

Biographia Britannica :

OR, THE

L I V E S

OF THE

MOST EMINENT PERSONS

WHO HAVE FLOURISHED IN

G R E A T - B R I T A I N

A N D

I R E L A N D,

FROM THE EARLIEST AGES, TO THE PRESENT TIMES:

COLLECTED FROM THE BEST AUTHORITIES, PRINTED AND MANUSCRIPT,

AND DIGESTED IN THE MANNER OF

Mr. BAYLE's Historical and Critical DICTIONARY.

T H E S E C O N D E D I T I O N,

With CORRECTIONS, ENLARGEMENTS, and the Addition of New LIVES:

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

With the Assistance of the Rev. JOSEPH TOWERS, LL.D.

And other GENTLEMEN.

V O L U M E T H E F I F T H.

L O N D O N :

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FOR T. LONGMAN, B. LAW, H. BALDWIN, C. DILLY, G. G. AND J. ROBINSON,
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J. SCATCHERD, DARTON AND HARVEY, AND J. TAYLOR.

1793.

“ of Str William Compton is in the possession of the family. At the Lord Byron’s is
 “ a portrait of Sir Charles Lucas; and at Drayton in Northamptonshire, Henry Mor-
 “ daunt, Earl of Peterborough, in armour, with a page holding his horse, and an
 “ angel giving him his helmet. A head of the Marquis of Montrose was taken for the
 “ hand of Vandyck : in a corner, in stone-colour, is a statue of Peace, on the other side,
 “ his helmet. At Mr. Skinner’s (Mr. Walker’s collection) is a large piece of Prince
 “ Charles in armour, drawn about 1638, Mr. Wyndham, a youth, holding his hel-
 “ met; at bottom are arms and trophies.” Mr. Walpole likewise takes notice, that
 there is an admirable head of Vanderdort, by Dobson, at Houghton; and also gives the
 following farther account of pieces by him: “ Dobson’s wife, by him, is on the stairs
 “ of the Ashmolean Museum at Oxford; and his own head is at Earl Paulett’s: the
 “ hands were added long since by Gibson, as he himself told Vertue. Charles, Duke
 “ of Somerset, had a picture of an old man sitting, and his son behind him. On this
 “ picture was written the following epigram, published by John Elfum, among his
 “ epigrams on painting :

“ Perceiving somebody behind his chair,
 “ He turns about with a becoming air :
 “ His head is rais’d, and looking o’er his shoulder
 “ So round and strong, you never saw a bolder.
 “ Here you see nature th’roughly understood ;
 “ A portrait not like paint, but flesh and blood ;
 “ And, not to praise Dobson below his merit,
 “ This flesh and blood is quickened by a spirit.”

“ At Northumberland-house is a triple-portrait of Sir Charles Cotterel, embraced by
 “ Dobson, and Sir Balthazar Gerbier in a white waistcoat. Sir Charles was a great
 “ friend and patron of Dobson. At Rousham, in Oxfordshire, the seat of the Cotterels,
 “ are several good portraits by him. Sir Charles Cotterel, when at Oxford with the
 “ King, was engaged by his Majesty to translate Davila’s History of the Civil Wars of
 “ France : the frontispiece, designed by Sir Charles himself, was drawn by Dobson.
 “ It represented Francis II. Charles IX. Henry III. and IV. with two dogs, a Popish
 “ and Protestant cur, fighting before them. This sketch is still preserved in the family,
 “ and in 1729 was engraved in London for the History of Thuanus. He etched his
 “ own portrait. In a collection of poems called “ Calanthe,” is an elegy on our pain-
 “ ter (i).’]

(i) Anecdotes
 of Painting in
 England, ubi
 supra, p. 191—
 195.

*** [DODDRIDGE (PHILIP), an eminent Divine and Tutor among the Pro-
 testant Dissenters, was descended from a family which appears to have been originally
 settled in Devonshire. No memoirs of it, however, are capable of being traced far-
 ther back than to his great-grandfather, whose name was Richard, and who was an
 eminent merchant at Barnstaple, in that county. Of his great-grandfather we are not
 told whether he was a gentleman who lived upon his estate, or whether he was of any
 particular profession. That the family was ancient, is evinced by its arms; and that it
 was of some consequence, is apparent from the liberal education, and the respectable
 situations, of such of the members of it as have not been consigned to oblivion. John
 Doddridge, brother of the Doctor’s great-grandfather, was of no small distinction in the
 law; passed through several eminent stages of it, in the reign of King James the First;
 received the honour of knighthood; and at length rose to be one of the Judges of the
 Court of King’s Bench. An account of him will be given below [A].

Another

[A] An account of him will be given below.] This
 John Doddridge, one of the sons of the Richard
 Doddridge above-mentioned, was born at Barnstaple,
 in the year 1555. In 1572 he was entered of Exeter
 College, Oxford, where he studied four years; after
 which he was removed to the Middle Temple, Lon-
 don, 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 Ser-
 jeant to Henry Prince of Wales. From this employ-
 ment he was raised, in the succeeding year, to be So-
 licitor General to the King; though his name does
 not occur, under that capacity, in Mr. Beaton’s Poli-
 tical Index. On the twenty-fifth of June, 1607, he
 was constituted his Majesty’s Principal Serjeant at Law,
 and was knighted on the fifth of July following. In

February, 1612-13, he was created Master of Arts, at
 his chambers in Serjeants Inn by the Vice Chancel-
 lor, the two Proctors, and five other members of the
 University of Oxford. This peculiar honour was con-
 ferred upon him in gratitude for the great service he
 had done to the University in several law-suits de-
 pending between the city of Oxford and the said Uni-
 versity. 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 con-
 tinued 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 judg-
 ment against admitting five gent men 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

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 Temple, Recorder of Barnstaple, and a Member of the long Parliament. From a circumstance related concerning him, of his being secluded from the house, with some other members, in December, 1648, because 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 (a). 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 life, to a congregation at or near Brentford, and that he died suddenly, in 1689, much respected and beloved by his people (b).

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

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

(b) Orton's Memoirs of the Life, Character, and Writings, of the late Rev. Philip Doddridge, D. D. p. 1—4, 2d edit. Calamy's Abridgment, Vol. II. p. 466.

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 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 former and present 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." Lond. 1657, 1658, octavo. In the Collection of curious Discourses written by eminent Antiquaries, are two Dissertations by our Judge: one of which is on the Dimensions of the Land of England, and the other on the Office and Duty of Heralds in this country (1).

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

(1) 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. Beaton's Political Index, Vol. I. p. 409. Parliamentary History, Vol. VII. p. 109.

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

Dr. Philip Doddridge was born in London, on the twenty-sixth of June, 1702. So destitute was he, at his birth, of the signs of life, that he was thrown aside as dead. One, however, of the attendants, thinking that she perceived some motion or breath in him, cherished with such assiduous care the almost expiring flame of existence, that it was happily preserved, for the benefit of the world. From his infancy young Doddridge had an infirm constitution, and a thin consumptive habit, which rendered both himself and his friends apprehensive that his life would be short. He frequently was accustomed therefore, especially on the returns of his birth day, to express his wonder and gratitude that his years were so long continued. His parents, whose character was worthy of their birth and education, brought him up in the early knowledge of religion. Before he could read, his mother taught him the history of the Old and New Testament, by the assistance of some Dutch tiles in the chimney of the room where they usually sat; and accompanied her instructions with such wise and pious reflections, as made strong and lasting impressions upon his heart. His first initiation in the learned languages was under Mr. Stott, a minister, who kept a private school in London. In 1712, when he was ten years of age, he was removed to Kingston-upon-Thames, and placed at the school which had been taught by his grandfather Bauman. Here he continued till 1715, and distinguished himself by his piety and his diligent application to literature. On the seventeenth of July, in the same year, he had the unappiness of losing his father; and he had been deprived of his mother some time before. This circumstance, of his being left an orphan, excited in him very serious reflections, which, however, were not wholly of a gloomy nature; for he expressed a devout, and even a cheerful trust in the protection of the God of Mercies, the universal Parent of Mankind.

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

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

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 use-

ful 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 useful 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 reasonable mercy (2).

In the year 1718, Mr. Doddridge left the school at St. Alban's, and retired for a time to his sister's house [C], 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 expences of his education, and afterwards provide for him, if she should live till he had taken orders. This proposal he received with the highest gratitude, but declined it in the most respectful manner, as he could not satisfy his conscience in complying with the terms of ministerial conformity. In the distress of his mind, from an apprehension that he should not be able to accomplish what was so near to his heart, he waited upon Dr. Edmund Calamy, a divine of great eminence among the Dissenters at that period, and entreated his advice and assistance towards his being brought up for the ministry. But in this application he met with no encouragement: for the Doctor endeavoured to dissuade him from his design, and urged him to betake himself to some other profession. Disheartened by so many obstructions and difficulties, he at length entertained thoughts of entering upon the study of the law, in which design he was encouraged by Mr. Horsman, a celebrated conveyancer, who recommended him to Mr. Eyre, a counsellor, from whom he received such good proposals, that he was upon 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 me an instrument of doing much good in the world (c)."

(c) Orton, ubi
supra, p. 4—17.

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 for the farther illustration of the subjects treated upon, he had in one half year read sixty books, and about as many more afterwards in the same proportion of time. Some of these were large volumes, such as Patrick's Commentaries, Tillotson's Works, and most of the sermons that had been preached at Boyle's Lecture. All the rest were learned or useful treatises. Nor was it in a hasty or desultory manner that these books were read by him, but with 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 (d).

(d) Ibid. 12—
14.

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 (e). It was probably in conformity with the exhortations of Mr. Clark, that

(e) Letters to
and from the
Rev. Philip
Doddridge, D.D.
p. 1—14.

[C] Retired to his sister's house. 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 (3).

(3) Orton, ubi
supra, p. 4,
note.

(f) Orton, ubi
supra, p. 14.

Mr. Doddridge made it his business to increase his acquaintance with classical learning. The more immediate objects of his attention were the Greek writers. These he not only read with care, but wrote observations upon them, for the illustration of the authors themselves, or of the scriptures; and he selected such passages as might be serviceable to him in his preparations for the pulpit. His remarks upon Homer, in particular, were so numerous, that they would make a considerable volume (f). 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.

(g) They may be
seen in Orton's
Memoirs, p. 16
—18.

(h) Orton, ubi
supra, p. 20.
Doddridge's
Letters, p. 7.

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 have the same views in life (g). 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 (h). 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 1722, that he settled at Kibworth. As the congregation was small, and he lived in an obscure village, he could devote almost his whole time to the farther acquisition of knowledge and learning; and this he did with indefatigable zeal. Soon after his settlement at Kibworth, one of his fellow-pupils having condoled with him, in a letter, on his being buried alive, he returned the following sensible and spirited answer: "Here I stick close to those delightful studies which a favourable Providence has made the business of my life. One day passeth away after another, and I only know that it 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 (i)." 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 years in retired situations may be favourable to the increase of knowledge, and the habits of study.

(i) Orton, ubi
supra, p. 22.
Doddridge's
Letters, p. 10, 11.

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

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

Besides the pains which Mr. Doddridge took to acquaint himself with controversial and critical theology, he was in the continual habit of reading deeply and seriously the writers of practical divinity. Among these, his peculiar favourites were Tillotson, Howe, and Baxter (*k*); 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 fulness of sentiment, and the energy and copiousness of style: and the neglect of them has been of no advantage to modern times.

In the midst of Mr. Doddridge's serious pursuits, he did not discontinue his regard to polite literature. Having been early acquainted with the French tongue, he was frequent in the perusal of the elegant writers of that nation. He thought that many of them were possessed of very great genius, and he applauded them as intimately acquainted with the ancients, those prime masters of eloquence and poetry. Of all their dramatic poets he met with none whom he admired so much as Racine. He was charmed with the pomp, elegance, and harmony of his language, as well as with the majesty, tenderness, and propriety of his sentiments. His pieces, in general, for the stage, he approved, as conducted with a wonderful mixture of grandeur and simplicity, which sufficiently distinguish him from the dulness of some tragedians, and the bombast of others. Another of Mr. Doddridge's favourite authors was Fenelon, Archbishop of Cambray. That writer's Reflections upon Eloquence, in particular, he looked upon as one of the most judicious performances he had ever seen. Mr. Doddridge was not equally an admirer of the French sermons. These he judged to be far inferior to those of our English divines. Bourdaloue's, notwithstanding the high estimation they have been held in, appeared to him to be little better than empty harangues. Many of Chaminais' he esteemed to be good; but of all which he had then seen he gave the preference to the discourses of Mr. Superville, the Protestant divine at Rotterdam. "He especially excels," said Mr. Doddridge, in a letter to an ingenious young friend, "in the beauty of his imagery, descriptions, and similes, and some of the most pathetic exhortations I ever saw. In short, I believe he is perfectly to your taste: only there is one thing which will displease you as much as it did me; which is, that many of his arguments are very inconclusive, though generally as good as high Calvinism will bear (*l*)." 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.

(*k*) Orton, ubi supra, p. 22.

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

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 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 (*m*).

(*m*) Orton, ubi supra, p. 23—24.

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 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; and indeed 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

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 (n).

(n) *Ibid.* p. 32, 33, 44. Cooke's Historical Register, Vol. II. p. 312.

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

(o) *Quoniam*, ubi *supra*, p. 43.

In 1726-7, Mr. Doddridge was recommended by his friend Mr. Clark to a vacant congregation at Hertford; the consequence of which was, that two persons were sent to Kibworth, to hear him. The result of this matter, which strongly displays the ridiculously narrow spirit of some of the Dissenters of that period, is thus humourously related by Mr. Clark in one of his letters. "Not having any other opportunity, I thought it necessary to send you without delay by the post, to complain of your keeping in your place of worship such stumbling-blocks and superstitious customs, as are very offensive to your Christian brethren. It is no wonder you are thought a legal preacher, when you have the ten commandments painted upon the walls of your chapel. Besides, you have a clerk, it seems, so impertinent as to say, *Amen*, with an audible voice. *O tempora! O mores!* that such a rag of popery should ever be tolerated in a congregation of Protestant Dissenters; and, to complete all, you, the minister, conclude your prayers with a form called the Lord's Prayer. Do you know what mischief you have done? What a blot you have brought upon yourself by such offensive practices? It may be, you are surpris'd at what this means. In a few words then, Mr. Chandler of Bedford, being on his return home at Mr. Eccles's, desired him upon my motion to write to Hertford, to recommend you to them in his name, as a very fit man to be their minister. Upon this, two members of that congregation went over the other day to hear you preach. But no sooner did they come into the place, but they found 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. Going to preach last Sunday at Ware, I heard all this there, and afterwards at Hertford. I cannot but pity them for their weakness; and do not know but it is happy for you not to encounter such odd humours (p)." 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.

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

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

besides

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 (p).

(p) Orton, ubi supra, p. 39—41.

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 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 believed, he might improve his time in his retirement, when engaged in such a work with a few pupils, to greater advantage than without them. This was a very proper consideration; for every man who has sustained the character of a preceptor, if he has discharged his duty with a suitable degree of attention and fidelity, must be sensible that the employment has highly contributed to the accuracy and increase of his own knowledge. Mr. Some had likewise, unknown to Mr. Doddridge, obtained from the relations of some young men, the promise of putting them under his care, by which another objection that might have arisen was precluded; and Mr. Saunders offered his brother to be the first pupil of the intended academy. It was with great humility and diffidence that Mr. Doddridge hearkened to these solicitations. He was deeply convinced of the importance and difficulty of the undertaking, and devoutly implored the direction and assistance of the Supreme Being. Whilst he was still in doubt with regard to his final determination, he esteemed it a kind providence that the dissenting ministers in the neighbourhood had agreed to meet at Lutterworth, on the tenth of April, 1729, to spend a day in humiliation and prayer for the revival of religion. To this assembly Mr. Some proposed the scheme that had been concerted for the establishment of an academy at Harborough, under the care of his young friend; and it met with the entire approbation of the gentlemen present. They unanimously concurred in their sentiments of the propriety and usefulness of the design, and Mr. Doddridge's qualifications for conducting it; and they promised him all the assistance and encouragement that were in their power. This had great weight in forming his resolution. Nevertheless, before the matter was absolutely determined, he thought proper to consult some of his brethren and friends at a distance, and especially Mr. Clark, who at first hesitated on the subject, and, on account of Mr. Doddridge's admirable talents for the pulpit, seemed rather to wish that he might have a settlement in London. However, he soon approved of the scheme, as did the rest of the persons whose advice had been solicited. Mr. Doddridge consented, therefore, to the execution of a plan which, on every side, was so zealously and earnestly recommended. What much encouraged him to enter upon the office of an academical tutor, was the circumstance of his retreat at Harborough; the pastoral care of the congregation there, and at Kibworth, being fulfilled by Mr. Some; so that he

had little to do as a minister, excepting to make one sermon a week, which, considering the vigour and celerity of his mind, was an easy task.

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

(q) Orton, ubi supra, p. 41—
47. Doddridge's Letters, p. 19, 20.

Our young tutor had been employed in his preceptorial capacity but a few months, when he was directed by Providence to a situation of greater usefulness as a Christian minister. There being a vacancy in the dissenting congregation at Castle-Hill, in Northampton, in consequence of the removal of Mr. Tingey to London, Mr. Doddridge preached occasionally to them, as did others of his brethren. In doing this, his services were so acceptable to the people, that he was invited and strongly urged by them to become their Pastor. Some of his friends, and particularly Mr. Some, advised his continuance at Harborough. The arguments alledged by them were, that he would have more time to apply to his work as a tutor, than if he had the sole care of a large society; and that there was another minister, who, it was thought, might well supply the vacancy, though, perhaps, not in every respect equally to the satisfaction of the congregation. These considerations had such weight with him, that he determined to continue in his present station. In pursuance of this view of the case, Mr. Some went to Northampton, to persuade the people to wave their application. But when he came there, and saw their zeal and affection in the affair, and heard the motives by which they acted, and the circumstances in which they stood, he was, as he expressed it, like Saul among the prophets, and immediately wrote to Mr. Doddridge to press his acceptance of the invitation. The same thing was strongly urged by his friend Mr. Clark. Still, however, he was averse, on many accounts, to a change in his situation. But, being desirous of testifying his gratitude and regard to the congregation, he made them a visit, on purpose to explain in person his reasons for declining their proposal. Whilst he was on this visit, several events occurred, which strongly tended to prevail upon him to alter his resolution. One or two of them, perhaps, may be deemed, by some of those who may read Mr. Orton's account of them, to have a tincture of enthusiastic weakness; but there was an argument presented to him, which must be allowed to have had very great weight. Before he returned to Harborough, the young persons of the society came to him in a body; earnestly entreated his settlement among them; and promised to submit to all such methods of instruction as he should think proper. This last circumstance was the consideration that turned the scales for his going to Northampton, after they had long hovered in uncertainty.

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

couragement. 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. Watson of Leicester preached a discourse from 1 Timothy iii. 1. "This is a true saying, if a man desire the office of a bishop, he desireth a good work." After this, the call of the church was read by Mr. Norris of Welford; and when Mr. Doddridge had declared his acceptance of it, he delivered his confession of faith, which was followed by what is usually called the ordination prayer. The charge to Mr. Doddridge was given by Mr. Clark of St. Alban's, and the exhortation to the people by Mr. Saunders of Kettering; and the whole solemnity was concluded with a prayer by Mr. Mattock of Daventry (r). 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.

(r) Orton, ubi supra, p. 47—55.

It would carry us beyond the limits that must be assigned to the present narrative, to describe, at large, the diligence, zeal, and fervour, with which Mr. Doddridge discharged his pastoral duty. This matter is fully insisted upon by Mr. Orton, to whom we must refer for a more minute detail of particulars. However, we shall insist upon a few leading circumstances. Mr. Doddridge's first care was to know the state of his flock; for which purpose he made diligent enquiry into the members and stated hearers of which it consisted, and entered in a book their names, families, places of abode, connections, and characters. By this he was better enabled to adapt his visits and advices to their respective situations, and their 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 (s)." 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 flow of spirits, were less valuable. Once, during my residence with him, a number of pupils complained, through the medium of Mr. Orton, that, though their revered tutor's academical lectures were admirable, they had not in him a sufficiently correct model of pulpit composition. The consequence of the intimation was, that his sermons became far superior to what they had sometimes formerly been; for he was the most candid of all men to the voice of gentle admonition. When, however, he took the least pains, he was always perspicuous in his method, and natural and orderly in the arrangement of his sentiments; and hence he furnished an example, from which many of the young men educated under him derived no small benefit in their future labours. I remember a remarkable instance of his power in extemporaneous speaking. Aken-side 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 routed his faculties on the occasion, and spoke with such

(s) Ibid. p. 57, 58.

energy, variety, and eloquence, as excited my warmest admiration, and must have impressed Dr. Akenfide with a high opinion of his abilities. The ingenious poet and the learned divine were in the habits of considerable intimacy while the former resided at Northampton. A matter of controversy between them was, how far the ancient heathen philosophers were acquainted with, and had inculcated, the doctrine of immortality. Akenfide contended for the honour of the philosophers, and Doddridge for that of the Christian revelation. The subject was pursued, in express conferences, for two or three evenings; and both the gentlemen exerted their talents, and collected their literature on the different sides of the question. Dr. Doddridge, who loved to inform his pupils of whatever he met with which he thought would contribute to their instruction and pleasure, related to us, on the succeeding mornings, the arguments that had been produced, and the result of the debate.

(c) Orton, ubi supra, p. 61.

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 Christian, 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 leading power of our nature, I would speak and write of divine truths with a holy fervency. Nor can I imagine that it would bode well to the interest of religion to endeavour to lay all these passions asleep, which surely God implanted in our hearts to serve the religious as well as the civil life, and which, after all, will probably be employed to some very excellent or very pernicious purposes (t)." 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 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 cloathing twenty boys, who were put under the care of a pious and skilful master. The doctor himself often visited the school, and examined and exhorted the children; accompanying his exhortations with affectionate prayers for their improvement and welfare. With such distinguished abilities of the mind, and with such excellent virtues of the heart, it will not be deemed 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 assisting the devotions of as serious, as grateful, and as deserving a people, as perhaps any minister ever had the happiness to serve (u)." 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 obtruded upon him in a foolish and troublesome manner. He behaved, however, to them with a condescension and tenderness which they scarcely deserved, and of which few ministers of the Gospel would be able to set an equally striking example.

(*) Ibid. p. 62-73.

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 (*w*). 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:

(*w*) 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 poetic 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 (*x*). Though they are so well known, they cannot be omitted in any memoirs of the author's life.

(*x*) Boswell's Journal, p. 314.

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

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

And will Volatio leave this world so soon,
To fly to his own native seat, the moon?
"I will 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 was solicitous to maintain the reputation and esteem of the gentlemen who successively sustained this character, by his own behaviour towards them, and the respect which he required from the students to them; “and they thought themselves happy in his friendship, and the opportunities they had, by his converse, instructions, and example, to improve themselves, while they were assisting in the education of others (y).” 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.

(y) 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 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 (z). 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 considerable remarks for the illustration of the Scriptures, which either occurred in their tutor’s expositions, or were derived from their own reading, conversation, and reflections.

(z) Ibid. p. 75, 76.

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 short-hand was one of the first things which he expected his pupils to learn, that they might be able to transcribe his own lectures, and make

extracts

extracts from the books they read and consulted, with greater ease and celerity. Indeed, this was a circumstance from which they might derive great advantage in future life, as the experience of the present writer can testify. Care was taken, in the first year of the young men's course, that they should retain and improve that knowledge of Greek and Latin which they had acquired at school. With regard to the Hebrew language, they were either initiated into it, or, if they had learned it before, were carried on to greater improvement. Usually the attention to classical literature was extended through the second year of the course. Of late, the dissenting academies have exerted a far superior zeal with respect to this very important object. Whilst I was one of the tutors at Hoxton, classical instruction was continued at least for three years; and at the new college, Hackney, it makes a part of the whole course. Besides what was done in a morning, the Greek and Latin lectures, at Dr. Doddridge's, were read every evening, usually by the assistant, though sometimes by himself. If any of the pupils were deficient in the knowledge of the Greek, such of the seniors as were best skilled in that language were appointed to be their instructors, at separate hours. Those who chose it were taught the French tongue. The longer Dr. Doddridge lived, the more was he convinced of the great importance of a learned, as well as a pious education, for the Christian ministry. Having found that some who came under his care were not competently acquainted with the classics, he formed a scheme for assisting youths, of a promising genius and a serious temper, in their preparations for academical studies; and he met with good encouragement in the scheme from the contributions of many of his friends. As it commenced only two years before his death, much progress could not be made in it; but a similar plan has since been adopted by Mr. Coward's trustees, with singular utility. Dr. Doddridge was not, in every instance, so attentive to the classical preparation of the students received into his seminary, as could have been wished. Sometimes he admitted serious young men, of perhaps three or four and twenty years of age, who had had very little of that preparation, and who never distinguished themselves, in this respect, by their subsequent improvement. He thought, however, that they might be useful in plain country congregations; which was undoubtedly the case. Several of them, though not abounding in learning, sustained the ministerial character with a decent reputation. The doctor, I believe, towards the close of his life, was of opinion that he had gone far enough in this matter.

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

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 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 remarks on any new productions upon the various subjects to which it extended. It was transcribed by the generality of the students; and it may be truly observed concerning it, that it was well calculated to lead them gradually on, from the first principles, to the most important and difficult parts of theological knowledge.

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

"While the students," says Mr. Oton, "were pursuing these important studies, some lectures were given them on civil law, the hieroglyphics and mythology of the
"ancients,

“ancients, the English history, particularly the history of nonconformity, and the principles on which a separation from the Church of England is founded.” Such lectures might, I doubt not, be occasionally read; but they made no stated and regular part of the academical course. None of them, excepting those on nonconformity, were delivered during my residence at Northampton. I speak with the greater confidence on the subject, as I was never absent from a single lecture till the last month of my course, when I was prevented from attending on two or three Mondays, in consequence of having been engaged at a distance as an occasional preacher. The health which enabled me, and the diligence that led me, to maintain this constant attendance, I have reason to reflect upon with thankfulness and pleasure.

One day in every week was set apart for public exercises; at which times the translations and orations of the junior pupils were read and examined. Such of the young men as had entered on the study of pneumatology and ethics, produced in their turns theses on the several subjects assigned them, which were mutually opposed and defended [D]. 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. It was contrived, that they should have as much to read, between each lecture, as might keep them well employed; due time being allowed for necessary relaxations, and the reading of practical writers. The habitual perusal of such writers was recommended by their tutor with peculiar energy, and singular propriety; for few things can more effectually contribute to improve the understanding and mend the heart, and to fit a young man for ministerial duty and usefulness, than a large acquaintance with that most valuable part of literature, the great body of English sermons, and of compositions which have a similar nature and tendency. Dr. Doddridge often examined what books the students read, besides those to which they were referred in their lectures, and directed them to such as were best suited to their age, character, and intended profession. In this respect they were very advantageously situated, as they enjoyed the use of a valuable library, consisting of several thousand volumes. To this library, under some prudent regulations, they had access at all times. As their tutor was sensible that a numerous collection of books might be a snare, rather than a benefit, to the students, unless they had an experienced friend to direct them in the choice of them, and in the proper period for their being perused, he was particularly solicitous that they might have suitable advice on the subject. With this view, he sometimes gave to his pupils lectures on the books in the library; going over the several shelves in order, and informing them of the character of each work, and its author, so far as he was known. His observations were not only instructive but pleasant; being often intermixed with anecdotes of the writers who were mentioned. It may truly be said of the lectures on the library, that they displayed the surprising extent of the Doctor's reading and knowledge, and that they were useful in a variety of respects. My mind still retains, with advantage and pleasure, the impression of many of his remarks.

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

[D] Which were mutually opposed and defended.] “of moral virtue.” But no such homilies, as distinct “those,” says Mr. Oton, “who had finished ethics from orations and theses, occur to my recollection. “delivered homilies (as they were called, to distinguish them from sermons) on the natural and take place in my time. “moral perfections of God, and the several branches

any symptoms of this kind, by shewing them what might be said in support of the principles they disliked, and displaying the great learning and excellent characters of many by whom they were espoused.

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

(a) 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 the prejudices against the Dissenters, and to promote the ends of serious religion.

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

(b) Ibid. p. 91—96.

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 indulgences 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 (c)." Much as I revere the memory of my tutor, and sincere as the respect is which I entertain for his judgment on many points, I do not agree with him in this opinion. Perhaps it might be delivered by him at seasons of peculiar difficulty and embarrassment. It is certain that he did not strictly accord with it in his own practice; for he took young gentlemen of fortune into his house to the end of his life; and during the whole of my pupilage, which was at a time when his academy was in a very flourishing state, I do not recollect that any of the 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

(c) Ibid. p. 101.

hitherto

hitherto brought the world to an uniformity of sentiment upon the subject! Different minds, as they are differently constituted, and as particular difficulties strike them, will view matters of this kind in a diversity of lights. For my own part, all the knowledge and experience which I have been able to obtain with respect to the point in debate, have convinced me that considerable advantages may, and do, arise from the connection of lay-pupils with those who are intended for divinity.

So great was Dr. Doddridge's reputation as a tutor, that the number of his students was large, being one year with another, thirty-four; and the academy was usually on the increase. During the twenty-two years in which he sustained this office, he had about two hundred young men under his care, of whom one hundred and twenty entered upon the ministry, and some who were designed for it died while under his instructions. Several of his pupils were from Scotland and Holland. One person, 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 (*d*).

(*d*) Orton, *ubi supra*, p. 102, 103.

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 (*e*).

(*e*) *Ibid.* p. 104.

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

(*f*) *Ibid.* p. 74.

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, 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 preach-

ing 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 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 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 (g).

(g) Orton, ubi supra, p. 98, 112, 117, 118.

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

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

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 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 endeavouring to shew the reasonableness of annexing a condemnatory sentence on unbelievers, as a part of the Christian revelation. In the third the doctrine

(b) Orton, ubi supra, p. 118, 119.

(j) Doddridge's of divine influences was considered (j). 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 (k). Dr. Doddridge's other publications in 1743 were, "The Principles of the Christian Religion, expressed in plain and easy Verse, and divided into short Lessons, for the Use of Children and Youth;" and, "Compassion to the Sick recommended and urged," in a Sermon preached at Northampton in favour of a design for erecting a county hospital. In the first of these performances, which was drawn up at the request of Dr. Clark, it has justly been observed, that ease, plainness, and elegance, are happily united (l). 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 (m). I have a full recollection of the zeal and activity with which Dr. Doddridge entered into the scheme of erecting an infirmary for Northamptonshire. The success of the design was much owing to his exertions. His discourse in recommendation of it, which was dedicated to the Earl of Halifax, is indeed a most excellent one, and was characterised by Dr. Oliver, in a letter to the author, as follows: "Horace's observation, *difficile est proprie communia dicere*, makes your sermon on the erecting your county infirmary the more valuable. "Public charities have long been so trite a subject in the pulpit, that we scarcely expect any thing new from the ablest hands. But you, Sir, have treated this worn-out subject in so masterly a manner, that the reader will find many of his softest passions awakened into tenderness and compassion towards the sick and distressed, which had slept benumbed under the warmest influences of the 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 insensible of. They write from the head, but you from the heart (n)."

(n) Ibid. p. 261, 262.

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 (o). 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 shew the activity of his mind, and his attention to different branches of science.

(o) Gent. Mag. Vol. XVI. p. 475—477.

The year 1745 was distinguished in Dr. Doddridge's life by the appearance of one of the most popular, and one of the most useful of his practical works. This was "The Rise and Progress of Religion in the Soul," illustrated in a course of serious addresses, suited to persons of every character and circumstance, with a devout meditation or prayer added to each chapter. Dr. Watts had formed a similar design; but having been prevented from the execution of it by his growing infirmities, he recommended it to our author, as the best qualified of all his acquaintance for discharging it in the manner that would be acceptable and beneficial to the world. It was with some reluctance that Dr. Doddridge, amidst his various other weighty concerns, agreed to comply with the request of his venerable friend; but it was urged with an importunity that he could not resist; and he had afterwards the highest reason to rejoice in his compliance. When the work was finished, Dr. Watts revised as much of it as his health would permit. This book was not only well received by the Dissenters, but met with an equal reception, and the warmest applauses, from several persons of great eminence for rank, learning, and piety, both clergy and laity, in the Established Church (p). 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 (q)." Dr. Thomas Hunt, at that time of Hertford College, but afterwards Canon of Christ Church, and Regius Professor of Hebrew in the University of Oxford, thus expressed himself concerning the same work. "With our thanks for the favour of your good company, be pleased to accept of our most hearty acknowledg-

(p) Orton, ubi supra, p. 119, 120.

(q) Letters to and from Dr. Doddridge, p. 321.

ments for your kind present of your excellent piece on the Rise and Progress of Religion in the Soul: a performance which cannot fail of doing much good in the world, as it is judiciously contrived to engage the attention, and improve the minds of all sorts of readers; being so plain as to be intelligible to the lowest understanding, at the same time that it is so elegant, as to gratify the highest. You may assure yourself, Sir, that it was not in the power of my most pressing engagements to hinder me from reading 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 affected by it, nor describe the gratitude she professes to owe to her worthy instructor (r). 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, with my poor Lord, when an old acquaintance of mine, the Dowager Lady Hyndford, recommended me to read the Rise and Progress of Religion in the Soul: and I may with truth assure you, that I 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 appeared to be of a serious turn of mind (s)." 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 (t). If to such a number of encomiums the opinion of a dissenting minister may be subjoined, I may give the words of Mr. Baker; "That book should be written in all languages in letters of gold (u)."

(r) Letters to and from Dr. Doddridge, p. 335, 336.

(s) Ibid. p. 466.

(t) Orton, ubi supra.

(u) Letters, ubi supra, p. 141.

Not, however, entirely to confine myself to the voice of praise, I cannot forbear adding some strictures that came from the pen of a particular and intimate friend of Dr. Doddridge's. Nathaniel Neal, Esq. an eminent Solicitor in London, who united the virtues of the heart with a very superior understanding and judgment, and who preserved the sincerest fidelity in the midst of the warmest affection. "I am," says he, in a letter to the author, "much obliged to you for your kind present of the *Rise and Progress of Religion in the Soul*. I read it over with pleasure; and hope, not without some advantage from a book, which I truly think is calculated for very considerable usefulness. The serious spirit it breathes must be 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 judgment and piety I pay the greatest reverence; and all perhaps that in prudence I ought to say; if I merely consulted the preserving that credit you have hitherto been so kind as to give to my understanding. But, as I had rather deserve your friendship than gain your applause, and be esteemed injudicious than insincere, I will venture (since you have desired it) to send a remark or two on this performance.

Your book proposes to draw a plan of a religious disposition, or habit, from its first foundation to its highest perfection in the present state; and to consider it in its various stages and circumstances, agreeably to that variety which there is in the circumstances and attainments of Christians. But is it not a just objection to this performance, if there are many Christians who are conscious to themselves that the foundation of their religious temper and practice was not laid in those principles and that view of things which you there describe? Which I suppose must be the case of those who do not in a good degree embrace the Calvinistical doctrines, and in some measure of many that do; for I am inclined to think, that different principles do not more variously affect and influence the minds of men, than the same principles do different minds, especially young ones, according to the firmness or weakness of the mind, or as the prevailing turn is sprightly or melancholy. Considering, therefore, the state of the Christian church universally, may it not be reasonable to allow a greater variety in the methods which Divine 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 begin 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 directions for promoting the Christian life do not require more time to be spent in the exercise of devotion and in the instrumental duties of religion, than is consistent with

“ with that attention to the affairs of this life, which is necessary for the generality of
 “ Christians; and whether the proposing more to be done than can (from a view of the
 “ capacities and opportunities of Christians in general) be expected 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 circumstances,
 “ may not be expected from the greater number of Christians: and care should be
 “ taken, that the heights of piety, to which some devout souls have soared, do not be-
 “ come matter 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 dis-
 “ cover 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 remarks impertinent; or if there are
 “ not such passages in this book, I myself can point out to some in other of your pieces
 “ (particularly that on Regeneration, if my 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 com-
 “ positions, I have a sure and tried retreat in the candour and benevolence of your dis-
 “ position, which conceals all the weaknesses of your friends; and, I speak it from my
 “ own repeated experience, magnifies any well-intentioned attempt into an act or evi-
 “ dence of conspicuous wisdom or virtue (w).”

(w) Letters, ubi
 supra, p. 364—
 366.

In the summer of 1745, Dr. Doddridge printed a Charge which had been delivered
 in Norwich, at the ordination of the Rev. Mr. Abraham Tozer; and in the month of
 October, in the same year, he was called to the painful and affecting office of preaching
 a funeral sermon on the death of his friend, the Hon. Col. James Gardiner, who was
 slain in the battle at Preston-Pans, on the twenty-first of September preceding.
 The title of the discourse is “ The Christian Warrior animated and crowned:” and it
 was accompanied with a dedication to the Colonel’s pious and excellent widow. This
 sermon, as might be expected from the peculiar circumstances by which it was occa-
 sioned, had a very extensive circulation; and it received, at the same time, many en-
 comiums. “ 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 trans-
 “ ported you beyond the bounds of decency and prudence (x).” 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 discon-
 “ solate 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 only from my dear Mrs. Hunt, but myself, 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 saluting his ashes (thus distinguished by your praises) 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,

(x) Ibid. p. 100.

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

“ At least, I am sure these would be their sentiments, 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 (y).”

(y) Ibid. p. 337,
 338.

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

In 1747, Dr. Doddridge, agreeably to the promise he had before made, published
 “ Some remarkable Passages in the Life of the Hon. Colonel James Gardiner;” a work
 which has gone through various editions. It was the author’s design, in this work, not
 merely to perform a tribute of gratitude to the memory of an invaluable friend, but of
 duty to God and his fellow-creatures; as he had a cheerful hope that the narrative
 would, under the divine blessing, be the means of spreading a warm and lively sense of
 religion. Several of the Doctor’s literary correspondents thought highly of the per-
 formance.

formance. "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 (z)." 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 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 obstruction to the former, I must own that, as far as I have gone, I think it is written in a very instructive and entertaining manner; and I was charmed with the dedication, the 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 (a)."

(z) Letters, ubi supra, p. 109
110.

(a) ibid. p. 470

Perhaps it may be thought somewhat remarkable, that the learned Warburton should express the most unqualified approbation of the whole work. "I had the favour," says this eminent writer, "of your letter, and along with it Colonel Gardiner's Life, which I have just read through with very great pleasure. 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 example, particularly to the soldiery, of so much virtue and piety, as well as courage and patriotism; the service done to the survivors of their families; are such important considerations as equally concern the writer and the public. I had a thousand things to remark in it which gave me pleasure. But I have room but for two or three. The distinction you settle between piety and enthusiasm in the 78th 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 pleas'd with your observations on the *mutilated 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 concerning 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 becoming an instrument of public good (b)."

(b) Ibid, p. 204,
205.

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 (c)." In the truth of this remark I entirely concur. Colonel Gardiner was indeed a man of a most excellent character; but that character was tinged with enthusiasm and religious bigotry. His virtues were of the awful kind. I remember well that his aspect was the aspect of dignity; but this dignity was mixed with an austerity of appearance and manner, which was not prepossessing to the minds of the students belonging to the academy at Northampton. The affection of his eldest son to his father, had, I know, more of fear united with it than is usually desirable in a child towards a parent. Dr. Doddridge undoubtedly went too far, when in his funeral sermon for Colonel Gardiner, he deliberately declared, that it was hard for him to say where, but in the book of God, the Colonel *found his example*, or where he had *left his equal* (d). 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.

(c) Orton, ubi supra, p. 114.

(d) Doddridge's Sermons, and religious Tracts, Vol. III. p. 62.

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 Providence for the happy and effectual change that was produced in his disposition and conduct. The events which are derived through a succession of intermediate causes, are not less the result of the administration of the Supreme Being than more immediate interpositions.

There cannot be a surer dictate of Reason, than it is of Scripture, that every good and every perfect gift is from above, and cometh down from the Father of Lights.

Two pamphlets were published, containing remarks 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 (e).

(e) Orton, ubi supra, p. 114—116.

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 co-incided in opinion with Dr. Lardner. Of this the latter gentleman took the following notice in a letter to our author. "You have happily thrown a great deal of light on the Acts of the Apostles. I am particularly obliged to you for the honourable mention you have been pleased to make of me upon many occasions. I likewise thank you for asserting and confirming the opinion that the Jews had not *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 (f)." In the dissertation on Sir Isaac Newton's scheme for reducing the several 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 sensibly allayed by the pleasure with which I reflect on the firm persuasion which a person of his unequalled sagacity must have entertained of the truth of 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 (according 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 rejoicing in the happy effects of it infinitely more than in all the applause which his philosophical works have procured him; though they have commanded a fame lasting as the world, the true theory of which he had discovered, and (in spite of all the vain efforts of ignorance, pride, and their offspring bigotry) have arrayed him as it were in the beams of the sun, and inscribed his name among the constellations of heaven." Concerning Dr. Doddridge's Dissertation on the Inspiration of the Old Testament, Warburton pronounced, that it is a well-reasoned and judicious performance (g). 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.

(f) Letters, ubi supra, p. 273.

(g) Ibid. p. 205.

The only sermon published by Dr. Doddridge in 1748, was one entitled, "Christ's Invitation to thirsty Souls." It had been preached nearly twenty years before at Northampton, and was now printed at the request of a worthy member of the Established Church, to whom it had been communicated in the intimacy of friendship. Prefixed to it is a dedication, of considerable length, to the Rev. James Harvey. This circumstance, if I conjecture rightly, did not please the strong-minded Warburton. "I think," says he, "you do not set a just value on yourself, 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 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 (h)." 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 contains such generous and charitable sentiments as must charm every reader that has any regard to the true interests of our most Holy Religion. I think the account you give of the occasion of the words (which is something in my way) is perfectly just, and the method in which you have explained and carried on the metaphor throughout is in the highest degree beautiful, as well as instructive (i)."

(h) Ibid. p. 205, 206.

(i) Ibid. p. 346, 347.

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

stated course of family-prayer, where it had formerly been neglected; and the other a prayer for a family. to be used either morning or evening, with such variations as might easily be understood by any who were able to read it. The Doctor, though a Dissenter, and himself excelling in the variety and copiousness of more extemporaneous adorations, was not, we see, averse to forms of prayer on proper occasions. Indeed, he recommends them in his "Address," the seriousness, affection, and momentous nature of which entitle it to great attention and regard. The next appearance of our author from the press was in a discourse that had been preached at Northampton on the twenty-fifth of April, 1749; being the day appointed by his Majesty for a general thanksgiving on account of the peace concluded with France and Spain. It was entitled, "Reflections on the Conduct of Divine Providence in the Series and Conclusion of the late 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 Creton in Northamptonshire, and afterwards published, a Sermon, the title of which is, "Christian Candour and Unanimity stated, illustrated, and urged." This is an admirable discourse, and exhibits a fine transcript of the author's own mind, which was fully attuned to the virtue he recommended. It was inscribed to the Countess of Huntingdon, and strongly displays his admiration of that lady. I insert the inscription (which I am sure was written with the utmost sincerity), rather by way of warning than example; not as at all disputing the great excellency of the Countess's character, but because there is an excess in the language which ought to be applied to very few human beings.

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

On the twentieth of August, 1750, Dr. Doddridge preached a sermon at Salter's-Hall, on occasion of the late alarm by the second shock of an earthquake, which had happened on the eighth of March preceding. The discourse being delivered to a very large and attentive auditory, it was earnestly requested that it might be printed; and accordingly it appeared under the title of "The Guilt and Doom of Capernaum seriously recommended to the Consideration of the Inhabitants of London." Both the sermon and the preface amply show how solicitous our author was, with many other good men, to improve every event of Divine Providence to the best of purposes. In the December of the same year, he was called upon to pay the last tribute of respect to the memory of his friend and father, Dr. Clark. That gentleman died on the fourth of the month, and on the sixteenth Dr. Doddridge preached his funeral sermon at St. Alban's. The discourse is entitled, "Meditations on the Tears of Jesus over the Grave of Lazarus;" and the character given of Dr. Clark is as just as it is affectionate. It may not be improper to mention, that Dr. Clark was the author of a collection of Scripture Promises, which has been very useful to many pious Christians, and of three excellent Sermons, on the Nature and Causes of Irresolution in Religion,

printed in 1742. As a proof of the liberality of his mind, I shall transcribe a passage from one of his letters, written in 1727, to Mr. Doddridge. "You have seen, I suppose, what the public prints inform us of, relating to the proceedings of the General Assembly in Scotland, against Mr. Patrick Simpson. They are going to deprive that Church of one of the most valuable persons in it, because he does not think it necessary to tie himself down exactly to their Shibboleth, nor oblige himself to conform to all the scholastic ways of speaking, concerning some things, about which the Scripture is silent. By what I saw and heard of him when in Scotland, he is a much better judge of those matters than the greater part of those who are to judge him. His crime is, that he is disposed to think for himself; but yet he is very cautious to avoid giving offence, which I perceive is, by the bigots, interpreted cunning and diffimulation.

"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 unrevealed or disputable points. Suppose a person should not speak with exact propriety, concerning the manner of Christ's existence, a point so much above our reach, if yet he loves him, trusts in him, and sincerely obeys him, what harm does religion suffer by it? But I need not enlarge upon this to you, who are so well instructed in the unreasonableness of bigotry to a set of speculative notions (k)."

(k) Letters to and from the Rev. Dr. Doddridge, p. 17, 18.

I have now specified the works that were published by Dr. Doddridge during his life-time, in their chronological order, which has been neglected by Mr. Orton, and very much confounded in the three volumes containing the Doctor's Sermons and religious Tracts. Such of his writings as were printed after his decease will hereafter be mentioned; and, therefore, it 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 the 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 reviewing any of them, without feeling, amidst the interruption which a critical examination of the copy would naturally give, some impressions which he wished always to retain. Indeed, he found in them such heart-affecting lessons of simplicity and humility, candour and benevolence, and of exalted piety, without the least tincture of enthusiasm, as he thought could scarcely be equaled any where else, excepting in the Sacred Oracles (l).

(l) Orton, ubi supra, p. 145.

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 (m)." 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.

(m) Letters, ubi supra, p. 219.

The journey which Dr. Doddridge took to St. Alban's, for the purpose of preaching Dr. Clark's funeral sermon, laid the foundation of his own death. In that journey, which, as we have seen before, was in December, 1750, he unhappily contracted a cold, that hung upon him during the remainder of the Winter. When the Spring advanced, the disorder considerably abated; but in the Summer it returned again with great violence. In this state of his health, he was advised by his physicians and friends to lay aside his public work for a time, and to apply himself to the use of proper medicines and exercise for the removal of his complaint. With the former part of this advice he could not be prevailed upon to comply; for, in his estimation, to be useless was worse

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 prefaced in the following language: "Whereas it is customary on these occasions to begin with
 " commending the soul into the hands of God through Christ, I do it; not in mere
 " form, but with sincerity and joy; esteeming it my greatest happiness, that I am
 " taught and encouraged to do it by that glorious Gospel, which, having most assuredly
 " believed, I have spent my life in preaching to others; and which I esteem an in-
 " finitely greater treasure than all my little worldly store, or possessions ten thousand
 " times greater than mine (n)."

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 Reverend Mr. Adams, at Bewdley, in Worcestershire. How unfit he was at this time for taking any part in the duties of the day, was displayed in his pale countenance, and in his languid, trembling voice; but he had promised his assistance, and was unwilling to be absent or unemployed on the occasion. From Bewdley he went to Shrewsbury, where he resided several weeks, at the house of his friend Mr. Orton, for the convenience 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 (o). 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 bene-
 " fit at Shrewsbury in the ensuing fortnight, till you have visited Bristol; and in prepar-
 " ing 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; 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 (p)." Another letter, written some weeks before by Mr. Barker, though it has been inserted, at large, both in the Collection mentioned above, and in Mr. Orton's Memoirs, is too interesting to be omitted, and therefore it shall be inserted in a note [D].

(n) Orton, ubi supra, p. 268—271.

(o) Ibid. p. 272—274.

(p) Letters, ubi supra, p. 396, 397.

In

[D] And therefore it shall be inserted in a note.]
 " Iffingham, Neal, and Barker, are too nearly in-
 " terested in that precious life, which now appears
 " in danger of being cut off in the midst of its days,
 VOL. V

" to hear of its waste and languishing without great
 " concern and fervent prayer to God. How your
 " letter affected my heart in public, your friends are
 " witness; but what I felt for my dear brother and
 " the

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

(q) Orton, ubi supra, p. 277—281.

“ the ministers and churches of Christ, God and myself only know. I will not now say, Why did you spend so fast? Why did you not spare yourself a little sooner? I will rather heartily thank you, that you use all the means you can to repair your frame, and restore and prolong your usefulness. It is the kindest thing you can do, and the highest instance of friendship you can now shew us; and I acknowledge your goodness to us in this point with tears of joy. Content 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 strenghten our hands, whose shadows grow long. Fifty is but the height of vigour, usefulness, and honour. Don't take leave abruptly. Providence hath not directed thee yet, on whom to drop thy mantle. Who shall instruct our youth, fill our vacant churches; animate our associations, and diffuse a spirit of piety, moderation, candour, and charity, through our villages and churches; and a spirit of prayer and supplication into our towns and cities, when thou art removed from us? Especially, who shall unfold the sacred Oracles, teach us the meaning and use of our Bibles, rescue us from the bondage of systems, party-opinions, empty, useless speculations, and fashionable forms and phrases; and point out to us the simple, intelligible, consistent, uniform religion of our Lord and Saviour? Who shall— But I am silenced by the voice of Him, who says, Shall I not do what I will with my own? Is it not my prerogative to take and leave, as seemeth me good? I demand the liberty of disposing of my own servants at my own pleasure. He hath laboured more abundantly. His times are in my hand. He hath not slept as do others. He hath risen to nobler heights than things below. He hopes to inherit glory. He hath laboured for that which endureth to eternal life; labour, which the more it abounds, the more it exalts and magnifies its object, and the more effectually answers and secures its end. It is yours to wait and trust,— mine to dispose and govern. On me be the care of ministers and churches. With me is the residue of the Spirit. Both the vineyard and the labourers are mine. I set them to work; and, when I please, I call them and give them their hire.”—With these thoughts my passions subside, my mind is softened and satisfied, I resign thee, myself and all, to God, saying, Thy will be done! But now for the wings of faith and contemplation. Let me take thy hand, my dear brother, and walk a turn or two in yonder spacious regions. Yes, it is so: we read it in the Book of God, that Word of Truth and Gospel of our salvation, that as in

“ Adam all die, even so in Christ shall all be made alive. The one ruined his posterity by sin; the other raised his seed to immortality. This poisoned the dart and inflamed the wound of death; but Jesus Christ redeemeth us from this captivity. See, thou Christian minister, thou friend of my bosom, and faithful servant of God, see the important period, when the surprising signs, and descending inhabitants of Heaven, proclaim the second coming of our divine Saviour! The heavens open and disclose his radiant glory. I hear the awakening trump. See, the dead in Christ arise glorious and immortal; leave corruption, weakness, and dishonour, behind them, and behold their Lord and Head seated on his throne of judgment, attended and surrounded with the ministers of his power and pleasure, and shining in all the fullness of celestial glory: and not only see but share his victory and lustre, partake of his image and influence. And behold the demolished fabric reared again, stately and ornamented, shining and illustrious, permanent and durable, to demonstrate how entirely death is vanquished, all its ruins repaired; and what was once meat for worms is now a companion of angels; for when “this corruptible shall have put on incorruption, and this mortal, immortality,” every eye will be fastened on the mighty conqueror, and every voice and harp be tuned for that transporting song, “O Death, where is thy sting? O Grave, where is thy victory?” Yes, Doddridge, it is so. The fruit of our Redeemer's sufferings and victory is the entire and eternal destruction of sin and death. And is it not a glorious destruction? a most blessed ruin? No enemy so formidable, no tyranny so bitter, no fetters so heavy and galling, no prison so dark and dismal, but they are vanquished and disarmed; the unerring dart is blunted and broken, the prison pulled down and raised. Our Lord is risen, as the first-fruits of them that slept.— How glad should I be to hear, that God is pleased to prolong thy life on earth, to declare these glorious truths, and teach us to improve them! In this, your friends with you, and many more in every place, join, and make it our common petition to the Great Disposer of all events. Use every means you can for the recovery of your health, for the sake of your friends, among whom is your faithful and affectionate

“ J. BARKER (4).”

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.

(4) Orton, ubi supra, p. 274—277. Letter, ut supra, p. 143—145.

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 expence with which the execution of it would necessarily be attended. He doubted whether, with so very precarious a hope of its being beneficial to him, he ought to pursue the design; when his family, which, in case of his decease, would be but slenderly provided for, would be considerably injured by the voyage. "It will," says Mr. Orton, "I hope, appear to every considerate reader, a glorious circumstance in the Doctor's life, that it was sacrificed to the generous, disinterested service of his Great Master, and benevolence to mankind; that, with the advantage of a genius and qualifications equal to the highest advancement in the Establishment, and without being chargeable with want of economy, he should find himself under the painful necessity of preserving the little remainder of his life, by an expence disproportionate to the provision made for his family, dear to him as his own life." There happened to be at Bristol a clergyman of the Church of England, who had not been previously acquainted with Dr. Doddridge, but who behaved to him in the kindest and most respectful manner. In conversation with this gentleman, the Doctor undesignedly threw out a hint of the principal reason which caused him to demur about the voyage. The benevolent clergyman immediately seized the hint, and took an opportunity of expressing, before a lady of considerable fortune, who was a Dissenter, his esteem and respect for the Doctor, and the concern it gave him, that a person who did so much honour to Christianity in general, and to his own denomination in particular, and who (as he was pleased to express himself) "if his conscience had not prevented, might have been in one of the first dignities in their Church," should, on account of his circumstances, be discouraged from taking a step, on which perhaps his life depended. He added, that, in his opinion, it would be an everlasting reproach upon the Dissenters as a body, if those who knew of his situation did not take some speedy and vigorous measures to remove the difficulty. No sooner had this gentleman given the hint, and set a handsome precedent, than it was cheerfully pursued; and the generosity of Dr. Doddridge's acquaintance at Bristol and in other places, fully equalled his wants and his wishes. Mr. Neal was particularly active in the management of the affair, and had the pleasure of informing the Doctor, that instead of selling what our author had in the funds, he should be able, through the benevolence of friends, to add something to it, after the expence of the voyage was defrayed.

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

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

(r) Orton, ubi supra, p. 281—287.

(s) Letters, ubi supra, p. 264.

his countenance, as often brought to the remembrance of his lady the following lines in one of his hymns :

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

In the Bay of Biscay the vessel was unhappily becalmed for some days; and the weather proved so intensely hot, that Dr. Doddridge's colliquative sweats returned, attended with a faintness that threaten'd his speedy dissolution. Providence, however, still lengthened out the feeble thread of life. When the ship came to the desired haven, and was waiting for the usual ceremonies of entrance, the fineness of the day, the softness of the air; and the delightful prospects by which he was surrounded, gave him a fresh flow of strength and spirits. He stayed upon deck about two hours, and derived from it such a sensible degree of refreshment, as to raise even a flattering hope of his recovery. On Sunday the thirteenth of October he landed at Lisbon. The next day he wrote to his assistant at Northampton, giving him a short account of his voyage, of the magnificent appearance which the city made from the sea, and of what he observed in passing through the streets. After mentioning his great weakness and danger, he added, "Nevertheless, I bless God, the most undisturbed serenity continues in my mind, and my strength holds proportion to my day. I still hope and trust in God, and joyfully acquiesce in all he may do with me. When you see my dear friends of the congregation, inform them of my circumstances, and assure them, that I cheerfully submit myself to God. If I desire life may be restored, it is chiefly that it may be employed in serving Christ among them, and that I am enabled by faith to look upon death as an enemy that shall be destroyed, and can cheerfully leave my dear Mrs. Doddridge a widow in 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 (t)."

(t) Orton, ubi supra, p. 290—293.

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 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 seem'd 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 wish'd to have done. The Rev. Mr. Williamson in particular, then Chaplain to the British factory, frequently visited him, with the temper and behaviour of the Gentleman, the Christian, and the Divine.

About a week after Dr. Doddridge's arrival, by the advice of his physician, Dr. Cantley, who attended him without receiving the usual fees, he was removed into the country, a few miles from Lisbon. This, however, was productive of no advantage; for the rainy season, which in that climate usually sets-in about the latter end of October, came on with such uncommon violence, as not only to preclude any assistance from air and exercise, but to add greatly to his complaints. On the twenty-fourth of October he was seized with a colliquative diarrhoea, which soon exhausted his little strength. Nevertheless, during the succeeding night, which seem'd the last of rational life, he preserv'd the same calmness, vigour, and joy of mind, which he had felt and express'd 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 utter'd 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 appear'd restless, and fetch'd several deep sighs, soon after which he obtain'd his release. This event took place on Saturday the twenty-sixth of October, old style, about three o'clock in the

morning : and though he died in a foreign land, and in a certain sense among strangers, his decease was embalmed with many tears. Not only the principal gentlemen of the factory, but even their servants, manifested a high sense of Dr. Doddridge's worth, and of the greatness of the public loss. A circumstance which afforded much satisfaction to Mrs. Doddridge, and her Lisbon friends, was, that the Doctor, in his last scenes, was not molested by the officious zeal of any of the priests of the Church of Rome. Agreeably to the desire which he had expressed before his death, his body was opened, when his lungs were found in so ulcerated a state, that it appeared surprising to the physician that his speaking and breathing had not been far more difficult and painful to him than in fact they were, even to the last.

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

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 :

(v) Orton, ubi supra, p. 293—297.

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 (u).

(u) 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 [E]. In her voyage homeward, and upon her return

[E] It will be found below.

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

“ My dear children,

“ How shall I address you under this awful and melancholy Providence ! I would fain say some-

VOL. V.

“ thing 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

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“ would

return to her family, she was strengthened and supported beyond what could have been expected. By the circumstance of Dr. Doddridge'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 lain with weight upon his spirits. The generosity of his friends was active to compensate for the loss which Mrs. Doddridge had sustained. A subscription was opened for her, chiefly in London, and, in a great measure, under the direction of Mr. Neal, whose kind offices to Dr. Doddridge's family were eminent and invariable. In a short time a sum was raised, which was more than equal to the forfeiture of the annuity. Besides this, Mrs. Doddridge received several other handsome presents, which were sent her as subscriptions to the Family Expositor, from persons of rank, both among the clergy and laity of the Established Church. The manner in which these benefactions were communicated heightened their value. They were bestowed with so much delicacy, and reflected such high honour on Dr. Doddridge's memory, that she retained a deep impression of them to the latest hour of her life. Another instance of regard that was paid her, was, that the dissenting ministers in the neighbourhood of Northampton, and the pupils who had begun to preach, supplied the doctor's congregation, during his absence, and for half a year after his decease, that the salary might be continued to his family for that time (w).

(w) Orton, ubi supra, p. 299, 300.

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

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

" Our loss is great indeed! But I really think
 " the loss the public has sustained is still greater.
 " But God can never want instruments to carry on
 " his work. Yet, let us be thankful that God ever
 " gave us such a friend; that he has continued him
 " so long with us. Perhaps, if we had been to have
 " judged, we should have thought that we nor the
 " world could never less have spared him than at
 " the present time. But I see the hand of Heaven,
 " the appointment of his 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 over-rule it as
 " the means of the greatest good to him.

" It is impossible for me to tell you how ten-
 " derly my heart feels for you all! how much I
 " long to be with you to comfort and assist you.
 " Indeed, you are the only inducements I now have
 " left to wish for life, that I may do what little is
 " in my power to form and guide your tender years.
 " For this purpose I take all possible care of my
 " health. I eat, sleep, and converse at times with
 " a tolerable degree of cheerfulness. You, my dears,
 " as the best return you can make me, will do the
 " same, that I may not have sorrow upon sorrow.
 " The many kind friends you have around you, I
 " am sure, will not be wanting in giving you all the
 " 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 North-
 " ampton will not be in less than six weeks or two
 " months time. May God be with you, and give
 " us, though a mournful, yet a comfortable meeting!
 " For your sakes I trust my life will be spared. And,
 " I bless God, my mind is under no painful anxiety
 " as to the difficulties and 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.

" Farewell, my dearest children! I am your
 " afflicted, but most sincere friend, and ever affec-
 " tionate mother,

" M. DODDRIDGE (5)." (5) Cent. Mag

Dr. Vol. XL,
p. 83, 83.

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 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 chearful Faith sustains her drooping head,
 And whispers comfort to the fainting maid.
 But ah! what power of language can express
 The widow'd consort's woe? What keen distress
 Tore all her heart-strings, when thy trembling sight
 Snatch'd a fond farewell glance, and clos'd in night?
 When the felt pulse, that at her touch before
 Beat with a fuller tide, now throbb'd no more?
 In foreign lands, abandon'd, and alone,
 She heard a darling husband's parting groan:
 No children there receiv'd his last command,
 Wept round the couch and kiss'd his dying hand:
 No sad domestic bore the sable bier;
 No mournful pupil pour'd the tender tear:
 No soothing friend to minister relief,
 And, by dividing, mitigate her grief:
 She solitary brooded o'er her care,
 Her only refuge placed in Heav'n and prayer.
 And when, her native country to regain,
 She 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 undistinguish'd vapour lost,
 Caught each faint glance of the receding coast,
 Where now, for ever from her eyes remov'd,
 Lie the blest relics of the man she lov'd!
 That dear sad sight she never more must view,
 Her longing eyes have look'd their last adieu:
 That dear sad sight she wishes now in vain,
 While ocean rolls unnumber'd waves between.

Dr. Doddridge was not handsome in his person. In stature he was somewhat above the middle size, with a sloop 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 (x). 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

have been chosen to succeed Dr. Doddridge in the office of principal tutor; but this his modesty would not have permitted; and, upon the whole, it was undoubtedly proper that a man of more advanced life should be appointed. The person elected by Mr. Coward's trustees, and who had been recommended by Dr. Doddridge in his will, was the Rev. Mr. (afterwards Dr.) Caleb Ashworth, of Daventry, to which place the academy was removed in the Autumn of 1752. Dr. Ashworth discharged the duties of the trust with great fidelity and diligence, and with an ability that increased as he proceeded in his employment. Mr. Clark continued as his assistant for several years; and, in so doing, contributed, in 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 on the other, made the very being of orthodoxy to consist. I have been disposed to let Scripture carry me along with it, wherever it naturally leads, rather than resolve it should follow me. Instead of labouring to establish any human system, which has always, I fear, a leaven of imperfection attending it, I have endeavoured to keep controversy as much out of sight as possible, and to represent what I verily believe to be the Scripture doctrine, in as simple a manner as I could, and divested of those particular expressions, which some, who perhaps are not averse to the main doctrine itself, are ready to rise up against." One rule of interpretation laid down by Dr. Doddridge was, when the text and context will bear two meanings, to prefer that which gives the noblest and most extensive sense, and might make the passage in question most universally useful. Plausible, however, as this rule may appear, there is danger, unless it be exercised with peculiar judgment, of its being occasionally productive of error. In fact, the business of a commentator on Scripture is to find out the single original signification of the language used by the sacred writers, and not to indulge his imagination in giving a scope to words beyond what was at first specifically intended.

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

The two remaining volumes of the Family Expositor, being the fifth and sixth, were published by Mr. Orton in 1756. From the editor's advertisement it appears, that Dr. Doddridge had himself transcribed for the press the paraphrase, improvements, and notes, of the fourth and fifth volumes, and the paraphrase and improvements of the Epistle to the Hebrews, and the two first Epistles of St. John. The notes on these three Epistles, together with the paraphrase, improvements, and notes, on the remaining Epistles and the "Revelation," were carefully transcribed either by Mr. Orton himself, or by some of the Doctor's pupils, and the transcript was compared several times with the short-hand copy. An accident which, during the author's life, happened to part of the original manuscript, deserves to be recorded. In June 1750, a fire broke out in his study, occasioned by a wax candle's being left on his writing-desk, and consumed many of his papers, and, in particular, part of one volume of the short-hand copy of the Family Expositor. The light of the fire being, however, providentially discovered by an opposite neighbour, who gave an immediate alarm, it was

speedily extinguished. When the Doctor was informed of the accident, he seemed most anxious about the preservation of this manuscript; and, when the flames were quenched, it appeared, to his great joy and 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 tinged. "Being an eye-witness," says Mr. Orton, "of the danger and deliverance, I record this account of it,—chiefly as it seems to denote a particular care of Providence in preserving this work, and a favourable omen, that God intends it for extensive and lasting usefulness." Those who may not carry their reflections so far as Mr. Orton has done, will sympathize with Dr. Doddridge in the pleasure which he received in having his manuscript preserved.

Of all our author's writings, the Family Expositor is the most important and valuable. It is the work in which he took the greatest pains, and on which his literary reputation principally depends. Many of his notes display a sagacious and judicious spirit of criticism; and the practical reflections are of general utility. How well the work has been received by the learned and pious world, is apparent from the continued demand for it down to the present time; nor is its popularity likely to decrease. It is the seventh edition which is now called for by the public; not to mention the separate impressions of it that have appeared in Scotland and Ireland. In passing a just encomium on the Family Expositor, it will not be understood that there is any design of asserting that it is a performance which is totally exempt from imperfections and errors. Such is not the character of the best human productions. Diversities of sentiment will occur with regard to Dr. Doddridge's interpretations of particular passages, and his criticisms upon them. Perhaps likewise, in some instances, his paraphrases may be deemed rather too redundant. But no observations of this kind are inconsistent with allowing to the work the praise of its contributing, in a high degree, to Christian instruction and improvement. The proper inference to be drawn from any mistakes into which the most successful elucidations of the Scriptures have fallen, is, not to depreciate their general merit, but to avoid placing an undue confidence on their authority. While we thankfully derive from them the assistance they are capable of affording us in our enquiries into the meaning of the sacred oracles, we should freely examine, and impartially judge for ourselves.

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

One part of Dr. Doddridge's Family Expositor, which must have cost him uncommon pains, was his having every where interwoven the text with the paraphrase, and carefully distinguished the former from the latter by the italic character. By this method it is impossible to read the paraphrase without the text; and every one may immediately see, not only the particular clause to which any explication answers, but also what are the words of the original, and what merely the sense of the commentator. Nor was our author content with barely inserting the old translation, but gave an entire new version of the whole Testament, the merit and usefulness of which will in many respects be acknowledged. This translation was extracted from the paraphrase, and published in 1765, in two volumes, 12mo, with some alterations and improvements by the editor, together with an introduction, and a number of very short notes.

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

If Providence had continued Dr. Doddridge's life, he would undoubtedly have endeavoured to extend his usefulness by many other publications. He intended to print a sermon to children, and some sacramental meditations. A considerable progress had been made by him in a "Dissertation on the Jewish 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 (y). 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.

(y) Orton, ubi supra, p. 107. 124.

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 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 Ducheys of Somerset, and a Lord Lyttelton. "I have read," says Bishop Secker, "your works with great satisfaction, and, I hope, some benefit; and both rejoice and wonder that, in the midst of your other occupations, you continue able, as I pray God you long may, to oblige your fellow Christians so often and so highly from the press. Indeed it must and ought to be owned in general, that the Dissenters have done excellently of late years in the service of Christianity; and I hope our common welfare will make us chiefly attentive to our common interest, and unite us in a closer alliance." By the way, the Bishop, in the same letter, has gently and properly rebuked Dr. Doddridge for the extravagantly complimentary strain of his epistles. "I return you many thanks for your favourable opinion both of my sermon and its author, though expressed in a manner which you would have forborn, if you had known me better. Plain men should be treated in a plain way: and nobody should have things said to him which he doth not deserve; and ought not to hear if he did. Let us all endeavour to do what good we can; and give those who seem to endeavour it faithfully, the comfort of knowing we think they do; but never tempt one another to forget we are unprofitable servants (z)."

(z) Letters, ubi supra, p. 278.

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 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 (a)."

(a) Orton, ubi supra, p. 123, 124.

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 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 (b). Upon the whole, whatever diversity of judgment may be formed on different points, the grand end which Dr. Doddridge had in view,

(b) Gent. Mag. Vol. LIII. p. 103.

view, and the generally useful tendency of his works, cannot be denied. In every thing which he wrote, his aim was to promote the great purposes of practical religion.

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

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

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 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 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 (d).

(c) Orton, ubi supra, p. 105—107.

(d) Ibid. p. 107—110.

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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, if he rather exceeded in this respect, his error had the advantage of assisting the memory, and contributing to the instruction of his hearers and readers.

Though Dr. Doddridge's invincible perseverance in study has already been mentioned, I am desirous of enlarging a little farther upon it. Literary diligence is a matter which I have always earnestly wished to press on every young man of liberal education with whom I have had acquaintance. When accompanied with original genius, it is the parent of all that is great and valuable in science; and where there is not much of original genius, provided there be a tolerable capacity, it is endued with the power of producing valuable attainments, and of rendering eminent services to the learned world. Of this diligence Dr. Doddridge was a striking example. The smallest portions of time were precious to him; and he was eager to seize every moment, even while he was waiting for dinner, company, or his pupils assembling together, that he might make some advance in any work in which he was engaged. So solicitous was he for continual improvement, that one of his students generally read to him when he was shaving and dressing. This was a benefit to the pupils, as he took occasion to instruct them, by remarking on their manner of reading, and pointing out the excellencies and defects, either in sentiment or language, of the book before them. When he was upon a journey, or on occasional visits to his friends, where he spent the night, he took his papers with him, and employed at least part of the morning in carrying on some one or other of his important designs. From the time that he began to write his Family Expositor, something was done every day in it towards preparing it for the press. To all this it may be added, that his employments as an author and a tutor never obstructed his most abundant labours as a minister and a pastor.

But what places Dr. Doddridge's diligence in 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 (e).

(e) 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 (f).

(f) Letters, ubi supra, p. 390, 391.

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

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

(g) Johnson's Lives of the Poets, Vol. IV. p. 280.

(h) Orton, ubi supra, p. 260, 263.
(i) Ibid. p. 241.

Dr. Doddridge entertained a high idea of the efficacy of prayer (i). 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 (k). But still I am obliged to observe, that Dr. Doddridge did not, in my apprehension, sufficiently limit his notions of the efficacy of prayer. He appeared to ascribe to it such an immediate influence upon the Supreme Mind, and to expect from it such interpositions, as are scarcely consistent with the regular order of Providence, and the stated course of events in the world. If, however, he erred upon this head, he has erred with many wise and good men who have gone before him, and by whom he has been succeeded. Perhaps Dr. Price and Dr. Ogden may be added to the number.

(k) Sermons on Practical Subjects, Sermon the Seventh.

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 expence that he printed and distributed his "Friendly Letter to the Private Soldiers of a Regiment of Foot." During the Rebellion of 1745, he was remarkably zealous in the cause of his king and his country, and contributed to the raising of a regiment under the command of the Earl of Halifax, by his own liberality, as well as by his influence over others. In the case of a poor Irishman, whom he thought to be unjustly condemned for murder, he exerted himself in a very extraordinary manner, though without success. But the generosity of his mind was the most displayed when any schemes for propagating religion, and for spreading the gospel among those who were strangers to it, were proposed. 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 (l).

(l) Orton, ubi supra, p. 178—181.

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,

band, 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 (*m*). His deportment in company was strikingly polite, affable, and agreeable ; and in conversation he greatly excelled, his discourse being at once instructive and entertaining, and not unfrequently rising to the splendid.

(*m*) Orton, ubi supra, p. 132.

The candour of Dr. Doddridge's mind relative to his sentiments of other persons' merit, was carried to the highest pitch, and indeed was sometimes so excessive as to lead him to form a far better opinion of several of his acquaintance than in fact they deserved. This fault was gently and pleasantly touched upon by Mr. Barker, in one of his letters. "But are you aware," says he, "what a creature you are? I love you beyond expression, and admire your abilities, furniture, spirits, &c. more than you imagine ; and not a man in the world rejoices more in your usefulness than I do ; and yet I often make myself merry with your character and conduct. You are so entirely devoted to God, to truth, and holiness, that it is very easy to impose upon you under the appearance of any of these. And you are so perfectly made up of civility, candour, and good-nature, that a pious 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 (*n*)."

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

(*n*) Letters, ubi supra, p. 139.

(*o*) Orton, ubi supra, p. 153—160, 161, 164.

(*p*) Ibid. p. 203.

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 amongst 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 (*o*). 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 (*p*).

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

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 correspondence) as in the presence of God, and in the views of his judgment. I would not purchase that phantom, popularity, which is often owing to the very worst part of a man's character or performances, by any compliances beneath the dignity of a Christian minister; an office, of which I think so highly, as to be deeply sensible how unworthy I am to bear it. On the other hand, I do indeed desire to give as little offence as I honestly can; and I have high authorities for it: and though I am, and always declare that I am, in my judgment, greatly against the imposition of human phrases, yet, as some can hardly be avoided on 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. Others, wider by far in their sentiments than I, are indulged in this, and even applauded for it: I have the misfortune (I cannot use the word more properly) to be condemned (g)." Whilst I have a full conviction of Dr. Doddridge's sincerity in this matter, I cannot agree with him in opinion. Offensive expressions may justly be avoided; but surely ambiguous ones should never designedly be adopted. The language we use, in delivering our views of things, ought to be natural, clear, and capable only of one signification.

(g) Orton, ubi supra, p. 221.

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 trimmer 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 offence. If a congregation consisted of persons who were of free sentiments in religion, his sermon was entirely of a practical nature. On the other hand, in preaching before a Calvinistical society, it was customary with him to choose what was called an evangelical subject. In neither case did he deliver any thing that was contrary to his sincere opinion. His accusers did not sufficiently recollect that he was far more devoted to what were deemed the orthodox doctrines than they were ready to imagine; and he had an undoubted right to be believed, when he declared, as he has done in the letter before cited, "On the whole, I know assuredly, that I have not on any occasion belied the real sentiments of my heart (r)." 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 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 answer was *Quod scripsi, scripsi* (s); "What I have written, I have written."

(r) Ibid. p. 222.

(s) Letters to a young Clergyman, p. 203.

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 ob-

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vious reasons he declined ever preaching at Northampton. At length, the affair was brought before the Doctor; and both parts of the charge having been proved by decisive evidence, the young man was dismissed. Being a person of some fortune, he was not involved by his disgrace in any pecuniary difficulties.

With that impartiality which is the duty of every biographer, I have mentioned, in the course of my narrative, the instances wherein it appeared to me that the character of Dr. Doddridge was shaded with some degree of imperfection. The same impartiality obliges me to add, that at times, he had too ostentatious a manner of speaking concerning the multiplicity of his employments, engagements, and correspondences; and that he was fonder of applause, from every quarter, than was desirable in one who was so justly entitled to it, where applause was an honour. I have often thought that in certain points he had a resemblance of Cicero. He resembled him in the love of fame, and in not possessing what may be called the sternness of fortitude. He resembled him likewise in more estimable qualities; in the copiousness, diffusion, and pathos of his eloquence; and in the sensibilities and tenderness of his mind, especially as displayed in the loss of a daughter.

When all Dr. Doddridge's imperfections are collected together, they will be found to have been very trifling in comparison with his excellencies. One or two more of his virtues I shall touch upon before I conclude. Few have exceeded him in the exercise of humility, both with relation to God and man. With respect to God, it was apparent in the deepest expressions of concern for the defects of his improvements and his services; and with regard to man, it was manifested in his condescension to the meanest persons, in his behaviour to his pupils, and in the patience with which he submitted to the words of reproof. He was even 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 (t)." 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.

(t) Letters to and from Dr. Doddridge, p. 307.

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 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 (v). 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 (u). 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.

(v) Orton, ubi supra, p. 229.

(u) Ibid. p. 231.

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.]

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* * * [Mr. Job Orton, the original writer of the Life of Dr. Doddridge, was so intimately connected with the Doctor in various respects, and was himself of so excellent and eminent a character, that it is an act of justice to his memory, and will be peculiarly acceptable to many of our readers, to give an account of him in this place. Concerning his family he himself thus speaks, in a memorial which he left for the use of his nephews: 'They will find no lords and

'knights, or persons of distinguished rank, wealth, or station among their progenitors. But they will learn, (as far as I am capable of judging, by the best information I could gain, and the knowledge of those whom I remember) that there is no one, either male or female, in the line of their direct ancestors for many generations, but hath been truly serious, pious, and good, and filled up some useful station in society with honour.' His grandfather and

and father, who were grocers at Shrewsbury, of considerable property, were justly held in estimation for their piety, their good sense, their generosity, their usefulness, and their Christian virtues in general. The younger Mr. Orton added to his other valuable qualities the benefit of a liberal education, and an extensive acquaintance with books. His eldest son, Job, the subject of the present note, was born on the 4th of September, 1717, and was early taught to pray, to read the Scriptures, and to keep holy the Sabbath-day. At a proper age he was sent to the Free-school of his native place, where he went through the whole course of grammatical education, having stayed there somewhat more than eight years. Here he enjoyed as great advantages for classical knowledge as in most public schools, but suffered, he tells us, 'not a little' in the most important interests, by the example and 'temptations of some boys who were very wicked and 'profane.' In May, 1733, he left the school, and went to Warrington, under the care of Dr. Charles Owen, the Dissenting minister of that town, who usually had two or three young men under his tuition. Mr. John Ashworth, the eldest brother of the late Dr. Caleb Ashworth, of Daventry, and who afterwards preached with Dr. Folter, in London, and died young, was Mr. Orton's only fellow student. This situation was to Mr. Orton an agreeable transition from his father's house to that of a large seminary, he and his fellow-pupil being treated by their tutor more like his own children, than with the discipline necessary in an academy. Dr. Owen was a gentleman of considerable learning, great piety, and one of the most amiable men ever known for a polite behaviour, sweetness of temper and manner, and a genteel address. Mr. Orton continued with him one year; after which he spent the month of June, 1734, in the family of Mr. Colthurst, a most excellent and worthy minister at Whitchurch, in Shropshire. There, by the advice and encouragement of Mr. Colthurst, he first joined in the Lord's Supper, and devoted himself to a sincere compliance with the obligations of Christianity. In August, 1734, he went to Northampton, under the care of Dr. Doddridge, where he continued above seven years, with the interruption of about seven months in the year 1736, and the beginning of 1737, which, on account of the ill state of his health, he was obliged to spend at home. This time, however, was not quite lost, as his father kept him as close to reading and study as he thought was consistent with a due regard to his recovery. Before young Mr. Orton went first from home, he had been bound apprentice to his father, that, in case he should not incline to any of the learned professions, he might be a freeman of the town of Shrewsbury, and be able to engage there in business; but his inclinations were always to the Christian Ministry. To this he might be led, by observing the very respectful, obliging, and affectionate manner, in which his grandfather and father always behaved to worthy ministers, and the honourable terms in which they always spoke of them. Indeed, the houses of the two Ortons were the places where not only the Dissenting Clergy, but several of the Church of England were usually entertained in the most hospitable manner, when they came to Shrewsbury. But though this circumstance gave the first turn to the inclinations of young Orton, he soon formed his resolutions for the ministry upon better motives. It was his desire to devote himself to the service of the sanctuary, with a view to the religious improvement and everlasting happiness, of mankind: and to qualify himself for this great work were all his studies directed. In a few weeks after he went to Northampton, he had made himself so perfect a master of Rich's short-hand, which his tutor wrote, that he could take down the whole of most of the sermons which he heard.

Such were the ability and diligence with which Mr. Orton pursued his literary course, that in March 1738-9 he was chosen assistant to Dr. Doddridge in the Academy; and he began his lectures in this capacity, with reading to the junior students in the classics and geography. About the same time he was examined before a committee of pastors in the neighbourhood, as to his qualifications for the ministerial office, and received an ample testimony of satisfaction and approbation. His first sermon was preached at

VOL. V.

Welford, in Northamptonshire, on the 15th of April 1739. After this he continued to preach occasionally in all the neighbouring congregations, excepting on the first Sunday of every month, when he generally assisted Dr. Doddridge at Northampton. During the vacations, which lasted two months, the Doctor continued at home in the former month, while Mr. Orton paid a visit to his friends and relations at Shrewsbury. In the second month he returned to Northampton, and took care of the family, the congregation, and such of the pupils as remained, whilst the Doctor made his excursions to London, or other places.

In this early part of his life, Mr. Orton was honoured with many testimonies of his acceptableness as a preacher. He received several invitations from the congregations at Welford, Rowell, and Harborough, to settle with them as their minister: and he was applied to, likewise, by the Dissenting Society at Salter's Hall, London, to preach there as a candidate; but he thought it best to decline these applications, as, while he was assistant at Northampton, he was engaged in a very useful employment, and had daily opportunities of improving himself superior to what he should have had in any other station. The enjoyment which he had of Dr. Doddridge's conversation was esteemed by him as a most peculiar advantage.

In April 1741, died Mr. Berry, the minister of the Presbyterian meeting at Shrewsbury; and about the same time Mr. Dobson, the pastor of the Independent Church, in that town, to which Mr. Orton's father belonged, removed to Walfall, in Staffordshire. These two Societies being thus vacant, concurred in an invitation to Mr. Orton, to accept the pastoral charge among them, promising that in that case they would unite together in one congregation. The circumstance of such a pleasing coalescence of two different denominations of Christians, the unanimity of the application, and the prospect of an agreeable settlement, and of a considerable sphere of usefulness, induced him to accede to the proposal, though he did it with fear and trembling, as a prophet hath not, in general, equal honour in his own country, and among his own kindred, with what he meets with in another place. In October 1741, he removed to Shrewsbury, and on the eighteenth of that month preached his first sermon to the united congregations. On the eighteenth of the next month, he had the misfortune to lose his father, who died at the age of fifty-two. This event was not only a great personal affliction to Mr. Orton, but brought upon him such a weight of cares, in addition to his various duties as a minister, that his health was materially injured; the consequence of which was, that he was laid under the necessity of having an assistant. He was obliged, likewise, in September 1742, to go to Bath, by which he found some relief. The person chosen to be his assistant was Mr. Francis Boulton, who continued at Shrewsbury till the end of the year 1745, when he removed to Wrexham, in Denbighshire. On the eighteenth of September, in the same year, Mr. Orton was solemnly ordained to the pastoral office. The sermon and charge that were delivered upon the occasion were printed, and the testimonial was signed by a great number of pastors. Thirty ministers were present at the service. Upon the removal of Mr. Boulton to Wrexham, Mr. Moses Carter was chosen assistant to Mr. Orton, and accepted the invitation, but died in 1747. He was a man of uncommon ability, and his early death was greatly to be regretted. In 1746 Mr. Orton was invited by the congregation at the new meeting in Birmingham, to be their co-pastor with Mr. Bourn. Though he had a high esteem for the people of that society, he did not dare to undertake so much work as was necessary in the situation; besides which, he was comfortable and useful where he was already settled. The invitation from Birmingham was signed by nine of the principal persons of the congregation, who were a committee to manage their church affairs. In 1748 Mr. Joseph Fownes was chosen Mr. Orton's assistant, and the connection was highly agreeable to both of them, they having always lived together in the utmost harmony and friendship. By Dr. Doddridge's death, which happened as before related, Mr. Orton lost his much honoured tutor, father, and friend. "The great and truly paternal tenderness," says Mr. Orton (in the memorial from

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which

which we write), "he had shewn to me from my first coming under his care, and the uncommon confidence which he had in some instances reposed in me, led me to the highest respect and warmest affection for him. His appointing me in his will to preach his funeral sermon, was a signal honour to me; and as he left me all his papers which I chose, I thought myself under particular obligations to attempt to give the world an account of his life and character, and writings, which I at length effected. I do not repent the pains spent in this work for several years, though hurtful to my health, because I hope, and believe, it hath been, and will be, of great use to young ministers, and others who read it. It was soon after its publication translated into German, and a copy sent me from Riga, from an eminent divine there, who translated and published my Sermons on Eternity. But Doddridge's Life was translated by Mr. Lindner, a young Lutheran Divine of Saxon-hausen, in Saxony."

In March 1751-2, Mr. Orton was invited to assume the pastoral charge of the congregation belonging to his late friend at Northampton. Upon this his people at Shrewsbury were alarmed; and, apprehending that he might listen to the application, they sent him a most respectful, affectionate, and unanimous address, to intreat that he would not leave them. A separate address, to the same purpose, was made to him by the young persons of the society. He had no inclination to quit a situation in which he was comfortable and useful; especially as there were some circumstances at Northampton that were of a discouraging nature. Nevertheless, he thought it a proper piece of respect to take some time to consider of the invitation, which at length he declined.

Not long after this event, another attempt was made to draw Mr. Orton from Shrewsbury. He was applied to by a considerable congregation in Westminster, to succeed their late pastor, the Rev. Dr. Obadiah Hughes; but he immediately rejected the proposal, as he never had any inclination to settle in London, and as he was firmly persuaded, that neither his health, nor his abilities, nor his sentiments, qualified him for a situation in the metropolis. In the two last particulars he was undoubtedly mistaken. Whether London would have been favourable to his health, might justly be questioned; but as to his abilities and sentiments, they would have enabled him to appear with distinguished advantage in the pulpit. He was one of the most striking preachers that I ever heard; and if he had been fixed in town, he could not have failed of rising to a high degree of popularity. His popularity, too, would have been of a substantial and durable kind, not founded on external and artificial accomplishments, but on discourses that were practical, serious, evangelical, and pathetic, accompanied with a plain, unaffected, and manly delivery, which irresistibly commanded attention. There was one respect, in which, perhaps, he was not so well fitted for London, and that was in his mode of living, which grew upon him as he advanced in years and his health declined, and which rendered him very particular and exact in his time of dining, and very cautious, not to say fastidious, in his reception of visitors. The congregation at Westminster, which was refused by him, was supplied at Midsummer, 1753, by the writer of the present narrative.

From this time nothing material occurred, in the course of Mr. Orton's ministry at Shrewsbury, till the year 1765. He was comfortable and happy among his people, and in the friendship and assistance of Mr. Fownes. But in that year his bodily infirmities had so far advanced upon him, that he was quite disabled from continuing in his public work. On the fifteenth of September, therefore, (which was his birth-day) he delivered his last sermon to his congregation. The Lord's Supper was administered by him several times after this; but he durst not undertake to preach any more.

Mr. Orton's quitting his pastoral connection with the Dissenters at Shrewsbury, was attended with unhappy consequences. A contest arose with respect to the choice of an assistant to Mr. Fownes, which, at length, ended in a separation. The larger number of the society thought it their duty to provide themselves with another place of worship; and with these

Mr. Orton concurred in opinion. He esteemed himself bound to countenance them upon every principle of conscience, as a Christian, a Dissenter, a Minister, and a Friend to Liberty. Though Mr. Fownes continued at the old chapel, this circumstance did not occasion any diminution in the friendship and affection subsisting between him and Mr. Orton. One almost unavoidable effect of the division was its being accompanied with a bad spirit, in several persons, on both sides of the question. The height to which the matter was carried, rendered Mr. Orton's situation at Shrewsbury greatly uncomfortable, and materially affected his health. He found it necessary, therefore, to retire to another place; and at length he fixed at Kidderminster, to which he was principally led, that he might have the advice of a very able and skilful physician (Dr. Johnstone, now of Worcester), who always proved himself a faithful and tender friend. To the care of Dr. Johnstone, Mr. Orton, under God, owed his life; and, from the regard and affection of the same gentleman, he derived some of the greatest present consolations of his existence. It was on the twenty-sixth of October, 1766, that he came to Kidderminster, and there he continued for the remainder of his days. His residence in that town was as comfortable as he could hope for, in a place comparatively strange to him, and among persons with most of whom he had no previous acquaintance.

Thus far I have been enabled to proceed, from a memorial written by Mr. Orton himself, a copy of which has been obligingly communicated to me by the Rev. Mr. Stedman, vicar of St. Chad's, Shrewsbury. To the same excellent (though personally unknown) friend, I am principally indebted for the materials which have put it into my power to finish the remainder of the article.

Though Mr. Orton was prevented by the bad state of his health, from ever again appearing in the pulpit, he still retained the same zeal for promoting the great objects of the Christian religion. What he could not perform as a preacher, he was solicitous to effect as a practical writer. The following words were written by him in the bible, which he commonly used in his study. 'Si non concedatur ut pæco sim publicus, tamen operarius: quod publicè non possum, faciam, [ut licet, valet] privatim. Quod non possum prædicando, præstem scribendo. Auxiliare, Domine, servum senilem.' His whole conduct was in full conformity to these pious wishes.

Mr. Orton had not appeared much from the press, previously to his resignation of the pastoral office. His only publications before that period were his Funeral Sermon for Dr. Doddridge, printed in 1752; a Fast Sermon in 1756, occasioned by the earthquake at Lisbon, entitled, "Noah's Faith and Obedience to the Divine Warnings, and his Preservation from the Deluge considered;" and "Three Discourses on Eternity, and the Importance and Advantage of looking at eternal things," published in 1764. These three Discourses have gone through six editions, and have been translated into Welch. Such was Mr. Orton's ill state of health, together with his attention to the duties of his profession, that it was not till 1769 that he was enabled to give to the world his "Memoirs of the Life, Character, and Writings of Dr. Doddridge;" a work to which we have been greatly indebted in the course of the preceding article. In 1769, he published a set of Sermons, under the title of "Religious Exercises recommended; or, Discourses on the Heavenly State, considered under the Idea of a Sabbath." "These Sermons," say the Monthly Reviewers, "are not distinguished by any remarkable elegance of style, or accuracy of language and composition; but they have a much truer recommendation; they are serious and practical; well adapted to do real service to every attentive reader, and evidently flowing from a heart under the warm influences of benevolence and piety." After some other encomiums, the same writers add, "We are persuaded that the present work is calculated to produce real advantage to mankind; and we sincerely join our wishes with those of the author, that it may contribute to revive and promote the cause of true religion, with which the interests of virtue and morality are essentially connected" (1). In 1771, Mr. Orton published "Discourses to the Aged;"

(1) Monthly Review, vol. xliii p. 41-43.

the subjects of which were admirably adapted to the situation of the persons for whom they were intended, and concerning which, it was justly observed, that they breathe an excellent spirit, and shew an earnest desire in the writer to advance the interests of genuine piety and practical religion (2). Our author's next publication, which appeared in 1774, was entitled "Christian Zeal; or, Three Discourses on the Importance of seeking the Things of Christ, more than our own." At a time when many valuable Treatises had been published in defence of Toleration and Liberty, he thought there was great room to complain of the want of zeal for the support and advancement of real practical religion, and for the good of souls. To revive, therefore, this zeal, was the object of the Discourses in question. In 1775, Mr. Orton committed to the press three farther Discourses, under the title of "Christian Worship." The subjects treated of in this piece, which has been translated into Welsh, are the profitable hearing of the word; the joining in public prayer; and the singing of the praises of God. Two volumes of "Discourses on Practical Subjects" were the production of the next year. The Sermons are thirty-six in number, and testify, in the strongest manner, the ardent solicitude with which the author endeavoured to inspire mankind with the principles of piety and virtue. Mr. Orton's last publication, which appeared in 1777, was entitled, "Sacramental Meditations; or, Devout Reflections on various Passages of Scripture, designed to assist Christians in their Attendance on the Lord's Supper, and their Improvement of it." These meditations, which are fifty in number, are all founded on different texts of the Sacred Writings, and are, what the author himself used in the administration of the sacrament, according to the method observed among Dissenters from the Church of England. "The reader," say the Monthly Reviewers, "will not find in this work any rapturous flights, or wild chimeras: he will meet with nothing but what is rational and pious, tending to form the heart to the love of God, and to the practice of what is excellent and praise-worthy (3).

Several eminent divines of the establishment expressed their high approbation of the "Sacramental Meditations." "I think," said the Rev. Mr. Hunter, vicar of Weaverham, in Cheshire, and the author of several ingenious publications, "I never read a book better calculated for the purposes of spiritual improvement. The shortness of the sections, the plainness of the style, the clearness of the method, render it peculiarly fit for the reading and retention of the uninstructed in low, and the indolent in high life: whilst a flow of piety, an apt and happy application of Scripture, an experimental sense of religion, and a profound knowledge of the divine life, and of the deep things of God, must recommend it to the perusal and approbation of those who have made the greatest progress in goodness." Dr. Tucker, dean of Gloucester, wrote as follows to a friend: "Pray thank Mr. Orton for his book in my name. I am charmed, and I hope edified too with it; which I make my constant companion. As I read, I am delighted to find the great Divine, and the able Controversialist, concealing himself under the better character of the pious and humble Christian, and avoiding all the parade of human learning. A man who was less a scholar, and less a Christian, would have stuffed his book with a thousand quotations." We shall add the important testimony of Dr. Adams, Master of Pembroke College, Oxford, which he gave in a letter to Mr. Orton. "The design," says the Doctor, "of your book, was quite new to me, and is, I think, happily executed. In our large communions (such as I have often seen at St. Chad's), it is the very book I should wish in every one's hands. You have, perhaps, done more good of the best sort, under the necessity of retirement, than you could have done in better health, which universally brings dissipation along with it. This is a consolation of the highest and noblest kind, which I am persuaded you have a right to, and I hope God will, in your weakest hours, enable you to take to yourself (4).

Besides these several publications, all of which appeared with his name, Mr. Orton, in 1770, was the author of two anonymous tracts, entitled, "Dio-

trophes admonished," and "Diotrophes re-admonished." They were written in defence of his excellent friend, Dr. Adams, at that time vicar of St. Chad's, Shrewsbury, who had been violently attacked by some of the high-flown Calvinistical Methodists, and especially by the writer of a piece, which made a considerable noise in its day, called "Pietas Oxoniensis." Mr. Orton's two pamphlets reflected great credit on his understanding and affections, being written with much knowledge, and in the spirit of Christian candour. With the most ardent zeal in the vindication of his friend, he appears to have steered something of a middle way between Dr. Adams and his antagonists, respecting certain theological niceties and distinctions. The controversy, he hoped, might do good, by exciting a disposition to enquire into the contents of the Gospel, and by leading many to read and think on religious subjects who otherwise would not probably have done it. Nor was his expectation disappointed: for he had the pleasure of hearing that his tracts had been serviceable in this view, especially in Shropshire; and that they were much valued by many respectable Clergymen, particularly those of evangelical principles (5).

There is one small publication by Mr. Orton, which, from not having known of it, we have omitted to mention in its proper place. It was the earliest piece printed by him, having first appeared in 1749, and we apprehend without his name. The title of it is, "A Summary of Doctrinal and Practical Religion, by way of Question and Answer; with an Introduction, shewing the Importance and Advantage of a Religious Education." So well has this tract been received, that it has gone through seven editions (6).

As we are speaking of Mr. Orton's writings, we shall here finish our account of them, by taking notice of his posthumous works. In the course of his ministerial service, he delivered a short and plain exposition of the Old Testament, with devotional and practical reflections; which exposition and reflections have recently been published, from the author's manuscripts, for the use of families, by the Reverend Robert Gentleman, of Kidderminster, Worcestershire, in six large volumes, octavo. The first volume appeared in 1788, and the last in 1791. This work has met with a very favourable reception from the pious world, and is calculated for general utility. Of the notes it cannot be said that they are eminently critical; but they often convey valuable instruction; and the reflections are admirably adapted to promote the purposes of serious religion.

The last production of Mr. Orton that has been given to the publick, is, "Letters to a young Clergyman," 12mo, 1791. Mr. Stedman, to whom the letters were written, is the editor, and he has performed an acceptable service in committing them to the press. The advice contained in them is, in general, excellently fitted for the direction and improvement of the younger Clergy, of every denomination. We cannot help taking notice of a few detached passages. In the fourth letter, he thus expresses himself:

"I know not what to say about *extemporary preaching*. It may on some accounts be desirable and useful: But I dare not encourage it in *Young Divines*. I never knew an instance of it, but the preacher was careless in his studies, slovenly and incorrect in his discourses; and losing the habit of accurate compositions could never recover it afterwards. Yet I would by no means desire you to confine yourself entirely to your notes. When a thought strikes you, or something in your sermon seems to strike your hearers, you may add a few sentences, as you find matter arising in your mind: And if you are thoroughly master of your subject, and have a good deal of your sermon, especially the application of it, committed to memory, thus much will be easy, and you will not hesitate and appear at a loss. But suppose you preach at your new church Sermons which you have delivered at *Little Cheverel* half a year ago; not exactly as written, but commit the substance, every leading thought, and the text which you have introduced into them, to memory, and then enlarge *pro re nata*. Or, you may compose and write out one new sermon every week, and let it be preached at your churches alternately; and then,

(2) Monthly Review, vol. xlv. p. 501.

(5) Ibid. p. 151.

(6) From the information of Mr. Eddowes.

(3) Monthly Review, vol. lxx. p. 317.

(4) Letters to a Young Clergyman, from the late Rev. Mr. Job Orton, p. 118, 119.

on the other part of the day, have at the other church your plan, texts, and leading thoughts, only written down, and discourse to your people from them: so that each place will have a compleat and a kind of *extemporary* discourse alternately. But then, if you do this as it ought to be done, it will very little lessen your labour: for it will require as much pains in studying your plan, texts, and subordinate thoughts, and putting them down, as in writing a sermon at large. But let me caution you, never to venture without a finished discourse in your pocket, lest any indisposition of your own, or circumstance relating to the congregation, should disqualify you for ready conception and utterance. I have known to many Ministers become injudicious and unacceptable by a careless habit of composing, or rather of not composing at all, in their younger days, and in small country places, that I make these concessions, guarded as they are, with fear. The other extreme is best for a young divine to err in. Besides, there is no way by which you will so speedily and effectually increase your fund of theological knowledge, as by accurate composures. Thus you will study your subject carefully, viewing and examining it on every side; consulting all the commentators you may have upon your text and parallel places, and reading what other divines (whose writings you may be possessed of) have said upon the subject. So that, were you to read nothing for a whole week but what you would read in this method (except History, Classics, &c. by way of relaxation), I shall commend your diligence, and say, you had kept to the good maxim, *Hoc age* (7).

(7) Letters to a young Clergyman, p. 14—16.

In the ninth letter, we have the following morcel of literary history.

I am now reading the works of Mr. WILLIAM PERKINS, an eminent tutor and divine at Cambridge in QUEEN ELIZABETH'S reign. They are three volumes in folio, and I have got thro' one of them. What leads me more particularly to read him was, that his elder brother was one of my ancestors, from whom I am in a direct line, by my mother's side, descended. I think him an excellent writer: his style is the best of any of that age, or the next, and many passages in his writings are equal to those of the best writers in modern times. He is judicious, clear, full of matter, and deep Christian experience. He wrote all his works with his *left* hand, being lame of his *right*, and died about forty-four. I could wish all Ministers, especially young ones, would read him, as they would find large materials for composition. He hath some tracts against the Papists; appears to have been a pretty high Calvinist, but he hath many admirable things in *practical* divinity. His works are little known in England, but they are still in estimation in Germany, many of them being written in elegant Latin, and others translated into German (8).

(8) Ibid. p. 39, 40.

The twelfth letter contains some admirable remarks on religious conversions.

Whether I have been the instrument of much good I know not. I have not seen those good effects of my ministry, which some ministers have had. There were few, if any, of my congregation, who were profligate and abandoned; and whose conversion, when that happens, is very remarkable, and engages much attention. I hope many aged persons have been edified by my services, and not a few young people trained up in sentiments of wisdom and piety; who are now useful in their families and stations, and ornaments to religion. Indeed, I lay very little stress upon what some divines call *Conversions*; I have seen so many instances of their coming to nothing; or, that their converts have only been converted from the sins of men to the sins of devils, from drunkenness and debauchery to spiritual pride, bitterness, and uncharitableness; and this I cannot call a saving change. I see little alteration for the better in the conduct of many, who have been said to be converted. I am cautious of calling any thing by that name, where there is not a regular, consistent conduct following it. Hasty impressions, which some ministers are very ready to observe and admire, are often lost in a little time, and those who have been under them become worse than they were before. I have no idea of conversion, as passing a certain line, and then getting

into a saving state. Conversion is a *work of time*, and I see no right we have to say any are converted or become good, till one hath a longer season of trial to observe whether they continue steadfast in the practice of righteousness, and act in every circumstance and relation, in the main, consistent with the demands of the Gospel. I wish you may have the pleasure to see many such converts (9).

(9) Ibid. p. 65, 66.

We shall content ourselves with only referring to the fourteenth letter for some excellent observations on oeconomy.

Besides Mr. Orton's publication of Dr. Doddridge's hymns, and of the three last volumes of the Family Expositor, he printed, in 1764, a new edition of the life and death of the Rev. Mr. Philip Henry, and prefixed to it an address to the descendants of that eminently pious and worthy divine. Of religious Biography our author was particularly fond, and he was a great admirer of the two Henrys, Philip and Matthew. Mr. Matthew Henry's exposition was read by Mr. Orton in his family, and he had a most happy faculty, whilst he was doing it, of abridging that diffuse writer. He had been solicited, during his retirement, to form a regular abridgment of Henry's expositions; but his increasing infirmities obliged him to decline the employment.

The nature of Mr. Orton's writings was such as to render them acceptable to serious persons, of different denominations. Dr. Tucker highly approved of them, and said that his sermons were the sermons to do good. Indeed, the Dean had such a great respect for the judgment of Mr. Orton, that he submitted some of his own works to his correction. Dr. Adams read Mr. Orton's sermons in his family at Oxford. It is still more remarkable, that our author's extempore prayers were exceedingly admired by clergymen of the Church of England, who must, in general, be supposed to give a decided preference to precomposed forms. The Rev. Dr. Stonhouse, rector of Great and Little Cheverel, Wiltshire, being at Mr. Orton's house, and joining in his family-worship, was so struck with the propriety and pertinency of his prayer, that he thanked him for it, and told him that it deserved to be written in letters of gold. "I have often," says Mr. Stedman, "learnt my duty from his prayers." We may observe by the way, that a close friendship subsisted between Dr. Stonhouse and Mr. Orton, and that the latter wrote an excellent letter to the other, on the death of a daughter. It was printed for private use, under the title of "A Letter from a Minister to one in Affliction."

After the publication of the "Sacramental Meditations" in 1777, Mr. Orton's bad state of health no longer permitted him to instruct and edify the world from the press. But he still continued to be useful by his pious example, his affectionate exhortations, and his correspondence with his intimate friends. In 1781, he made a present, to the library belonging to the schools of Shrewsbury, of Dr. Kennicott's Hebrew Bible, superbly bound. It was accompanied with the following inscription.

Ut
In hoc municipio,
Dilecto natalium loco,
Quo
Proavi et parentes honeste et sancte vixere
Quo
Cætus Dissidentium Protestantium pastor constitutus,
ministerio facio
Annos XXVI. ipse functus est;
Ut
In his scholis,
Quibus et linguarum cognitionem
Studio decenniali hausit,
Amoris et benevolentia
Pignus aliquod idoneum extaret;
Hoc opus eximium, honori S. S. S. dicatum,
Illustrissimi Ben. Kennicott, S. T. P.
Bibliotheca donavit
Job Orton, S. T. P.
Et civis Salopienfis,
A. D. M, DCC, LXXXI.

Mr. Orton had before this made some valuable presents of books to the same library. As in the inscription now given, he is styled S. T. P. it is proper to take notice, that the degree of Doctor in Divinity had been conferred upon him many years previously to his

his decease, but he would never permit himself to be addressed by that title, or prefix it to any of his writings.

In the spring of the year 1783, Mr. Orton's complaints multiplied so fast upon him, that there was no prospect of his continuing much longer in life. Whilst he was in this situation, the following letter was written to him by Mr. Fownes, and conveyed by Mr. Stedman. Notwithstanding its length, we cannot condescend to make an apology for inserting it, as, from its excellence, it will delight every pious reader, and others may pass it over at their pleasure.

Shrewsbury, June 11, 1783.

My dear and much respected Friend,

If I have not written to you for a considerable time, the reason has been that I was unwilling to disquiet you by appearing to lay you under a necessity of returning answers which I know it would be painful for you to send. But the very weakness, which for a time made me think it less proper to address a letter to you, is what now induces me to do it. I cannot tell how to bear the thought of receiving repeated accounts of your increasing infirmities without letting you know how sensibly I sympathize with you under all your burthens and complaints, and how earnestly I wish you all those supports and consolations to sustain you under your infirmities which will enable you in patience to possess your soul, to enjoy peace and serenity in the midst of the afflicting symptoms with which you are visited, and to experience the happiness of that thankful hope which you have so often recommended to pious persons as their right and duty in circumstances not unlike to yours, and to which all who know you are persuaded that you have the just title.

I need not remind you, that the sufferings of the servants of God, though very frequently and materially the same with those which are endured by persons of a very different character, are nevertheless, in the mitigations which accompany them, the encouragements which are mingled with them, and the prospect which lies beyond them, of a totally opposite nature. While those, who have no hope but in the present life, must consider every decay they find come upon them as foreboding the destruction of all their comfort; those who have laid up for themselves a portion in a future world, may view every abatement of their strength as the presage of the approach of their felicity. While the hope of the one vanishes, that of the other advances, and assumes a brighter aspect; and those forerunners of the total dissolution of these earthly tabernacles, which the one cannot seriously behold without painful apprehensions, give the other reason to rejoice that the day of his redemption draws nigh, and that his labours, uneasiness, and anxiety, will soon be exchanged for that rest which remains for the people of God. And if it pleases the God and Father of our spirits, who knows the need in which his children stand of his assistance to enable them to endure the afflictions he lays upon them, to give them strength and command of thought, to reflect and dwell upon the reviving views which are given them of their present trials and future enjoyments, in that covenant of grace which is well ordered in all things and sure, what cause have they to be comforted in all their tribulations and to wait with cheerfulness till the days of their mourning shall be ended!

To such pleasing, animating reflections as these, dear Sir, it is your happiness that you may give way without scruple. And to this it is my wish to invite you. Nor do all the discouraging thoughts with which you may sometimes have been troubled, prevent my inviting you to it without the least hesitation. It is no surprize at all to me, that persons whose hearts have been most sincerely devoted to their great master, should feel doubts and tears rising up in their minds, when they think they see the hour coming on when the change of worlds is to be made; and, far from thinking it any weakening of the evidence of the strength of their consent to find favour of the Lord, I am well persuaded it is often a confirmation of it. Those, who have the fullest and most powerful

convictions of the extent and sanctity of the divine law, will be the most sensible how far the most eminent of his servants come short of it. Those who have been most conversant with their own hearts, and most solicitous to have them entirely united in fulfilling the divine law, will have the quickest, most poignant, sensibility of their deficiencies in these excellent attainments. Those, who have the highest conception of the value of that eternal life, which is the gift of God through Jesus Christ our Lord, are sometimes the most ready to question whether they shall be found meet to rise to such an exalted height of glory. These, I am persuaded, are the real causes of those clouds and desponding apprehensions which may at any time have hung over your mind. Suffer them not to oppress you, but turn your thoughts to that grace which is set before us by the Father of mercy in the Gospel of his Son. Let the compassion of the great high priest of our profession, who knows how to be touched with the feeling of our infirmities, be the subject of your meditation. Let the tenderness of the Great Father of our spirits, who knows the weakness of our frame, the imperfection of our knowledge, and the force of the obstructions with which we are called to struggle in our passage through a world full of snares, temptations, and impediments to that advancement in the divine life, which I am satisfied has been the object of your wishes and labours, be much before you, and I trust you will find light springing up in your mind, dispelling your tears, reviving your hopes, and giving you that peace which will keep you from fainting under your trials, and assist you to finish your course with joy.

It will give me great pleasure to hear, by the friend who brings this, that you find any abatement of your complaints, and that you recover any strength; as by the last information which I heard concerning you, I am willing to hope you may. My earnest wishes, and my constant petitions for you, are, that as your day is so your strength may be, and that God, who knows how to comfort those who are cast down, may fill you with all joy and peace in believing. In these wishes Mrs. Fownes, who desires to be affectionately remembered to you, cordially joins with me; and if from these assurances, or from any thing which I have said, you receive any comfort in your affliction, it will be a real satisfaction, to

Dear Sir,

your sincere, and affectionate Friend,

Brother, and Servant,

Joseph Fownes.

Somewhat more than a month after the receipt of the preceding letter, Mr. Orton departed this life at Kidderminster, on the nineteenth of July 1783, and in the sixty-sixth year of his age. On the twenty-fifth of the same month, agreeably to his own request, he was buried in Mr. Bryan's grave, in the Chancel of St. Chad's Church, Shrewsbury. Mr. Bryan had been formerly Vicar of St. Chad's, but had been ejected from his living in 1662. On the removal of the grave-stone from under the altar-steps the following inscription was discovered:

Pace Cinctibus
D. Johannis Bryan, A. M.
Olim pastoris hujus Ecclesie,
cum aliis ejeti,
Aug. 24, 1662.
Qui varias passus fortiter tulit,
incolpate vixit, Deoq. intervivit
Usque ad senectutem, non otiose peractam,
Licet infirmitatibus gravatum.
Paucis diebus Morte abreptus.
In Christo exultans,
Placide transmigravit ad vitam meliorem,
Aug. 31. 1699.
Filius ejus unicus superstes
In memoriam
Dignissimi parentis
P. M.

At the bottom in Hebrew Characters.

"The memory of the just is blessed (10)."

Near the same place, a neat Monument has been erected to Mr. Orton's memory.

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With

(10) Communicated by the Rev. Mr. Lucas, of Shrewsbury.

With regard to the notice to be taken of him after his decease, Mr. Orton left the subsequent directions in his will. 'I desire Messrs. Fownes and Lucas would preach the following sabbath to their respective congregations, or to each other's, from, 1 Tim. i. 11, 12. But I desire they would say nothing of me, but exhibit the glory of the Gospel, and the honour of the Christian ministry. Only let them assure my former hearers, that serving them in all their interests, especially their best, was the delightful business of my life; that all my time and studies were directed that way; and that if they retain any gratitude and respect to me, they would shew it by their holy conversation, and by esteeming their present pastors highly in love for their works sake; by their wife and faithful improvement of their labours; and by their candour and love one to another.' Mr. Fownes's Sermon was published.

Our author's talents as a preacher have been thus delineated by Mr. Fownes: 'Mr. Orton was master of a great variety of styles, and I have frequently heard him in the course of his public services adopt them all with success. But the general character of his preaching was rather of a practical, serious, and affectionate turn than distinguished by laboured and long continued trains of reasoning. The didactic manner, like that of a parent addressing his children, or an instructor his pupils, was that which seemed most adapted to his taste and inclination; and though he acquitted himself with general acceptance in all the methods in which he addressed his hearers, it was in that he chiefly excelled.'

The following interesting testimony to the memory and worth of Mr. Orton came from the hand of his friend and physician Dr. Johnstone, in a letter to Mr. Stedman.

"Dear Sir,

Feb. 26, 1786.

'Lord Bacon reckons it a great deficiency in Biography, that it is for the most part confined to the actions of Kings and Princes, and a few persons of high rank; while the memory of men distinguished for worth and goodness in the lower ranks of life has been only preserved by tradition.—I rejoice therefore, that you have undertaken to collect memoirs of the late Rev. Job Orton, one of those excellent persons, who was as industrious in concealing that worth which was so conspicuous to all who knew him, as he was earnest and skillful in applying it to the best and most benevolent purposes.—Indeed, my friend, we shall not see his like again: we shall not see knowledge so extensive joined with such humility, such wisdom and discernment of the human character and of human life, so determinately employed in doing good to all around him, and to diffuse happiness to the large circle of human society. He truly had the wisdom of the serpent and the innocence of the dove. Of the seventeen years which he passed in Kidderminster, I spent most usefully and happily daily many hours in his company: his counsel always skillful, was faithful and benevolent. I felt the advantage of it, and regret the irreparable loss I have sustained. I do not remember I ever spent ten minutes in his company, without being witness to some benevolent design or some benevolent action. He comforted and advised the opulent—he visited the widow and the fatherless, the sick, the poor and needy, in their affliction. He applied his fortune in relieving their wants; and a mind, still more rich in resources than his fortune was in abundance, in contrivances, as well as incitements to others, to administer relief. To such as needed, he gave with that generous address, and that exquisite skill, in which I think he surpassed most persons I have ever known. I repeat it, I never was in his company without perceiving he was carrying on some useful design, either of a public or private nature: doing good himself and impelling others to concur with him in executing some charitable work, or some plan to relieve indigence, to alleviate pain, to inform ignorance, to check and reform vice: in arbitrating and settling differences, which had any where taken place among his friends or acquaintance he possessed great influence, and shewed always great address, and gave satisfaction by his interference. He possessed a

'happy manner of engaging the affections and confidence of young persons, and he gave them advice in such a manner as had generally a happy influence in forming their character to habits of virtue and religion. His ability and his zeal as a minister I do not presume to mention: his worth as a man, his sincerity as a Christian, need no such feeble testimony as mine. It is indeed an injury to so high a character to offer any testimony. But I cannot forbear calling to your recollection, that though he was zealous as a Christian, yet he possessed no warmth of zeal to any thing but real religion. A Protestant Dissenter he was upon principle, but entertained the most liberal communication with many individuals belonging to the Establishment, distinguished like himself by worth and talents; and had the most generous and charitable sentiments concerning parties and persons of different societies and persuasions in religion in every part of Europe. I need not inform you, that a bad state of health brought him to Kidderminster; and that I had the honour of being confided in, as his physician. His complaints were of the nervous and melancholic kind: they often interrupted his ease and his usefulness; but were prevented from confining him entirely to the house till the month of June, 1783. He had often complained of failure of memory; but yet in particular instances, very constantly gave proofs of his possessing it with unusual accuracy and extent. At length, however, the defect which he perceived appeared to others, now and then in expressing an improper word, and in making a pause before he pronounced the intended one. He complained of pain and a growing confusion in his head. About a week before his death, that confusion became apparent and complete. He knew every person, but could not express what he intended. In three or four days more he became lethargic, and died apoplectic the 19th of July, 1783, in the sixty-sixth year of his age.—Thus lived, and thus died this servant of God—this good man—dear to and revered by all: this counsellor and friend, whose loss we must ever deplore. But, my friend, let us no longer view our losses. How singular was our advantage! He was our counsellor and comforter while alive: his memory, ever dear to us, and present with us, will still sustain and protect us. If at any time malediction shall persecute us living or dead—it will be replied—"No—this cannot be true, the honestest and worthiest of men are their friends."—In books of piety, and in the lives of pious men, we see the effects which religion ought to have; those who knew Mr. Orton saw the influence it had, saw its spirit and precepts exemplified in his temper and conduct (11).'

'Were it necessary,' says Mr. Stedman, to add to the above, it would be easy to produce the testimonies of a Kennicott, an Adams, a Tucker, with several others, given by eminent men, both of the Establishment, and among the Dissenters: for, to use the language of the Apostle, He had a good report of all men, and of the truth itself.'

'Dum memor ipse mei, dum Spiritus hos reget artus, Semper Honos, Nomenque tuum, Laudetque munebant.'

VIRGIL (12). (12) Ib. Id.

The same gentleman, who rejoices in every opportunity of gratefully and affectionately connecting his name with that of his friend hath, in other places, said, 'It affords me a kind of pleasure to think that I have his sacred remains deposited in my church, that ere long I shall mingle my dust with his, arise with him, and, I hope, be happy together (13).'

'Sic mihi contingat vivere, sic jure mori (14).'

It has occurred to us, that Mr. Orton, who so long resided at Kidderminster, the principal seat of Mr. Baxter's ministerial usefulness, had a considerable resemblance, in certain respects, to that famous divine. In extent of abilities, Baxter was undoubtedly greatly superior to Mr. Orton, and he prodigiously exceeded him in the multiplicity of his writings: but with regard to the nature of their practical works, and the strictness, we had almost said the rigidity, of their personal piety, there was no small degree of similarity. Both of them display, in their productions, the same ardent zeal to excite the attention of men to their eternal concerns, and urge these concerns with peculiar

(11) Letters to and from the Rev. Dr. Doddridge, p. 354—357. Note.

(13) From Mr. Stedman's communications.

(14) Letters to a young Clergyman, p. 155.

His energy and pathos. Both of them were animated with a seriousness of spirit, which seems never to have forsaken them in the most ordinary occurrences of life: nor could either of them bear to be much interrupted in their sacred employments. When some visitors to Mr. Baxter, after having sitted a while with him, said, 'We are afraid, Sir, that we break in upon your time; his answer was, 'To be sure you do.' What was Mr. Orton's disposition in this respect, is expressed with great vivacity in one of his letters to Mr. Stedman. The passage shall conclude the present article, 'I am glad I have no visitors like Mr. ***, no such Bath friends;—I would not have them:—They are not friends; I would not submit to such grievances and inconveniences, nor should my wife (if I had such an one as his). What must we do? they will say.—Why break off all correspondence with such. Tell them (as I did at Shrewsbury, and do here), "I am old and infirm; I will have my own hours. At them—I shall be

"glad to see my friends, but they must come soon, and go soon, or not at all." — "But we can't do this at ***." Then I would remove to the Land's End, or to a Welch mountain, and would not sacrifice such blessings as health, regularity, domestic comfort, and family religion, for any person or persons whatsoever. I am independent, and will be so. A few nights ago I heard some Weaver's lad singing a song under my window, of which I remember no more than this:

"Let them say what they will,
"By Jove I'll be free."

'I have little company and acquaintance. Ease and quiet, and an interview now and then with a worthy friend, bound my ambition. But I have a numerous and excellent society of prophets, apostles, and practical writers, especially Baxter, Bates, and Scudder, with whom I have lately been conversing (15).']

(15) Letters to a young Clergyman, p. 93, 94.

* * * [DODSLEY (ROBERT), a poetical, dramatical, and miscellaneous Writer, was born at Mansfield, in Nottinghamshire, in the year 1703. The humble situation and circumstances of his parents precluded him from the advantages of a liberal education; and to his misfortune in this respect he has alluded in one of his poems.

"O native Sherwood! happy were thy Bard,
"Might these his rural notes, to future time,
"Boast of tall groves, that nodding o'er thy plain,
"Rose to their tuneful melody. But ah!
"Beneath the feeble efforts of a Muse
"Untutored by the lore of Greece or Rome;
"A stranger to the fair Castalian Springs,
"Whence happier poets inspiration draw,
"And the sweet magic of persuasive song,
"The weak presumption, the fond hope expires."

When he grew up to manhood, no better mode of subsistence offered itself than that of entering into service; and therefore he became a footman to the Honourable Mrs. Lowther (a), in which station his good conduct and abilities soon brought him into notice. Several poems were written by him, which excited so much attention that he was encouraged to publish them; and this he did under the title of "The Muse in Livery." The collection is now little known; but the writer of the present article remembers to have seen it above fifty years ago; and, as far as his memory serves him at so long a distance of time and upon a slight inspection, the work was printed in large 12mo, or what now would be called crown octavo, had a handsome List of Subscribers prefixed to it, and was dedicated to Mrs. Lowther.

(a) New Universal, Historical, and Literary Dictionary. Vol. IV. p. 447.

What contributed still more to Mr. Doddsley's reputation, was his writing a dramatic piece called "The Toyshop," which being shewn in manuscript to Mr. Pope, he was so well pleased with the delicacy of its satire, and the simplicity of its design, that he took the author under his protection; and though he had no immediate connection with the theatre, procured such a powerful interest in his favour, that his production was brought without delay upon the stage. It was acted at Covent-Garden in 1735, and met with great success (b); and when printed, it was received with much applause by the public. 'The Hint,' say the writers of the Biographia Dramatica, 'of this elegant and sensible little piece seems built on "Randolph's Muses Looking-Glass." The author of it, however, has so perfectly modernized it, and adapted the Satire to the peculiar manners and follies of the times he writes to, that he has made it perfectly his own, and rendered it one of the justest, and at the same time the best-natured rebukes that fashionable absurdity perhaps ever met with (c).'

(b) Ibid.

(c) Biographia Dramatica. Vol. II. p. 376.

The pecuniary advantages which Mr. Doddsley had derived from his first publication, and from the success of his dramatic satire, were applied by him to a very wise and useful purpose. Instead of adopting the precarious situation of a town writer, he determined to engage in some profitable business; and the business he fixed upon was happily suited to his literary taste, and favourable to his connections with men of learning. In 1735, he opened a bookseller's shop in Pall-Mall; and in this station, such was the effect of Mr. Pope's recommendation and assistance, and of his own good character and behaviour, that he soon obtained not only the countenance of persons of the first abilities, but also of those of the first rank; and in a few years he rose to great eminence in his profession (d). Mr. Doddsley's employment as a bookseller, did not, however, prevent his pursuing the bent of his genius as an author. In 1736-7, he produced upon the stage, at Drury-Lane theatre, a farce, entitled "The King and the Miller of Mansfield," which met with a success not inferior to that of "The Toyshop." The plot of the piece is built

(d) New Dictionary, ubi supra, p. 448.

on