

BIOGRAPHY.

REV. PHILIP DODDRIDGE, D. D.

PHILIP DODDRIDGE, the celebrated author of "The Family Expositor," was born in London, June 26, 1702. His father, Daniel Doddridge, was an oilman, resident in London, and the son of one of the ministers ejected by the Act of Uniformity. His mother was the daughter of the Rev. John Bauman, of Prague, in Bohemia, who was compelled to forsake his native country, in consequence of the persecutions which threatened to succeed the expulsion of Frederic, Elector Palatine. Dr. Doddridge was the twentieth and youngest child: all the rest, except one daughter, having died in infancy.

It is not a little singular, that when Doddridge was born, he was laid aside as a dead child; but a person in the room observing some motion in him, took that care of him upon which the flame of life depended. His parents were eminently pious, and his earliest years were by them consecrated to the acquisition of religious knowledge. The history of the Old and New Testament his mother taught him before he could read, by means of some Dutch tiles in the chimney-corner of the room in which they resided. He was first sent to school to a Mr. Stott, who instructed him in the rudiments of Greek and Latin; but from this seminary he was removed, when ten years of age, to a free school at Kingston-upon-Thames, of which his grandfather Bauman had been formerly the master. He remained at that school three years, and was distinguished for his piety and diligence.

In 1715, he was deprived, by death, of his father, and not long afterwards, of his excellent mother, of both of whom he always spoke in terms of the greatest respect and affection. In the same year, he was sent to the school of Mr. Nathaniel Wood, of St. Albans, where he commenced his acquaintance with the learned and excellent Mr. Samuel Clark, who not only became to him a wise counsellor, and an affectionate minister, but a disinterested, generous, and liberal friend and benefactor. At that school, he greatly improved himself in the knowledge of the learned languages; became perfect master of his native tongue; and accustomed himself not only to form ideas, but with propriety and elegance to express them. He devoted much time to reading; cultivated a taste for polite literature; diligently studied history, both civil and ecclesiastical; and spent a great part of his time in the study of theology.

His piety now became more habitual and evident; and on February 1, 1718, he was admitted a member of the church, under the pastoral care of Mr. Clark. In that year, he quitted the school at St. Albans, and retired to the house of his sister, there to determine on his future plans. From the Duchess of Bedford he received an offer to be educated in either of the universities, as a clergyman of the Church of England; but whilst the proposal inspired him with gratitude, he respectfully declined it, because he could not conform to a church from which he conscientiously dissented. He applied to Dr. Calamy for advice as to the profession he should follow, who dissuaded him from becoming a minister; and, in consequence, he for some time reluctantly determined to follow the profession of the law; till at length a liberal offer of assistance and advice, which he received from Mr. Clark, altered those determinations, and he resolved immediately to prosecute his studies preparatory to becoming a dissenting minister.

In October, 1719, Mr. Clark placed him in the academy of the learned and pious Dr. Jennings, who resided at Kibworth, in Leicestershire. There Dr. Doddridge greatly improved in every branch of literature; and, besides attending to all his academical studies, he, in one half year, read sixty books, consisting principally of theology, and that not in a hasty and careless manner, but with great seriousness and advantage. Though young, cheerful, and devoted to the attainment of knowledge, he did not, however, forget the more important concerns of his own personal religion. He formed some admirable rules for the regulation of his conduct, and the improvement of his time; which he did not merely form, but cheerfully and inviolably performed.

In 1723, his tutor, Dr. Jennings, died, having not long removed from Kibworth to Hinckley. Soon after his death, Dr. Doddridge preached his first sermon at Hinckley, from the words, "If any man love not the Lord Jesus, let him be anathema, maranatha;" and "two persons ascribed their conversion to the blessing of God on that sermon." For more than a year he continued to preach at Hinckley and the neighbouring places; when, having received an invitation from the congregation at Kibworth, he accepted their offer, and was there settled in June, 1724. In that retired and obscure village, there were no external objects to divert his attention from the pursuit of his studies; and his favourite authors, Baxter, Howe, and Tillotson, he read with frequency and attention. To his pastoral duties he was not, however, inattentive; but in religious conversation, and visits of mercy, he spent a suitable portion of his valuable time. His preaching was plain and practical; and whilst his mind was richly stored with knowledge, and his imagination was lively, he made all his talents subservient to the moral and religious improvement of the people committed to his care. During the whole year he accustomed himself to rise every morning at five o'clock; and thus, as he would sometimes say, he had ten years more than he otherwise would have had.

In 1725, he removed to Harborough, though he continued to be minister of the congregation at Kibworth. With Dr. Some, the dissenting minister at Harborough, he became acquainted; and from his prudence and piety derived many benefits. In 1728, he received invitations to settle at Nottingham; but fearful that they would interfere with his spiritual welfare, he declined, and continued at Harborough; and in 1729, he was chosen assistant to Mr. Some. In the same year, Dr. Doddridge, in conjunction with Dr. Watts, Rev. Mr. Sanniers, Rev. Mr. Some, and others, established an academy for preparing young men for the work of the ministry among dissenters; and to that institution he was appointed tutor. No man was better qualified than Dr. Doddridge for that situation, and the institution soon acquired a just and wide-spread celebrity. The students he instructed in every department of science and learning; and connected with all their studies their religious improvement. Towards the close of the year, he received an invitation to settle at Northampton, in consequence of the removal of Mr. Tingey, the dissenting minister, to London; and, urged by Mr. Some and Mr. Clark to accept the call, he quitted Harborough December 21, and immediately entered on his more arduous and important duties. Soon after his settlement, he became seriously ill; but on his recovery, in March, 1730, he was set apart to the pastoral office.

In this year, he published a tract, entitled, "Free Thoughts on the most probable means of Revising the Dissenting Interest, occasioned by the late Inquiry into the Causes of its Decay: addressed to the author of that Inquiry." That tract was, on the whole, favourably received; and, for its spirit and temper, deserves much praise. He performed the various duties of a dissenting pastor, with exemplary diligence and affection. His sermons were well studied, and delivered with zeal and affection. He watched over his flock like one who had to give an account. He prayed with and for them. He visited the sick; attended to the wants of the poor; admonished those who erred; cautioned those who wavered; confirmed those who were undecided; and, in every respect, attended to the doctrines, discipline, and practice of his church and congregation.

In 1732, he published some admirable "Sermons on the Education of Children." In 1735, he yet further manifested his affectionate concern for the rising generation, by his publication of "Sermons to Young People;" and, in 1734, by his "Principles of the Christian Religion," in verse. In 1736, he published "Ten Sermons on the Power and Grace of Christ, and the Evidences of the Gospel;" the three last of which, on the "Evidences of Christianity," have been since repeatedly printed separately, and had received great and well-merited praise. In 1741, he published some "Practical Discourses on Regeneration," which were well received, and by many have been greatly admired. In 1745, he published, in conjunction with Dr. Walls, "The Rise

and Progress of Religion in the Soul." It has been translated into Dutch, German, Danish, and French.

But the work for which Dr. Doddridge has been so long and deservedly celebrated, is "The Family Expositor," containing a version and paraphrase of the New Testament, with critical notes, and the practical improvement of each section. Of the doctrinal opinions contained in such Expositor, the learned and pious have, of course, entertained various sentiments, according to their various tenets; but critics and scholars, and Christians of every sect and party, have eulogized it with a candour which did honour to themselves, and conferred yet greater renown on the name of Dr. Doddridge. In addition to the foregoing works, he published "Two Sermons on Salvation by Grace;" a tract, entitled "A plain and serious Address to the Master of a Family;" the "Memoirs of Colonel Gardiner;" "A Short Account of the Life of Mr. Thomas Staffe;" and prepared "A proper and new Translation of the Minor Prophets, with a Commentary on them;" but thus, with other pieces similarly prepared, have never been published. In 1743, he revised the "Expositor;" and other works of Archbishop Leighton; and translated his Latin Pelelections, consisting of two volumes, printed at Edinburgh.

At the age of twenty-eight, Dr. Doddridge married a prudent, kind, and religious woman, to whom he was greatly attached, and by whom he had several children. To their education he paid great attention; and their moral and religious characters he endeavoured to form and improve, as well by example as precept.

In December, 1750, Mr. Samuel Clark having died, Doddridge visited St. Albans, to preach his funeral sermon, and there unhappily contracted a cold, which continued to afflict him during the remainder of the winter. Though his health gradually declined, he continued to attend to all his ministerial duties, till, unable any longer to pursue them, he was obliged, in the autumn of that year, to visit Bristol; but from that journey he received no benefit, and was recommended to take a voyage to Lisbon. That advice he followed. On September 30, he set sail for that place; and on October 13, he landed at Lisbon. From the voyage he derived some benefit, and hopes were entertained of his recovery; but on October 26, 1751, he expired. His remains were interred in the burial ground belonging to the British factory at Lisbon, and their chaplain, the succeeding Sunday, preached his funeral sermon. In England, the intelligence excited deep and general regret; and the congregation at Northampton erected a handsome monument at the chapel, to express their affection and regret; and his friend, Gilbert West, wrote a suitable and elegant inscription.

Dr. Doddridge sustained all the relationships of life with honour to himself, and advantage to his family and the world; so that, as he approached nearer to the eternal world, his path, indeed, resembled that of the just, which is as the shining light, that shineth more and more unto the perfect day. For further particulars of this eminent scholar and Christian, vide Dr. Doddridge's Works; his Life, written by Job Orton; and also by Dr. Andrew Kippis.

DEATH WARRANT OF CHARLES I.

We take from the Newhaven Palladium, the following paragraph in relation to the death-warrant of Charles I., signed by an ancestor of President Harrison:—

There is a *fac-simile* of this death-warrant, with all the signatures and seals of the Judges, now in the Trumbull Gallery, and perhaps the only one in the country. It was brought from England, and presented to the Gallery by one of our fellow-citizens, from whom we received the information of its being within our reach—and we took the first opportunity to gratify our curiosity in an examination of it. The signature of "T. Harrison" is in a large bold hand, and is more nearly like Jefferson's signature upon the Declaration of Independence than any other name upon it. Indeed, the T's in both signatures are exactly alike. Benjamin Harrison's, though in a much smaller hand, has considerable resemblance to that of his ancestor. How far in descent the late General was from Harrison the regicide (so called) we have not at present the means of knowing, but it can be easily ascertained. Charles I. was beheaded Jan. 30, 1648.