

The Stars in CHRIST'S Right-Hand.

A FUNERAL

S E R M O N

Preached in

Great Yarmouth,

For the late REVEREND

PHILIP DODDRIDGE, D.D.

By *RICHARD FROST.*

I dive for precious pearl in sorrows stream :
Not so the thoughtless man that only grieves :
Takes all the torment, and rejects the gain.
If wisdom is our lesson (and what else
Ennobles man? what else have angels learnt?)
Grief! more proficient in thy school are made
Than genius, or proud learning e'er could boast.

Dr. King. Night Fifth.

L O N D O N :

Printed and Sold by J. WAUGH, at the
Turk's Head in Lombard Street. 1752.

RICHARD FROST

The Revd Richard Frost was a Protestant Dissenting minister and one of Dr Philip Doddridge's many Norfolk friends.¹ Son of Richard Frost, a Norwich businessman, he was born on 10 September, 1700 and educated at the Norwich Free School. His desire to study for the ministry was frustrated by the religious restrictions facing Dissenters during Queen Anne's time. Their liberties restored on the accession of George I in 1714, Richard studied for the ministry in London for three years under the Dissenting tutor Dr Thomas Ridgley. Attracted by the testimony of the Reformed churches in the Netherlands, he further studied at Utrecht and Leyden, returning to England in 1726.

After preaching for a while at Bradfield, Richard was ordained at the Congregational church in Great Yarmouth in 1729. He was twice married. His first wife, Rebekah (by whom he had three children) died at Yarmouth in 1739. Four years later, he married Mary Marsh, daughter of Mr Justice Marsh of Norwich. Personal loss and the strain of his pastoral labours sadly contributed to a severe nervous breakdown in 1758. Resigning his pastorate soon afterwards, Richard Frost never recovered from his ailments. He died on 3 January 1778. His successor Thomas Howe preached a moving funeral sermon for him based on Psalm 97:2, 'Clouds and darkness are round about him'.²

Correspondence between Richard Frost and Philip Doddridge reveals a warm relationship. After their first meeting during a remarkable Association Meeting at Denton in Norfolk (near Bungay) on 30 June 1741 (noted in the following sermon, p. 25), the two men rode together to Yarmouth, where Doddridge preached on 2 July. Writing to his wife Mercy in Northampton, Doddridge expressed great delight in Frost's 'discourse'.³ Their friendship continued for the remainder of Doddridge's life. Only a few months before his death at Lisbon in October 1751, Doddridge preached at the ordination of one of his pupils, William Hextal, at Sudbury in Suffolk. Present in the congregation, Frost—later regretting he had made no notes of the sermon (see p. 4)—and Doddridge met again for the last time on earth, a fellowship they happily resumed in heaven (see p. 27).

Besides Frost's Doddridge sermon, another was published, preached at the Old Meeting House, Norwich in 1745 at the ordination of Abraham Tozer. Doddridge also officiated on this occasion. Reflecting his coastal pastoral concerns, Frost further published *The Seaman's Manual, or Prayers Adapted to a Seafaring Life* (see the advertisement, p. 36).

Dr Alan C. Clifford

NOTES:

1. See Alan C. Clifford, *The Good Doctor: Philip Doddridge of Northampton - A Tercentenary Tribute* (Norwich: Charenton Reformed Publishing, 2002), 15.
2. J. Brown, *History of Congregationalism and Memorials of the Churches in Norfolk and Suffolk* (London: Jarrold and Sons, 1877), 246.
3. See G. F. Nuttall, *Calendar of the Correspondence of Philip Doddridge DD (1702-1751)* (London: HMSO, 1979), Letter 686.

[3]

REVELATIONS ii. 1.

*These things saith he that holdeth
the seven stars in his right hand,
who walketh in the midst of the
seven golden candlesticks.*

THIS text may at first view seem not so proper for a funeral sermon, but after I have opened it, and given the sense of the figurative expressions here used, and it is considered that this is a funeral sermon, not for a common person, but for a minister of *Jesus*, and among these, one of the most able, judicious, faithful, and laborious ministers of *Christ Jesus Britain* has been in our age blessed and enriched with, the late truly excellent *Dr. Doddridge of Northampton*, it will, I hope, appear no improper text to discourse upon on such an occasion.

That which led me to the choice of it was that this was the last passage of scripture I ever heard the Doctor preach upon, when

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he came down last *May* to *Sudbury*, on account of the Reverend Mr. *Hextall's* accepting the pastoral office among that people. I took no notes of that sermon, which I now greatly regret, and should certainly have done, could I possibly have foreseen it must have been the last time I should hear this eminent Ambassador of *Christ* speaking in the name of his adorable Master.

The Apostle *John* receives a commission from *Jesus* the ascended Lord and King of the church, to write to the seven churches of *Asia*. But were there not many other christian churches planted in *Asia*, as well as these? and had not *Christ* a regard for them as well as these? I reply, undoubtedly several other christian churches were already planted in *Asia*, but under these seven all the rest are included, and so far as what is there said by way of advice, reproof, or consolation, was adapted to the state of any other church, they were, and still are to apply it to themselves. Seven is a number of perfection, and universality, and oft made use of in scripture as such.

Besides, these seven are very probably singled out to represent the state of the christian church cast into seven distinct states or periods,

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periods, from the time wherein St. *John* wrote these epistles to the end of all things, and the order they are placed in seems to have a regard to the signification of their names. And the epistles are so contrived by infinite wisdom, that at the same time each has a peculiar reference to the state of the church it was addressed to, it also shadows forth the state of the churches of *Christ* in general during such or such a period. In each of these letters are considerable, the preface, and the body of the epistle. The preface to each contains an enumeration of some of the glorious titles and characters of *Christ*, to awaken their utmost attention, and demand their reverential and obedient regard. An epistle from so transcendently excellent and glorious a person as the Lord *Jesus*, is not to be trifled with, or neglected. These titles of *Christ* are almost all drawn from what is said of him in the first chapter. When sovereign Princes on earth write to their subjects a long list of their titles and dominions are usually prefixed to their edicts, especially the eastern Princes. What the Lord *Christ* says of himself in the preface to each of these seven epistles is vastly shorter, but at the same time infinitely more grand and sublime. Thus to
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the first of the seven, in my text, *these things, saith he, that holdeth the seven stars in his right-hand, who walketh in the midst of the seven golden candlesticks.* There is a god-like air of sublimity and grandeur in the preface: it is taken from the 12th, 13th, and 16th verses of the first chapter. *Ephesus* was the Metropolis of the lesser *Asia*, a city of great trade and riches, but greatly immersed in superstition and idolatry, famous for the temple of *Diana*, accounted one of the seven wonders of the ancient world. *St. Paul* was twice there, and at his second coming made it the place of his residence for a considerable time. It appears from *Acts* xx. 17. there were more Ministers than one there, but they are all called one because their business was one and the same, to preach the everlasting gospel of *Christ Jesus*, and persuade men to believe in and obey him, and probably because, though there was a parity of order among the pastors, yet one among them was *primus inter pares*, of the greatest eminency, either as the senior Minister, or most remarkable for gifts and graces, and to him therefore the epistle might be directed to be imparted in common to all the rest, as the contents of it were such they were all equally concerned

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ned in. Now that by the seven stars we are to understand the Angels, or the Messengers, the Ministers of these seven churches, and by the seven golden candlesticks the seven churches, doth not depend upon human explication; the spirit of *Christ* expressly tells us so in the last verse of the first chapter. *Christ's* holding them in his right-hand denotes in general, that the Lord *Jesus* takes his Ministers under his immediate protection, that they are very dear to him, and highly esteemed by him. And whereas *Christ* is represented walking in the midst of the seven golden candlesticks, this signifies his being Lord over his own house, not an idle spectator of what is transacted there, but inspecting and ordering every thing that relates to his own affairs. He supplies these candlesticks with fresh oil, observes what light they give, and trims them that they may shine with greater splendour, and if, instead of answering the character of golden candlesticks, pure and bright, they give no lustre, and the light that is in them is darkness, *Christ* removes them and extinguishes his light, which they would not improve and walk by. *These things saith he that holdeth the seven stars in his right hand.* Let us now enquire,

I. In

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I. In what respects the Ministers of *Christ* may be compared to stars.

II. What are we to understand by *Christ's* holding them in his right-hand.

III. What Improvement do these reflections call for both from Ministers and people.

And then I shall add a particular application adapted to the occasion of this discourse.

I. In what respects may the Ministers of *Christ* be compared to stars.

Who that walks out in a bright evening but is agreeably struck with the beauty of the stars in the firmament of heaven? he gazes on those twinkling orbs of light, and admires the divine hand, that placed them in their bright orbs, and gave them all their influences.

*Young's
Night
Thoughts.*

Who turns his eye on nature's midnight face
But must enquire—What hand behind the scene,
What arm almighty, put these wheeling globes
In motion, and wound up the vast machine?
Who moulded in his palm their spacious orbs?
Who bowl'd them flaming thro' the dark profound,
Num'rous as glittering gems of morning dew?

How

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How useful to the seamen when voyaging on the mighty waters, to the traveller when journeying by land, are the stars with which GOD has decked the firmament of heaven? Now what the stars are to the natural world, that should the Ministers of *Christ* be, who are acting in character to the world of mankind. They are to guide the Christian traveller through this otherwise dark world, to the world of light and glory. Ministers being called stars speaks both duty and dignity. GOD formed the stars of heaven, not barely for pomp, to display his magnificence, but to give light in the night, to be of singular service to mankind. Ministers were ordained to be lights in the world. Our Saviour tells his apostles, *Ye are the light of the world.* An expression which at the same time that it proclaims their dignity, admonishes them of their duty; for it follows, *Let your light so shine before men, that they may see your good works, and glorify your father who is in heaven.* Stars then are formed to shine, and by their refulgency to attract the eyes of men, and to direct their steps. Thus should the Ministers of *Jesus* guide mens doubtful feet into the paths of holiness, truth, and peace. And then the

Matt. v.
14, 16.

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bright-

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brightness and purity *Christ* expects from these figurative stars the Ministers of the churches has a double aspect. Upon their doctrine, and their lives.

1. As to their doctrine. It should be *pure and uncorrupt, the truth as it is in Jesus*. What they have received from the Lord by serious reading, careful meditation, and diligent study of his holy word, carefully comparing the originals with our own, and other various translations, and humbly imploring the aids of the divine Spirit to enlighten their understanding, and guide their judgment; that, and that only they are to deliver to the people, without blending their own fancies and conceits with the word of God. They must take care, the utmost care, not to prefix A thus saith the Lord, to what the Lord never spoke. To act up to their commission, and uprightly declare to their audiences the whole counsel of God, but be careful at the same time they do not exceed their limits, or go beyond their commission. God's word is very pure, and therefore compared to gold, which has seven times passed the furnace, in which no dross is left behind. And when the Ministers of *Christ* deliver the important doctrines of the gospel,
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and judiciously and clearly handle them, they answer the character of stars in the firmament of the Church. The word of GOD is like *Ithuriel's* spear, mentioned by *Milton*, of such celestial temper that no falshood can bear its touch, but stands immediately revealed in its own hateful shape. The sacred oracles are, to a commander in *Christ's* army, at once an offensive and defensive weapon, furnishing him for every part of his spiritual warfare, being *profitable for doctrine, for reproof, for correction, for instruction in righteousness.* Paradise
Lost, b. 4.

2. The ministers of *Jesus* should be stars as to the light and brightness of their holy examples. — 'Tis their conduct and deportment conformable to the holy doctrines they preach, that must give a commanding efficacy to all they deliver. These stars must shine in their proper orbs, and by the practice of *faith, charity and peace with them that call upon the Lord with a pure heart,* praise GOD, and edifie their neighbours as stars of light. 2 Tim. iii.
16, 17.

The apostle *Jude* speaks of some *that were wandering stars to whom is reserved the blackness of darkness for ever.* Meteors or running stars, inconstant in their motion, in their shining presently vanishing, and which shot down 2 Tim. ii.
22.
Jude 13.

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1 Cor. xv.
close.

into the gulph of perdition. In opposition to these the Ministers of *Jesus* are to be *constant and immoveable, always abiding in the work of their Lord and Master.* Resolute for God, and heaven, and to shine on, let men say, or think of them what they will. Some will undoubtedly be won to *Christ*, attracted by their bright, and salutary rays.

3. Whatever is the case of the fixed stars in the firmament, with regard to the sun, the stars we are speaking of borrow all their lustre and propitious influences from *Christ* as the eternal sun of righteousness. All their gifts and graces, their rich variety and furniture for public work, and extensive usefulness, proceeds from him. Some of them, indeed, shine gloriously, but these stars, even of the first magnitude, derive all from the Redeemer's fulness; and they are ready, upon all occasions, to acknowledge their own insufficiency, and openly declare that all their sufficiency is from God through *Christ Jesus*. If this great Lord of the Church did not uphold them, fill their urns with fresh oyl and light, they would soon lose their brightness, and lose their influences; their language therefore is; *Not unto us, O Lord, not unto us, but unto thy name be the glory ascribed.*

Pf. cxv. 1.

And

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And this leads me to the second inquiry,

What are we to understand by *Christ's*
holding them in his right-hand?

This denotes that they are highly valued by the Lord *Jesus*—That he directs them in their motions, places each in their proper orb, wherein they are to shine—That they are under his powerful protection—That when their work is done, and they have answered the purposes of his grace, they disappear out of the firmament of the Church on earth to shine for ever as stars in the world of glory.

1. It denotes that the Ministers of *Christ* are highly valued by the Lord *Jesus*. What we have no esteem for, we don't put into our hand, much less our right hand, and hold, and carefully keep it there. Consider who it is that holds these stars in his right hand, the Prince of the Kings of the earth, the Lord of glory. Many things may be proper for a person of inferior rank to take, and keep in his hand, which would not become a sovereign Prince to do. The right-hand is a token of benevolence and friendship. *Thy right-hand has bolden me up, and thy gentleness has made me great.* Stretching

Pf. xviii.
35.

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out the right-hand, and holding a person by it is to this day a token of the friendship and respect we bear him.

2. That the Lord *Christ* directs them in their motions, and places each in their proper orb, wherein they are to shine. As a King upon his coronation day scatters his medals of gold among his subjects, as a token of his royal favour, so when *Christ* our King ascended up on high, he gave gifts to men. *He gave some Apostles, and some Prophets, and some Evangelists.* Extraordinary Ministers for the first planting christian churches in the world. And some pastors and teachers, to succeed each other from age to age in preaching *Christ* and his everlasting gospel, *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* The whole firmament of the church is adorned with these living stars. In some parts they are thicker sown, in others with a more sparing hand. Some of them shine with a brighter lustre, and more extensive influence, than others; but where ever God places a faithful Minister, it is an evidence he has work for him to do; some designs of grace to begin, and carry on, among the souls of those to whom he ministers. In our day many parts

Ephes. iv.
11.

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parts of the *European* world are thick set with these living stars. *God hath enlarged* Gen. ix. Japhet, *and persuaded him to dwell in the tents* 27. of Shem, according to that double sense of the *Hebrew* word there used, alluding to the name *Japhet*. Blessed be *Jesus* the great King of the church, that he has set so many of these stars in our *British* horizon, and that not only *Old-England* abounds with them, but they are planted cross the wide *Atlantic*; and many hundreds are diffusing their bright splendour, and salutary influences, in the provinces of *New-England*, *New-Jersey*, *New-York*, &c.

There is often a remarkable providence in this church, or in that; fixing them contrary to their expectations, when the way was thick beset with difficulties, and all apparent probability was against them. And this was the very case of the excellent *Dr. Doddridge* fixing at *Northampton*. I doubt, not but many a faithful servant of *Christ* has seen reason, in the after parts of life, to adore his conducting hand, in placing them in churches which they had no thought of, no design of settling among. By an accidental visit in their journeys, they have bestowed their occasional labours in places, where afterward they have been

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been called to stated service, and have ministerially turned many to righteousness.

The Lord *Christ* holding these stars in his right-hand denotes they are under his powerful protection—*Thou hast, O Lord, a mighty arm : strong is thy hand, and high is thy right band.* When a mighty warrior grasps fast a treasure in his right-hand, he must first be conquered, before he will part with it. Consequently *Christ's* faithful Ministers are all safe under his powerful, his almighty protection ; let earth and hell rage with their utmost fury, these stars are secure in *Christ's* right-hand. So far are all the enemies of the redeemer from being able to take away the lives of one of his faithful Ministers that they cannot touch one hair of their head without his permission, they are all immortal till their work be done. *He that attempts to touch them, toucheth the apple of his eye.* Were it not for *Christ's* guardian tender care over his church, there would have been no such thing as a professing people of *Christ*, or a faithful christian Minister in our world. 'Tis well known that all the power and policy of the world was leagued together against the Lord, and his anointed. How many myriads of the professors of *Jesus* were cut off

Pl. lxxxix.
13.

Zech. ii.
8.

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off by *Rome* pagan, when *Satan*, that old dragon, raged by sanguinary laws, and sanguinary executions, to root out christianity from the face of the earth; nor has *Rome* papal been more sparing of the blood of the saints of *Jesus*, than *Rome* pagan. *Bow or break* has been her motto. *In her has been found* Rev. xviii. 24- (and that in copious streams) *the blood of prophets, and of saints, and of all that were slain upon the earth.* But spight of the utmost efforts of the powers of darkness, *Christ* hath for seventeen centuries accomplished his own promise, *that the gates of hell shall not prevail against his church*, that is, so as totally to destroy it. And we are assured, he is as able now to make good his promise as ever, for he is *the same yesterday, to-day, and for ever.* Heb. xiii. 8. The same gracious, powerful, faithful Saviour of his church now, as in past ages. *Say ye then to Sion* (and let faith triumph in the heart-cheering reflection) *thy God, thy Saviour reigneth.*

4. When Ministers work is done, when they have answered the purposes of the Redeemer's grace, these stars disappear out of the firmament of the church on earth, to shine for ever in the heavenly world. The

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same divine hand that placed them as stars, when their period is expired, and they have faithfully answered his gracious purposes, removes them from this lower orb, and places them among the morning stars of GOD; and that there may be no chasm in the church, raises up others to fill their places, and carry on the same work, and design their hearts were set upon. 'Tis for the glory of the great Redeemer that he should be served by different sets of ministers, and people from age to age.

Acts xiii.
36.

'Tis said of *David*, that after he had served his generation according to the will of God, he fell asleep; and this is the case of all GOD's faithful servants, both ministers and people. They have each their day allotted for usefulness and service, and when that is expired, *their work is with the Lord, and their reward with their God.* And the most laborious and faithful Ministers of *Christ*, and those that have been the deepest sufferers for his cause and name, may assure themselves they shall be no losers by *Christ* in the end.

1 Thef.
i. 3.

He will never forget the *work of faith, and labour of love, and patience of hope*, which any of his servants have discovered for his
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cause and interests. *These things saith he that holdeth the seven stars in his right-hand.*

A P P L I C A T I O N.

I; And now how honourable, and valuable in our esteem should the work and office of a gospel Minister appear! Blessed be the Saviour for instituting a standing ministry in his church. Let *Christ*, the Lord of glory, have all the honour of the gifts and graces he hath conferred on any of his Ministers. Let those who attend the ministry of stated and judicious Pastors, *esteem them very highly for their master's sake, and for their works sake*; when they attend their sacred ministrations, look up to the Lord *Jesus*, for his special blessing to attend all their labours, fervently pray that 1 Thes. v. 12. GOD would continue their lives and usefulness, and shower down copious measures of his holy Spirit upon them.

And with regard to Ministers, let all the titles of dignity and honour given them in the word of GOD, be considered as powerful motives to fidelity and diligence, and be improved accordingly. All the great things

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Phil. i.
20, 21. delivered in our bible, concerning the Ministers of *Christ*, are by no means designed to puff them up, and render them vain and ambitious. No, 'tis to encourage them to *be in labours more abundant*, to be willing to take up their cross and follow their suffering master. To inspire them with St. Paul's religious heroism of spirit, *According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, so now also, Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain...*

2. When any of these stars, especially those of the first magnitude, are removed from the church, and the world, we should be sensible of the hand of our Lord *Jesus* herein, and be suitably affected with the loss. And pray that God would teach us an holy improvement of it. *Since not a sparrow falleth to the ground without our heavenly father*, much less doth any of the human race, a man, a christian, a Minister, and among these one of the first rank for capacity and extensive usefulness. And this brings me to the particular awful occasion of the present discourse. We are here assembled to mourn
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ever no common loss, not a loss that affects only a particular person, family, or a single congregation. No, it is much more than these, it is a loss that affects the whole dissenting interest, and which is yet vastly more, the interest of our Lord *Jesus* in *Great-Britain*. And what if I should rise yet one step higher, and say, the interest of christianity in the whole protestant world. We may say of him as *Dr. Watts* in his elegy on the Reverend and Venerable *Mr. Gouge*.

The muse that mourns a nations fall,
Should wait at *Doddridge's* funeral.

for though personally known only in *Britain*, yet by several of his useful excellent writings he is known to a considerable part of the protestant world.—particularly by the first two volumes of the *Family Expositor*, his *Rise and Progress of Religion in the Soul*, his serious *Letter to Masters of Families on the Head of Family Prayer*: these, and perhaps some other of his treatises, by being translated into *French* and *Dutch*, have rendered him known to, and justly admired, by
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the learned and pious among the foreign protestants. And as he was removed at the Zenith of his splendor and brightness, about fifty years of age, his removal is the more to be lamented by us. His holy breast was full of great, and good, and extensively useful designs. It was not a care for the prosperity of *Christ's* interest in one county, nor in one kingdom, that could contain, could limit his large and generous soul, but wherever there appeared any openings for the erecting or enlarging the kingdom of our redeemer in any part of the world, as soon as they were laid before him, you might be sure his head, his heart, his purse, his influence, all concurred to promote the noble design. And his interest was for several years past very considerable, and annually increasing. *But he is cut off from the land of the living, in that very day his thoughts perished.* A great man indeed is fallen in our *Israel*, and we may assume the prophet *Elisha's* pathetic language, *My father, my father, the chariots of Israel, and the horsemen thereof.* The venerable prophet, by his sage counsels and fervent prayers,

2 Kings
ii. 12.

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ers, was to *Israel* a deliverer superior to a well-appointed cavalry, or an army with banners. And our dear departed friend, by his wise and holy counsels, was eminently serviceable to men, and by his ardent prayers had power with GOD, and oft prevailed for a blessing.

The younger part of his life, I know little of with certainty, only that his parents dyed young. And that he met with some unkindness from those into whose hands his affairs fell: so that he was very near giving up the prosecution of his studies. In this plunge of affairs, GOD, who had great and eminent work for him to do, raised him up a generous and faithful friend, who encouraged him with vigour to prosecute his academic course, and by himself and friends, furnished him with a sufficient supply to go through with it. And should the name of this generous benefactor be concealed? No, as he entered last year into a state where neither envy nor flattery can reach, it is proper you should know, for the imitation of others, that it was to the late learned and excellent Dr. *Samuel Clarke*, we are indebted for
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all the extensive usefulness of a *Doddridge**, and accordingly he ever spake of *Dr. Clarke* in terms of high respect and esteem.

When *Mr. Doddridge* first entered the ministry, he was soon taken notice of by his brethren in the neighbourhood, as a young preacher of uncommon talents and capacity, and several congregations that were destitute, were desirous of enjoying the stated fruits of his labour; but *Northampton* was the orb where the great Lord of the Church fixed this resplendant star, and for about twenty two years held him in his right-hand there. Upon the decease of a worthy tutor among the protestant dissenters (I think the Reverend *Mr. Jennings*) the neighbouring Ministers made a visit to *Mr. Doddridge*, and with great importunity pressed him to undertake that charge. He long resisted their sollicitations, on account of his youth, but they continuing still to be importunate, he was at last persuaded to make a trial with four or five, and acquitted himself so well in the care of these, in the sentiments of proper judges, that it was unanimously

* See *Doddridge's* sermon for *Dr. Clarke*, page 34.

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mously agreed, he should be set at the head of an Academy; and to remove Mr. *Doddridge's* chief objection, that he could not faithfully fill up the two important characters of a Pastor, to have the whole work of preaching, and ministerial visits lie upon him, and that of a Tutor, the Congregation generously offered to choose him an assistant. Upon this Mr. *Doddridge* took upon him the important post of being at the head of an Academy. The greater part of the young gentlemen that have come for twenty years past from that nursery of erudition and piety, have become blessings to the Church of *Christ*. These are now spread through most of the Counties of *England*, and the Doctor, in his yearly journies at the vacation, through several parts of *England*, could scarce travel any where, but he had the pleasure of preaching in the pulpits of some young Ministers, who had been educated by himself.

My first acquaintance with this excellent man commenced *June 1741*. when he entertained us at our associated meeting at *Denton*, with an excellent discourse from *2 Pet. v. 6*. A remarkable day indeed, when the

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presence

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presence of God filled our Assembly; and not myself only, but many others have with pleasure owned, it was one of the best days of our lives. Though the season was hot, and the Auditory very much crouded, and between four and five hours spent in the public worship, none thought the hours tedious, and wished for a dismissal. No, when the heart is, through grace, in a proper frame, instead of crying, When will the sabbath, or the holy day, be over? the language of the heart is, ‘ How swiftly do the
‘ hours fly! Heaven is on the wing of these
‘ golden moments, and therefore I would
‘ protract them as long as possible. Blessed
‘ be God, I shall have an whole eternity
‘ to spend in the delightful charming work
‘ of serving and praising the ever glorious JE-
‘ HOVAH, which I am here obliged, after a
‘ few hours, to quit.’

Now as the true temper and reigning disposition of heart is more discoverable by the letters written to intimate friends, than by what appears in publick life, I shall make a few extracts from some of these.—‘ I am,
‘ says the Doctor in one of them, fixed for
‘ *Norfolk* this summer, if God permit, but
‘ if

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‘ if he appoints our next meeting in Heaven,
‘ Amen, with all my heart ; only may our
‘ souls be more and more united to him,
‘ and cheared with the communications of his
‘ grace daily, while we are travelling through
‘ this wilderness. Adored be that grace,
‘ which unites our hearts, and will unite
‘ them for ever !’ In another — ‘ As to a
‘ reformation in general, I see very few signs
‘ of it, but I think *Christ* and his gospel, are
‘ growing dearer to a few souls. I long to
‘ get nearer my Lord, and I long more and
‘ more to be with him. How happy will
‘ our meeting be in our Father’s house in
‘ glory !’ In the beginning of 1745, the
Doctor thus writes, ‘ I have lately been,
‘ by a violent fever, on the borders of eter-
‘ nity, but O how shall I express the un-
‘ terable goodness of our condescending God !
‘ He was near me continually, he embraced
‘ me in the arms of his everlasting love. I
‘ know not, that ever in my life, I enjoyed
‘ more exquisite pleasure than in that illness.
‘ It seemed as if all the promises had been
‘ united in one, and let down in a golden
‘ stream of celestial light, into my expand-
‘ ing, rejoicing bosom. Tears of joy and ten-

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'der gratitude often flowed from my eyes,
' and GOD permitted not the enemy, in the
' greatest violence of my disorder, to suggest
' a fear, or doubt, with respect to my eter-
' nal state. *O magnify the Lord with me, and*
' *let us exalt his name together.*'

Considered as a writer, the Doctor has been for twenty years past in high esteem with judicious and serious christians of different Denominations. His Family Expositor was the work he most valued, and had greatly at heart. He lived to see, and hear the happy success of the first three quarto volumes of that useful work, containing the four Gospels, and the Acts of the Apostles. And before he set out for *Lisbon*, GOD was pleased so far to favour his servant, that he put the last hand to the three remaining volumes, proposals for printing which are now given out. And may they meet with all the encouragement which so laborious a work, from so masterly a hand, and so pious an heart well deserve. Soon as the Doctor heard the two first volumes were translating into foreign languages, he told me, it would be an additional motive to him to use the greatest diligence, and accuracy in
drawing

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drawing up the remainder. Besides this laborious performance, which alone, had he published nothing else, would have been sufficient to embalm his memory, and render it dear, not to the present only, but even to succeeding ages of Ministers and people, who love our Lord *Jesus*. I cannot but just mention his Practical Discourses on Regeneration, in ten sermons, wherein he hath stated, illustrated, defended and applied that great truth, which lies at the root of christianity, like a workman who needed not to be ashamed. His ten sermons also on the Power and Grace of *Christ*, and the Evidences of his glorious Gospel, which so long ago as 1741, had passed a second edition, demand my remembrance. The first seven of which sermons are practical, and the last three contain an admirable summary of the arguments which prove christianity is from God, and were drawn up for the benefit of those who have neither money to buy, nor time to read large volumes, for those who might probably come into the company of infidels, and be desirous to render a rational account of their faith.

3. The

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3. The Rise and Progress of Religion in the Soul, began and carried on at the request of the justly celebrated Dr. *Watts*. And which, though printed but in 1745, has run through several editions, and is a book God has set his seal to, by blessing it abundantly for the conviction and conversion of many.

And as Dr. *Doddridge* largely shared in the temper of that disciple whom *Jesus* loved, so he always discovered an high regard for the lambs of the flock, and has published for their benefit, a small poetical tract divided into twenty-four lessons, containing a regular system of religion, as to things to be believed and practised, and formed with admirable judgment. The language intelligible by a child of ten years old, who has had the happiness of a religious education, and may be perused by a man, by a scholar at forty, without any disparagement to his abilities.

No wonder, that a gentleman, a scholar, a divine, a tutor, thus formed for extensive usefulness, had a large correspondence, all the wonder is, how he could possibly keep it up with such a variety of necessary and important work upon his hands. And indeed,

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deed, had he not valued time, precious time, at the highest rate, he could never have gone through half the work he did. By what I can learn, he was for many years, when in health, not more than five hours in bed, and when up, every hour was filled with usefulness. It may be justly said of him, as Dr. *Jennings* doth in his abstract of the life of Dr. *Cotton Mather*, (a book which I heartily with every young Minister in the three kingdoms would seriously peruse) "he had "no loose and leisure hours, in which such a "vast portion of time is wasted by most people, but every moment, in a manner, was "watched and improved." Were we thus careful to improve every little portion of time, and to let none run waste, how much more might be done than most of us do?

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Besides his dissenting brethren, among whom I need not tell you Dr. *Doddridge's* acquaintance was very extensive, many of the clergy maintained a correspondence with him, and among these the excellent Mr *Hervey*, author of the two volumes of *Meditations among the tombs, &c.* enjoyed a large degree of intimacy. Several gentlemen of the Clergy, of distinguished rank and character

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rafter in life, were among the number of his friends. His acquaintance with these the pious Doctor cultivated with a view to do great service to the interest of real christianity, for in any other light the difference was low in his esteem.

The following is the first account we received of his death in the General Evening Post. " On the 26th of *October O. S.* died " the Reverend Dr. *Doddridge* at *Lisbon*, of a " consumption of the lungs, to which place " he lately resorted, by the advice of his physicians, for the recovery of his health. He " was a man of a fine genius, rich in the " stores of learning, and of unexampled activity " and diligence. His Piety was without disguise, his Love without jealousy, his Benevolence without bounds. In the several capacities of a friend, a preacher, a writer, a tutor, he had few superiors, in all united he " had no equals. His disconsolate Widow " (whose chief dowry is, that she inherits the " spirit of this excellent man) is returning to " *England*, to assuage the griefs, and form the " minds of her tender and amiable offspring, " and to forward those writings for the press " which were designed for the publick view."

And

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And now may GOD heal the wide breach made by the fall of this tall and flourishing cedar in our *Lebanon*! The chasm made in the firmament of the *British* Church, by the removal of this bright and glorious star! May God, who comforts the sorrowful, be the support of his servant, the dear relict of this excellent man. May each of the children rise up and call him blessed. May they act worthy the name of a *Doddridge*, and duly consider, their father's merit sets them up to view, and will render their faults or virtues conspicuous. May they reflect what God will expect, and what both the world and the church will expect, from the offspring of one who was a man of prayer, and mighty in the scriptures.

May his brethren in the ministry, who have lost by his removal a successful wrestler with God for us at the throne of grace, and have our hands considerably weakened by the blow, improve the mournful providence.—May all of us who highly valued him, now we can converse with him no more, take up the mantle he left behind him, I mean his excellent writings (and 'tis with that view I have glanced upon several of them in the

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former

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former pages) and clothe ourselves with that christian and heavenly temper there described.

Upon the whole, I bear him this testimony, that I never remember to have spent an hour in his company, but it was my own fault, if I went not from him something wiser or better. Nor have I ever known a christian, concerning whom I could more deliberately say, may my soul have its eternal lot with that follower of *Jesus*, more than of *Dr. Doddridge*.

But now let us turn our eyes, and turn our thoughts from mortal man, to the blessed *Jesus*, the ever adorable, ever living, faithful, and compassionate Head and King of the Church. *Say ye to Sion, thy God, thy King reigneth, with thee, blessed Redeemer, is the residue of the Spirit. O let the spirit of our departed Elijahs, a WATTS, and a DODDRIDGE, rest on our remaining Elishas.* However richly qualified these eminent Ministers, or any other of thy servants, in the present or past ages are, or were, those talents, gifts and graces, were all derived from thy fulness. Pour down, thou ascended and reigning Saviour, pour down fresh and copious effusions of thy grace from thy throne
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of glory, on all thy faithful ambassadors, whom thou hast commissioned to propagate thy kingdom among the tribes of *Adam*. And graciously continue a succession of upright Ministers and faithful christians in the world in general, and in particular in these *British* isles, till the great archangel shall, at thy bidding, take the trump of GOD, and swear by him that liveth for ever and ever, that time shall be no more. Amen.



T H E - E N D.

BOOKS Printed and Sold by J. WAUGH,
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A poem sacred to the memory of the late Reverend *P. Doddridge, D. D.* Price 6d.

Note: the first two items on this list identify Frost as the author; all the others are by Doddridge.

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