

## LETTER XLIV.

[From the Rev. P. Doddridge, D. D.]

A Scheme of Study for a Clergyman.

*Northampton, June 18, 1746.*

Rev. and Dear Sir,

**A**T length, having been retarded not only by pressing Business, and a great deal of Company, but likewise by a Fever which seized me about ten Days ago, and was succeeded by a Cholic, from the Effects of which I am but imperfectly recovered, I set myself down, as well as I can, to discharge my Promise, and fulfil your Request, in giving you my thoughts on that little Collection of Books, which you seem desirous to make for some young Preachers, in various parts. I shall remember that your Enquiry chiefly relates to Books of Practical Divinity, and that I may not tire you and myself with the little monosyllable [I] and the frequent use of the words [would recommend] or something synonymous to them, I prefix the clause once for all, that upon the following heads, according to the little Knowledge I have of the Matter, and with the little Time I have for Preparation, and with a very sincere and unaffected submission to the judgment of those better qualified to advise you, I would recommend under the following Heads the following Books.

## For LOGIC.

Carmichael Breviuluscula Introductio, and Dr. Watts. For Metaphysics, Dr. Urie's Compendium, and Watts's Ontology; to which Le Clerc's may be added.

## For ETHICS.

Whithy and Carmichael's Edition of Puffendorf de Officiis Hominis et Civis, to which Hutcheson's Ethics may be added, which is an elegant piece, though some of his Principles are not in my judgment good, he going on the foundation of the Necessarian Scheme. For Jewish Antiquities, Lewis and Re-  
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land, and Calmet, with what of that subject is to be found in Prideaux's Connection. For a general view of Civil History, Puffendorf's Introduction and Turfelme's Compendium, and for a judicious and, in a few words, comprehensive, as well as faithful Sketch of Ecclesiastical History, beyond all compare Lampe. For a Compendium of Natural Philosophy, Rowning, as to be illustrated and compleated by Neuwintyet's religious Philosophy, Ray's Wisdom of God in the Creation, Cotton Mather's Religious Philosopher, and above all, Derham at Boyle's Lectures. As Astronomy is comprehended in this, I shall only add with relation to that, Watts, and Mr. Jennings's late Piece if it can be got, and Wells's Young Gentlemen's Mathematical Recreations, which touches upon several Articles not handled in any of the rest I have mentioned. For the proof of Natural and Revealed Religion, Carmichael's Synopsis Theologicæ Naturalis, Synge's Gentleman's Religion, and Clark at Boyle's Lectures, especially the latter part of it, for the former seems incomparably exceeded by Abernethy on the Attributes, as much I think in the Argumentative parts as in the Improvement. The Bishop of London's pastoral Letters you undoubtedly know: and if upon the whole I had seen the Arguments for the proof of Christianity, so closely, and at the same time so fully and so popularly stated any where else, I should not have taken the great pains I did about my three Sermons on that subject, at the end of the ten on the Power and Grace of Christ, printed for Hett, which the Bishop of Oxford has often pressed me to reprint alone, but which, by giving Hett the copy, I have rendered myself incapable of doing. If it be judged necessary to enter into the late Controversy with Collins, Tindal, and Morgan, of which I think a Divine should not be entirely ignorant, I reckon Jefferies and Bullock among the best answers to the first: Coneybeare and Leland to the second, and Leland and Chandler to the third. To come now to Practical Divinity, which, I think, ought to employ the greatest Part of the care of every Preacher, I will not presume,

Sir,

Sir, to mention to you the Divines of the Established Church though to my Pupils I have given a larger enumeration of the principal of them, and of their most valuable Writings, which have employed many hundreds of my Hours. Tillotson, Barrow, Wilkins, Beveridge, Scot, Norris, Lucas, Sherlock, Horneck, Hopkins, Scougal, Law, Fleetwod, and several more are particularly characterized in my Catalogue to them: and those that seemed to me the most valuable of their writings marked out; and the Catalogue concludes with the much honoured and beloved name of Archbishop Leighton, who is *omni laude major*. But as I may reasonably conclude, the Puritans, and the Divines of the Separation, less known to the Generality of those with whom you, Sir, may be concerned; you will pardon me, that I mention a few of them, and of the chief Pieces. Bolton, Hall, Reynolds, Sibbs, Ward, and Jackson, come under high consideration in the first place: and I must needs say, that I look upon the generality of modern Divines as but little People, when compared with most of them. Among the Non-conformists of the last Age (*i. e.*) those who flourished before the end of the last Century, permit me to name the following persons, who appear to me to have been men of great Piety, and some of them of very distinguished Abilities, and as most of them were voluminous Writers, and it is not to be supposed, as perhaps may be supposed with regard to the Puritans, that all their works should enter into the collection proposed, I will specify some of the chief of the Books written by each, which stand highest in my esteem. Owen on Apostacy, on the Hebrews; his means of understanding the mind of God in Scripture; Communion with Father, Son, and Spirit; on In-dwelling Sin; on Spiritual Mindedness, and Mortification; and on the 130th Psalm. Goodwin's Child of Light; and return of Mercies and Prayers; Baxter's Saint's Rest; his Treatise of Conversion; his Call to the Unconverted; his Divine Life; his Counsels to Young Men; Crucifixion to the World

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by the Cross of Christ; Poor Man's Family Book; and that inimitable piece of Devotion, his Converse with God in Solitude. Bates's Harmony of Divine Attributes in Redemption; his Spiritual Perfection; Four Last Things; Submission to the Will of God, and his Funeral Sermons. Flavel's Fountain of Life; Token for Mourners; Sacramental Meditations; England's Alarm; to which may be added, his Husbandry and Navigation Spiritualiz'd. Nathaniel Taylor on Faith; with his Discourses against Deism, and the Covenant. I close this head with the mention of Mr. Howe, of whom I cannot but say, that he seems to me to have understood the Gospel as well as any uninspired writer I have ever read, and to have imbibed as much of its spirit: the truest sublime is to be found in his writings, and notwithstanding the obscurity of some passages, and the harshness of others, some of the strongest Pathos, as well as some of the most uncommon Thoughts. It lies a little out of my way at present, to observe to you, yet it is most true, that were all the thoughts of his Living Temple, to be taken from Clark on the Attributes, what remains would be very inconsiderable; but what remains of Mr. Howe, unborrowed, is weighty, various, and in many parts of it extremely beautiful and sublime. This book, dear Sir, I will venture to recommend to you, particularly in the practical parts of it, and to every Christian Divine, his Blessedness of the Righteous, his Treatise of Delighting in God, his Entity and Reconciliation between God and Man; his Carnality of Religious Contention; his Thoughtfulness for the Morrow; Redeemer's Tears wept over lost Souls, and Redeemer's Dominion over the Invisible World; with his two Posthumous Volumes on the Spirit; which, pardon me, if I say, *you must read*. In recommending the writings of Dissenters of the present Age, I would be more sparing; yet permit me to mention Evans's Christian Temper and Sermons to Young People. Wright on Regeneration; the Deceitfulness of Sin; Concern of Man. Watts's Sermons; his Death and Heaven; his World to come; and Humble Attempt. Select

left Sermons of Grove ; with his Book on the Sacrament, and on Secret Prayer. Henry on the Bible, I think very useful for a practical Preacher. Both he and Earl have written well on the Sacrament ; Boyce's two Volumes of Sermons ; and his Miscellaneous Sermons ; and those on the Four Last Things are among the best Books we have. Bennet's Christian Oratory has met with an acceptance, which in this indevout Age has astonished me. Jennings's Sermons to Young Persons ; Several Miscellanies of Dr. Grosvenor's ; with his Mourner ; and his Treatise on Health shall conclude this Catalogue. How far it might be proper to add my Rise and Progress of Religion, together with my Sermons on Education, Regeneration, and those to Young People, you Sir, if you have read them, may be more capable of judging than the Author. Yet I must by way of Postscript add two Volumes of Sermons, on the principal heads of Christianity, preached at Berry-Street, by six of our Divines, who were all my intimate friends, and persons of distinguished worth, viz. Dr. Watts and Dr. Guyse, Mr. Price, Mr. Jennings, Mr. Neal, and Mr. Hubbard, which does indeed contain a pretty little System of Practical Divinity, and which I advise my young People, when entering on their Studies not only carefully to read, but to contract. And here, dear Sir, I thought to have concluded my letter ; but it occurs to my mind, there is one great defect in it ; that is, that I have said nothing of Commentators, or Books immediately leading to a critical acquaintance with Scripture. I have recommended to my pupils, Beza, as for the strict import of the words of the New Testament, I think unequalled : Erasmus, Castellio, Heinsius, Patrick, Lowthe, Locke, Pierce, and Benson. Ainsworth, Hammond, Grotius, Brenius, Wells, Calvin, Poole, and Le Clerc, are mentioned and characterized in my Preaching Lectures, I need say nothing of them to you ; but I will mention Cradock, a book very little known ; but in my opinion the most valuable help for understanding the Scriptures, that can  
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any where be purchased so cheap: because, besides a very plain and judicious plan of the contents of most of the Sacred Books, reduced to a proper order, there are extracts of some of the most valuable passages in several of the oldest writers mentioned above. I might mention several considerable writers, that likewise illustrate Scripture, though not direct Commentators, who are also briefly characterized, in this part of my preaching Lectures, such as Witfius, Sauien, Pfiffer, Glassius, Gattaker, Frankius, Knatchbull, Blackwall, Lightfoot, Calmet, Mede, Hollet, Edwards, Le Crene, Wolfius, Raphelius, Vitringa, Bofs, and above all Elfuer and Lardner, in the two first Volumes of his Credibility. But perhaps, Sir, you will think, that as the critical Study of Scripture is not so much intended in your plan, I have gone a little out of the way in mentioning so many upon this head: yet if you do think so, you will excuse me. Perhaps when young people are accustomed to that attention of Thought, which sacred Criticism will require, it may not only answer a good end in leading them into the true sense and beauty of particular passages of Scripture, in consequence of which their own taste may be greatly improved, but it may prevent those extravagant reveries which have filled the minds of so many, and brought so great a dishonour on the Work of God. I dare say, Sir, you will not imagine by any means, that I intend to recommend the particular notions of all the Writers I here mention, which may sufficiently appear from their absolute contrariety to each other in a multitude of instances; but I think, that in order to defend the Truth, it is very proper, that a young Minister should know the chief strength of Error. I am afraid, Sir, I have by this time thoroughly wearied you; and therefore, what little matter I have to say by way of more immediate answer to your last, I shall refer to a separate piece of Paper, that when you lay this by, in case you think it worth your while to do it, it may not be incumbered with any thing foreign to the purpose.

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It only remains, that I most cordially recommend you and your labours to the continued Presence and Blessing of God: sincerely wishing, that you may be honoured more and more, as an instrument in the hand of the Great Redeemer for the Salvation of a multitude of those precious Souls, whom he has ransomed with his own Blood, and subscribe myself,

Rev. and dear Sir,

Your most affectionate Brother,

And faithful humble Servant,

P. DODDRIDGE.



## P O E T R Y.

TO A YOUNG LADY.

[By Mrs. Talbot.]

**A** WAKE, my Laura! Break the silken chain!  
 Awake my Friend, to Hours unfoil'd by Pain.  
 Awake to peaceful Joys, and Thought refin'd,  
 Youth's chearful Morn, and Virtue's vigorous Mind.  
 Wake to all Joys fair Friendship can bestow,  
 All that from Health and prosperous Fortune flow.  
 Still dost thou sleep? Awake, imprudent Fair!  
 Few hours has Life; and few of those can spare.

Forlake thy drowfy Couch, and sprightly rise,  
 While yet fresh Morning streaks the ruddy skies;  
 While yet the Birds their early matins sing,  
 And all around is blooming as the Spring.