

CFBC Hymns Class 29 Philip Doddridge (1702-1751)

Eighteenth century England produced many excellent hymn writers whose hymns are still sung today– Isaac Watts, Charles Wesley, and the Puritan Philip Doddridge, who died on October 26, 1751.

<http://reformedchurchpublications.org/reformedauthors/>

“Though overshadowed by Watts and Wesley, the two giants of 18th-century hymnody, Philip Doddridge was a great hymn writer in his own right.”

Michael Haykin, The Southern Baptist Theological Seminary, Louisville, Kentucky

“Philip Doddridge was one of the greatest of English Dissenters of the eighteenth century--capable, orthodox and supportive of evangelicals. His hymns, however, have fallen into disuse. Yet, according to the historian Bernard Lord Manning, they are, with those of Isaac Watts, 'the crowning glory of Independent hymnology.’”

David Bebbington, Professor of History, University of Stirling, Scotland

Selected quotes of Philip Doddridge...

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

Philip Doddridge, Andrew Kippis (1807). “The family expositor: or, A paraphrase and version of the New Testament; with critical notes, and a practical improvement of each section ...”, p.32

I am more afraid of doing what is wrong than of dying.

Philip Doddridge (1831). “The Correspondence and Diary of Philip Doddridge, D. D.

“Perish each thought of human pride, let God alone be magnified.”

The Life and Legacy of Philip Doddridge

(compiled from several resources)

Philip Doddridge was born to Monica & Daniel Doddridge in London, England on June 26, 1702, the youngest of twenty children.

His health was so poor when he was born he was not expected to live, and Philip continued to be plagued by ill health all of his life.

His family were dissenters (non conformists)...believers who had protested against teachings and practices of the Established Anglican Church. As a result they were severely discriminated against. Clergy were driven out of their pulpits and deprived of their living. Dissenters were unable to enter public life or take part in formal education.

His mother Elizabeth taught him the history of the Bible before he could walk. She died when Philip was only 8 years old, and his father only 4 years later.

He was cared for by friends of the family

He wrote in his journal that these losses would “*build him into a more affectionate, grateful, and dutiful child.*”

His appointed guardian squandered Philip’s inheritance. His last material possession was his grandfather’s German Bible, which he sold to avoid debtor’s prison. A Presbyterian pastor took him in, and Philip determined to serve God with whatever life God gave him.

At the age of 15, young Philip wrote in his diary, “*I this day, in the strength of Christ, renew my covenant with God, and renounce my covenant with sin.*”

– – and wrote the lines:

*‘My gracious Lord, I own Thy right
To every service I can pay;
And call it my supreme delight
To hear Thy dictates and obey.’*

Recognizing Doddridge’s intellectual abilities, one benefactress offered to pay Philip’s studies at Cambridge. Philip rejected the offer, however, because he could not accept the tenets of the Anglican church. He went to a non-conforming seminary instead and became an evangelical, independent church leader.

Doddridge married Merci, a woman described as “*a life partner of supreme worth*”. They lost 5 of their 9 children. The first, Tetsy, died of tuberculosis at the age of 5 years. As he buried his daughter, Doddridge said, “*This day, my heart hath almost been torn to pieces by sorrow, yet sorrow so softened and sweetened that I number it amongst the best days of my life.*”

By the age of 27, he had moved to Northampton, England, where he spent the remainder of his life as minister of a church and principal of a Dissenting Academy.

Doddridge was appointed as pastor of a tiny congregation which barely kept him fed and clothed, yet he remained there 22 years.

At Isaac Watts’s urging, he opened the Bible school (ie the Dissenting Academy). Over the remainder of his life, Doddridge personally and singly trained more than 200 Puritan pastors in Calvinist theology of man’s fall, the need for regeneration, the imputation of Christ’s righteousness by faith, the need for holiness as evidence of salvation, and the absolute need of the Holy Spirit to produce Christlikeness.

Over the years Doddridge taught the men Hebrew, Greek, math, philosophy, Bible, and theology.

Because of his many accomplishments, the University of Aberdeen conferred a Doctor of Divinity degree upon Doddridge in 1736.

Doddridge busied himself with 5 hours of praying a day, teaching, writing hymns, sermons, and a commentary on each verse in the New Testament.

Later he helped to found an infirmary, and he championed foreign missions before it was fashionable.

At the age of 46, Philip opened a school for street children and other poor boys, educating them in general knowledge and the Bible. He hoped this school would raise up young men to be pastors.

His 1745 book *The Rise and Progress of Religion in the Soul* was so popular it was translated into 7 languages.

God used Doddridge’s book to convict William Wilberforce of his spiritual need, leading to his conversion.

Always ill in health and described as “*a bag of bones*”, by 1751, Doddridge was dying of tuberculosis. Friends raised enough money to send him to Portugal to rest and recover. He thankfully replied, “*I can as well go to Heaven from Lisbon as from Northampton*” and died only days after arriving in Lisbon.

His wife reported that during the latter days of his illness, his face often radiated...reminding her of a verse of one of his own hymns:

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

Philip Doddridge died on October 26, 1751 and is buried in the English cemetery in Lisbon.

Philip Doddridge wrote some 353 hymns; probably the best known is “O Happy Day That Fixed My Choice”...based on a sermon on 2 Chronicles 15:15

And all Judah rejoiced at the oath, for they had sworn with all their heart and sought Him with all their soul; and He was found by them, and the Lord gave them rest all around (2 Chronicles 15:15).

The hymn expressed the joy of a personal relationship with God.

Doddridge himself titled the hymn “Rejoicing in our Covenant Engagement to God”...

The hymn’s opening lines are:

*‘O happy day that fixed my choice,
On Thee my Saviour and my God.’*

Most of his hymns were written as summaries of his sermons and were to help the congregation express their response to the truths they were being taught. None of these hymns were published in Philip’s own lifetime, although they circulated in manuscript copies.

After his death a friend collected many of his hymns and had them published. Several still appear in today’s hymnals, including “Grace! Tis a Charming Sound” and “O Happy Day”.

Sources...

<https://reflectionsfromshetland.wordpress.com/2014/01/29/philip-doddridge/>

<https://christianhistoryinstitute.org/magazine/article/other-important-hymn-writers/>

<https://wherelivingbegins.wordpress.com/2021/02/18/philip-doddridge-1705-1751/>

<http://reformedchurchpublications.org/reformedauthors/>

Philip Doddridge's Best Known Hymn...O Happy Day, That Fixed My Choice

O happy day, that fixed my choice
On thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

O happy bond, that seals my vows
To him who merits all my love!
Let cheerful anthems fill his house,
While to that sacred shrine I move.

'Tis done! The great transaction's done!
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the voice Divine.

Now rest, my long-divided heart;
Fixed on this blissful center, rest;
With ashes who would grudge to part,
When called on angels' bread to feast?

High heav'n, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear.

Original Trinity Hymnal, #589

Commentary from WordWise Hymns...O Happy Day

We tend to think of happiness as arising from *happenings*—that is, from our circumstances, what has happened to us. While a sense of joy and blessedness *may* arise from such things, it may be rooted deeper in our awareness that God is at work, even when our present situation is difficult. The word “happy” has several shades of meaning in English. It can mean cheerful, delighted or enthusiastic. It can also mean satisfied and content (as in “I’m happy with what I’ve accomplished”), or blessed and highly favoured.

Blessed and *highly favoured* is closest to how the Bible uses the word. When Psalm 1 begins, “Blessed is the man...” it means he is enriched, contented, and fulfilled. And that is likely what Doddridge meant: “O what a blessed day that fixed [fastened or secured] my choice on Thee!” (Stanza 1). “Happy [enriched, contented and fulfilled] are the people whose God is the Lord!” (Ps. 144:15). And the response to God’s wonderful salvation will be twofold, as Stanza 1 indicates, rejoicing within that is aimed *Godward*, and that causes us to tell abroad to *others* what the Lord has done for us.

“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He has clothed me with the garment of salvation, He has covered me with the robe of righteousness” (Isa. 61:10).

Conversion certainly involves a personal choice or a vow to trust Christ as Saviour (Stanzas 1 and 2). But since the sin nature is spiritually dead, “there is none who seeks after God” (Rom. 3:11). We were only able to seek God after He sought us, and enabled us to turn to Him, by His Spirit. “We love Him because He first loved us” (I Jn. 4:19). In the words of Doddridge, “He drew me, and I followed on” (Stanza 3). The sovereign action of God in the work of salvation is described by the Lord Jesus in this way:

“All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out....No one can come to Me unless the Father who sent Me draws him....No one can come to Me unless it has been granted to him by My Father” (Jn. 6:37, 44, 65).

Conversion can also be described as a “rest” (Stanza 4), in which faith rests itself in the finished work of Christ. “We who have believed do enter that rest” (Heb. 4:3). When the Lord God finished the work of creation, He rested on the seventh day (Gen. 2:1-2). That rest from work is used by the writer of Hebrews as a picture of *the rest of saving faith*. We trust only in the Saviour, not our own works, to gain God’s acceptance. “For he who has entered His rest has himself also ceased from his works as God did from His” (Heb. 4:10; cf. Rom. 4:4-5).

The fifth stanza of Philip Doddridge's hymn is often omitted from our hymnals. In it, the author makes a lifelong commitment to continue following the Lord.

High heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow
And bless in death a bond so dear.

<https://wordwisehymns.com/2011/03/25/o-happy-day/>

Awake, my soul, stretch ev'ry nerve

Awake, my soul, stretch ev'ry nerve,
And press with vigor on;
A heav'nly race demands thy zeal,
And an immortal crown.

A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way.

'Tis God's all-animating voice
That calls thee from on high;
'Tis his own hand presents the prize
To thine aspiring eye.

That prize with peerless glories bright,
Which shall new lustre boast,
When victors' wreaths and monarch's gems
Shall blend in common dust.

Blest Saviour, introduced by thee,
Have I my race begun;
And, crowned with vict'ry, at thy feet
I'll lay my honors down.

Original Trinity Hymnal, #480

Commentary from WordWise Hymns...Awake My Soul, Stretch Every Nerve

...This is a hymn that makes use of the imagery of an athletic contest, applying it to the Christian life. The Apostle Paul did that too. The hymn was written by Pastor Philip Doddridge to be sung after his sermon on Philippians 3:12-14, where the Paul also has the ancient games in view. His sermon, and the hymn in its original printing, was entitled, "Pressing on in the Christian Race." The text says:

"Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus."

Stanza 1) Awake, my soul, stretch every nerve,
And press with vigour on;
A heavenly race demands thy zeal,
And an immortal crown.

Running a race requires that the athlete be forward looking. Time enough afterwards to analyze any mistakes. Looking back to see where he stumbled momentarily, or see how the competition is doing, will simply slow him down, and make stumbling more likely. In the Christian race it's the same. Yes, there are times to take inventory and review what is past, but that can't be our focus. The goal is up ahead, not back at the starting line.

Looking at the hymn, we can see that Philip Doddridge alluded to other Scriptures as well as the passage above. From this we can get some idea of how he dealt with the subject in his sermon. Stanza 2 is based upon Hebrews 12:1-2.

"Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Stanza 2) A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way.

The “witnesses” in Hebrews are likely the Bible characters the writer speaks of in Chapter 11. Contrary to the hymn writer’s idea that the word “witness” is used in the sense of watching what takes place, they are likely meant to refer to saints who testify to us. As though in a courtroom setting, they rise up to bear testimony (by how they lived) to the value and importance of living by faith, trusting in the Lord day by day.

It is the Lord Himself who summons us to the race, and He is the One who will present the prize at the end, as Stanza 3 declares. A final stanza...looks forward to the glorious ending of the race in the presence of the Lord Jesus Christ.

Blest Saviour, introduced by Thee,
Have I my race begun;
And, crowned with vict’ry at Thy feet,
I’ll lay my honours down.

<https://wordwisehymns.com/2012/07/23/awake-my-soul-stretch-every-nerve/>

Doddridge: A Prayer for Revival

Philip Doddridge

Eternal, unchangeable Jehovah! Your perfections and glories will never change. Jesus your Son is “the same yesterday, today, and forever” (Hebrews 13:8). The closer the eternal world gets, the more I must consider it. But sadly, my views, my affections, and my best intentions keep changing—just like my poor body.

Where do these changes come from, Lord? And what about the way my soul feels alienated from you?

Why can I not just come to you with the affection of a child, as I once did? Why do I avoid serving you? It was once my greatest pleasure. Now it seems like a burden.

Where is the blessing I once had? My joy in you as my Heavenly Father was so obvious that strangers could not miss it. My heart overflowed with so much love to you, and passion for serving you, that it felt like self-denial not to express it. Where did I fall? You see me still, but I am not the same. I blush to see how cold and indifferent I have become.

When you see me in secret, you see me amusing myself with trivial things, when I used to spend my time serving you.

You see me coming into your presence as if I was forced. And when I am before you, my spirit is so empty that I hardly know what to say to you—though you are my God, and there could never be anything more important than time spent with you.

Even when I do speak with you, my prayer is cold and formal. What happened to the passion I once felt, the intense pursuit of you, O God?

And what happened to the wonderful rest I had in you, that feeling of just being happy to be near you—and my determination to never stray from your presence? I am so far removed from that place. When my short devotions are over—if you can even call them devotions— I forget about you for the longest time.

I am so barely animated by your love, or interested in serving you, that a stranger might talk with me for a long while and not have a clue that I knew you, or had even ever heard of you!

You call me to your house, Lord, on your own day. But my worship is heartless. I present you with nothing more than my body. My thoughts and affections are engrossed in other things. I draw near you with my mouth, and honor you with my lips—but my heart is far from you (Isaiah 29:13).

You call me to your table, but my heart is so frozen, it hardly melts even at the foot of the cross. It hardly feels any power in the blood of Jesus.

I am such a wretched creature, unworthy of being called yours! Unworthy of a place among your children, even the lowest place in your family.

I am worthy to be cast out, forsaken, even utterly destroyed.

Is this the dedication I once promised you, and which you have so many reasons to expect?

Is this my response to your daily care? For the sacrifice of your Son, the presence of your Spirit, the pardon of my numberless sins? For the undeserved and so often forfeited hopes of eternal glory?

Lord, I am ashamed to stand or kneel before you. But pity me, I beg you, and help me. My soul lays itself in the dust before you. Give me life, according to your word (Psalm 119:25)!

Do not let me waste any more time—I am at the edge of a cliff!

Give me grace to turn toward your testimonies, without further delay, that I may keep your commandments (Psalm 119:59-60).

Search me, Lord, and try me. Get to the root of this disease which spreads itself over my soul, and heal me.

Show me my sin, Lord, that I may see its horror. Show me Jesus in such a light that I may look upon him and mourn, that I may look upon him and love (Zechariah 12:10).

May I awaken from this lethargy into which I am sinking, and may Christ give me a more abundant spiritual life than ever. Alive in him, let me recover the ground I have lost—and then gain yet more!

Send your Spirit on me to dwell in a temple consecrated to himself (1 Corinthians 3:16), and may he direct my holy and acceptable sacrifice of service (Romans 12:1).

May the incense be constant and fragrant! May the sacred fire burn and blaze perpetually (Leviticus 6:13)! And may none of its vessels ever be profaned by unholy or forbidden use. Amen.

-Philip Doddridge, *Piercing Heaven*, Robert Elmer Ed., 76-79.

Doddridge: Show Me the Way from Your Word

Philip Doddridge

Blessed God, I humbly adore you as the great Father of lights, and the Giver of every good and every perfect gift (James 1:17).

I seek every blessing from you, and especially those which may lead me to yourself, and prepare me for the eternal enjoyment of you.

I adore you as the God who searches the hearts and tries the reins of the children of men (Jeremiah 17:10).

Search me, O God, and know my heart; try me, and know my thoughts. See if there be any wicked way in me, and lead me in the way everlasting (Psalm 139:23-24).

May I be renewed in the spirit of my mind (Ephesians 4:24).

You give me a new heart, and place a new spirit within me (Ezekiel 34:26).

Make me a partaker of the divine nature (2 Peter 1:4), and as he who has called me is holy, may I be holy in all I say (1 Peter 1:15).

May the same mind be in me which was also in Christ Jesus (Philippians 2:5), and may I walk even as he walked (1 John 2:6).

Deliver me from being carnally-minded, which is death; and make me spiritually-minded, since that is life and peace (Romans 8:6).

And may I, while I pass through this world, walk by faith and not by sight (2 Corinthians 5:7) and be strong in faith, giving glory to God (Romans 4:20).

May your grace teach me to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly (Titus 2:11-12).

Work in my heart the kind of godliness which is profitable for all things (1 Timothy 4:8).

Teach me by the influence of your blessed Spirit, to love you with all my heart, soul, mind, and strength (Mark 12:30).

May I yield myself to you, as alive from the dead (Romans 6:13) and present my body as a living sacrifice, holy and acceptable in your sight, which is my most reasonable service (Romans 12:1)! Amen.

-Philip Doddridge, Piercing Heaven: Prayers of the Puritans, Robert Elmer Ed., 32.

<https://modernpuritan.com/category/men-and-women-of-the-faith/philip-doddridge/>

Appendix 1...The Family Expositor | Philip Doddridge (excerpts from article)

If you don't know what the Family Expositor, or who Philip Doddridge is, you're not alone. Philip Doddridge is an extremely obscure later puritan, and the Family Expositor is his commentary and devotional on the New Testament. Most people have never heard of either, and even enthusiasts of puritan literature mostly haven't heard of him, let alone had the luxury to read him.

I first encountered Doddridge's Family Expositor when I saw it referenced by Jonathan Edwards. Edwards references Doddridge time after time in his Blank Bible. Of the 423 page New Testament in his Blank Bible, Edwards mentions Doddridge 351 times. That's almost once per page.

In comparison, the only 2 other commentaries Edwards regularly used, Matthew Henry, and Matthew Poole, have only 9 and 7 mentions respectively. 6 Doddridge's Family Expositor was Edward's most used commentary on the New Testament.

Edwards is probably my favorite theologian to read, so I was curious about the books that he enjoyed. I went looking for Doddridge, and his Family Expositor, but I just couldn't find it. It seemed notoriously hard to find. I was able to find some poorly made facsimile reprints in several volumes, but it was difficult to determine which Bible books each volume covered since they usually weren't properly titled, and each release date had differing numbers of volumes. I did however, finally find the Expositor on archive.org. And here I was able to read it, and was blown away with what I found.

Philip Doddridge was an early 18th century non-conformist pastor, and like Matthew Henry, he spent much of his free time writing his commentary. Doddridge notes in the preface that he intended this commentary to be used by families at the dinner table. The forgotten practice of family worship is a great way to use this commentary; the expanded translation, and the devotions at the end of each section (see below) work together seamlessly as a perfect tool for family devotional reading and discussion. This may well be the book that Jonathan Edwards used for his family devotions....

Note...Liam Walsh has republished the once out-of-print Family Expositor in 2 volumes. If you're interested, here's a link...

<https://stumblingstoneblog.wordpress.com/2016/04/16/the-family-expositor-philip-doddridge/>

Appendix 2...Excerpts from an overview of Philip Doddridge's many contributions by Alan Clifford...

Doddridge's hymns form just a fraction of his vast literary output and an even smaller part of his many and creative activities.

Admirers

The hymns were written to reinforce and apply the sermon, and were given out, line by line, after it had been preached. This reminds us that Doddridge was primarily a minister of the gospel of Jesus Christ, a calling which he considered 'the most desirable employment in the world'.

To earlier generations, Doddridge's various activities as pastor, evangelist, academy tutor, author, philanthropist and patriot won him many admirers. The editors of the centenary edition of his complete Works (1802) claimed that Doddridge 'ranks with the brightest ornaments of the British nation, and of the Christian Church'.

Praise was also international. After reading some of the Dutch translations of Doddridge's sermons, Wilhelmus Peiffers, a pastor of the Reformed Church at Amsterdam, declared to the printer: 'Herewith I gratefully return you the work of Dr Doddridge, concerning the New Birth, Salvation by Grace, &c which I have read more than once with such uncommon pleasure, that I long to see all that excellent author has published. I did not know him by name; but from this incomparable masterpiece, in which the oratory of the ancients seems to be revived, he appears to be a very great man'.

Let us now take a brief look at the life and labours of this great British Christian.

Many lives

From the time of his settlement in Northampton in December 1729, to his death in October 1751, Philip Doddridge served the cause of Christ with intense energy and total dedication.

As Charles Stanford wrote in 1880, he 'seemed to live so many lives at a time'. In addition to being the pastor of Castle Hill Independent Church, he was principal tutor of what was to become the most famous of all the Protestant Dissenting Academies.

This dual role of pastor and tutor involved Doddridge in a wide range of interests and pursuits. As a tutor, he became an apologist, philosopher and man of science, besides being a theologian training young men for the ministry.

What Doddridge managed to accomplish in twenty-two busy years was directed by a single preoccupation. In the words of Dr Geoffrey Nuttall, evangelism was 'the thread on which his multi-coloured life was strung. It was for this above all that he wrote, preached, corresponded and educated his students in the Academy'.

Unity

Doddridge lived at a time when rationalism was gnawing at the roots of Christianity. Fierce theological controversy was commonplace; it was no easy thing for a young minister to be certain which opinion best reflected 'the mind of God in the Scriptures'.

It was a day of extremes and, with Richard Baxter before him, Doddridge believed that the Bible demanded a 'middle way'. That meant avoiding the antinomian fatalism of much High Calvinism on one hand, and the legalistic humanism of Arian-Arminianism on the other.

Doddridge was, in his own words, a 'Baxterian Calvinist'. Agreeing with Baxter's theological eclecticism, Doddridge was also deeply concerned with Protestant unity.

He did all he could to root out bigotry and sectarianism. Being a friend to all who 'loved the Lord Jesus Christ in sincerity and truth', he had fraternal relations with Dissenters and Churchmen alike.

Training

In his academy lectures, we see how rigorous was the intellectual training Doddridge provided for his students. He examined competing views fairly and was impatient with any dogmatic theological system which failed to observe the balanced content of biblical truth. Scripture was to be the only ultimate authority. He was concerned that self-evident truth should mould his students' minds. Doddridge's essentially conservative outlook is best seen in his magnum opus, *The Family Expositor*, and his *Dissertation on the Inspiration of the New Testament*.

In acquainting his students with philosophy and scientific questions, Doddridge wanted them to be thoughtful preachers who would be able to say why as well as what they believed.

He believed Christianity was capable of rational defence. Concerned with apologetics, Doddridge's reply to Henry Dodwell's *Christianity not founded on argument* was his most ambitious intellectual piece of writing. In this work he demonstrated that faith and reason are friends not enemies.

Example

Of equal importance to Doddridge was the practical impact of the gospel. He was no armchair theologian. As co-founder of the Northampton Infirmary, and promoter of a Charity School in the town, Doddridge demonstrated the power of Christian example.

His patriotic activity in connection with the invasion of 'Bonnie Prince Charlie' in 1745 reveals his sense of social responsibility.

At this time of national crisis, Doddridge was the first civilian to take action, urging men of his congregation to join the Northampton militia, an initiative which influenced the invaders to turn back at Derby.

Dedication

Nowhere is Doddridge's commitment to evangelism more clearly seen than in the welcome he extended to the infant Methodist movement. His friendship with George Whitefield, John Wesley and others, was typical of his spirit.

While older Dissenters, including Isaac Watts, viewed the revival with cool and suspicious detachment, Doddridge was ready to perceive the hand of God at work.

He rejoiced that God had raised up such men in an ungodly age. The new Dissenters turned to the old for guidance. Whitefield asked Doddridge to revise his Journal, and John Wesley consulted him for a reading list for his preachers.

Doddridge's lasting contribution to the revival was his most popular book, "The Rise and Progress of Religion in the Soul" (1745). It was to the reading of this book that William Wilberforce traced his own spiritual awakening.

As with Mozart in another context, Doddridge's life was cut short. At the age of 49, he died of consumption (Tuberculosis) and was buried in Lisbon, where he had been sent by his congregation in the hope of restoring his health.