any repeatedly indulged to a habit of sloth, they were obliged to prepare an additional academical exercise. The punishment of the monitor's neglect, which I never recollect to have happened, was a double fine. Their tutor set them an example of diligence by being almost universally present with them at these early risings. After a prayer, which seldom lasted more than two or three minutes, the young gentlemen retired to their respective closets till the time of family worship. That service was begun by the Doctor with a short petition for the divine presence and blessing. Some
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of the students then read a chapter of the Old Testament from Hebrew into English, which he critically expounded, and practically improved. After this a psalm was sung, and he concluded with a longer prayer than at the beginning. On Sunday mornings something entirely devotional and practical was substituted in the room of the usual exposition. In the evening the worship was conducted in the same method, with only this difference; that a chapter of the New Testament was read by the pupils from Greek into English, and the senior students prayed in rotation. The Doctor, when present, which was generally the case, expounded the New Testament in the same manner as he did the Old.* It would give me pleasure, if I could say, that some of the young men never sily placed an English Bible by the side of the Hebrew one. Such of the pupils as were boarded out of the house were obliged to attend and take their parts in the domestic devotions; and those, whether in or out of the family, who were not present, were subject to a fine, or, if their absence was frequent, to public reprehension. By the method which Dr. Doddridge pursued, the students had an opportunity of hearing him expound most of the Old Testament, and the whole of the New, more than once. The more diligent among them took hints of what was delivered. One piece of advice given them by the Doctor was, to get the Old Testament, and Wetstein's Greek Testament interleaved, in quarto, in order to write in them the most consider-

* Orton, ubi supra, p. 75, 76.

able remarks for the illustration of the scriptures, which either occurred in their tutor's expositions, or were derived from their own reading, conversation, and reflections.

Soon after breakfast, Dr. Doddridge proceeded to the discharge of his academical duty. The several classes were taken by him in their proper order, and he lectured to each of them about the space of an hour. His assistant was at the same time engaged in a similar manner. Rich's shorthand was one of the first things which he expected his pupils to learn, that he might be able to transcribe his own lectures, and make extracts from the books they read and consulted, with greater ease and celerity. Indeed, this was a circumstance from which they might derive great advantage in future life, as the experience of the present writer can testify. Care was taken, in the first year of the young men's course, that they should retain and improve that knowledge of Greek and Latin which they had acquired at school. With regard to the Hebrew language, they were either initiated into it, or, if they had learned it before, were carried on to greater improvement. Usually the attention to classical literature was extended through the second year of the course. Of late, the dissenting academies have exerted a far superior zeal with respect to this very important object. Whilst I was one of the tutors at Hoxton, classical instruction was continued at least for three years; and at the new college, Hackney, it makes a part of the whole course. Besides what was done in a morning, the Greek and Latin lectures, at Dr. Doddridge's,

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

Doctor, I believe, towards the close of his life, was of opinion that he had gone far enough in this matter.

Other things which were read to the students, during the first year of their course, were systems of logic, rhetoric, geography, and metaphysics. The logic was Dr. Watts's, which was very fully pursued. On rhetoric the lectures were slender and imperfect, being only a slight enlargement of a small compendium that had been drawn up by Mr. Jennings. Geography was better taught; but of metaphysics there was only given at this time a brief epitome, as the great objects it presents were afterwards more amply considered. Under these several heads the pupils were referred to particular passages in such authors as treated upon them. This part of the course was accompanied with lectures on the principles of geometry and algebra, which, besides their intrinsic excellence, were happily calculated to form in the young men a fixedness of attention, and a habit of rightly discriminating, and properly arranging their conceptions. When these branches of science were finished, the students were introduced to the knowledge of trigonometry, conic-sections, and celestial mechanics; under which last term was included a collection of important propositions, taken chiefly from Sir Isaac Newton, and relating especially, though not solely, centripetal and centrifugal forces. A system of natural and experimental philosophy, comprehending mechanics, statics, hydrostatics, optics, pneumatics, and astronomy, was likewise read, with refer-

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ences to the best authors on these subjects. Muschenbroek was made use of in my time as a text book, and afterwards Rowning. For the particular objects to which they relate, recourse was had to Clave on Fluids, and Keill's Astronomy. The system of natural philosophy was illustrated by a neat and pretty large apparatus. As the pupils proceeded in their course, some other articles were also touched upon. Mr. Orton mentions particularly natural and civil history; but these two objects do not fall under my recollection. At most, they were scarcely enough considered to deserve a distinct specification. Such a view was given of the anatomy of the human body as was entitled to applause, and well calculated to inspire the young men with the sentiments of veneration and love for the supreme Artificer. In the latter years of their course, a large system, drawn by Dr. Doddridge himself, was read of Jewish antiquities, with references to the principal writers on the subject; in order to illustrate numberless passages of scripture, which could not otherwise be so well understood. In ecclesiastical history the Doctor lectured from Lampe's Epitome. On the various sects and doctrines of the ancient philosophers he occasionally gave some instruction from Buddæus's Compendium; but this matter was never pursued to any considerable extent.

All these branches of study, though of no small consequence, were, however, subordinate to what was the grand object of the attention of the young men, during three years of their course;

which was Dr. Doddridge's System of Divinity, in the largest sense of the word ; including what is most material in pneumatology and ethics. In this work were contained, in as few words as perspicuity would admit, the principal things which had occurred to the author's observation, relating to the constitution and properties of the human mind, the proofs of the existence and attributes of God, the nature of moral virtue, the various parts of it, the means subservient to it, and the sanctions by which its precepts, considered as the natural law of the supreme Being, are enforced. Under this head the arguments for a future life, deducible from the light of reason, were particularly examined. A survey was added, of what is, and generally has been, the state of virtue in the world ; whence a transition was easy to the necessity of a revelation, the encouragement to hope for it, and the kind of evidence with which it might probably be attended. Hence the work proceeded to the actual evidence that may be produced in favour of that revelation which is contained in the scriptures. The genuineness, credibility, and inspiration of the sacred books were then treated upon at large, and vindicated from the most material objections that have been urged against them by sceptical writers. This part of Dr. Doddridge's lectures was, perhaps of all others, the most important and useful. Having laid a firm foundation in so ample a statement of the evidences of christianity, he entered into a copious detail of what were, or, at least, what appeared to him to be, the doctrines of scripture, In so doing, though he
stated

stated and maintained his own opinions, which in a considerable degree were Calvinistical, he never assumed the character of a dogmatist. He represented the arguments, and referred to the authorities on both sides. The students were left to judge for themselves ; and they did judge for themselves, with his perfect concurrence and approbation ; though no doubt, it was natural for him to be pleased when their sentiments coincided with his own. Where this was not the case, it made no alteration in his affection and kind treatment, as the writer of the present narrative can gratefully witness. What seemed most evident to Dr. Doddridge on the subjects considered by him was digested into the form of propositions, some of which were problematical ; and the chief controversies relative to each head were thrown into scholia. For the illustration of all of them, a large collection was made of references, in which the sentiments and reasonings of the principal authors on the points in question might be seen in their own words. It was the business of the pupils to read and abridge these references in the intervals between the lectures. Dr. Doddridge's System of Divinity was his capital work, as a tutor. Much labour was spent by him upon it ; and he was continually enriching it with his remark on any new productions upon the various subjects to which it extended. It was transcribed by the generality of the students ; and it may be truly observed concerning it, that it was well calculated to lead them gradually on, from the first principles, to the most important and difficult parts of theological knowledge.

Besides

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

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

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

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

"While the students," says Mr. Orton, "were pursuing these important studies, some lectures were given them on civil law, the hieroglyphics and mythology of the ancients, the English history, particularly the history of non-conformity, and the principles on which a separation from the church of England is founded." Such lectures might, I doubt not, be occasionally read; but they made no stated and regular part of the academical course. None of them, excepting those on nonconformity, were delivered during my residence at Northampton. I speak with the greater confidence on the subject, as I was never absent from a single lecture till the last month of my course, when I was prevented from attending on two or three Mondays, in consequence of having been engaged at a distance as an occasional preacher. The health
which

which enabled me, and the diligence that led me to maintain this constant attendance, I have reason to reflect upon with thankfulness and pleasure.

One day in every week was set apart for public exercises; at which times the translations and orations of the junior pupils were read and examined. Such of the young men as had entered on the study of pneumatology and ethics, produced in their turns theses on the several subjects assigned them, which were mutually opposed and defended.* The senior students brought analyses of scripture, the schemes of sermons, and afterwards the sermons themselves, which they submitted to the Doctor's examination and correction; and in this part of his work he was very exact, careful, and friendly; for he esteemed his remarks on their discourses more useful to the young preachers than any general rules of composition which could be offered them by those who were themselves most eminent in the profession.

It was Dr. Doddridge's care, that his pupils, through the whole series of their studies, might have such a variety of lectures weekly, as, without distracting them, would entertain and engage their minds. While they were attending and studying objects of the greatest importance, some of smaller moment, though beneficial in themselves, were set before them at proper intervals.

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

vals. It was contrived that they should have as much to read, between each lecture, as might keep them well employed ; due time being allowed for necessary relaxations, and the reading of practical writers. The habitual perusal of such writers was recommended by their tutor with peculiar energy, and singular propriety ; for few things can more effectually contribute to improve the understanding and mend the heart, and to fit a young man for ministerial duty and usefulness, than a large acquaintance with that most valuable part of literature, the great body of English sermons, and of compositions which have a similar nature and tendency. Dr. Doddridge often examined what books the students read, besides those to which they were referred in their lectures, and directed them to such as were best suited to their age, character, and intended profession. In this respect they were very advantageously situated, as they enjoyed the use of a valuable library, consisting of several thousand volumes. To this library, under some prudent regulations, they had access at all times. As their tutor was sensible that a numerous collection of books might be a snare, rather than a benefit, to the students, unless they had an experienced friend to direct them in the choice of them, and in the proper period for their being perused, he was particularly solicitous that they might have suitable advice on the subject. With this view, he sometimes gave to his pupils lectures on the books in the library ; going over the several shelves in order, and informing them of the character of each work, and its author,

so far as he was known. His observations were not only instructive but pleasant ; being often intermixed with anecdotes of the writers who were mentioned. It may be truly said of the lectures on the library, that they displayed the surprising extent of the Doctor's reading and knowledge, and that they were useful in a variety of respects. My mind still retains, with advantage and pleasure, the impression of many of his remarks.

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

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

It was Dr. Doddridge's great aim to give his pupils just and sublime views of the christian ministry, and to lead them to direct all their studies so as to increase their abilities and qualifications for that important office. As he was desirous that they should be very serious preachers, he was particularly anxious that they might have a deep sense of divine things upon their own minds, and be well acquainted with the workings of the human heart with regard to eternal concerns ; and he recommended to them, in the choice of the subjects upon which he preached, and in the manner of treating them, to have an especial view to the edification of the bulk of the people. Nor did he think this inconsistent with a due attention to the elegance of composition. That the students might be qualified to appear with esteem and honour in the world, and preside over politer societies with acceptance, he endeavoured to form them to an agreeable address and behaviour. This the œconomy and decorum of his own family was well calculated to produce. He observed, likewise, their way of speaking, instructed them in the proper manner of pronunciation, and labored to prevent their contracting any unnatural tone or gesture. While he delivered his cautions upon these heads, such was his humility, that he warned them not to imitate himself in an error of this kind, of which he was sensible, but which he could not entirely correct.*

Another

* Orton, ubi, supra, p. 76—90.

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

One proof of Dr. Doddridge's zealous concern for the improvement of his pupils, was, that he allowed them a free access to him in his own study, to ask his advice with regard to any part of their course, and to mention to him such difficulties as occurred to them either in their private reading or their lectures. In these cases he treated them with the utmost candour and tenderness, and pointed out whatever he thought would contribute to their advancement in knowledge.

ledge. While he was thus solicitous to promote their intellectual acquirements, it was his main care, and what he apprehended to be most essential to their usefulness, that they might be pious and virtuous men. With this view the strictest regard was paid to their moral characters; and their behaviour, when not employed in their studies or at lecture, was watchfully inspected. Inquiry was made what houses they frequented, and what company they kept; and none of the students were permitted to be from home after ten o'clock at night, under penalty of a considerable forfeiture. When any thing was found irregular in their conduct, or there appeared to be a danger of their falling into temptation, the Doctor privately admonished them in the most serious and affectionate manner. Nor was he satisfied with the external decorum of their behaviour, but was anxious to perceive in them the genuine evidences of real religion.*

Dr. Doddridge "often expressed his wish," says Mr. Orton, "that different places of education could be provided for persons intended for the ministry and those for other professions; as he thought it would be better security for the religious character of the former; and some indulgencies might be allowed to the others, especially those of rank and fortune, that were not proper for divinity students, as few of them were likely ever to be affluent in their circumstances."†

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* Orton, ubi supra, p. 91—96.

† Ibid. p. 101.

not agree with him in this opinion. Perhaps it might be delivered by him at seasons of peculiar difficulty and embarrassment. It is certain that he did not strictly accord with it in his own practice; for he took young gentlemen of fortune into his house to the end of his life; and during the whole of my pupilage, which was at a time when his academy was in a very flourishing state, I do not recollect that any of the theological students were corrupted by the others. There is no possibility of forming any plan of education, with regard to which objections may not be made, and inconveniences suggested. How many dissertations and treatises have been written concerning the question which is most preferable, a private or a public education, without having hitherto brought the world to an uniformity of sentiment upon the subject! Different minds, as they are differently constituted, and as particular difficulties strike them, will view matters of this kind in a diversity of lights. For my own part, all the knowledge and experience which I have been able to obtain with respect to the point in debate, have convinced me that considerable advantages may, and do, arise from the connection of lay-pupils with those who are intended for divinity.

So great was Dr. Doddridge's reputation as a tutor, that the number of his students was large, being, one year with another, thirty-four; and the academy was usually on the increase. During the twenty-two years in which he sustained this office, he had about two hundred young men under his care, of whom one hundred and twenty

twenty entered upon the ministry, and some who were designed for it died while under his instructions. Several of his pupils were from Scotland and Holland. One person, who was intended for orders in the church of England, chose to spend a year or two under his tuition, before he went to the University. Others, whose parents were of that church, were placed in the Doctor's family, and were readily allowed to attend the established worship; for the constitution of his academy was perfectly catholic. Some young divines from Scotland, who had studied and taken the usual degrees in the Universities, and who had even begun to preach, came to attend his divinity lectures, and to receive his instructions, before they settled with parishes in their native country.*

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

Mr. Orton takes notice that Dr. Doddridge's method of education bears a near resemblance to other seminaries of the like kind, among the Protestant Dissenters.‡ But it is proper to observe, that, of late years, there has been a con-

* Orton, ubi supra, p. 102, 103. † Ibid. p. 104. ‡ Ibid. p. 74.

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

May I be permitted to offer a brief sketch of theological education? A solid foundation ought to be laid in a truly grammatical acquaintance with the Latin and Greek tongues; and the higher classical writers should be read, more or less, through the whole course. Hebrew at least, amongst the Oriental languages, should by no means be neglected. The different branches of mathematical literature, and of natural philosophy, will demand a serious and diligent attention. Logic, metaphysics, universal grammar, rhetoric,

rhetoric, criticism, chronology, and history, are objects an acquaintance with which is not a little desirable. With respect to general divinity, including in that term pneumatology and ethics, I cannot help thinking that Dr. Doddridge's course of lectures, with proper additions, improvements, and references to more recent authors, might still be made use of with eminent advantage. As it points out, in order, the most important objects of study, and the writers on both sides of the questions discussed, a young man will know where to apply for future information. Jewish antiquities and ecclesiastical history need scarcely to be mentioned, as they cannot be forgotten. If the systems of the ancient philosophers should be thought to merit much regard during academical studies, ample materials may be collected from Dr. Enfield's late most valuable work. A series of lectures on the divine dispensations would be peculiarly useful. Such a set of lectures was begun by Dr. Taylor at Warrington, but he did not live to complete the design. His work, so far as it was carried, is worthy of approbation, though the discourses are sometimes rather too declamatory, and perhaps not sufficiently accurate and critical. They have, however, deservedly found a place in the Bishop of Landaff's Collection of Theological Tracts. Another thing of consequence is a series of observations on the times and occasions on which the books, especially of the New Testament, were written, the ancient copies and versions, and the principal commentators. The objects I particularly allude to, are those which

are particularly treated of by Michaelis, Lardner, Jones, and Campbell. In addition to all these, a set of preaching lectures, more improved than those of Dr. Doddridge, and more adapted to present circumstances, would be an important acquisition. With the best instruction, it is not to be expected that all young men should be equally accomplished. It will be sufficient for many that they have a competent stock of knowledge, united with serious dispositions. It is, however, very desirable that some should so far rise above the common rank, as to be able, in their day, to support the honour of revelation against the attacks of its enemies, and to appear as defenders of the true christian doctrines. It would not be amiss, if a few, of superior capacities and literature, would, after they quit the seminaries of education, study somewhat more systematically than is frequently done. In that case, the dissenters would not be at a loss for tutors in peculiar emergencies. If I have assumed too great a liberty in suggesting these hints, I hope to be forgiven; as I have written not merely from a regard to the honour and benefit of the denomination of christians to which I more immediately belong, but with a view to the general interests of religion and learning.

Since the abilities of Mr. Doddridge were such as called him so early in life to the important office of a theological tutor, it was natural to expect, from the same talents, that it would not be long before he appeared in the world as an author. His first distinct publication, which was in 1730, and printed without his name,

was

was entitled, "Free Thoughts on the most probable Means of reviving the Dissenting Interest, occasioned by the late Enquiry into the Causes of its Decay." The writer of the Enquiry was for a time supposed to be some lay-gentleman; but, in fact, it came from the pen of a young dissenting minister, of the name of Gough, who afterwards conformed to the church; and who, in 1750, published a volume of sermons, which have considerable merit as judicious and elegant compositions. Mr. Doddridge's pamphlet, wherein he materially differed from Mr. Gough with regard to the point in question, is a model of that candour and politeness with which remarks may be made on another's writings and opinions. The first instance in which Mr. Doddridge distinguished himself as a practical divine was in 1732, when he published "Sermons on the Education of Children." These were principally intended for the use of his own congregation; and they contain, in a little compass, a variety of important advices and affecting motives, tending to assist and animate parents in the discharge of so momentous a duty. They were accompanied with a recommendatory preface by Mr. Some, and have since gone through several editions. In 1735, Mr. Doddridge's concern for the rising generation was still farther displayed, in "Sermons to young People;" being seven in number, and which have met with equal success in the world. A discourse was printed by him in the same year entitled, "The Care of the Soul urged as the One Thing needful." This was

followed, in 1735-6, by a Sermon on the "Absurdity and Iniquity of Persecution for Conscience-Sake, in all its Forms and Degrees." It had been preached, I believe, on the preceding fifth of November, and, when it came from the press, was recommended to the public, in a short preface, by Mr. Some, as the best he had ever seen on the subject, in so narrow a compass. In all respects it is indeed an elaborate and excellent discourse, displaying with great energy and elegance the grand principles of toleration and religious liberty.

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

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

Dr. Doddridge's next appearance from the press was on an occasion very melancholy and affecting to himself and Mrs. Doddridge. This was the loss of his eldest daughter, a very amiable and hopeful child of nearly five years of age. The sermon which he preached on this event, and which was published in 1736-7, is entitled, "Submission to Divine Providence on the Death of Children, recommended and enforced." It is an admirable discourse, which displays in a very strong and striking light the united piety and tenderness of the author's mind. Few superior instances of pathetic eloquence are to be met with in the English language. In 1737 the Doctor engaged in an ordination service at Wisbeach St. Peter's, in the Isle of Ely. The part allotted him was the sermon, which was printed under the title of "The Temper and Conduct of the primitive Ministers of the Gospel illustrated and recommended." Mr. William Johnston, the gentleman ordained, afterwards removed to Harborough, and at length settled at Tunbridge-Wells, at which place he died, and where he was well known and justly respected by many considerable persons. He

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

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

In 1739, our author gave to the public the first volume, in quarto, of his great work, "The Family Expositor; or, a Paraphrase and Version of the New Testament: with critical Notes, and a practical Improvement of each Section." This volume contained the former part of the History of our Lord Jesus Christ, as recorded in the four Evangelists, disposed in the order of an harmony, and was ushered into the world by a very numerous and honourable list of subscribers. The dedication, which was to her Royal Highness the Princess
of

of Wales, affords one of the finest specimens which Dr. Doddridge has given of his talents in elegant composition. If the praises should be thought sufficiently copious, they are, at the same time, mixed with important hints of instruction; and nothing appears to be said but what evidently came from the heart. The second volume of the work was published in 1740, concluding the evangelical history. During these two years, the Doctor printed only one sermon, which was on the "Necessity of a general Reformation in order to a well grounded Hope of Success in War;" and which had been preached by him at Northampton, on the ninth of January, 1739-40, being the day appointed by his Majesty for public humiliation. It was dedicated to his friend Colonel Gardiner. In 1741, our author was called upon to pay a tribute of respect to the memory of a worthy dissenting minister in London, the Rev. Mr. John Newman, by delivering an oration at his grave, and afterwards committing it to the press. Soon after, he published "The Scripture Doctrine of Salvation by Grace through Faith, illustrated and improved in two Sermons, the substance of which was preached at Rowell in Northamptonshire." But the principal production of Dr. Doddridge, during this year, was a set of "Practical Discourses on Regeneration," which had been delivered on Sunday evenings, and attended with remarkable diligence, by many persons of different persuasions, to some of whom they were eminently useful. The character given

of them by a foreign divine, on their being translated into Dutch, among other high encomiums, was, that they united orthodoxy with moderation, zeal with meekness, and deep, hidden wisdom with uncommon clearness; that simplicity shone in them without coldness, elegance without painting, and sublimity without bombast.*

The publication of these discourses was succeeded by that of a single sermon, entitled, "The Evil and Danger of neglecting the Souls of Men plainly and seriously represented." It had been preached in October, 1741, at a meeting of ministers, at Kettering in Northamptonshire. When published, which was in February, 1741-2, it was dedicated to the associated Protestant Dissenting Ministers in the counties of Norfolk and Suffolk, with whom the author had an interview at Denton, in the preceding summer, and to whom he had proposed a scheme for the revival of religion, the heads of which are given in the dedication. The only composition from the pulpit which was printed by Dr. Doddridge in 1742, was a Charge, delivered in St. Ives, Huntingdonshire, on the twelfth of August, at the ordination of Mr. John Jennings, the son of the Doctor's former tutor. In the latter end of the same year, our author began the publication of the sole controversial work in which he could properly ever have been said to have engaged. This was occasioned by a pamphlet, entitled, "Christianity not founded on argument," which was much spoken of at the time of its appearance, and which, under the

* Orton, ubi supra, p. 118, 119.

the form of a zeal for orthodoxy, contained a severe attack on our holy religion. Dr. Doddridge's answer was comprised in three letters, the second and third of which were published in 1743. In the first he stated the degree of rational evidence for the divine authority of christianity, to which an illiterate, well disposed person may attain. The second was employed in endeavoring to shew the reasonableness of annexing a condemnatory sentence on unbelievers, as a part of the christian revelation. In the third the doctrine of divine influences was considered.* These answers, which are written with the utmost politeness and candour, met with a very favourable reception in the world, and the Doctor was thanked for them by some men of distinguished rank and abilities. The last letter in particular was esteemed by many thinking persons to contain the best illustration and the most rational and full defence of the influences of the Spirit upon the human heart, which had hitherto been published.† Dr. Doddridge's other publications in 1743 were, "The Principles of the Christian Religion, expressed in plain and easy Verse, and divided into short Lessons, for the Use of Children and Youth;" and "Compassion to the Sick" recommended and urged," in a sermon preached at Northampton in favour of a design for erecting a county hospital. In the first of these performances, which was drawn up at the request of Dr. Clark, it has justly been observed, that

* Doddridge's Letters, p. 82.

† Orton, ubi supra, p. 113.

that ease, plainness, and elegance, are happily united.* The verses in general, are well accommodated to the purpose for which they were intended; but they might have had a still wider circulation, and have been more extensively useful, if no doctrine of a disputable nature had been introduced. There is some reason to believe that they were made use of in the education of the royal children.† I have a full recollection of the zeal and activity with which Dr. Doddridge entered into the scheme of erecting an infirmary for Northamptonshire. The success of the design was much owing to his exertions. His discourse in recommendation of it, which was dedicated to the Earl of Halifax, is indeed a most excellent one, and was characterised by Dr. Oliver, in a letter to the author, as follows: “ Horace’s
 “ observation, *difficile est proprie communia dicere*,
 “ makes your sermon on the erecting your coun-
 “ ty infirmary the more valuable. Public chari-
 “ ties have long been so trite a subject in the
 “ pulpit, that we scarcely expect any thing new
 “ from the ablest hands. But you, Sir, have
 “ treated this worn out subject in so masterly a
 “ manner, that the reader will find many of his
 “ softest passions awakened into tenderness and
 “ compassion towards the sick and distressed,
 “ which had slept benumbed under the warmest
 “ influences of the preceding discourses on that
 “ affecting topic. You write as if you felt,
 “ while some others seem to desire that their
 “ brethren should feel what themselves are insen-
 “ sible

* Orton, ubi supra, p. 117.

† Letters, ubi supra, p. 89.

“ fible of. They write from the head, but you
“ from the heart.”*

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

The year 1745, was distinguished in Dr. Doddridge's life by the appearance of one of the most popular and one of the most useful of his practical works. This was “ The Rise and Progress of Religion in the Soul,” illustrated in a course of serious addresses, suited to persons of every character and circumstance, with a devout meditation or prayer added to each chapter.

Dr.

* Ibid. p. 261, 262.

† Gentleman's Magazine, vol. xvi. p. 475—477.

Dr. Watts had formed a similar design; but having been prevented from the execution of it by his growing infirmities, he recommended it to our author, as the best qualified of all his acquaintance for discharging it in the manner that would be acceptable and beneficial to the world. It was with some reluctance that Dr. Doddridge, amidst his various other weighty concerns, agreed to comply with the request of his venerable friend; but it was urged with an importunity that he could not resist; and he had afterwards the highest reason to rejoice in his compliance. When the work was finished, Dr. Watts revised as much of it as his health would permit. This book was not only well received by the dissenters, but met with an equal reception, and the warmest applauses, from several persons of great eminence for rank, learning, and piety, both clergy and laity, in the established church.* Dr. Ayscough, formerly preceptor to the children of Frederic Prince of Wales, speaking of it, says, "I presented your last book to her Royal Highness, and ought long ago to have acquainted you with her most gracious acceptance of it, and that I was commanded to return you her thanks for it. There is indeed such a spirit of piety in it, as deserves the thanks of every good christian. Pray God grant it may have its proper effect in awakening this present careless age, and then I am sure you will have your end in publishing it."† Dr. Thomas Hunt, at that time of Hertford College, but afterwards

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

† Letters to and from Dr. Doddridge, p. 321.

terwards Canon of Christ Church, and Regius Professor of Hebrew in the University of Oxford, thus expressed himself concerning the same work. “ With our thanks for the favour of
 “ your good company, be pleased to accept of
 “ our most hearty acknowledgments for your
 “ kind present of your excellent piece on the
 “ Rise and Progress of Religion in the Soul : a
 “ performance which cannot fail of doing much
 “ good in the world, as it is judiciously contriv-
 “ ed to engage the attention, and improve the
 “ minds of all sorts of readers ; being so plain as
 “ to be intelligible to the lowest understanding,
 “ at the same time that it is so elegant, as to
 “ gratify the highest. You may assure yourself,
 “ Sir, that it was not in the power of my most
 “ pressing engagements to hinder me from read-
 “ ing such a work as this, and I hope I am much
 “ the better for having done so. Nor would it
 “ have been kind to my dear Mrs. Hunt, not to
 “ have given her an opportunity of perusing a
 “ book, from which I myself had received so
 “ much benefit. I therefore no sooner laid it
 “ out of my own hands, but I put it into her’s,
 “ where I afterwards oftentimes found it, and
 “ cannot easily tell you how much she was af-
 “ fected by it, nor describe the gratitude she
 “ professes to owe to her worthy instructor.”†
 The Duchess of Somerset was equally pleased with the work. In a letter, written to Dr. Doddridge in 1750, she says, “ I had not the
 “ pleasure of being acquainted with any of your
 “ writings till I was at Bath three years ago,
 P “ with

† Ibid. p. 335, 336.

“ with my poor Lord, when an old acquaintance
 “ of mine, the Dowager Lady Hyndford, recom-
 “ mended me to read the Rise and Progress of
 “ Religion in the Soul ; and I may with truth
 “ assure you, that I never was so deeply affected
 “ with any thing I ever met with as with that
 “ book ; and I could not be easy till I had given
 “ one to every servant in my house, who ap-
 “ peared to be of a serious turn of mind.”*

A person of distinguished literature and goodness always carried the work with him, declaring that it was every thing on the subject of serious and practical religion. It soon went through many editions, and still continues to be frequently reprinted. Nor has the publication of it been confined to England, but extended to Scotland and America. It has been translated abroad, and the author received many testimonies from foreign parts of its acceptance and usefulness.† If to such a number of encomiums the opinion of a dissenting minister may be subjoined, I may give the words of Mr. Barker : “ That book should
 “ be written in all languages in letters of gold.”‡

Not, however, entirely to confine myself to the voice of praise, I cannot forbear adding some strictures that came from the pen of a particular and intimate friend of Dr. Doddridge’s, Nathaniel Neal, Esq; an eminent Solicitor in London, who united the virtues of the heart with a very superior understanding and judgment, and who preserved the sincerest fidelity in the midst of the warmest affection. “ I am,” says he, in a letter

to

* Ibid. p. 466.

† Orton, ubi supra.

‡ Letters, ubi supra, p. 141.

to the author, “ much obliged to you for your
 “ kind present of the *Rise and Progress of Reli-*
 “ *gion in the Soul.* I read it over with pleasure,
 “ and hope, not without some advantage from a
 “ book, which I truly think is calculated for
 “ very considerable usefulness. The serious spi-
 “ rit it breathes must be acceptable to all who
 “ retain any seeds of piety ; and the compass of
 “ imagination, and force of expression, which
 “ distinguish themselves throughout the whole
 “ of the performance, show that the beauties of
 “ the sacred writings are not despised by all the
 “ masters of human eloquence. This might
 “ suffice for me to say concerning a book that is
 “ so universally admired by those to whose judg-
 “ ment and piety I pay the greatest reverence ;
 “ and all perhaps that in prudence I ought to
 “ say ; if I merely consulted the preserving that
 “ credit you have hitherto been so kind as to
 “ give to my understanding. But as I had ra-
 “ ther deserve your friendship than gain your ap-
 “ plause, and be esteemed injudicious than in-
 “ sincere, I will venture (since you have desired
 “ it) to send a remark or two on this perform-
 “ ance.

“ Your book proposes to draw a plan of a re-
 “ ligious disposition, or habit, from its first
 “ foundation to its highest perfection in the pre-
 “ sent state ; and to consider it in its various sta-
 “ ges and circumstances, agreeably to that varie-
 “ ty which there is in the circumstances and at-
 “ tainments of christians. But is it not a just
 “ objection to this performance, if there are
 “ many christians who are conscious to them-

“ selves that the foundation of their religious
 “ temper and practice was not laid in those prin-
 “ ciples and that view of things which you there
 “ describe ? Which I suppose must be the case
 “ of those who do not in a good degree embrace
 “ the Calvinistical doctrines, and in some mea-
 “ sure of many that do : for I am inclined to
 “ think, that different principles do not more
 “ variously affect and influence the minds of men,
 “ than the same principles do different minds,
 “ especially young ones, according to the
 “ firmness or weakness of the mind, or
 “ as the prevailing turn is sprightly or melan-
 “ choly. Considering, therefore, the state of
 “ the christian church universally, may it not be
 “ reasonable to allow a greater variety in the me-
 “ thods, which divine wisdom and mercy take,
 “ to bring sinful men to the love and practice
 “ of religion ? You will observe, the objection
 “ does not infer, that the method you prescribe
 “ is not the most general, or the best adapted to be-
 “ gin and carry on the christian life in the soul
 “ of man, but whether it be the only one.

“ If I might venture to add another remark,
 “ it should be this : whether your rules and di-
 “ rections for promoting the christian life do
 “ not require more time to be spent in the ex-
 “ ercise of devotion and in the instrumental du-
 “ ties of religion, than is consistent with that
 “ attention to the affairs of this life, which is
 “ necessary for the generality of christians ; and
 “ whether the proposing more to be done than
 “ can (from a view of the capacities and op-
 “ portunities of christians in general) be ex-
 “ pected

“pected should be done, may not discourage
 “some not to attempt, and others not to proceed
 “in a course of religion? What is fit to be done
 “by some persons, and in some special circum-
 “stances, may not be expected from the greater
 “number of christians: and care should be tak-
 “en, that the heights of piety, to which some
 “devout souls have soared, do not become mat-
 “ter of discouragement to young christians, or
 “those of an ordinary rank.

“It is not improbable that I, who read over
 “this book with a view and desire to discover
 “and amend my own faults, and not to find any
 “in that, may not have sufficiently attended to
 “some passages that may show both these re-
 “marks impertinent; or if there are not such
 “passages in this book, I myself can point out
 “to some in other of your pieces (particularly
 “that on Regeneration, if my memory does not
 “greatly fail me) which guard against both these
 “objections in very clear and express terms. But
 “whatever be the fate of my remarks, when I
 “venture to attack the accuracy of your compo-
 “sitions, I have a sure and tried retreat in the
 “candour and benevolence of your disposition,
 “which conceals all the weaknesses of your
 “friends; and, I speak it from my own repeat-
 “ed experience, magnifies any well-intentioned
 “attempt into an act or evidence of conspicuous
 “wisdom or virtue.”*

In the summer of 1745, Dr. Doddridge print-
 ed a Charge, which had been delivered in Nor-
 wich, at the ordination of the Rev. Mr. Abra-
 ham

* Ibid. p. 364—366.

ham Tozer ; and in the month of October, in the same year, he was called to the painful and affecting office of preaching a funeral sermon on the death of his friend, the Hon. Col. James Gardiner, who was slain in the battle at Preston-Pans, on the twenty-first of September preceding. The title of the discourse is "The Christian Warrior animated and crowned:" and it was accompanied with a dedication to the Colonel's pious and excellent widow. This sermon, as might be expected from the peculiar circumstances by which it was occasioned, had a very extensive circulation; and it received, at the same time, many encomiums. "I thank you," says Mr. Barker, "for your fine sermon on the lamentable death of that gallant christian, as well as soldier, Colonel Gardiner. I believe every body will allow it to be a fine discourse, and grant that your affection has not transported you beyond the bounds of decency and prudence."* The applause of Dr. Hunt of Oxford was still more specific. "Many thanks to you for your excellent sermon on the death of the valiant and worthy Colonel Gardiner. I was most sensibly affected with the perusal of it; nor can I easily tell you whether I was more pleased with the ingenuity of the discourse, or moved with the tenderness of the application. Both your lamentation over your dead friend, and your moving epistle to his disconsolate widow, are plainly formed on Horace's plan, *Si vis me flere, &c.* and therefore it is no wonder they should draw tears from your readers, as, I assure you, they did

" not

* Letters, ubi supra, p. 100.

“ not only from my dear Mrs. Hunt, but my-
 “ self, in great abundance. How mournfully
 “ pleasing to Lady Frances must the honour you
 “ have done her gallant consort be ! And, as
 “ for the deceased hero himself, methinks, I hear
 “ every brave soldier in the British army, salut-
 “ ing his ashes (thus distinguished by your prai-
 “ ses) in the words of Alexander, when he stood
 “ before the tomb of Achilles, and reflected on
 “ the honour that had been done that famous
 “ warrior by Homer’s verses,

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

“ At least, I am sure these would be their senti-
 “ ments, were your sermon put into their hands,
 “ as I could heartily wish (for the animating
 “ the courage of the troops) it were. I need
 “ not tell you how glad I should be to see the
 “ remarkable passages of a life, the conclusion of
 “ which is so glorious.”*

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

* Ibid. p. 337, 338.

made, were collected together, and printed in a small volume, 1748.

In 1747, Dr. Doddridge, agreeably to the promise he had before made, published "Some remarkable passages in the Life of the Hon. Col. James Gardiner;" a work which has gone thro' various editions. It was the author's design, in this work, not merely to perform a tribute of gratitude to the memory of an invaluable friend, but of duty to GOD and his fellow-creatures; as he had a cheerful hope that the narrative would, under the divine blessing, be the means of spreading a warm and lively sense of religion. Several of the Doctor's literary correspondents thought highly of the performance. "I own," says Mr. Barker, "I was not without my fears, lest your love to that excellent person should have overcharged some of your passages with panegyric; and the extraordinary manner of his conversion have given some occasion to the present age to charge him or you with enthusiasm. But in reading the book I was agreeably surpris'd and exceedingly pleas'd; and have the satisfaction to acquaint you, that your friends here are of opinion that you have performed what you have undertaken in a most excellent manner, and that it is suited to do a great deal of good."† Mr. Neal, who wrote to the author before he had read the whole work, expressed himself in the following terms. "The receipt of Colonel Gardiner's Life calls upon me for a particular acknowledgment. I have yet only had the pleasure of reading some part
of

† Letters, ubi supra, p. 109, 110.

“ of it ; and though I know you would rather
 “ see me improved by it, than hear me commend
 “ it, yet as the latter will, I hope, be no obstruc-
 “ tion to the former, I must own that, as far as
 “ I have gone, I think it is written in a very in-
 “ structive and entertaining manner ; and I was
 “ charmed with the dedication, the concluding
 “ period of which is worthy the eloquence and
 “ politeness of Pliny, and the piety and energy
 “ of St. Paul. But I will say no more till I
 “ have perused the whole piece.”*

Perhaps it may be thought somewhat remark-
 able, that the learned Warburton should express
 the most unqualified approbation of the whole
 work. “ I had the favour,” says this eminent
 writer, “ of your letter, and along with it Colo-
 “ nel Gardiner’s life, which I have just read
 “ through with very great pleasure. Nothing
 “ can be better or more judicious than the
 “ writing part. Many considerations made the
 “ subject of great importance and expediency.
 “ The celebration of worthy men who sacrificed
 “ themselves for the service of their country ;
 “ the tribute paid to private friendship ; the ex-
 “ ample, particularly to the soldiery, of so much
 “ virtue and piety, as well as courage and patri-
 “ otism ; the service done to the survivors of
 “ their families, are such important considera-
 “ tions as equally concern the writer and the
 “ public. I had a thousand things to remark in
 “ it which gave me pleasure. But I have room
 “ but for two or three. The distinction you
 “ settle between piety and enthusiasm in the 78th
 “ page,

* Ibid. p. 475.

“ page, is highly just and important, and very
 “ necessary for these times, when men are apt to
 “ fall into the opposite extremes. Nor am I
 “ less pleased with your observations on the *mu-*
 “ *tilated form of christianity*, in the 130th page :
 “ we see the terrible effects of it. The same
 “ pleasure your 162d and 163d pages afforded
 “ me. Your hymns are truly pious and poetical.
 “ The note at the bottom of page 176 is fine.
 “ I entirely agree with your sentiments con-
 “ cerning the extraordinary circumstance of the
 “ good man’s conversion. On the whole, the
 “ book will do you honour ; or what you like
 “ better, will be a blessing to you by its becom-
 “ ing an instrument of public good.”†

The chief observation that Mr. Orton makes on the work is, that “ 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.”* In the truth of this remark I entirely concur. Colonel Gardiner was indeed a man of a most excellent character ; but that character was tinged with enthusiasm and religious bigotry. His virtues were of the awful kind. I remember well that his aspect was the aspect of dignity ; but this dignity was mixed with an austerity of appearance and manner, which was not prepossessing to the minds of the students belonging to the academy at Northampton.

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† Letters, ubi supra, p. 204, 205.

* Orton, ubi supra, p. 114.

The affection of his eldest son to his father, had, I know, more of fear united with it than is usually desirable in a child towards a parent. Dr. Doddridge undoubtedly went too far, when, in his funeral sermon for Colonel Gardiner, he deliberately declared, that it was hard for him to say where, but in the book of GOD, the Colonel found his example, or where he had left his equal.* The Doctor was himself a superior character. Let it, however, be remembered, that if our author was somewhat extravagant in the praises of his friend, he said nothing of the truth of which he was not fully persuaded.

It is not my design to enter specifically into the story of Colonel Gardiner's extraordinary conversion. That the impression made upon his mind was in a dream, is sufficiently intimated to be the opinion of Dr. Doddridge, though the Colonel himself believed it to be a miraculous vision. As a dream it may very rationally be accounted for, from the predisposing circumstances. He had received a strictly pious education; he had never rejected the principles, though he had departed from the practice of christianity; he often felt the anguish of his course of life; he was alone, in the solemn stillness of the night; a religious book happened to be opened by him; the dreadful crime in which he was going to engage flashed upon his conscience. Falling asleep in this agitation of his spirits, a dream followed, accommodated to his waking reflections. Nor was he, on this account, the less indebted to the goodness of Divine

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

vine Providence for the happy and effectual change that was produced in his disposition and conduct. The events which are derived thro' a succession of intermediate causes, are not less the result of the administration of the Supreme Being, than more immediate interpositions. There cannot be a surer dictate of reason, than it is of scripture, that every good and every perfect gift is from above, and cometh down from the Father of Lights.

Two pamphlets were published, containing remarks on the Life of Colonel Gardiner; one in London, and the other at Edinburgh. The second was better written than the first; but neither of them was deemed of sufficient consequence to deserve an answer.*

In the year 1748 appeared the third volume of the "Family Expositor, containing the Acts of the Apostles, with additional Notes on the Harmony of the Evangelists;" and "Two Dissertations, 1. On Sir Isaac Newton's System of the Harmony. 2. On the Inspiration of the New Testament." This volume is a very valuable part of Dr. Doddridge's great work; being executed with singular attention and diligence, and comprehending a large variety of curious and important critical remarks, together with excellent practical observations. In several momentous particulars he differed from Lord Barrington and Dr. Benson, and coincided in opinion with Dr. Lardner. Of this the latter gentleman took the following notice in a letter to our author. "You have happily
" thrown

* Orton, ubi supra, p. 114—116.

“ thrown a great deal of light on the Acts of
 “ the Apostles. I am particularly obliged to
 “ you for the honourable mention you have
 “ been pleased to make of me upon many occa-
 “ sions. I likewise thank you for asserting and
 “ confirming the opinion that the Jews had not
 “ *Jus Gladii* in the time of our Saviour. I am
 “ also well pleased to see how clear you keep of
 “ the now common opinion about *Profelytes of*
 “ *the Gate*, and how you sometimes overthrow
 “ it by good reasons.”* In the dissertation on
 Sir Isaac Newton’s scheme for reducing the sev-
 eral histories contained in the Evangelists to
 their proper order, Dr. Doddridge successfully
 combats Sir Isaac’s hypothesis upon the subject.
 But, at the same time, he gladly embraced the
 opportunity of paying him a very fine compliment.
 “ I cannot,” says the Doctor, “ set myself to
 “ this task, without feeling the fatigue of it sen-
 “ sibly allayed, by the pleasure with which I
 “ reflect on the firm persuasion which a person
 “ of his unequalled sagacity must have enter-
 “ tained of the truth of christianity, in
 “ order to his being engaged to take such
 “ pains in illustrating the sacred oracles. A
 “ pleasure, which I doubt not every good reader
 “ will share with me; especially as (accord-
 “ ing to the best information, whether public
 “ or private, I could ever get) his firm faith
 “ in the divine revelation discovered itself in
 “ the most genuine fruits of substantial virtue
 “ and piety; and consequently gives us the
 “ justest reason to conclude, that he is now re-
 “ joicing

* Letters, ubi supra, p. 273.

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

The only sermon published by Dr. Doddridge
 in 1748, was one entitled, “ Christ’s Invitation
 to thirsty Souls.” It had been preached nearly
 twenty years before at Northampton, and was
 now printed at the request of a worthy member
 of the established church, to whom it had been
 communicated in the intimacy of friendship.
 Prefixed to it is a dedication, of considerable
 length, to the Rev. James Harvey. This cir-
 cumstance, if I conjecture rightly, did not please
 the strong-minded Warburton. “ I think,”
 says he, “ you do not set a just value on your-
 “ self, when you lend your name or countenance
 “ to such weak, but well-meaning rhapsodies
 “ as — —. This may do well enough with the
 “ people ; but it is the learned that claim you.
 “ And

* Letters, ubi supra, p. 205.

“ And though the intermixing with works of
 “ this cast *sober* books of devotion of your own
 “ composing, becomes your character, and is
 “ indeed your duty, yet your charity and love
 “ of goodness suffer you to let yourself down in
 “ the opinion of those you most value, and whose
 “ high opinion you have fairly gained by works
 “ of learning and reasoning inferior to none.
 “ Forgive me this freedom.”* Dr. Hunt
 thought better, and indeed more justly, of the
 dedication ; for he thus expressed himself, in
 a letter to the author : “ Many thanks to you for
 “ your kind present of your excellent sermon.
 “ You have done great honour to our brother
 “ Harvey in the dedication, which breathes the
 “ true spirit of christian benevolence, and con-
 “ tains such generous and charitable sentiments
 “ as must charm every reader that has any re-
 “ gard to the true interests of our most holy re-
 “ ligion. I think the account you give of the
 “ occasion of the words (which is something in
 “ my way) is perfectly just, and the method in
 “ which you have explained and carried on the
 “ metaphor throughout, is in the highest degree
 “ beautiful, as well as instructive.”†

The first publication of Dr. Doddridge in
 1749 was, “ A plain and serious Address to a
 “ Master of a Family on the important Subject
 “ of Family Religion.” This was accompanied
 with two prayers ; one, which might be used
 as an introduction to a stated course of family-
 prayer, where it had formerly been neglected ;
 and the other, a prayer for a family, to be used
 either

* Ibid. p. 205, 206.

† Ibid. p. 346, 347.

either morning or evening, with such variations as might easily be understood by any who were able to read it. The Doctor, though a dissenter, and himself excelling in the variety and copiousness of more extemporaneous adorations, was not, we see, averse to forms of prayer on proper occasions. Indeed, he recommends them in his "Address," the seriousness, affection, and momentous nature of which entitle it to great attention and regard. The next appearance of our author from the press was in a discourse that had been preached at Northampton on the twenty-fifth of April, 1749; being the day appointed by his Majesty for a general thanksgiving on account of the peace concluded with France and Spain. It was entitled, "Reflections on the Conduct of Divine Providence in the Series and Conclusion of the late War," and contains many beautiful and important observations, adapted to the circumstances of the time.

In 1749-50, Dr. Doddridge preached, at a meeting of ministers at Creaton in Northamptonshire, and afterwards published a sermon, the title of which is, "Christian Candour and Unanimity stated, illustrated, and urged." This is an admirable discourse, and exhibits a fine transcript of the author's own mind, which was fully attuned to the virtue he recommended. It was inscribed to the Countess of Huntingdon, and strongly displays his admiration of that lady. I insert the inscription (which I am sure was written with the utmost sincerity) rather by way of warning than example; not as at all disputing the

the great excellency of the Countess's character, but because there is an excess in the language which ought to be applied to very few human beings.

" To the Right Honourable
 " The COUNTESS of HUNTINGDON;
 " That eminent example of the
 " CHRISTIAN CANDOUR
 " Here recommended,
 " And of every other virtue and grace,
 " Which can inspire, support, and adorn it;
 " The AUTHOR,
 " Finding himself (after repeated attempts)
 " Incapable of writing any dedication,
 " Under the restraints which her humility,
 " Amidst its utmost indulgence,
 " Has prescribed him ;
 " Or to mention any excellence which would not
 " Seem an encomium on *her* ;
 " Has chosen thus most respectfully
 " To inscribe this discourse ;
 " Intreating that his farther silence;
 " In this connection,
 " May be interpreted by her LADYSHIP,
 " And by every READER,
 " As the most sensible and painful proof
 " He can give of the deference,
 " Veneration, and grateful affection,
 " With which he is, her Ladyship's
 " Most obliged, and obedient humble servant."

On the twentieth of August, 1750, Dr. Doddridge preached a sermon at Salter's-Hall, on occasion of the late alarm by the second shock of an earthquake, which had happened on the eighth of March preceding. The discourse being delivered

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livered to a very large and attentive auditory, it was earnestly requested that it might be printed; and accordingly it appeared under the title of “The Guilt and Doom of Capernaum seriously recommended to the Consideration of the Inhabitants of London.” Both the sermon and the preface amply show how solicitous our author was, with many other good men, to improve every event of Divine Providence to the best of purposes. In the December of the same year, he was called upon to pay the last tribute of respect to the memory of his friend and father, Dr. Clark. That gentleman died on the fourth of the month, and on the sixteenth Dr. Doddridge preached his funeral sermon at St. Alban’s. The discourse is entitled, “Meditations on the Tears of Jesus over the Grave of Lazarus;” and the character given of Dr. Clark is as just as it is affectionate. It may not be improper to mention, that Dr. Clark was the author of a collection of Scripture Promises, which has been very useful to many pious christians, and of three excellent Sermons, on the Nature and Causes of Irresolution in Religion, printed in 1742. As a proof of the liberality of his mind, I shall transcribe a passage from one of his letters, written in 1727, to Mr. Doddridge. “You have seen, I suppose, what the public prints inform us of, relating to the proceedings of the General Assembly in Scotland, against Mr. Patrick Simpson. They are going to deprive that church of one of the most valuable persons in it, because he does not think it necessary to tie himself down exactly to their Shibboleth, nor
“oblige

“oblige himself to conform to* all the scholastic
 “ways of speaking, concerning some things,
 “about which the scripture is silent. By what
 “I saw and heard of him when in Scotland, he
 “is a much better judge of those matters than
 “the greater part of those who are to judge him.
 “His crime is, that he is disposed to think for
 “himself; but yet he is very cautious to avoid
 “giving offence, which I perceive is, by the
 “bigots, interpreted cunning and dissimulation.
 “One would think the experience of so many
 “ages should be sufficient to make the world
 “wiser; and that those who pretend to govern
 “in the church should learn at last that their
 “power might be much better exercised, than
 “in destroying the usefulness of the best men in
 “it, merely for nice speculations about unreveal-
 “ed or disputable points. Suppose a person
 “should not speak with exact propriety, con-
 “cerning the manner of Christ’s existence,
 “a point so much above our reach, if yet he
 “loves him, trusts in him, and sincerely obeys
 “him, what harm does religion suffer by it?
 “But I need not enlarge upon this to you, who
 “are so well instructed in the unreasonableness
 “of bigotry to a set of speculative notions.”*

I have now specified the works that were pub-
 lished by Dr. Doddridge during his life time, in
 their chronological order, which has been ne-
 glected by Mr. Orton, and very much confound-
 ed in the three volumes containing the Doctor’s
 Sermons and religious Tracts. Such of his writ-
 ings as were printed after his decease will here-

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after.

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

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

I ought to have taken notice under the proper year (1748) that Dr. Doddridge revised the “ Expository Works” and other remains of Archbishop Leighton, and translated his “ Latin Prelections.” These were printed together at Edinburgh, in two volumes. Though the preparing of these volumes for the press took up some of the Doctor’s time for several months, in the intervals of other business, he was far from repenting of his labour. The delight and edification which he found in the writings of this extraordinary man, were esteemed by him to be a full equivalent for his pains ; separately from all the prospect of that effect which they might have upon others. He acknowledges in his preface, that he never spent a quarter of an hour in re-
viewing

viewing any of them, without feeling, amidst the interruption which a critical examination of the copy would naturally give, some impressions which he wished always to retain. indeed, he found in them such heart-affecting lessons of simplicity and humility, candour and benevolence, and of exalted piety, without the least tincture of enthusiasm, as he thought could scarcely be equalled any where else, excepting in the sacred Oracles.*

Dr. Henry Miles, of Tooting, speaking of Archbishop Leighton's works, said, in a letter to Dr. Doddridge, "I bless God I ever met with
 " them. There is a spirit in them I never met
 " with in any human writings, nor can I read
 " many lines in them without being affected :
 " though you know all his works are imperfect
 " and inaccurate."† Scotland, in the middle of the last century, produced some divines, who had imbibed, in a wonderful manner, the genuine spirit of devotion, and the genuine spirit of christianity. The name of Scougal will occur to every one who is tolerably acquainted either with the history of theology, or with compositions of a practical nature.

The journey which Dr. Doddridge took to St. Alban's for the purpose of preaching Dr. Clark's funeral sermon, laid the foundation of his own death. In that journey, which, as we have seen before, was in December, 1750, he unhappily contracted a cold, that hung upon him during the remainder of the winter. When the spring advanced, the disorder considerably abated ; but in the summer it returned again

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with

* Orton, ubi supra, p. 145.

† Letters, ubi supra, p. 219.

with great violence. In this state of his health, he was advised by his physicians and friends to lay aside his public work for a time, and to apply himself to the use of proper medicines and exercise for the removal of his complaint. With the former part of this advice he could not be prevailed upon to comply; for, in his estimation, to be useless was worse than death. Whilst he apprehended that there was no immediate danger, he could not be induced to decline, or even to lessen, the various sacred employments in which he so much delighted; and he was particularly desirous to complete the fair transcript of his Family Expositor. The nearer he approached to his dissolution, the more plainly was observed his continual improvement in a spiritual and heavenly temper. Indeed, he seemed to have gotten above the world, and to be daily breathing after immortality. This disposition of his mind was ardently expressed in several of his letters, and is manifest from his will, which was made at this time, and is pre-faced in the following language: “Whereas it
 “is customary on these occasions to begin with
 “commending the soul into the hands of God
 “through Christ; I do it, not in mere form,
 “but with sincerity and joy; esteeming it my
 “greatest happiness, that I am taught and en-
 “couraged to do it, by that glorious gospel,
 “which, having most assuredly believed, I have
 “spent my life in preaching to others; and
 “which I esteem an infinitely greater treasure
 “than all my little worldly store, or possessions
 “ten thousand times greater than mine.”*

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* Orton, ubi supra, p. 263—271.

The last time that Dr. Doddridge administered the Lord's Supper to his congregation at Northampton, was on the second of June, 1751. In the sermon which he delivered previously to the celebration of the ordinance, and which was from Hebrews xii. 23, he expatiated on the illustrious and innumerable assembly that would meet together in the celestial world; and in the conclusion of the whole service, he mentioned, with marks of uncommon pleasure, the authority of Christ over ministers and churches. He dropped, likewise, some hints of his approaching decease, and spoke with great tenderness and affection to his people on the prospect of their final separation. After this he spent some weeks in London, where the hurries and fatigues he went through contributed to increase his disorder. On his return from the metropolis, which was nearly the middle of July, he determined, notwithstanding the earnest entreaties of his friends to the contrary, to address his flock once more from the pulpit. The discourse, which proved in fact to be his farewell sermon, was from Romans xiv. 8, and was well adapted, not only to the state of his congregation, but to that of his pupils, for whose future improvement and welfare he was tenderly concerned.

The last public service, in which Dr. Doddridge was ever engaged, was on the eighteenth of July, at the ordination of the Rev. Mr. Adams, at Bewdley, in Worcestershire. How unfit he was at this time for taking any part in the duties of the day, was displayed in his pale countenance, and in his languid, trembling

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

* Ibid. p. 271—274.

“ symptoms ; for a relapse could hardly fail of
 “ being fatal, and in such a circumstance would
 “ be next to certain, considering your various
 “ engagements, and active temper.” Speaking
 of the academy, Mr. Neal adds, “ Mr. Clark,
 “ I am persuaded, is able to do what is fully
 “ sufficient, and will be very acceptable to the
 “ trustees. And I rejoice in his ability (which
 “ I do not at all distrust) to keep the pupils very
 “ profitably employed for some time ; though
 “ I should much rather hear the academy was
 “ all disbanded, than that you should read a
 “ single lecture between this and Michaelmas.
 “ In one word, your whole duty to GOD and
 “ man is comprehended in the care of your
 “ health.”† Another letter written some weeks
 before by Mr. Barker, though it has been in-
 serted, at large, both in the Collection mention-
 ed above and in Mr. Orton’s Memoirs, is too
 interesting to be omitted in this place. “ Les-
 “ singham, Neal, and Barker, are too nearly
 “ interested in that precious life, which now
 “ appears in danger of being cut off in the midst
 “ of its days, to hear of its waste and languish-
 “ ing without great concern and fervent prayer
 “ to GOD. How your letter affected my heart
 “ in public, your friends are 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 your-
 “ self a little sooner ? I will rather heartily
 “ thank you, that you use all the means you
 “ can to repair your frame, and restore and pro-
 “ long your usefulness. It is the kindest thing

† Letters, ubi supra, p. 396, 397.

“ you

“ you can do, and the highest instance of friend-
 “ ship you can now shew 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 hon-
 “ our. 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 associa-
 “ tions, and diffuse a spirit of piety, moderation,
 “ candour, and charity, through our villages and
 “ churches ; and a spirit of prayer and supplica-
 “ tion into our towns and cities, when thou art
 “ removed from us ? Especially, who shall un-
 “ fold 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, in-
 “ telligible, 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 en-
 “ dureth to eternal life ; labour, which the
 “ more it abounds, the more it exalts and mag-
 “ nifies its objects, and the more effectually an-
 “ swers and secures its end. It is yours to wait
 “ and trust,—mine to dispose and govern. On
 “ me be the care of ministers and churches.
 “ With me is the residue of the Spirit. Both
 “ the vineyard and the labourers are mine. I
 “ set them to work ; and when I please, I call
 “ them and give them their hire.”—With these
 “ thoughts my passions subside, my mind is
 “ softened and satisfied, I resign thee, myself
 “ and all, to GOD, saying, Thy will be done !
 “ But now for the wings of faith and contem-
 “ plation. Let me take thy hand, my dear
 “ brother, and walk a turn or two in yonder
 “ spacious regions. Yes, it is so : we read it in
 “ the Book of GOD, that word of truth and gos-
 “ pel 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 rais-
 “ ed his seed to immortality. This poisoned
 “ the dart and inflamed the wound of death ;
 “ but Jesus Christ redeemeth us from this cap-
 “ tivity. See, thou christian minister, thou
 “ friend of my bosom, and faithful servant of
 “ GOD, see the important period, when the sur-
 “ prising signs and descending inhabitants of
 “ heaven, proclaim the second coming of our
 “ divine Saviour ! The heavens open and dis-
 “ close his radiant glory. Hear the awakening
 “ trump.

“ trump. See, the dead in Christ arise glori-
 “ ous and immortal ; leave corruption, weak-
 “ nefs, and dishonour, behind them, and behold
 “ their Lord and Head feated on his throne of
 “ judgment, attended and furrounded with the
 “ minifters of his power and pleasure, and shin-
 “ ing in all the fulnefs of celeftial glory : and
 “ not only fee but fhare his victory and luftre,
 “ partake of his image and influence. And be-
 “ hold the demolifhed fabric reared again, state-
 “ ly and ornamented, fhining and illuftrious,
 “ permanent and durable, to demonftrate how
 “ entirely death is vanquifhed, all its ruins re-
 “ paired ; and what was once meat for worms is
 “ now a companion of angels : for when “ this
 “ corruptible fhall have put on incorruption,
 “ and this mortal, immortality,” every eye will
 “ be faftened on the mighty conqueror, and eve-
 “ ry voice and harp be tuned for that transport-
 “ ing fong, “ O Death, where is thy ftmg ?
 “ O Grave, where is thy victory ?” Yes, Dod-
 “ dridge, it is fo. The fruit of our Redeem-
 “ er’s fufferings and victory is the entire and
 “ eternal deftruction of fin and death. And is
 “ it not a glorious deftruction ? A moft blefled
 “ ruin ? No enemy fo formidable, no tyranny fo
 “ bitter, no fetters fo heavy and galling, no pri-
 “ fon fo dark and difmal, but they are van-
 “ quifhed and difarmed ; the unerring dart is
 “ blunted and broken, the prifon pulled down
 “ and rafed. Our Lord is rifen, as the firft-
 “ fruits of them that fleep.—How glad fhould
 “ I be to hear that GOD is pleafed to prolong
 “ thy life on earth, to declare thefe glorious
 “ truths,

“ truths, and teach us to improve them ! In
 “ this your friends with you, and many more
 “ in every place, join, and make it our com-
 “ mon petition to the great Disposer of all
 “ events. Use every means you can for the
 “ recovery of your health, for the sake of your
 “ friends, among whom is your faithful and af-
 “ fectionate
 J. BARKER.*”

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

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

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

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

The health of Dr. Doddridge continuing ſtill more and more to decline, he was adviſed, as the laſt reſort in ſo threatening a diſorder, to remove to a warmer climate for the winter. It was propoſed that he ſhould go to Liſbon. In deliberating upon this ſcheme, his principal objection to it was the great expenſe with which the execution of it would neceſſarily be attended. He doubted whether, with ſo very precarious a hope of its being beneficial to him, he ought to purſue the deſign ; when his family, which, in
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* Oſton, ubi ſupra, p. 277—281.

case of his decease, would be but slenderly provided for, would be considerably injured by the voyage. "It will," says Mr. Orton, "I hope, appear to every considerate reader, a glorious circumstance in the Doctor's life, that it was sacrificed to the generous, disinterested service of his great Master, and benevolence to mankind; that, with the advantage of a genius and qualifications equal to the highest advancement in the establishment, and without being chargeable with want of economy, he should find himself under the painful necessity of preserving the little remainder of his life, by an expense disproportionate to the provision made for his family, dear to him as his own life." There happened to be at Bristol a clergyman of the church of England, who had not been previously acquainted with Dr. Doddridge, but who behaved to him in the kindest and most respectful manner. In conversation with this gentleman, the Doctor undesignedly threw out a hint of the principal reason which caused him to demur about the voyage. The benevolent clergyman immediately seized the hint, and took an opportunity of expressing, before a lady of considerable fortune, who was a dissenter, his esteem and respect for the Doctor, and the concern it gave him, that a person who did so much honour to christianity in general, and to his own denomination in particular, and who (as he was pleased to express himself) "if his conscience had not prevented, might have been in one of the first dignities in their church," should, on account of his circumstances, be discouraged from

from taking a step, on which perhaps his life depended. He added, that, in his opinion, it would be an everlasting reproach upon the dissenters as a body, if those who knew of his situation did not take some speedy and vigorous measures to remove the difficulty. No sooner had this gentleman given the hint, and set a handsome precedent, than it was cheerfully pursued ; and the generosity of Dr. Doddridge's acquaintance at Bristol and in other places, fully equalled his wants and his wishes. Mr. Neal was particularly active in the management of the affair, and had the pleasure of informing the Doctor, that instead of selling what our author had in the funds, he should be able, through the benevolence of friends, to add something to it, after the expense of the voyage was defrayed.

Whilst Dr. Doddridge continued at Bristol, and his journey was in prospect, many other pleasing circumstances occurred, which tended to lighten his affliction. A servant, in particular, of the family where he lodged, offered herself to attend him to Lisbon on very reasonable terms ; a proposal which was the more seasonable and acceptable, as infirm persons, who designed the same voyage, usually found it extremely difficult to procure such attendance, even by large offers.* Dr. Oliver was at no small pains to prepare every thing for making the journey as comfortable as possible ; and Mr. Warburton prevailed upon the secretary of the Post-Office to write to the captain of the packet-boat at Falmouth, to engage him to
give

* Ibid. p. 284—287.

give Dr. Doddridge the best accommodations in his power.† On the seventeenth of September the Doctor left Bristol, and after a fatiguing journey of ten days, occasioned partly by the badness of the season and roads, and partly by his great weakness, he arrived at Falmouth. There he was received in the kindest manner by Dr. Turner, the physician of the place, who generously entertained him in his house, and recommended him to the care of his nephew, Dr. Cantley, at Lisbon. During Dr. Doddridge's journey and stay at Falmouth, his most painful and threatening symptoms had been suspended; but, on the night before he sailed, they returned with greater violence than ever. Mrs. Doddridge, therefore, thought it necessary to propose, that he should either return home, or stay a while longer at Falmouth. Having, however, some hope from a change of climate, he gave this short answer, "The die is cast, and I choose to go."

The propriety of Dr. Doddridge's voyage to Lisbon has by some persons been doubted; but in this undertaking he acted by the unanimous advice of the most competent judges. At Falmouth much civility was shewn him by several of the inhabitants of the place, to whom his friends had written for that purpose, and he parted from them with the utmost gratitude and tenderness. On Monday the thirtieth of September he went on board the packet; and as the captain of it did not happen to go the voyage, the Doctor had the convenience of his cabin,

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which

† Letters, ubi supra, p. 264.

which was no small comfort and advantage to him in his weak condition. Upon the sailing of the vessel, the new scene which opened upon him, and the soft air and fresh breezes of the sea, had the most pleasing effect on his spirits. The sea sickness was severely felt by Mrs. Doddridge and the servant; but happily he himself did not suffer from it; so that he needed their attendance and assistance less than before. He generally sat, the greatest part of the day, in an easy chair, in the captain's cabin; and his mind was admirably sustained by delightful views of the heavenly world. Such sacred gratitude and joy appeared in his countenance, as often bro't to the remembrance of his lady the following lines in one of his hymns:

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

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

deck about two hours; and derived from it such a sensible degree of refreshment, as to raise even a flattering hope of his recovery. On Sunday the thirteenth of October he landed at Lisbon. The next day he wrote to his assistant at Northampton, giving him a short account of his voyage, of the magnificent appearance which the city made from the sea, and of what he observed in passing through the streets. After mentioning his great weakness and danger, he added, “ Ne-
 “ vertheless, I bless God, the most undisturbed
 “ serenity continues in my mind, and my strength
 “ holds 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. Dod-
 “ dridge a widow in a 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, Dr. Doddridge was kindly received and entertained at the house of Mr. David King, an English merchant, whose mother was one of the Doctor's congregation, and who had now an opportunity he could never have expected, but which he gladly embraced, of repaying

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* Orton, ubi supra, p. 290—293.

the many services that had been done for his relations at Northampton. In this worthy family our author found the most cordial friendship, and every accommodation that could tend to alleviate his disorder. Here he happened to meet with Dr. Watts's Treatise on the Happiness of separate Spirits, which, being a work entirely coincident with his own sentiments, delighted him in a peculiar manner. In reading this book, Dr. Watts's Hymns, and especially the Scriptures, he employed as much time as his strength would admit. At Lisbon he found a family related to Mrs. Doddridge, as well as other kind friends, who, either from a knowledge of his character, or from having received voluntary letters of recommendation, shewed him all the civility in their power, and indeed seemed to strive who should most excel in displaying for him an assiduous and tender regard. From their company he derived pleasure, though it was attended with the painful circumstance of his not being able to converse with them as freely as he could have wished to have done. The Rev. Mr. Williamson in particular, then chaplain to the British factory, frequently visited him, with the temper and behaviour of the gentleman, the christian, and the divine.

About a week after Dr. Doddridge's arrival, by the advice of his physician, Dr. Cantley, who attended him without receiving the usual fees, he was removed into the country, a few miles from Lisbon. This, however, was productive of no advantage; for the rainy season, which in that climate usually sets in about the latter end
of

of October, came on with such uncommon violence, as not only to preclude any assistance from air and exercise, but to add greatly to his complaints. On the twenty-fourth of October he was seized with a colliquative diarrhœa, which soon exhausted his little strength. Nevertheless, during the succeeding night, which seemed the last of rational life, he preserved the same calmness, vigour, and joy of mind, which he had felt and expressed through the whole of his illness. The only pain he had in the thought of dying, was the fear of that grief and distress which Mrs. Doddridge would suffer from his removal. To his children, his congregation, and his friends in general, he desired to be remembered in the most affectionate manner; nor did he forget the family where he lodged, or his own servant, in the effusions of his pious benevolence. Many devout sentiments and aspirations were uttered by him; but Mrs. Doddridge's heart was too much affected with his approaching change, to be able to recollect them distinctly. On the following day he lay in a gentle dose, in which he continued till an hour before his death. At the last struggle he appeared restless, and fetched several deep sighs, soon after which he obtained his release. This event took place on Saturday the twenty-sixth of October, old stile, about three o'clock in the morning: and though he died in a foreign land, and in a certain sense among strangers, his decease was embalmed with many tears. Not only the principal gentlemen of the factory, but even their servants, manifested a high sense of Dr. Dod-

dridge's worth, and of the greatness of the public loss. A circumstance which afforded much satisfaction to Mrs. Doddridge, and her Lisbon friends, was, that the Doctor, in his last scenes, was not molested by the officious zeal of any of the priests of the church of Rome. Agreeably to the desire which he had expressed before his death, his body was opened, when his lungs were found in so ulcerated a state, that it appeared surprising to the physician that his speaking and breathing had not been far more difficult and painful to him than in fact they were, even to the last.

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

Though Dr. Doddridge's congregation had not the melancholy satisfaction of having him interred at his own meeting-house, they erected in it a handsome monument to his memory, and made a generous present to his widow after her return. The inscription, which was drawn up by the Doctor's much esteemed and ingenious friend, Gilbert West, Esq. was as follows :

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

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* Orton, ubi supra, p. 293 — 297.

† Ibid. p. 298.

The situation of Mrs. Doddridge, during the sad scene through which she passed, will justly be considered as peculiarly melancholy and affecting. She had accompanied her husband to a foreign land, and had been witness to the painful event of his death. Through the goodness of GOD she was enabled to preserve fortitude and serenity in the midst of her deep affliction. What the state of her mind was, is finely represented in a letter which she wrote to her children from Lisbon, a few days after the Doctor's decease, and which has lately been printed, for the first time, in the Gentleman's Magazine. It will be found below.* In her voyage homeward, and upon

* *Lisbon, Nov. 11, N. S. 1751.*

“MY DEAR CHILDREN,

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

“Oh! my dear children, help me to praise him! Such supports, such consolations, such comforts, has he granted to the meanest of his creatures, that my mind, at times, is held in perfect astonishment, and is ready to burst into songs of praise under its most exquisite distress.

“As to outward comforts, GOD has withheld no good thing from me, but has given me all the assistance, and all the supports, that the tenderest friendship was capable of affording me, and which I think my dear Northampton friends could not have exceeded. Their prayers are not lost. I doubt not but I am reaping the benefit of them, and hope that you will do the same.

“I am returned to good Mr. King's. Be good to poor Mrs. King. It is a debt of gratitude I owe for the great obligations I am under to that worthy family here. Such a solicitude of friendship was surely hardly ever known as I meet with here. I have the offers of friendship more than

upon her return to her family, she was strengthened and supported beyond what could have been expected. By the circumstance of Dr. Doddridge's

I can employ ; and it gives a real concern to many here that they cannot find out a way to serve me. These are great honours conferred on the dear deceased, and great comforts to me. It is impossible to say how much these mercies are endeared to me, as coming in such an immediate manner from the Divine Hand. To his name be the praise and glory of all !

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

“ Our loss is great indeed ! But I really think the loss the public has sustained is still greater. But GOD can never want instruments to carry on his work. Yet, let us be thankful that GOD ever gave us such a friend ; that he has continued him so long with us. Perhaps, if we had been to have judged, we should have thought that we nor the world could never less have spared him than at the present time. But I see the hand of Heaven, the appointment of his wise Providence, in every step of this awful dispensation. It is his hand that has put the bitter cup into ours. And what does he now expect from us but a meek, humble, entire submission to his will ? We know this is our duty. Let us pray for those aids of his Spirit, which can only enable us to attain it. A father of the fatherless is GOD in his holy habitation. As such may your eyes be directed to him ! He will support you. He will comfort you. And that he may, is not only my daily, but hourly prayer.

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

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

dridge's 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. To this consequence of his voyage, should he die abroad, the Doctor was totally a stranger; and it was happy for him that he was never acquainted with it, since it must have lien with weight upon his spirits. The generosity of his friends was active to compensate for the loss which Mrs. Doddridge had sustained. A subscription was opened for her, chiefly in London, and, in a great measure, under the direction of Mr. Neal, whose kind offices to Dr. Doddridge's family were eminent and invariable. In a short time a sum was raised, which was more than equal to the forfeiture of the annuity. Besides this, Mrs. Doddridge received several other handsome presents, which were sent her as subscriptions to the Family Expositor, from persons of rank, both among the clergy and laity of the established church. The manner in which these benefactions were communicated heightened their value. They were bestowed

I am sure, will not be wanting in giving you all the assistance and comfort that is in their power. My kindest salutations attend them all.

"I hope to leave this place in about fourteen or twenty days. But the soonest I can reach Northampton will not be in less than six weeks or two months time. May GOD be with you, and give us, tho' a mournful, yet a comfortable meeting! For your sakes I trust my life will be spared. And, I bless GOD, my mind is under no painful anxiety as to the difficulties and dangers of the voyage.

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

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

"M. DODDRIDGE." †

† *Gentleman's Magazine*, vol. lxi. p. 884, 885.

bestowed with so much delicacy, and reflected such high honour on Dr. Doddridge's memory, that she retained a deep impresson of them to the latest hour of her life. Another instance of regard that was paid her, was, that the dissenting ministers in the neighbourhood of Northampton, and the pupils who had begun to preach, supplied the Doctor's congregation, during his absence, and for half a year after his decease, that the salary might be continued to his family for that time.*

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

The muses were not silent on Dr. Doddridge's decease. A poem to his memory was published by a young gentleman, who, at the time of composing it, was a pupil at his academy. The author was Mr. Henry More, who afterwards settled in Devonshire, of which county he is a native, and who is now a dissenting minister at
Leskard

* Orton, ubi supra, p. 299, 300.

Leskard in Cornwall. By his friends he is known not only to be an ingenious poet, but a sound scholar, especially in Biblical criticism. The following lines will afford an agreeable specimen of the merit of the poem.

Her bays each science scatters on thy bier ;
 Each social virtue drops the friendly tear.
 Beneath a mould'ring temple's awful shade,
 Among the solemn nodding ruins laid,
 Religion weeps ; her bosom swelled with care
 Heaves the sad sigh, half yielding to despair :
 But cheerful faith sustains her drooping head,
 And whispers comfort to the fainting maid.
 But ah ! what power of language can express
 The widow'd consort's woe ? What keen distress
 Tore all her heart-strings, when thy trembling sight
 Snatch'd a fond, farewell glance, and clos'd in night ?
 When the felt pulse, that at her touch before
 Beat with a fuller tide, now throbb'd no more ?
 In foreign lands, abandon'd, and alone,
 She heard a darling husband's parting groan :
 No children there receiv'd his last command,
 Wept round the couch and kiss'd his dying hand ;
 No sad domestic bore the sable bier ;
 No mournful pupil pour'd the tender tear ;
 No soothing friend to minister relief,
 And by dividing mitigate her grief :
 She solitary brooded o'er her care,
 Her only refuge placed in heaven and prayer.
 And when her native country to regain,
 She measur'd back the wide extended main,
 As the fleet vessel flew before the wind,
 How many a melting look she turn'd behind !
 How, till in undistinguished vapour lost,
 Caught each faint glance of the receding coast,
 Where now, for ever from her eyes remov'd,

Lie the blest relics of the man she lov'd !
 That dear sad sight she never more must view,
 Her longing eyes have look'd their last adieu :
 That dear sad sight she wishes now in vain,
 While ocean roll unnumber'd waves between.

Dr. Doddridge was not handsome in his person. In stature he was somewhat above the middle size, with a stoop in his shoulders, and he was very thin and slender. But when he was engaged in conversation, or employed in the pulpit, there was a remarkable sprightliness and vivacity in his countenance and manner, which commanded a general attention.* Mrs. Doddridge survived her husband nearly forty years, all which time she exhibited an eminent pattern of the Christian virtues. She departed this life at Tewkesbury, in Gloucestershire, where she had long resided. The Doctor left four children, one son, and three daughters. Philip, the son, was brought up to the law, and settled as an attorney at Tewkesbury, where he died several years ago. The eldest daughter married Mr. Humphreys, an attorney of the same place. She and her two sisters, who are single, are still living.

It was a happy circumstance, that, at the time of Dr. Doddridge's illness and decease, he had for his assistant in the Academy Mr. Samuel Clark, the son of his friend Dr. Clark. In this gentleman were united wisdom, knowledge, and an uncommon equanimity and steadiness of temper. Indeed, though very young, he was well qualified to have been chosen to succeed Dr. Doddridge

* Ibid p. 301.

Doddridge in the office of principal tutor : but this his modesty would not have permitted ; and, upon the whole, it was undoubtedly proper that a man of more advanced life should be appointed. The person elected by Mr. Coward's trustees, and who had been recommended by Dr. Doddridge in his will, was the Rev. Mr. (afterwards Dr.) Caleb Ashworth, of Daventry, to which place the academy was removed in the autumn of 1752. Dr. Ashworth discharged the duties of the trust with great fidelity and diligence, and with an ability that increased as he proceeded in his employment. Mr. Clark continued as his assistant for several years, and, in so doing, contributed, in no small degree, to the usefulness and success of the institution. Whilst he was at Daventry he preached and published a sermon on occasion of the earthquake at Lisbon. He afterwards settled at the Old Meeting at Birmingham, where he was highly and justly respected and esteemed, not only by his own congregation, but by all who knew him. On Sunday the third of December, 1769, he was unhappily killed, in the prime of his days, by a fall from his horse, as he was setting out to preach in the neighbourhood. The funeral discourse for him was delivered and printed by his friend Dr. Ashworth, under the title of "The Regards a Christian Congregation owe to their deceased Ministers, represented and urged."

Of the writings of Dr. Doddridge, which were published in his life-time, we have already taken notice. With regard to his grand work, the Family Expositor, three volumes were still

to make their appearance. Happily he had finished the whole of the copy, in short hand, a few slight notes towards the conclusion excepted, and the larger part had been transcribed for the press. This was the case with all the fourth volume, the preface to which had been written by our author. In 1754 that volume was published, containing St. Paul's Epistle to the Romans, and his first and second Epistles to the Corinthians. "As far as I know myself," says the Doctor, "I have no favourite hypothesis to serve, nor a fondness for any unscriptural phrases; in which so many have, on one side, and the other, made the very being of orthodoxy to consist. I have been disposed to let scripture carry me along with it, wherever it naturally leads, rather than resolve it should follow me. Instead of labouring to establish any human system, which has always, I fear, a leaven of imperfection attending it; I have endeavoured to keep controversy as much out of sight as possible, and to represent what I verily believe to be the Scripture doctrine, in as simple a manner as I could, and divested of those particular expressions, which some, who perhaps are not averse to the main doctrine itself, are ready to rise up against." One rule of interpretation laid down by Dr. Doddridge was, when the text and context will bear two meanings, to prefer that which gives the noblest and most extensive sense, and might make the passage in question most universally useful. Plausible, however, as this rule may appear, there is

danger,

danger, unless it be exercised with peculiar judgment, of its being occasionally productive of error. In fact, the business of a commentator on scripture is to find out the single original signification of the language used by the sacred writers, and not to indulge his imagination in giving a scope to words beyond what was at first specifically intended.

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

The two remaining volumes of the Family Expositor, being the fifth and sixth, were published by Mr. Orton in 1756. From the editor's advertisement it appears, that Dr. Doddridge had himself transcribed for the press the paraphrase,

paraphrase, improvements, and notes, of the fourth and fifth volumes, and the paraphrase and improvements of the Epistle to the Hebrews, and the two first Epistles of St. John. The notes on these three Epistles, together with the paraphrase, improvements, and notes, on the remaining Epistles and the "Revelation," were carefully transcribed either by Mr. Orton himself, or by some of the Doctor's pupils, and the transcript was compared several times with the short-hand copy. An accident which, during the author's life, happened to part of the original manuscript, deserves to be recorded. In June, 1750, a fire broke out in his study, occasioned by a wax candle's being left on his writing desk, and consumed many of his papers, and, in particular, part of one volume of the short-hand copy of the Family Expositor. The light of the fire being, however, providentially discovered by an opposite neighbour, who gave an immediate alarm, it was speedily extinguished. When the Doctor was informed of the accident, he seemed most anxious about the preservation of this manuscript; and when the flames were quenched, it appeared, to his great joy and surprise, that only that part of the volume which had been transcribed was destroyed; that the transcript lay in another place out of danger; and that all the untranscribed pages were perfectly legible, the edges of them only being singed. "Being
 "an eye-witness," says Mr. Orton, "of the
 "danger and deliverance, I record this account
 "of it,—chiefly as it seems to denote a particu-
 "lar care of Providence in preserving this work,

“and a favourable omen that GOD intends it
“for extensive and lasting usefulness.” Those
who may not carry their reflections so far as Mr.
Orton has done, will sympathize with Dr. Dod-
dridge in the pleasure which he received in hav-
ing his manuscript preserved.

Of all our author's writings, the Family Ex-
positor is the most important and valuable. It
is the work in which he took the greatest pains,
and on which his literary reputation principally
depends. Many of his notes display a sagacious
and judicious spirit of criticism, and the practi-
cal reflections are of general utility. How well
the work has been received by the learned and
pious world, is apparent from the continued de-
mand for it down to the present time ; nor is its
popularity likely to decrease. It is the seventh
edition which is now called for by the public ;
not to mention the separate impressions of it that
have appeared in Scotland and Ireland. In pass-
ing a just encomium on the Family Expositor,
it will not be understood that there is any design
of asserting that it is a performance which is to-
tally exempt from imperfections and errors.
Such is not the character of the best human
productions. Diversities of sentiment will oc-
cur with regard to Dr. Doddridge's interpreta-
tions of particular passages, and his criticisms
upon them. Perhaps likewise, in some instan-
ces, his paraphrases may be deemed rather too
redundant. But no observations of this kind
are inconsistent with allowing to the work the
praise of its contributing, in a high degree, to
christian instruction and improvement. The
proper

proper inference to be drawn from any mistakes into which the most successful illucidations of the scriptures have fallen, is, not to depreciate their general merit, but to avoid placing an undue confidence on their authority. While we thankfully derive from them the assistance they are capable of affording us in our enquiries into the meaning of the sacred oracles, we should freely examine, and impartially judge for ourselves.

Dr. Doddridge thought it would contribute to the usefulness of his exposition, to digest the history of the four Evangelists into one continued series, or, in other words, to throw it into the order of an harmony. If such an harmony could be effectually and decisively ascertained, each story and discourse would be exhibited with all its concurrent circumstances, as recorded by the sacred penmen; frequent repetitions would be prevented; and a multitude of seeming oppositions be so evidently reconciled as to supersede many objections. These undoubtedly are desirable objects, and the attainment of them is worthy of being sought for. We are indebted to the exertions of those gentlemen who have laboured in this field of theological literature. Where they have not sufficiently succeeded in the main point, they have, by their researches, been enabled to throw a new and beautiful light on many passages of the evangelical historians. That there is no small difficulty in the general subject, is manifest from the various systems that have been formed upon it by the ablest scholars, and the most judicious critics.

One part of Dr. Doddridge's Family Expofitor, which muft have coft him uncommon pains, was his having every where interwoven the text with the paraphrafe, and carefully diftinguifhed the former from the latter by the italic character. By this method it is impoffible to read the paraphrafe without the text ; and every one may immediately fee, not only the particular claufe to which any explication answers, but alfo what are the words of the original, and what merely the fenfe of the commentator. Nor was our author content with barely inserting the old tranflation, but gave an entire new verfion of the whole Teftament, the merit and ufeulnefs of which will in many refpects be acknowledged. This tranflation was extracted from the paraphrafe, and publifhed in 1765, in two volumes, 12mo. with fome alterations and improvements by the editor, together with an introduction, and a number of very fhort notes.

The laft work of Dr. Doddridge which was given to the public, was his " Courfe of Lectures on the principal Subjects of Pneumatology, Ethics, and Divinity ; with References to the moft confiderable Authors on each Subject." Of the nature and value of thefe lectures, which appeared in 1763, in one volume, quarto, I have already fpoken. As another edition may probably foon be demanded, it may not be amifs to fuggelt, that it would be extremely ufeul to enlarge the lift of references, by introducing the names and productions of thofe writers who have treated upon the feveral matters in queftion fince the Doctor's deceafe. To a per-
fon

son conversant in the history of controversies this would be no very difficult task ; and it might, in particular, easily be executed by any gentleman who, as a tutor, has made use of the lectures as a text-book, and who consequently has been in the habit of referring to succeeding authors.

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

Upon Dr. Doddridge's works in general it would be easy to produce a variety of encomiums. The applauses he received were numerous ; and what added to their value was, that they came from men by whom it was an honour

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

to be applauded. Nor was it by the learned among the dissenters only that his abilities and writings were held in high estimation, but by many illustrious ornaments of the church of England. This is abundantly apparent from the collection of letters lately published. There will be found, together with the praises of a Barker, a Miles, a Neal, a Leland, and a Lardner, those of a Costard, a Warburton, an Oliver, a Newton, a Secker, an Ayscough, a Grey, a Hunt, a Gilbert West, a Maddox, a Sherlock, a Hildesley, a Ducheſs of Somerſet, and a Lord Lyttelton. “ I have read,” ſays Biſhop Secker, “ your works with great ſatisfaction, and, I hope, “ ſome benefit ; and both rejoice and wonder that, “ in the miſt of your other occupations, you “ continue able, as I pray God you long may, “ to oblige your fellow chriſtians ſo often and “ ſo highly from the preſs. Indeed it muſt and “ ought to be owned in general, that the diſ- “ ſenters have done excellently of late years in “ the ſervice of chriſtianity ; and I hope our “ common welfare will make us chiefly atten- “ tive to our common intereſt, and unite us in “ a cloſer alliance.” By the way, the Biſhop, in the ſame letter, has gently and properly rebuked Dr. Doddridge for the extravagantly complimentary ſtrain of his epiſtles. “ I return you “ many thanks for your favourable opinion both “ of my ſermon and its author, though expreſ- “ ſed in a manner which you would have for- “ born, if you had known me better. Plain “ men ſhould be treated in a plain way : and “ nobody ſhould have things ſaid to him which

“ he

“ he doth not deserve ; and ought not to hear
 “ if he did. Let us all endeavour to do what
 “ good we can ; and give those who seem to en-
 “ deavour it faithfully, the comfort of knowing
 “ we think they do ; but never tempt one an-
 “ other to forget we are unprofitable servants.”*

The reception which Dr. Doddridge's writings met with abroad deserves to be specifically noticed. It appears that the most considerable of them have been translated into foreign languages. His Sermons on Regeneration, Salvation by Grace, on the Power and Grace of Christ, and his Letter on Family Prayer, have been published in the Dutch tongue. The Memoirs of Colonel Gardiner have appeared in the Dutch, French, and German languages ; and the Rise and Progress of Religion in the same languages, to which may be added the Danish. It is observable, that the translation of the last work into French was undertaken by the particular encouragement of the late Prince and Princess of Orange, and a number of the gentry in Holland. A Protestant Prince of the empire promised to recommend it to those about him ; and it was subscribed for by many persons of quality and rich citizens in Germany and Switzerland. Some learned men undertook to translate the former volumes of the Family Expositor into German ; but the publication of it was opposed by several of the Lutheran clergy, from an apprehension that Dr. Doddridge's interpretation of particular passages, and his reflections upon them, might not agree with their established principles, or

* Letters, ubi supra, p. 278.

form of church government. To remove their terrors, the persons concerned in the translation first published the Sermons on Regeneration in that language; the candour and moderation of which had such an effect in quieting the opposition, that the other work was completed.*

Such was the estimation in which Dr. Doddridge's writings have been held, and continue to be held, both at home and abroad. It does not, however, hence follow, that his most sincere admirers will think themselves obliged to concur with him in every sentiment and every expression. Many judicious persons have wished that his devotional treatises had been more accommodated to universal use, by a less Calvinistical turn of opinion and language. "I reckon on it one unhappiness," says Mr. Jones of Welwyn, "of this excellent man (my much respected friend) that, having early imbibed the notions of some particular systems, he could not dislodge them out of his mind in his age of riper judgment. This hath been observed by others." Mr. Jones adds, that the Doctor's parts were uncommon, his learning great, his moderation equally so, and his life and conduct truly christian.† Upon the whole, whatever diversity of judgment may be formed on different points, the grand end which Dr. Doddridge had in view, and the generally useful tendency of his works, cannot be denied. In every thing which he wrote, his aim was to promote the great purposes of practical religion.

The

* Orton, ubi supra, p. 123—124.

† Gentleman's Magazine, vol. liii. p. 103.

The narrative which has now been given of Dr. Doddridge's life, has displayed the principal circumstances that illustrate his temper and conduct. Nevertheless, I cannot dismiss the subject without entering into a general view of his character. This I am induced to do, partly as it will afford me an opportunity of mentioning some things not hitherto noticed, and partly because I have the felicity, in the present case, of writing from an intimate personal knowledge; which is a satisfaction that has not frequently occurred in the numerous lives I have had occasion to lay before the public. The view which I shall take of our author will be of his intellectual, and of his religious and moral qualities.

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

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

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

century

* Orton, ubi supra, p. 105—107.

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

Though Dr. Doddridge's disposition rather led him to cultivate the more polite than the abstruser parts of science, he was far from being a stranger to mathematical and philosophical studies. The system of Algebra which he read to his pupils was of his own composition. But the favourite object of his application, and that in which his principal excellency lay, was divinity, taking that word in its largest sense. Whatever could tend to strengthen the proofs of natural or revealed religion, to assist our conceptions of the divine Nature, or enable us more perfectly to understand the doctrines and discoveries of scripture, he thought deserving of the most attentive regard. To the evidences of the Jewish and christian revelation he had paid uncommon attention, and how complete a master he was of the subject is apparent from his lectures. Perhaps there were few men who had more carefully studied the different systems of theology, or who could point out their several defects with greater accuracy and judgment. While he was not one of those who affect to treat with contempt the labours

hours of the wise and the learned who have gone before them, but was always ready to receive whatever light they could afford him, nevertheless, without a slavish regard to human schemes, he took the sacred oracles for his guide, and always referred to them for the proofs of the doctrinal sentiments which he maintained. Upon the whole, I entirely agree with Mr. Orton, that, though others might exceed him in their acquaintance with antiquity, or their skill in the languages, he was surpassed by few in the extent of his learning, and in the variety of useful and important knowledge of which he was possessed.*

With these stores of information, it was a great advantage to Dr. Doddridge that he had an uncommon facility of speaking and of writing. He used to descant, in his lectures, on the subjects treated of, with surprising perspicuity and freedom; and the same perspicuity and freedom attended him when he took the pen in hand. This was owing to the orderly disposition in which things lay in his mind. As his own ideas on the points he had studied, were clear and distinct, so his method of arranging his thoughts was uncommonly just and natural. There are, perhaps, few discourses in our language which excel those which were usually delivered by our author, either in the accuracy of the divisions, or the adaptation of the sentiments to the subject discussed. According to the fashion that now prevails, he may possibly be thought to have sometimes laid down and recapitulated his scheme in too formal a manner.

But

* Ibid. p. 107—110.

But if he rather exceeded in this respect, his error had the advantage of assisting the memory, and contributing to the instruction of his hearers and readers.

Though Dr. Doddridge's invincible perseverance in study has already been mentioned, I am desirous of enlarging a little farther upon it. Literary diligence is a matter which I have always earnestly wished to press on every young man of liberal education with whom I have had acquaintance. When accompanied with original genius, it is the parent of all that is great and valuable in science; and where there is not much of original genius, provided there be a tolerable capacity, it is endued with the power of producing valuable attainments, and of rendering eminent services to the learned world. Of this diligence Dr. Doddridge was a striking example. The smallest portions of time were precious to him; and he was eager to seize every moment, even while he was waiting for dinner, company, or his pupils assembling together, that he might make some advance in any work in which he was engaged. So solicitous was he for continual improvement, that one of his students generally read to him when he was shaving and dressing. This was a benefit to the pupils, as he took occasion to instruct them, by remarking on their manner of reading, and pointing out the excellencies and defects, either in sentiment or language, of the book before them. When he was upon a journey, or on occasional visits to his friends, where he spent the night, he took his papers with him, and employed at least part of the

the morning in carrying on some one or other of his important designs. From the time that he began to write his Family Expositor, something was done every day in it towards preparing it for the press. To all this it may be added, that his employments as an author and a tutor, never obstructed his most abundant labours as a minister and a pastor.

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

* Orton, ubi supra, p. 143, 144.

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

Dr. Doddridge's correspondence was, I think, in some instances carried to an extent that might have been spared; and it is now certain that his friend Mr. Neal was so far of the same opinion, as to give him a gentle rebuke upon the subject.* There were people, whose good intentions were superior to their wisdom, and who had very little valuable to communicate, that were proud of writing

* Letters, ubi supra, p. 390, 391.

writing letters to him, and of receiving his answers ; and such was the easiness of his disposition, that he was more profuse in his returns to their kind affections, than convenience or even a regard to his health would admit. Sometimes he lightened his burden, by making use of the pen of his pupils, to whom he dictated his letters, while he himself went on with his Family Expositor, or any other work in which he was employed. I was not unfrequently either his amanuensis on these occasions, or read to him while he answered his correspondents.

I am next to take a survey of Dr. Doddridge in his religious and moral character. And here the prime and leading feature of his soul was that of devotion. This was the pervading principle of his actions, whether private or public. What Dr. Johnson has observed with regard to Dr. Watts, that as piety predominated in his mind, it was diffused over his works ; and that whatever he took in hand was, by his incessant sollicitude for souls, converted to theology,* may with equal propriety be applied to Dr. Doddridge. The greatest pains were taken by him to keep up an habitual sense of the Supreme Being ; to maintain and increase the ardour of religion in his heart ; and to furnish himself, by devout exercises, for the important labours of his station. Nor was it to his secret retirements that his piety was limited : it was manifested in every part of the day, and appeared in his usual intercourse with men. In the little vacancies of time which occur to the busiest of mankind, he was frequently

* Johnson's Lives of the Poets, vol. iv. p. 280.

quently lifting up his soul to GOD. When he lectured on philosophy, history, anatomy, or other subjects not immediately theological, he would endeavour to graft some religious instructions upon them, that he might raise the minds of his pupils to devotion, as well as to knowledge; and in his visits to his people the christian friend and minister were united.*

Dr. Doddridge entertained a high idea of the efficacy of prayer.† It is a point upon which I would speak with great humility and deference; but I cannot avoid thinking that, in this respect, he carried his sentiments somewhat farther than reason and truth will warrant. Of the importance of prayer, as a natural and just tribute to the Deity, as an admirable method of cherishing the virtues of the religious life, and as connected with the divine approbation and favour, no one, I trust, can be more truly sensible than myself. My views of the matter have lately been so fully displayed, that they cannot be liable to any misconstruction.‡ But still I am obliged to observe, that Dr. Doddridge did not, in my apprehension, sufficiently limit his notions of the efficacy of prayer. He appeared to ascribe to it such an immediate influence upon the Supreme mind, and to expect from it such interpositions, as are scarcely consistent with the regular order of Providence, and the stated course of events in the world. If, however, he erred upon this head, he has erred with many wise and good

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

† Ibid. p. 241.

‡ Sermons on practical Subjects. Sermon the Seventh.

men who have gone before him, and by whom he has been succeeded. Perhaps Dr. Price and Dr. Ogden may be added to the number.

The piety of Dr. Doddridge was accompanied with the warmest benevolence to his fellow creatures. No one could more strongly feel that the love of GOD was to be united with love to man. Nor was this a principle that rested in kind wishes and pathetic feelings for the happiness of others, but was manifested in the most active exertions for their welfare. No scheme of doing good was ever proposed to him into which he did not enter with ardour. This was apparent from many circumstances that might copiously be enlarged upon, did it comport with my present purpose. His Sermon for the benefit of the County Hospital at Northampton has been spoken of before ; and it may here be added, that he not only contributed generously to that hospital, but spent much time in ripening the design. He often reflected, with great satisfaction, on the pains he had taken to establish this charity, and on the good effects which it had produced, both in relieving many objects of distress, and in promoting a social and catholic spirit among persons of different parties and persuasions. It was at his own expense that he printed and distributed his " Friendly Letter to the Private Soldiers of a Regiment of Foot." During the rebellion of 1745, he was remarkably zealous in the cause of his king and his country, and contributed to the raising of a regiment under the command of the earl of Halifax, by his own liberality, as well as by his influence
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over others. In the case of a poor Irishman, whom he thought to be unjustly condemned for murder, he exerted himself in a very extraordinary manner, though without success. But the generosity of his mind was the most displayed when any schemes for propagating religion, and for spreading the gospel among those who were strangers to it, were proposed. In every thing of this kind he was always ready to take the lead, and was ardent in endeavouring to inspire his friends with the same spirit.*

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

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* Orton, ubi supra, p. 178—181.

† Ibid. p. 132.

celled ; his discourse being at once instructive and entertaining, and not unfrequently rising to the splendid.

The candour of Dr. Doddridge's mind relative to his sentiments of other persons merit, was carried to the highest pitch, and indeed was sometimes so excessive as to lead him to form a far better opinion of several of his acquaintance than in fact they deserved. This fault was gently and pleasantly touched upon by Mr. Barker, in one of his letters. " But are
 " you aware," says he, " what a creature you
 " are ? I love you beyond expression, and admire
 " your abilities, furniture, spirits, &c. more than
 " you imagine ; and not a man in the world re-
 " joices more in your usefulness than I do ; and
 " yet I often make myself merry with your cha-
 " racter and conduct. You are so entirely de-
 " voted to God, to truth, and holiness, that it
 " is very easy to impose upon you under the ap-
 " pearance of any of these. And you are so per-
 " fectly made up of civility, candour, and good
 " nature, that a pious enthusiast, or a godly
 " dunce, is welcome to your table, arms, and
 " heart. You are so good yourself, that you
 " think every body ten times better than they
 " are ; see merit in the darkness of midnight ;
 " cannot see faults without a noon-day sun ;
 " forgive injuries before they are confessed ; and
 " confer favours as a reward for affronts."*

With such a disposition of mind, it is not surprising that Dr. Doddridge should frequently be unable to resist the arts of deception : and yet

* Letters, ubi supra, p. 139.

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

In his sentiments of those who differed from him in religious opinions, Dr. Doddridge exercised great moderation. He never confined truth or goodness to one particular sect; and he behaved with the utmost candour to the members of the church of England. Of the established religion of his country he always spoke with respect; and he never made any petulant objections to its worship or discipline, or uttered

against it any severe or unkind reflections. His correspondence with various clergymen of the highest rank and merit has heretofore been noticed. It was deeply lamented by him, that a separation from the establishment was, in his apprehension, and that of many other good men, rendered so necessary; and he sincerely wished and prayed for a greater union among Protestants. A like candid and friendly spirit he endeavoured to promote among his pupils; and he did it with success; for few of them, I believe, can be mentioned, who have not, in this respect, followed the instructions and imitated the example of their tutor.* With all Dr. Doddridge's moderation of temper, he did not in every case meet with a suitable return. Some time after he had set up his academy at Northampton, a prosecution was commenced against him in the ecclesiastical court, by the instigation of several dignitaries of the church. The step, however, was totally disapproved of by many other eminent members of the establishment. Nevertheless, the persons who had engaged in the business seemed determined to carry it on with vigour; and, as the laws then stood, they must have succeeded in their design, had not an application been made to King George the Second, who received, from some gentlemen of rank and influence, such a just representation of the Doctor's loyal, peaceable, and moderate principles and character, as induced his Majesty to give an express order for putting a stop to the prosecution.†

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* Orton, ubi supra, p. 153—160, 161, 164.

† Ibid. p. 203.

That candour of mind which Dr. Doddridge exercised towards the members of the established church, was cultivated by him with regard to his dissenting brethren, of different denominations. He was solicitous to be upon friendly terms, as far as possible, with all of them ; and by the generality of them he was held in high estimation. If this was not the case without exception, it will not appear surprising to those who reflect upon the diversities of sentiment that are found among the dissenters. There were a few among them who even went so far as to charge him with insincerity. The accusation they brought against him was, that he used some particular phrases, in his writings, in a sense different from that in which he himself understood them, in order to please a party. A friend having acquainted him with this charge, he answered as follows : “ My conscience doth
 “ not tell me that I am at all to blame on the
 “ head you mention. I write for the public (as
 “ I would also do in every private correspond-
 “ ence) as in the presence of God, and in the
 “ views of his judgment. I would not pur-
 “ chase that phantom, popularity, which is oft-
 “ en owing to the very worst part of a man’s
 “ character or performances, by any complian-
 “ ces 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, great-

“ ly against the imposition of human phrases, yet,
 “ as some can hardly be avoided on the one hand or
 “ the other, I choose to adopt and use some that are
 “ ambiguous, in what I take to be a fair sense,
 “ though not the only sense they might bear ;
 “ and by declaring it, to endeavour to fix a good
 “ idea to them, rather than absolutely to declare
 “ against, or even totally to disuse them. Oth-
 “ ers, 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.”* Whilst
 I have a full conviction of Dr. Doddridge’s sin-
 cerity in this matter, I cannot agree with him
 in opinion. Offensive expressions may justly be
 avoided ; but surely, ambiguous ones should ne-
 ver designedly be adopted. The language we
 use, in delivering our views of things, ought to
 be natural, clear, and capable only of one signifi-
 cation.

The charge I have mentioned against Dr.
 Doddridge with regard to his writings, has
 been extended to his preaching. By some of
 his enemies it was asserted, that he was a trim-
 mer in the pulpit. The fact, I am satisfied,
 was precisely as follows. When he preached
 in different places, he so far accommodated
 himself to the dispositions of the people before
 whom he discoursed, as to avoid giving of-
 fence. If a congregation consisted of persons
 who were of free sentiments in religion, his
 sermon was entirely of a practical nature. On
 the other hand, in preaching before a Calvin-
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* *ibi supra*, p. 221.

istical society, it was customary with him to choose what was called an evangelical subject. In neither case did he deliver any thing that was contrary to his sincere opinion. His accusers did not sufficiently recollect that he was far more devoted to what were deemed the orthodox doctrines than they were ready to imagine ; and he had an undoubted right to be believed, when he declared, as he has done in the letter before cited. “ On the whole, I know assuredly, that I have “ not on any occasion belied the real sentiments “ of my heart.”* The persons who were most disposed to find fault with Dr. Doddridge, with respect to the point in question, were those who are entitled the rational dissenters. They could not easily persuade themselves that a man of such abilities, and general liberality of mind, could entertain very different opinions from their own ; and they wished to have him rank more explicitly among them. It cannot be denied, that in one or two instances they had some reason to complain of his timidity: but, at the same time, there were many occasions on which he behaved with a very becoming fortitude. Once, I remember, some narrow-minded people of his congregation gave him no small trouble on account of a gentleman, in communion with the church, who was a professed Arian, and who otherwise departed from the common standard of orthodoxy. This gentleman they wished either to be excluded from the ordinance of the Lord’s Supper, or to have his attendance upon it prevented. But the Doctor declared, that he would

* Ibid. p. 222.

would sacrifice his place, and even his life, rather than fix any such mark of discouragement upon one, who, whatever his doctrinal sentiments were, appeared to be a real christian. When our author happened to be in company with persons of rank and fortune, he never suffered the least tendency to profaneness or licentiousness to pass unnoticed; but manifested his dislike to them, with the freedom of the divine, accompanied with the politeness of the gentleman. A correspondent having charged him with unsoundness in one of his publications, his only answer was, *Quod scripsi, scripsi*; † “What I have written, I have written.”

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

With

† Letters to a young Clergyman, p. 103.

With that impartiality which is the duty of every biographer, I have mentioned, in the course of my narrative, the instances wherein it appeared to me that the character of Dr. Doddridge was shaded with some degree of imperfection. The same impartiality obliges me to add, that, at times, he had too ostentatious a manner of speaking concerning the multiplicity of his employments, engagements, and correspondences; and that he was fonder of applause, from every quarter, than was desirable in one who was so justly entitled to it, where applause was an honour. I have often thought that in certain points he had a resemblance of Cicero. He resembled him in the love of fame, and in not possessing what may be called the sternness of fortitude. He resembled him likewise in more estimable qualities; in the copiousness, diffusion, and pathos of his eloquence; and in the sensibilities and tenderness of his mind, especially as displayed in the loss of a daughter.

When all Dr. Doddridge's imperfections are collected together, they will be found to have been very trifling in comparison with his excellencies. One or two more of his virtues I shall touch upon before I conclude. Few have exceeded him in the exercise of humility, both with relation to God and man. With respect to God, it was apparent in the deepest expressions of concern for the defects of his improvements and his services; and with regard to man, it was manifested in his condescension to the meanest persons, in his behaviour to his pupils, and in the patience with which he submitted to the words
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of reproof. He was even highly thankful to his friends for pointing out to him what they judged to be amiss in his conduct. The language of humility that was used by him, though undoubtedly sincere, was sometimes carried to an excess. In a letter to Dr. Wood of Norwich, he thus expresses himself: "Pity me, and pray for me, as you do, in the midst of so many hurries. Oh, my poor, poor attempts of service! They shame me continually. My prayers, my sermons, my lectures, my books (in hand) my letters, all daily shame me."* Nothing can vindicate such humiliating terms from the charge of affectation but the remembrance that the letter was written under a peculiar depression of spirits, united with that strong sense which Dr. Doddridge always entertained of the ardour, zeal, and diligence, with which the duties of life ought to be performed.

Among the Doctor's other excellencies, I might insist upon the resignation, serenity, and cheerfulness, with which he submitted to the distresses of the present state. One of his afflictions, and it was an affliction that called for the exercise of his meekness and patience, was the unkind treatment which he sometimes met with from those who owed to him a far different kind of behaviour. Few men less deserved to be evil spoken of; but to pass through the world without reproach is not the lot of the purest virtue. Some of his pupils were angry with him, and set themselves to misrepresent his character, because he would not recommend them to places they

* Letters to and from Dr. Doddridge, p. 307.

they wished for, but for which he conscientiously judged them to be unqualified. His kind behaviour to them in other respects did not compensate, in their estimation, for the wound he had given to their self-opinion.* This is a difficulty which has been experienced by others, who, from their situations among the dissenters, are supposed to have any influence in recommending to vacant congregations. Dr. Doddridge was even aspersed in the case of a guardianship, where he had acted with the utmost probity, friendship, and benevolence.† Whatever was the ill usage to which he was exposed, he sustained it with mildness, and was always ready to manifest a forgiving temper. Nothing could be farther from his character than a resentful disposition.

Upon the whole, Dr. Doddridge was not only a great man, but one of the most excellent and useful christians, and christian ministers, that ever existed. The impression of his numerous and amiable virtues will not be effaced from my mind so long as it retains any sense of feeling or reflection. So far will be the impression from being lost upon me, that I shall always cherish it with the utmost ardour; and I esteem it as no small felicity of my life, that I have been preserved to give this testimony of duty, gratitude, and affection, to the memory of my benefactor, my tutor, my friend, and my father.

* Orton, ubi supra, p. 229

† Ibid. p. 231.

[The text on this page is extremely faint and illegible. It appears to be a list or a series of entries, possibly containing names and dates, but the characters are too light to transcribe accurately.]

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