

THE
PRINCETON REVIEW.

APRIL, 1857.

No. II.

ARTICLE I.—*The Works of John Robinson, Pastor of the Pilgrim Fathers. With a Memoir and Annotations, by* ROBERT ASHTON, Secretary of the Congregational Board, London. 3 vols. 12mo. pp. 471, 506, 516. Boston: Doctrinal Tract and Book Society. 1851.

WE hold ourselves under lasting obligations to the Congregational Union of England and Wales for the republication of these works; and to the Congregational Board of Publication in this country, for their introduction here. It is one of the signs of good which we are ever ready to hail from New England.

Among all Congregationalists or Independents, there is perhaps no name that stands higher than that of John Robinson. "Both English and American Independents look with affectionate interest to Leyden as the refuge and home of their predecessors; and to Mr. Robinson as their father and friend."* "The father of New England Congregationalists," is a term by which he is continually recognized among us.

Robinson was born in the year 1575. The precise place of his birth is uncertain. It was probably in Lincolnshire. He was graduated at Cambridge, and commenced his public labours in the Church of England. Dissenting from the ceremonies, the vestments, &c., of the Church, he was suspended. It was

* Vol. I. page 5.

Thus it is that history subserves the same ends with revelation and true philosophy, being, in short, the practical illustration of the doctrines of both, presenting the realities of which their doctrines are the laws. Instead of reading it, therefore, as the giddy read romances, under the impulse of a shallow curiosity, we should treat it with the most serious attention, as a treasury of profound practical lessons, respecting both classes of human duty, acting and trusting, works and faith, human enterprise and overruling Providence, inasmuch as nothing teaches better how to work while it is to-day, nor demonstrates more clearly that

“There’s a divinity that shapes our ends
Rough-hew them how we will.”

And in the still profounder utterance of the Hebrew psalmist, that “a man’s heart deviseth his way, but the Lord directeth his steps.”

ART. IV.—*Some Account of the Writings of the Reverend Philip Doddridge, D. D.*

THE first publication of Mr. Doddridge 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.” It was printed in 1729, when the author was about twenty-seven years of age, and was addressed to the querist alluded to in the title, who, as afterwards transpired, was a young dissenting minister named Gough, who afterwards conformed to the Established Church, and who, in 1750, published a volume of sermons. This early production of Doddridge evinces much of the taste and talent which mark his later writings. Some of the opinions which characterize all his labours are here made prominent. With an undeniable affection for the Nonconformist Churches, he discloses, as we cannot but think, an erroneous estimate of the cause of decline, which was not so much want of culture as decay of zeal. The star of Dissent began to pale, when the holy ardours of Owen,

Flavel, and Baxter, gave place to the smooth and often effeminate elegancies of the eighteenth century. He saw this in part, and quotes Burnet as having said, forty years before, "that the Dissenters had then, in a great measure, lost that good character for strictness in religion, which gained them their credit, and made such numbers fall off to them." But he lays out his strength in pleading for such accomplishment as shall make them popular preachers. The pamphlet is graceful, but diffuse, and has little to reward perusal.

In 1732 he published four "Sermons on the Education of Children." From first to last, this subject lay near his heart; indeed such a consequence would naturally ensue upon acquaintance with the venerable Dr. Watts, who, beyond all men who ever wrote, deserves the love and honour of juvenile readers. As Doddridge had not the depth and originality, so he had not the vivacity and versatility of his honoured Mentor. Yet here and elsewhere, he walks in the same steps. The discourses were preached to his own people at Northampton, and were published upon the recommendation of Dr. Watts. They mark a great advance upon the former work, and indicate that decided leaning towards practical topics, which is more and more observable in the author, and which led to his becoming one of the most useful and edifying Christian authors who have employed our language. These counsels may be perused now, with the greatest advantage.

Urged by the same benignant disposition, he gave to the public in 1735, his well-known "Sermons to Young People." They are seven in number, and are worthy of being perpetuated in our literature as long as the language shall be intelligible to English readers. The subjects speak for themselves: The Importance of the Rising Generation—Christ formed in the Soul the only Foundation for Eternity—Evil Company—The Young Christian Invited to Communion—The Orphan's Hope—Absalom—Youth Reminded of Judgment. The author was now in his prime, and if he had stopped here would have remained a public benefactor. The discourses are remarkable for wise choice of topics, judicious treatment, great method and perspicuity, evangelical orthodoxy, weighty and ingenious use of Scripture, and natural pathos. They are wisely kept in circu-

lation by the London Religious Tract Society. The late Robert Hall was accustomed to make this volume his frequent gift to young persons, as esteeming it the best of all human compositions for the promotion of youthful piety. Indeed, such was his admiration of the sermon on "Christ Formed in the Soul," that, in one of his eccentric moods, he actually delivered it from memory on a Sunday afternoon.*

The next work of Dr. Doddridge was his "Ten Sermons on the Power and Grace of Christ, and the Evidences of his Glorious Gospel." This was in 1736. The last three of these discourses constitute a treatise on the Evidences of Christianity, and as such have often been published separately. Like the preceding work, this evinces the solicitous desire of the author to benefit the young, to whom he particularly addresses himself. This led the way in that series of awakening and experimental volumes which rendered Doddridge so distinguished among practical writers; indeed the preface shows that the entire series was at this early date distinctly before his mind. He says, with feeling: "To intend well is a foundation of the most solid happiness in life; and to be rightly understood in those intentions, is one of its most sensible delights." When we find him expressing the hope that the sermons may be useful by being read in families on the evening of the Lord's-day, we are reminded of a domestic custom, which has given way before the influx of miscellaneous reading and popular lectures. "In 1735," says the author himself, recounting some of these labours, "I printed a single sermon, 'On the Care of the Soul, as the One Thing Needful,' at the desire of a person of quality, at whose house it was preached. In 1736, a sermon, preached on the preceding fifth of November, entitled, 'The Absurdity and Iniquity of Persecution for Conscience sake, in all its kinds and degrees.' It was proposed as an appendix to the sermons against Popery, preached at Salters' Hall that year, as the growth of Popery in and about London had been observed to be very great. In the same year I published 'Ten Sermons, on the Power and Grace of Christ, and the Evidence of his Glorious Gospel.' These sermons were preached at the desire of that munificent benefactor to the cause of non-conformity,

* Hall's Works, vol. iv., p. 16, Harper's ed.

William Coward, Esq.; and the three last were so agreeable to Dr. Secker, then Bishop of Oxford, that he expressed his desire to me that they might be published alone, for the use of junior students, whose office calls them to defend Christianity; and perhaps I have not written anything with greater accuracy, or which will be found more adapted to the use of junior students in theology." In Orton's Memoir we are informed that two Deists were enlightened by this treatise, and that one of these became a zealous preacher of the gospel. Here it is that we first perceive tokens of that assiduous application to the Greek and Latin classics and the Fathers of the Church, which afterwards secured for Doddridge so honourable a place in the esteem of such scholars as Secker, Warburton, West, and Lardner.

Several years elapsed before he set forth, in 1741, his "Practical Discourses on Regeneration." They were first preached on Sunday evenings. It is impossible not to recognize, in the very subject, the earnestness and discrimination with which the author seized not only on great, but on the greatest topics; those which concern the vitals of religion, an example which may well be followed by all young preachers in our own day. The opening words of the Preface may also be held up as comprising a ministerial maxim. "It is undoubtedly the duty of every wise and good man to be forming schemes for the service of God and his fellow-creatures in future years, if he be continued to them; and it will be his prudence to do it in early life, that he may be gradually preparing to execute them in the most advantageous manner he can." From the practical object set before him, the author is led to treat Regeneration more in its subject and fruits, than in its cause and mode. Hence, while the discourses are awakening and tender in no common degree, they will disappoint such as look to them for a scientific exposition of theological points. It is quite a surprise to find a work like this brought into any connection with such a learned and worldly champion as Warburton. This scholar and divine, afterwards so famous, and who is stigmatized in the title of Lord Bolingbroke's "Familiar Epistle to the Most Impudent Man Living," thus addresses Doddridge, August 5, 1741: "I have received the very valuable present of

your Ten Sermons, which I have read with much pleasure and improvement; they are excellent; and I have the additional obligation and pleasure of finding the author of the Divine Legation honoured by your friendly mention of him. You speak of your *Sermons on Regeneration*; and a further prosecution of that subject under the title of the *Rise and Progress of Religion in the Soul*. I think you need make no apology for writing so many things on practical subjects. They are, when well written, by far the most useful to the interests of Christianity, as vast numbers of such tracts are a disgrace to it. But, without a compliment, I have never yet seen any writings equal to yours on practical subjects."

In the year 1742 an insidious attack was made upon the foundations of religion, in a pamphlet entitled "Christianity not founded on Argument;" which awakened an attention quite disproportionate to its intrinsic merit, and went far towards duping some real but weak friends of vital piety, who had smarted under the goads of rationalism, and were willing to accept the supposed relief of this alleged opposition between faith and reason. The superficial writer employed tactics, which are familiar to the readers of Voltaire and Gibbon: religion is not so much impugned, as cut away from all the supports of reason. With gaiety, and even flippancy, the pamphleteer assumes the guise of a defender of the gospel. Rejecting all the external evidences, he founds the belief of Christianity solely on an immediate impression from the Holy Spirit on the individual soul. He asserts that Christianity is not susceptible of such a rational proof, as can be made intelligible to the generality of mankind, so as to oblige them to receive and obey it. Under this general proposition he undertakes to show, that children and common people are not, and cannot be, brought to receive the Christian faith on the ground of any rational evidence. By this empty, but malignant harangue, Dr. Doddridge was led into what may be considered the only formal controversy of his life; and here, therefore, more than in his other and gentler treatises, we discern a manly earnestness and energy. Although the particular array of objections here met is no longer urged, there are portions of the three letters in reply, which can never lose their value. We would particularly invite

attention to a delightful passage of the first letter, in which an account, more distinct than we have elsewhere met with, is given of the method by which common Christians do, under due cultivation, even without erudition, come to a rational acquiescence in the truth of God's word. When the theological student peruses this valuable tractate, he should collate with it, as its complement, Dr. Owen's Treatise on the Grounds of our Faith in Scripture.

Dr. Doddridge's answer appeared in 1742. His correspondence shows that the book had produced what we now call a sensation. Writing to Mrs. Doddridge, he says, September 29, 1742, "I have also read the three pamphlets I bought at Bath, with one of which I am much impressed. It is a most artful attempt, in the person of a Methodist, but made, indeed, by a very sagacious Deist, to subvert Christianity; and it wounds as a two-edged sword, tending most dangerously to spread mad enthusiasm among some, and utter irreligion among others. It is said to be written by a son of the Earl of Bristol, and is in high reputation among the nobility and gentry. On this account I am fully determined, by the assistance of God, to answer it, and have already planned the general scheme of my answer, which I design to begin this very day, and to dispatch it as soon as possible, which I judge the more necessary, as the answer already written is one of the most childish things I ever saw; and I much fear that my dear friend, good Mr. Jones, is the author." As to its origin, however, he learned at a later date more correct news from the Rev. John Barker. "The author is Mr. Dodwell, a drunken Templar, son of the Nonjuror, no Christian for many years, so much as by profession or in appearance; and I am afraid has as few cares about natural religion as revealed." In November we find him writing thus to the Rev. Dr. Wood: "Perhaps, sir, you will wonder to hear it, but so it is, that I am now engaged in a controversy with one whom I take to be one of the most dangerous writers I have met with. It relates to the evidences of Christianity, and the impossibility of communicating them in a rational manner even to the generality of Christians; this, which is indeed its most obnoxious side, has been most artfully assaulted, and I have taken the opportunity of searching into

the question more largely than any writer whom I have met with, and have proposed a plan on which, if parents and masters would proceed, I am fully persuaded it would be greatly for the public service. I hope to send my letter to the press in a few days, and desire your prayers for its success." The precise intention of the work is more clearly indicated in a letter to his wife, who, it is pleasing to remark, was always in his literary confidence: "It is far from being my design to satisfy weak Christians in the grounds of their faith, but to show (what has never yet been fully shown by any author I have met with) that they may have a rational satisfaction; and that the arguments with which we have again and again been insulted by the Deists, to prove Christianity incapable of any rational proof, are utterly inconclusive." Again he writes to her, February 19: "I have finished half my Third Letter, which may perhaps reach Bath before you leave it. It is on a very nice and difficult subject; but I hope you will renew your prayers that I may be suitably assisted in handling it. It is the credit of the gospel which is concerned: my own is as nothing in comparison of that." One of the author's correspondents assures him, that some of the Methodists were beguiled into an approval of the pamphlet, as favouring certain of their enthusiastic views.* How far the controversy was likely to spread, appears from what Dr. Doddridge writes to the Rev. Dr. Samuel Clark: "I have just now before me an author who was represented to me as a kind of second to Dodwell, for that I understand is the name of the man I have opposed. This author calls himself the Gentleman of Brazenose College, and calls his book 'The Knowledge of Divine Things from Revelation, not from Reason or Nature.' I am well persuaded his design is really and honestly to serve the cause of Christianity, but I think he has taken the most unhappy method imaginable for that purpose; for he maintains that it is absolutely impossible to attain any knowledge of Divine things by reason, and that consequently there is no Religion of Nature, or Law of Reason, and that all the true religion that ever has been in the world has been the effect of revelation; and that every gleam of truth to be found among the wisest of the

* Correspondence, IV. 224.

heathen (whom he extols and decries in a very inconsistent manner) is to be traced up to instruction received from the Patriarchs, Jews, or Christians. You will judge of the rest by this one passage, on which, while I dictated, I happened to open, that 'there is no Scripture which so much as intimates that God intended his works as a means of leading men to the knowledge of himself.'" Answers to Dodwell were written by Dr. Benson, Dr. Randolfe, and Dr. John Leland. Doddridge's was universally regarded as the best; indeed Dr. Leland formally withdraws from the field, out of regard to what his friend had "already so worthily done." Even from America he received commendations, and found himself already raised to an important eminence among Christian authors.

Before leaving this part of his labours, we dwell for a little upon some literary curiosities, arising out of remarks made by Dr. Watts. The venerable man writes from his retirement at Newington: "That day on which I sent my last letter to you, I was seized with something of a paralytic disorder, which, though it soon went off, has yet left various nervous disorders behind it, so that I was confined to my chamber till this day. Your second part of the Defence of Christianity, &c., I have not yet quite finished, my head being never well. I could in a great measure allow your excuses for the haranguing method which your adversary has chosen, if your printer had but favoured us with running contents in the margin; it is a very great loss to want them." Upon which the author writes to Dr. Clark: "I propose to add a table of contents to them, which may help to give a clearer view of the state of the argument, and its connection. I was sorry I could not persuade Mr. Godwin to put running contents in the margin, for I really think they greatly assist the understanding, especially where it is necessary to write in what Dr. Watts calls one continued harangue, or as I should rather express it, without distinguishing subordinate thoughts by numbers, as particulars under those generals that are marked out. I am fully convinced every well written piece is capable of being thus analyzed; and I have been told that the French Academy, with their harangues, as they may justly be called, insist upon receiving such a skeleton of the thoughts, in their proper ranks." Literary observers

will find several interesting reflections suggested by these old-fashioned remarks; and comparing the old books in their libraries with the new, will note the disposition now prevalent to neglect the formal indication of subjects to be treated. It prevails in books and sermons; we love to be taken by surprise, and choose to make our voyages under sealed orders. *Quo me cunque rapit tempestas, deferor hospes*, is the motto of the author or preacher. On close inquiry this may be found to have some parallelism with the decline of school-debate and formal logic, and also with a growing fondness for analytic as compared with synthetic reasoning, due in some measure to the direction taken by investigations in mixed mathematics. Among our fathers, to announce the proposition of a theorem, to display the construction, and to proceed with the proof, was as common in morals as in geometry. Any one who turns to the vellum-bound quartos of Leyden, Utrecht, and Franeker, will find the disquisitions of Marckius, Witsius, Leydecker, and Schultens, provided not only with complete "arguments" at the beginning, and indexes at the end of the volume, but with those marginal helps and catch-words, which Watts desiderated. The extreme method and lucid order of French treatises on science is universally recognized by *savans*; but most readers are struck with the novelty of rigid analyses of sermons, annexed to every volume of Bossuet, Bourdaloue, Fléchier, and Massillon. In the case of Doddridge, the formality of partition in the sermon is rigid.

We return to consider a work, by which, more than all his other labours put together, Doddridge "being dead," is destined to grow in influence, and to honour God. It appeared in 1745, and was entitled, "The Rise and Progress of Religion in the Soul, illustrated in a course of serious and practical Addresses, suited to persons of every character and circumstance, with a Devout Meditation or Prayer added to each chapter." If to have had the approving suffrage of the soundest and best men in several countries and churches, for five or six generations; if to have been translated into every language of civilization, and carried to almost every mission among the Gentiles; if to have been adopted and perpetuated by great societies, and to have kept its ground fully, amidst all the rivalries of an

immensely increasing literature of its own sort; if to have conducted thousands to the feet of Christ and a crown of righteousness, be high praise, then few uninspired books have greater honour than the *RISE AND PROGRESS*. It was placed in our hands in early childhood by parental wisdom; it guided us in youth, when the greatest anxieties of life began to swell; it is suggestive of new lessons now, when we have grown grey; and we prize the closing lessons with which it seeks to rob death of his terrors. If any book was ever planned and composed in piety and love, it was this book. The germ was in the writer's thought ten years before. An inspection of its contents shows that it was written for usefulness and not for fame. He says in the fervid and affectionate dedication to the aged Watts, "Permit me, sir, while I write this, to refresh myself with the hope, that when that union of hearts, which has so long subsisted between us, shall arrive at its full maturity and endearment, it will be matter of mutual delight to recollect that you have assigned me, and that I have in some degree executed a task, which may, perhaps, under the blessing of God, awaken and improve religious sentiments in the minds of those whom we leave behind us, and of others who may arise after us, in this vain, transitory and ensnaring world." The plan, especially of the former part, and the final correction of the whole, are due to Dr. Watts. The "Prayer for the success of the work," subjoined to the first chapter, reveals the author's wishes; we judge it to have been a prayer of faith, from the abundant answer it has received.

Most of the works which are put into the hands of inquirers, leave them at the point of conversion, or of their making profession of their faith; and we fear that many readers employ this manual without any further view; but some of its very best portions relate to the "progress of religion," communion with God, resistance to temptation, returns from declension, great sorrows and great joys, and the closing scenes of life. And it is highly edifying to observe, that on his own dying bed, at Lisbon, the author chose to employ the devotions of the last chapter as the vehicle of his final prayers and praises on earth. It is almost superfluous to say, that the theology of the book has satisfied the severest judges of our own and other evangelical

communions. Safely may it be averred, that no one of the many excellent works in this department is so rich in biblical citation, and so sparkling with the ingenious setting of opposite Scripture gems; an art in which Doddridge and Jay were disciples of Flavel and the Henrys.

The only serious objection which we have known to be urged against the "Rise and Progress," is one which must lie against any composition proceeding on the plan of series, or consecutive stages; and it is an objection which cannot be made against more than six chapters out of the thirty which compose the work. It is this: that an impression, almost unavoidable, is made upon inexperienced readers, that precisely such and such stadia must be passed through in just such and such an order. That there is some general law of spiritual phenomena in the work of the Spirit, and that this ought to be stated, and is always stated, in every treatise of the kind, none will deny. The only peculiarity of Doddridge is, that he states this order with characteristic formality and distinctness. It would be grossly unjust to allege, that he prescribes a stereotype series of sentiment and emotion in things which are variable, or that he does not fully admit the "diversity of operations," with which the Holy Spirit vouchsafes to conduct the saving work. How truly he thus guards the subject, may be seen by reference to his own frequent remarks: indeed, nothing can be more conclusive than his own caveat in the preface: "I would by no means be thought to insinuate, that every one who is brought to that happy resolution, arrives at it through those particular steps, or feels agitations of mind equal in degree to those I have described." That the book should fall into disuse, and be treated with repugnance, during the period of those revivals which proceeded upon the corrupted theology of certain New England divines, is nowise marvellous, when we recall the terms in which the author invites the chief of sinners to the Lord Jesus Christ, and asserts the substitution and plenary satisfaction of the Redeemer, and the imputation of his righteousness. We continue to regard it, after all that has been written, as the safest, completest, and most affecting manual for anxious inquirers.

If some of the notices, which we are about to gather from unfrequented sources, should seem to any to be trifles, let it be

admitted that they are such trifles as affection loves to cherish and retain. Good old Dr. Watts, the father of the project, was afraid he should die before it saw the light. In 1742 he writes: "Your Sermons on Regeneration still go through our family on the Lord's day evenings, and that with great acceptance among us all: our ladies send you their hearty salutations. I hope you will not lay aside for any long time the 'Rise and Progress of Religion,' however some other things may intervene." Next year he says: "Since you were pleased to read me some chapters of the Rise and Progress of Religion in the Soul, I am the more zealous for its speedy conclusion and publication, and beg you would not suffer any other matters to divert your attention, since I question whether you can do anything more necessary. I wait hourly on the will of God." Some months later: "I thank you that your heart is so much set upon the book I recommended you to undertake: I long for it, as I hope it will be a means of great usefulness, and shall be glad to see the first appearance of it; and hope that by that time I shall be able to read a little more." And Dr. Doddridge writes to Dr. Clark, December 15, 1743, "I am hard at work on my book of the Rise and Progress of Religion, which Dr. Watts is impatient to see, and I am eager to finish, lest he should slip away to Heaven before it is done. It indeed appears a piece of such importance that I transcribe it [out of stenography] into long-hand myself, which at first I did not at all intend to do. I have written out more than a fourth part, and it presses me the harder, as my secretary has had a pain in his breast, which has prevented his writing for me these two months." Again, in September 1744, Dr. Watts continues thus: "I long to have your Rise and Progress of Religion appear in the world. I wish my health had been so far established, that I could have read over every line with the attention it merits; but I am not ashamed, by what I have read, to recommend it as the best treatise on practical religion which is to be found in our language, and I pray God that it may be extensively useful."

As this work was on hand for some years, it was interrupted by several minor publications, and in time it interrupted and delayed his great expository labour, which was slowly advancing.

But when it at length appeared, it speedily won the good opinion, not only of all the great contemporary Nonconformists, but even of eminent churchmen. Secker, who was then Bishop of Oxford, wrote, in 1745, an exceedingly kind letter to Doddridge, in which he says of the work, "I thank God, and thank you." Even the worldly and bitter Warburton expressed his pleasure. People of quality vouchsafed to carry about with them the treatise of a Dissenter; a condescension on which we fear many Dissenters set too high a value. Dr. Francis Ayscough, tutor to the children of the Prince of Wales, conveyed to him the approval of "her Royal Highness;" and adds, "I must tell you that Prince George," afterwards George III., "to his honour and my shame, has learnt several pages in your little book of verses, without any direction from me." Dr. Thomas Hunt, afterwards Canon of Christ's Church, and Regius Professor of Hebrew at Oxford, writes in high praise. The Duchess of Somerset gives him her thanks, and speaks of distributing copies among her servants. Even worthy deaf old Dr. Lardner, whom all orthodox men were ready to address with a *Utinam noster esses*, admits the value of the book, in a letter of February 26, 1745, in which he says: "I heartily thank you for the kind present of the Rise and Progress, which is written with all your usual life and spirit. And I sincerely pray that it may be useful for awakening and quickening many." The author mentions a fifth edition in 1748, and he lived to see it translated into several languages of Europe. His own judgment of the performance is thus expressed in a letter to Mr. Wilbaum: "This is the book which, so far as I can judge, God has honoured for the conversion and edification of souls more than any of my writings. The editions and translations of it have been multiplied far beyond my hope and expectation, and I cannot mention it without humbly owning that great hand of God, which has been with it, and to which I desire, with unaffected abasement of mind, to ascribe all the glory of its acceptance and success."

"The Life of Colonel James Gardiner" appeared in 1747; when the impression made by the death of this gallant officer and fervent Christian was still fresh upon the public mind. The interest which it aroused may be understood by those who have

watched the progress of the recent life of Captain Hedley Vicars, a little work of which a hundred thousand copies have already been circulated. Both go to show that a soldier may be a holy man; but the *Life of Gardiner* contains traits so extraordinary, that it has survived the contemporary excitement, and continues to be a favourite volume in religious libraries. Gardiner was the intimate friend and correspondent of Doddridge, so that the work was written under the peculiar glow of lively attachment and admiration. The author, by means of this plain biography, found himself most innocently embroiled with some of the Moderates in the Kirk of Scotland. A pamphlet appeared at Edinburgh, full of ire against the following statement: "The most plausible objection that I ever heard to Colonel Gardiner's character is, that he was too much attached to some religious principles, established indeed in the churches both of England and Scotland, but which have of late years been much disputed, and from which, it is at least generally supposed that not a few in both have thought proper to depart; whatever expedient they may have found to quiet their consciences in subscribing those formularies, in which they are plainly taught. His zeal was especially apparent in opposition to those doctrines, which seemed to derogate from the divine honours of the Son and Spirit of God, and from the freedom of divine grace, or the reality and necessity of its operations in the conversion and salvation of sinners." This was wormwood and gall to those Presbyterians who subscribed "for substance of doctrine." The angry pamphleteer, stung by the observation which we have cited, calls it "a murdering stroke, a murdering stroke indeed, if the traducing of them as arrant knaves may be reckoned so; representing them as a set of men, who subscribe that they believe doctrines, from which they have thought proper to depart, to be agreeable to the word of God, and founded thereupon, (for in those terms does the subscription of the ministers of the Church of Scotland run,) and then are employed in finding out expedients (which you cannot so much as guess at) to quiet their consciences in so doing." He denies this, as a calumny, in regard to ministers of the Kirk. No reader of Scottish Church-history will fail to recognize this as the period of Dr. Robertson's leadership, of Moderatism in

power, and of the "Riding-Committees." Doddridge made no reply. In a letter to his friend Dr. Clark, he says, January 1, 1748: "I thankfully own the goodness of God in the kind reception which Colonel Gardiner's Memoirs have met with, at which I wonder much more than at the faults found by some, or even at the virulent Scotch pamphlet addressed to me on the occasion, in which I am treated as the pest of human society, and the murderer of reputation and usefulness, and insulted as envying the preferments of an Establishment, as grapes that hang beyond my reach. I have the satisfaction to hear that the rude libeller is held in great contempt at Edinburgh, even by those of his own sentiments in general; but it is a much greater satisfaction to hear that a blessing seems to have attended the book to some military men of considerable rank, and to some persons of quality about the Court."

We need not apologize for culling from these neglected letters the testimonials of two men of the very highest celebrity; we mean West, the writer on the Resurrection, and Warburton. West thanks Doddridge for the work, which he highly commends. At the same time he censures the introduction of "so many of those rapturous strains of piety, which Colonel Gardiner poured into the bosom of those friends to whom he opened all his heart." But he adds his tribute to the great merits of the work. "One," says he, "I cannot help taking notice of to you upon this occasion, viz. your remarks upon the advantage of an early education in the principles of religion, because I have myself most happily experienced it; since I owe to the early care of a most excellent woman, my mother (whose character I dare say you are no stranger to,) that bent and bias to religion, which, with the coöperating grace of God, hath at length brought me back to those paths of peace, from whence I might have otherwise been in danger of deviating for ever. The parallel betwixt me and Colonel Gardiner was, in this instance, too striking not to affect me exceedingly; I hope, therefore, that you will pardon me for mentioning it." Warburton writes as follows: "I had the favour of your letter, and along with it Colonel Gardiner's Life, which I have just read through with 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 pleased with your observations on the 'mutilated form of Christianity,' in the 30th 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 175 is fine. I entirely agree with you in your sentiments concerning the extraordinary circumstances 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 a means of public good." That this great man, but latitudinarian Christian, should have written thus of a book which goes to the very extreme of what he would himself, in some moods, have denounced as methodistical ecstacy, is a problem which we leave for our readers to solve.

The greatest of Dr. Doddridge's productions began to see the light in 1740, but was some years in progress. Its early title was, "The Family Expositor: containing the former part of the History of our Lord Jesus Christ, as recorded by the Four Evangelists, disposed in the order of an Harmony. And also, a Paraphrase on the former part of the Acts of the Apostles." It reached six volumes quarto; and none of the numerous later impressions are comparable for elegance to the large paper copies of the first editions. The early volumes were issued by subscription, and the list of names contains many of the very highest distinction. The last three volumes were printed after the author's death. It was providentially allowed him to finish the whole work in short-hand, with the exception of a few notes towards the end; indeed, the greater part had been transcribed

for the press. The fourth volume was published in 1754, as were the fifth and sixth in 1756, under the editorial care of Mr. Orton. From the friend just named, we derive an anecdote which is worthy of preservation. "In June, 1750, a fire broke out in his study, occasioned by a wax candle being left on his writing-desk, and consumed many of his papers, and in particular, part of one volume of the short-hand copy of the *Family Expositor*. The light of the fire being, however, providentially discovered by an opposite neighbour, who gave an immediate alarm, it was speedily extinguished. When the doctor was informed of the accident, he seemed most anxious about the preservation of this manuscript; and, when the flames were quenched, it appeared, to his great joy and surprise, that only that part of the volume which had been transcribed was destroyed; that the transcript lay in another place, out of danger; and that all the untranscribed pages were perfectly legible, the edges of them only being singed." In giving this account, Mr. Orton says, "Being an eye-witness of the danger and deliverance, I record it, chiefly as it seems to denote a particular care of Providence in preserving this work, and a favorable omen that God intends it for extensive and lasting usefulness." We agree with the good biographer, despite the characteristic sneer of Dr. Kippis.

It was the fashion of the day not to expect much learning from Dissenters, who, though really carrying on the succession of the church catholic in England, had been ungenerously shut out from the universities. But in the case of Doddridge, as in that of Lardner, the work instantly took rank among the most learned performances of its age, and was welcomed by scholars of the Establishment, as well as others. All works of this kind are at length superseded to a certain extent by others; but if this commentary is at all set aside, it is not from any want of erudition, diligence, or hermeneutical skill and acumen. It still remains a monument to the care, studious toil, and ardent piety of the author; and in regard to the historical books, we are not prepared to say, after all that has been written, that there is even now any single work which we would place before it. This remark we make with some deliberation, after almost weekly resort for many years of parochial

exposition, and with a distinct reference, not so much to the popular and devotional, as the strictly learned portions. Measured with respect to the *apparatus biblicus* of the time, Doddridge's Notes remain among the most valuable scholia which we possess on these portions of Scripture; and his suggestions and even conjectures have been confirmed by modern research and comparison as frequently as those of any writer. If sometimes he gives too much place and honour by citations to writers of mediocrity, whose books have not survived, the fault may be forgiven by any one who looks at the catena of hard but perishable German names, adduced by such gatherers after the learned host as Davidson.

It is a great evil to be hampered by an ingenious plan; and this was never more signally exemplified than by the Family Expositor. The work is from beginning to end cast into three distinct portions; the Paraphrase, the Notes, and the Improvement. The method of perpetual paraphrase is inevitably wearisome; and though the excellent author piously destined this very part to be read in families, we imagine that for any long time it would have proved too much for even Nonconformist patience. We confess we have often been gratified with it, on consultation, as a means of giving the precise meaning of a place, and cutting off all chance of evading a difficulty; but for the most part, paraphrasing is only a putting of more water to one's ink. For the writer, it must have been running in clogs, and working with a ball-and-chain; because he religiously bound himself not only to interweave the text, but in every instance to distinguish it by the italic character. It moreover included an original version of the whole New Testament; which indeed was extracted from the paraphrase and published separately by Dr. Kippis, in 1765. What Dr. Doddridge calls the Improvement, contains pious and devotional reflections on the passage; and this part is almost unrivalled, for ingenuity, vivacity, serious tenderness, appropriate application of Scripture to experience, and almost unfailling ardour.

Agreeably to what has been said, Dr. Doddridge shines most upon the historical books. Not that he is less diligent or less learned in the epistolary and argumentative parts; but that in these his principal defect was most likely to betray itself. The

truth must be admitted, that the age of Nonconformist theology in which he lived, was one of decay; and although he may be regarded as by comparison a champion for orthodoxy, it was not with the strength, sinew, and grasp of the old Owens and Charnocks. Though without his high philosophic wing, Doddridge reminds one more of Howe, and though without his matchless density of genuine English, he reminds one also of Baxter. His zeal for general evangelical truth far outwent his zeal for particular points of Westminster Divinity. In ninety-nine cases this may not be apparent, but unhappily the hundredth case is some great knot in Romans or Galatians, involving the whole quinquarticular controversy. Yet even here we are far from meaning to class his interpretations with those of the Arminian New Divinity, compared with which, he may be regarded as rigorously orthodox.

When we turn to the voluminous correspondence, we find that the Expositor, as was just, occupied the great and increasing attention of his closing years. During some of these years his rule concerning it was, *Nulla dies sine linea*, and this whether at home or abroad; and these labours were carried on along with constant services as a preacher and professor. As early as 1737 he writes to Dr. Clark: "I have now proceeded to the burial of Christ, in my Family Expositor; and the importunity of some friends has engaged me to determine on such an alteration in the form, as will occasion a delay in the publication. My present scheme is, first to print an edition in quarto, and then another in duodecimo, or small octavo, like the Spectators, without notes, and for the service of poorer families. I think it will only be decent to give the learned world my reasons for some translations and glosses which I have not elsewhere met with, on several texts, which could not be inserted in the paraphrase. I shall beg your review of some part of it at least; and it will be a great encouragement to me if it pleases so accurate a judge. I do indeed fear, that all my orthodoxy will be little enough!" And in a subsequent letter to the same friend, "How much of my character in life will depend on this work, and especially the first volume of it, I need not say. I well know with what strong prejudices against the author it will be read by the bigots in both extremes; but

I have the testimony of my conscience in the sight of God, that I have not willingly, in any single passage, corrupted his sacred word, and that the performance has been conducted in the spirit of seriousness and of love. How laborious it has been, and still is, you, sir, will easily perceive." The price to non-subscribers was a guinea for the volume. As the work advanced, the author was constantly in correspondence with the learned of his acquaintance, in regard to particular points. Letters of this sort might be cited from Watts and Lardner, which have much intrinsic value. From Warburton, the testimonials have a peculiar weight, as he was so austere a judge, and so little tinctured with evangelical opinions. Before the work appeared, he wrote, in 1738, thus: "I have read your proposals for the Family Expositor, and have entertained from the specimen, so high an opinion of your notes and paraphrase, that had I any material remarks on the gospels, I should be very cautious (without affectation,) of laying them before so accurate a critic, notwithstanding all the temptations I should have of appearing in so honourable a station." After the publication, he writes from Cambridge, in 1739: "Before I left the country, I had the pleasure of receiving your Family Expositor. My mother and I took it by turns. She, who is superior to me in everything, aspired to the divine learning of the Improvement, while I kept grovelling in the human learning of the notes below. The result of all was, that she says she is sure you are a very good man, and I am sure you are a very learned one. I sat down to your Notes with a great deal of malice, and a determined resolution not to spare you; and let me tell you, a man who comments on the Bible affords all the opportunity a caviller could wish for. But your judgment is always so true, and your decision so right, that I am as unprofitable a reader to you as the least of your flock." Warburton, moreover, quotes Doddridge in his works with very marked respect.

The private devotional papers of Dr. Doddridge show how near this great labour of his life lay to his religious affections; its progress from year to year is noted as among his special mercies. Thus at the close of 1749 he makes this record: "I find the mercies of the year to have been many and great; I was particularly struck with the thoughts of that uninterrupted

state of health which God has given me; so that I think I have not been one Lord's-day through the whole year entirely silent, and seldom prevented from preaching once by any indisposition; and I have actually written some of my Family Expositor every day this year, having been urged to it by a solicitation to print much more than I intended. I have not only ended all the other notes, but a few on the last chapter of the Revelation; and I have also transcribed, since the end of the vacation, the whole Epistle to the Romans and the six first chapters of the first Epistle to the Corinthians. God has this year given me many choice and happy opportunities of speaking in his name, insomuch that I have found, upon a review, that besides repetitions, which have been thronged, I have preached a hundred and fifty times, and our auditory has generally been as full as it has been for some time."

The system of theology taught by Dr. Doddridge at Northampton was published in 1763, after his death, under the editorial care of his friend, the Rev. Samuel Clark, and was in later editions amended and furnished with notes by Savage, Kippis, and Parry. It was entitled, "A Course of Lectures on the Principal Subjects in Pneumatology, Ethics, and Divinity; with references to the most considerable Authors on each subject." The work may be regarded as obsolete. The vice of the original plan pervades every portion, and has made it repulsive in no common degree; for the cramping system is carried to its extreme, by the attempt to carry out all the reasoning in mathematical form, so that we have not merely Axioms, Propositions, Solutions, and Demonstrations, but Scholia, Corollaries, and Lemmas. This was at an early period borrowed from the author's preceptor, Mr. John Jennings of Hinckley, who used to give his students a Latin Syllabus, digested after this fashion. It must have been a common whim among the Independents, as we find it followed, to a certain extent, even by the late Dr. John Pyc Smith, in his "First Lines of Christian Theology," (London, 1854.) But by whomsoever adopted, it is both clumsy and deceptive; and one is apt to find the probative force in the inverse proportion of the array of demonstrative technicalities. It is the juvenile logician who treats us to the formidable names of mood and figure.

The book has a certain value, as a repository of theological opinions, *pro* and *contra*, but is sadly defective in revealing the conclusions of the author himself. These are often not stated, or if stated, in a way so loose and deprecatory, as to awaken doubt. Unless the declarations were greatly expanded and substantially supplemented in oral lectures, we need no longer wonder that so many latitudinarians proceeded from the Northampton school. Some of the most vexed questions in evangelical theology are either ignored, or touched only at their outer margin. As an instance, we would refer to Lecture CLXI., on the Distinction of Persons in the Godhead. There is no heterodox tenet suggested, but there is no satisfactory confirmation of the sound tenet. The truth is, amidst all this show of system, and with all his manifold excellencies, Doddridge had neither a deep theological interest, nor a strenuous theological mind. He did not always conceive of nice distinctions clearly; he did not value them highly when conceived. Hence he flees to authorities, recites catalogues, and balances opinions, and continually slides from the scientific to the historical. From one end of the lectures to the other, we look in vain for a thorough, masterly, and exhaustive treatment of any one theological point. The method of the work scarcely allows such a result. Continuous perusal, if indeed such a thing were endurable, would, we think, engender vacillation and skepticism. Such seems to have been the effect upon his students, who heard him announce every variety of opinion, without decided and weighty assertion on his own part. Great liberality and mildness are beautiful in their time; but this is not when the enemy is assaulting the citadel; which was true of Nonconformist theology a hundred years ago. The decadence might have been predicted, down to the lamentable "Rivulet Controversy" of our own day, and the recent mutual laudations and self-purgations of the Congregational Union. But we have only to look at the hushing policy, as practised in New England, in regard to the errors of Taylor, Bushnell, and the like, to learn how the highway towards Unitarianism is macadamized by the removal of all doctrinal and symbolical rocks of offence. We owe apology to the memory of Doddridge, who himself taught no such errors, for connecting such a caveat with his honoured name.

The "Lectures on Preaching, and the several branches of the Ministerial Office," are only notes, which the author filled up in the delivery; but they will amply reward the student who consults them. They include lessons on Ministerial Study, Homiletics, and the Pastor. Here the practical judgment of the author shines forth; and we wonder that this little work should have been allowed to go entirely out of print. In regard to visiting, and other parochial work, it contains a treasury of useful suggestion for the young pastor.

The Sermons of Dr. Doddridge, when thrown together, occupy several volumes. Of these, some form regular series on particular subjects, as has been already stated, while others were published singly, soon after the occasions which drew them forth. They are remarkable for soundness of doctrine; though the selection is not usually of controverted points; for rigid method, and clear statement of the line of procedure, with due division and subdivision; for abundant and often felicitous citation of Scripture; for earnest application to the heart and conscience of the hearer; and occasionally for an unction and even a pathos which give us to understand why the author was so extensively sought after as one of the very first preachers of his day. Let any reader who would see how a writer usually equable may rise upon the wing of a high argument, turn to the judgment on the sins in the sermon on Capernaum; or the fine peroration of that on the One Thing Needful. We have a pleasing remembrance of the warmth with which the late Dr. Archibald Alexander expressed his admiration for these sermons, upon renewing his acquaintance with them near the close of life.

Something may properly be added in regard to Dr. Doddridge's style. That the manner of writing upon which he finally settled, was the result of great pains, is obvious at a glance; but it is equally true that he did not reach the first class. He is always perspicuous, but often at the cost of energy; and generally harmonious, yet in a sort of inelegant way. We know not how to indicate a fault constantly appearing in his style, and that of other Dissenters of that day, otherwise than by saying it is inordinately genteel. Many turns of expression which temporarily floated on the surface of elegant parlance,

are incorporated into his works, and now appear undignified, if not ridiculous. Yet there are occasions upon which his native genius and familiarity with good authors got the better of this mannerism, and produced a diction both beautiful and expressive. And it is beyond a question, that his mode of conveying religious truth was so acceptable in his own time, as to gain the attention of many to sacred subjects, who would otherwise have treated them with disgust.

The poetical attempts of Dr. Doddridge fill many pages of his collected works, and ought not to be altogether overlooked. Stimulated by the happy flights of his venerable friend, Dr. Watts, whom he equalled in piety and desires of usefulness; conscious of sentiments too fervent for the vehicle of his ordinary prose; and not sufficiently warned by the *mediocribus esse poetis*, he effected a large amount of versification. His hymns are in number, three hundred and seventy-four. A few of these, along with his epigram, have lived; such, for example, as "Let Zion's watchmen all awake," "God of my life, through all its days," "Ye hearts with youthful vigour warm," "See Israel's gentle Shepherd stand," "What if death my sleep invade," and "Remark my soul the narrow bound;" but in general they are measured prose. In circumstances very similar, and with community of interest on most points, Watts and Doddridge met with different success in their poetic endeavours. On this we will build no hypothesis, though perhaps we might speed as well as a late writer. This amusing critic upon sacred poetry has undertaken to show that the Presbyterian polity and discipline are specifically preventive of the hymnic afflatus. The very statement carries something so ludicrous on its face, as must ensure diversion to any mind trained to ratiocination. The reasoning might serve bravely in a class-room among samples of logical non-sequiturs, and would assort well with the old hackneyed school fallacy, *Baculus in angulo, ergo pluit*. But when produced with sober face, it can only provoke sarcastic laughter. Did our eager hasty theorist need to be informed that a too exclusive adherence to the Psalter was of itself enough to keep the sterner Presbyterians from indulging the muse in this direction? Does he stand up for the Miltonic powers of the "Roxbury poets" and other pilgrim fathers, as if

they were better than Rous, who, by the way, was no Scotch Presbyterian? Must he be told that there are other Presbyterians, besides those of Great Britain and America? Has he intentionally or unintentionally neglected all notice of the German poets of the Reformed Church, of whom at least twenty, including the two Blaurers, are in Wackernagel's great collection? But we will not pursue a sophism which stands so weakly on its legs, nor attempt to father Doddridge's heaviness of verse upon his creed respecting Church Government.

The learned and excellent man concerning whom we have been writing, died in 1751, in the fiftieth year of his age. When the Rev. Samuel Davies was in England, two or three years later, he found the grief of the non-conformists still fresh, for the loss of this their great ornament. But he also found that many of Doddridge's pupils had "imbibed the modern sentiments in divinity."

by
Hymen Atwater

ART. V.—*Institutes of Metaphysic the Theory of Knowing and Being.* By I. F. FERRIER, A. B., OXON. Professor of Moral Philosophy and Political Economy, St. Andrews. Second edition. William Blackwood & Sons, Edinburgh and London. 1856.

THE term Idealism is familiar to all who have the slightest knowledge of the great questions and schools of philosophy. It has not, however, been used in a constant and uniform signification. It has been sometimes employed to mark a scheme simply opposed to sensualism or materialism, because it recognizes the existence of something more than matter, or contends that the soul has inlets of knowledge higher than the senses. With such Idealism we have no controversy. It is our own creed. It is quite another scheme which philosophic, and now indeed, common usage, generally denotes by this term. We understand by Idealism a philosophic theory, which denies to matter, including the whole material universe, any existence independent of, or separate from the mind which apprehends it.