

C. Philip Doddridge – (1702-1751)

- i. Doddridge was born in London, the last of 20 children of Daniel Doddridge (d. 1715). Daniel was the son of John Doddridge (1621-1689), rector of Shepperton, Middlesex, who was ejected from his living following the Act of Uniformity of 1662 and became a nonconformist minister. He was a great-nephew of the judge Sir John Doddridge (1555-1628). Philip's mother, Elizabeth, considered to have had a great influence on him. Elizabeth was the orphan daughter of Reverend John Bauman (d. 1675), a Lutheran clergyman who had fled from Prague to escape persecution.
 1. Note: According to Edwin M. Long, *"at birth Philip showed so little sign of life that he was laid aside as dead. But one of his attendants, thinking she perceived some motion, or breath, took that necessary care of him, on which, in those tender circumstances, the feeble frame of life depended, which was so near expiring as soon as it was kindled."*⁶
- ii. Before Philip could read, his mother began to teach him the history of the Old and New Testament from blue Dutch chimney-tiles on the chimney place of their sitting room. In his youth, Philip Doddridge was educated first by a tutor employed by his parent then boarded at a private school in London. In 1712, he then attended the grammar school at Kingston-upon-Thames, where his maternal grandfather had been master.
- iii. On December 22, 1730 Doddridge married Mercy Maris, daughter of Richard Maris. The marriage took place in Upton upon Severn where Mercy's family lived. Philip and Mercy had nine children, their first, Elizabeth, died just before her 5th birthday and was buried under the altar of the Doddridge chapel in Northampton. Only four children survived to adulthood.
- iv. Throughout the 1730s and 1740s Philip Doddridge continued his academic and pastoral work and developed close relations with numerous early religious revivalists and independents, through extensive visits and correspondence. Through this approach he helped establish and maintain a circle of influential independent religious thinkers and

⁶ Illustrated History of Hymns and Their Authors, Edwin M. Long, 1876, pg. 128

writers, including Isaac Watts. He also became a prolific author and hymnwriter.

v. Doddridge's Hymns & Songs (the following is a short list of Doddridge's hymns and songs)

1. Grace 'Tis a Charming Sound -- # 92 in PHSS
 - a. See scripture references in PHSS
 - b. Notice context of references
2. Eternal Source of Every Joy -- # 205 in PHSS
3. Do Not I Love Thee, O My Lord? -- # 587 in PHSS
4. The Better Part -- # 643 in PHSS
5. How Gentle God's Commands! -- # 651 in PHSS
6. Ye Children, Seek His Face -- # 808 in PHSS
7. Thine the Praise -- # 967 in PHSS

D. Charles Wesley – (1707-1788)

- i. Charles Wesley is said to have averaged 10 poetic lines a day for 50 years. One report states that Wesley wrote 8,989 hymns (10x the volume composed by the only other candidate [Isaac Watts] who could conceivably claim to be the world's greatest hymn writer).⁷ Others have stated that he wrote approx. 6,500 hymns. Wesley composed some of the most memorable and lasting hymns of the church: "Hark! The Herald Angels Sing," "And Can It Be," "O for a Thousand Tongues to Sing," "Love Divine, All Loves Excelling," "Jesus, Lover of My Soul," "Christ the Lord Is Risen Today," "Soldiers of Christ, Arise," and "Rejoice! the Lord Is King!"
- ii. Charles Wesley was the eighteenth of Samuel and Susannah Wesley's nineteen children (only 10 lived to maturity). He was born prematurely in December 1707 and appeared dead. He lay silent, wrapped in wool, for weeks.⁸

⁷ <https://www.christianitytoday.com/history/people/poets/charles-wesley.html>

⁸ <https://www.christianitytoday.com/history/people/poets/charles-wesley.html>

- iii. In 1716 he went to Westminster School, being provided with a home and board by his elder brother Samuel, then usher at the school, until 1721, when he was elected King's Scholar, and as such received his board and education free. In 1726 Charles Wesley was elected to a Westminster studentship at Christ Church, Oxford, where he took his degree in 1729, and became a college tutor.⁹
- iv. In 1735 Charles went with his brother John (they both were ordained now), to become a missionary in the colony of Georgia—John a chaplain and Charles as a secretary to Governor Oglethorpe in a rough outpost. Shot at, slandered, suffering sickness and even being shunned by Oglethorpe, Charles and his brother John both dejectedly returned to England. It is said that John stated the following: "I went to America to convert the Indians, but, oh, who will convert me?"¹⁰
- v. After returning to England, Charles taught English to a Moravian by the name of Peter Böhler, who prompted Charles to look at the state of his soul more deeply. During May 1738, Charles began reading Martin Luther's volume on Galatians while ill. He wrote in his diary, "I labored, waited, and prayed to feel 'who loved me, and gave himself for me.'" He shortly found himself convinced, and journaled, "I now found myself at peace with God, and rejoice in hope of loving Christ." Two days later he began writing a hymn celebrating his conversion. That hymn began "Where shall my wondering soul begin?"¹¹
- vi. After his conversion, the evangelist George Whitfield encouraged both John and Charles to preach outside of church buildings. In his journal entries from 1739 to 1743, Charles computed the number of those to whom he had preached. Of only those crowds for whom he stated a figure, the total during these five years comes to 149,400. From June 24 through July 8, 1738, Charles reported preaching twice to crowds of ten thousand at Moorfields, once called "that Coney Island of the eighteenth century." He preached to 20,000 at Kennington Common plus gave a sermon on justification before the University of Oxford.

⁹ https://hymnary.org/person/Wesley_Charles

¹⁰ <https://www.christianitytoday.com/history/people/poets/charles-wesley.html>

¹¹ An Annotated Anthology of Hymns, Edited with Commentary by J. R. Watson, Oxford University Press, 2003, pg. 164

- vii. Throughout his preaching career, Charles Wesley wrote song and hymn verse. He produced 56 volumes of hymns and songs in 53 years. Producing in his lyrics what brother John called a "distinct and full account of scriptural Christianity."

- viii. Wesley's Hymns and Songs
 1. All Glory to God – #247 in PHSS
 2. And Can it Be, That I Should Gain? – #134 in PHSS
 3. Arise, My Soul, Arise – #398 in PHSS
 4. Break Forth into Praise! – #58 in PHSS
 5. Break These Hearts of Stone – #216 in PHSS (See history below song)
 6. Christ the Lord is Risen Today – #277 in PHSS
 7. O For a Thousand Tongues to Sing – (Note: Written on the anniversary of his conversion) – #62 in PHSS
 8. Depth of Mercy
 9. Love Divine, All Loves Excelling – #399 in PHSS
 10. Lo! He Comes with Clouds Descending – #929 in PHSS

- E. Benjamin Beddome – (1717-1795)
 - i. For fifty-two years Benjamin Beddome was the beloved pastor of the Baptist Church at Bourton-on-the-Water, in the eastern part of Gloucestershire. He was born at Henley-in-Arden, a market town near Warwick, January 23, 1717.
 - ii. In the year 1724, his father, the Reverend John Beddome, removed to Bristol, where he became a co-pastor of the Pithay Baptist Church. It was here Benjamin spent his youth; in due time he was apprenticed to a surgeon. He was converted under the preaching of Reverend Ware, in his father's church at Bristol on August 7, 1737. When his time was completed in his apprenticeship with the surgeon, he began upon a course of study to enter into the study to prepare for the ministry.
 - iii. After his course of studies were completed, he united with the Baptist Church that was in Goodman's Fields. It was by this church that he was

called to preach. The church in Bourton was at that time pastorless, and Mr. Beddome was invited to supply the pulpit. His labours were accepted and he preached at both Bourton and Warwick. Upon repeated solicitations, he accepted the pastorate of the church at Bourton, and was ordained September 23, 1743.

- iv. Beddome had come to Bourton as a single man, in December 27, 1749, he married Elizabeth Boswell, a daughter of one of his deacons. Some lines composed by Mr. Beddome “about the year 1742,” were happily prophetic. The line of verse began “Lord, in my soul implant thy fear” (see page 50 in *Baptist Hymn Writers and Their Hymns, by Henry S. Burrage*)
- v. Beddome greatly endeared himself to his people at Bourton. Upon the death Pastor Samuel Wilson in London, Mr. Beddome was invited to become the new pastor there. Call after call was sent to Beddome in Bourton and declined by him. At length, so insistent were the brethren in London that Mr. Beddome asked the congregation in Bourton to make the decision for him. They sent a prompt refusal to London, and Mr. Beddome remained at Bourton until his death.¹²
- vi. It was Beddome’s custom to write a hymn to be sung after his morning sermons each Lord’s-day. It was upon this occasion that one Lord’s-day after having prepared the sermon and the hymn, and having preached his sermon he learned of the death of a promising son, that had just completed his medical studies in Edinburgh. His son died January 4, 1778. The sermon that Beddome had preached was from the 31st Psalm and verse 15, My Times are in Thy Hand.” The hymn which he had prepared for the day was the now familiar one, commencing:

1. My times of sorrow and of joy,
Great God, are in thy hand.
My chief enjoyments come from thee,
And go at thy command.
2. Oh Lord, shouldst thou withhold them all,
Yet would I not repine;
Before they were by me possessed,
They were entirely thine.
3. Nor would I drop a murmuring word,
If all the world were gone,

¹² Baptist Hymn Writers and Their Hymns, by Henry S. Burrage, 1888, pgs. 49-52.

- But seek substantial happiness
In thee and thee alone.
4. What is the world with all its store?
'Tis but a bitter sweet;
When I attempt to pluck the rose,
A pricking thorn I meet.
5. Here perfect bliss can ne'er be found,
The honey's mixed with gall;
Midst changing scenes and dying friends,
Be thou my all in all.

(Note: This hymn may be found in part in *"Psalms and Hymns and Spiritual Songs"*, under hymn # 111)

- vii. *"Mr. Beddome was for many years one of the most respected Baptist ministers in the West of England. He was a man of some literary culture. In 1770 he received the degree of M.A. from Providence College, Rhode Island. He was the author of an Exposition of the Baptist Catechism, 1752, in great repute at the time, and reprinted by Dr. C. Evans in 1772. It was his practice to prepare a hymn every week to be sung after his Sunday morning sermon. Though not originally intended for publication, he allowed thirteen of these to appear in the Bristol Baptist Collection of Ash & Evans (1769), and thirty-six in Dr. Rippon's Baptist Selection (1787), whence a number of them found their way into the General Baptist Hymn Book of 1793 and other collections. In 1817, a posthumous collection of his hymns was published, containing 830 pieces, with an introduction by the Rev. Robert Hall, and entitled "Hymns adapted to Public Worship or Family Devotion, now first published from the Manuscripts of the late Rev. B. Beddome, M.A." "Preface dated "Leicester, Nov. 10, 1817." Some of the early copies bear the same date on the title page. Copies bearing both the 1817 and 1818 dates are in the British Museum. The date usually given is 1818. Some hymns are also appended to his Sermons, seven volumes of which were published 1805—1819; and over twenty are given in the Baptist Register of various dates." — (Dictionary of Hymnology, by John Julian, 1907, pg. 121)*
- viii. Benjamin Beddome lived to an old age and died after a long illness. He passed from this world September 3, 1795, having been engaged in writing a hymn only a few hours before his departure.

- ix. Beddome's Hymns and Songs – (The following is a short list of the many songs that Beddome wrote)
 - 1. The Truth of God Shall Still Endure – #96 in PHSS
 - 2. Great God, My Maker, and My King – #37 in PHSS
 - 3. We Sing the Majesty of God – #74 in PHSS
 - 4. Jesus! Delightful, Charming Name – #147 in PHSS
 - 5. If Christ is Mine – #403 in PHSS
 - 6. Jesus, My Saviour Let Me Be
 - 7. Grace Crowns What Grace Begins – #405 in PHSS
 - 8. My Times of Sorrow and of Joy

- F. Anne Steele – (1716-1778)
 - i. Anne Steele is the only female hymn writer that we record in these notes for the 18th century. More than 100 of Miss Steele's hymns were said to have been found in compilations in the mid to late 19th century.¹³ Sadly, by the end of the 20th century this could not be said.

 - ii. Anne was the eldest daughter of William Steele, a timber merchant and for 60 years the pastor of a Baptist congregation in Broughton, England without a salary for most of his career. From her early life Anne was an invalid from a hip injury she suffered as a child.

 - iii. When she was 21 years old, the young man whom she was to marry died just a few days before their wedding day. Of course, this brought much grief to Anne, yet through it all she did not yield to despair but made herself a ministering spirit. Anne devoted her life to deeds of love and compassion.¹⁴ Many of the hymns and songs written to lighten her own grief, express the sweetness of her Christian character, and the depth of her Christian experience.

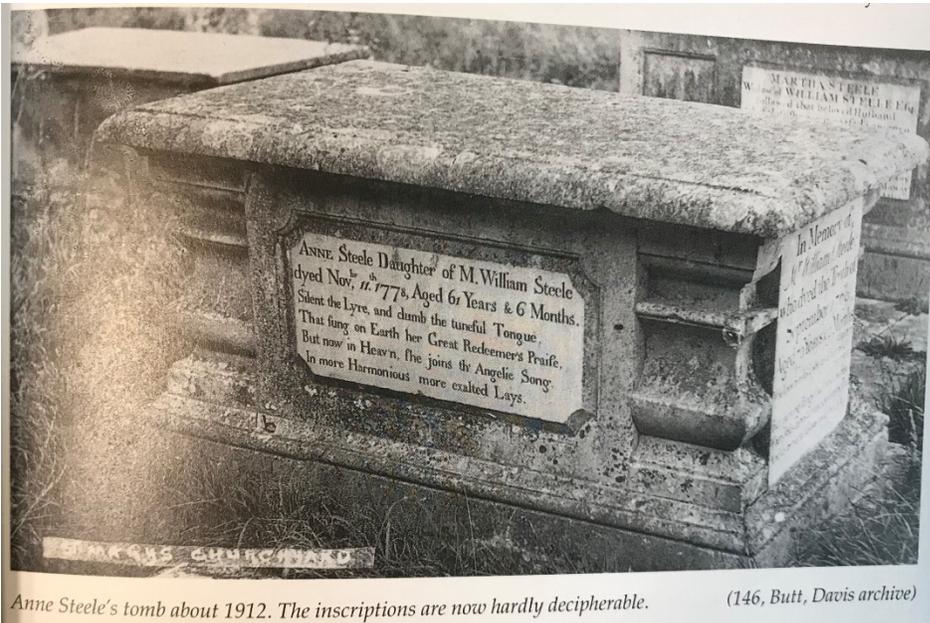
 - iv. Anne's work would go on to be published under a pseudonym ("Theodosia") at the first publication. This occurred in 1760, in two volumes, under the title "Poems, on Subjects Chiefly Devotional," by "Theodosia." The following entry was made in her father's diary, under the date November 29, 1757, "This day Nanny sent a part of her composition to London to be printed. I entreat a gracious God, who

¹³ Baptist Hymn Writers and Their Hymns, by Henry S. Burrage, 1888, pgs. 46

¹⁴ Baptist Hymn Writers and Their Hymns, by Henry S. Burrage, 1888, pgs. 46-49.

enabled and stirred her up to such a work, to direct in it, and bless it for the good of many... I pray God to make it useful, and keep her humble." October, 1759, her father wrote: "Her brother brought with him her poetry, not yet bound. I earnestly desire the blessing of God upon that work, that it may be made very useful."

- v. Below are pictures from Anne's grave in Broughton, the Baptist church meeting house, and Anne's childhood home.



Anne Steele's tomb about 1912. The inscriptions are now hardly decipherable.

(146, Butt, Davis archive)

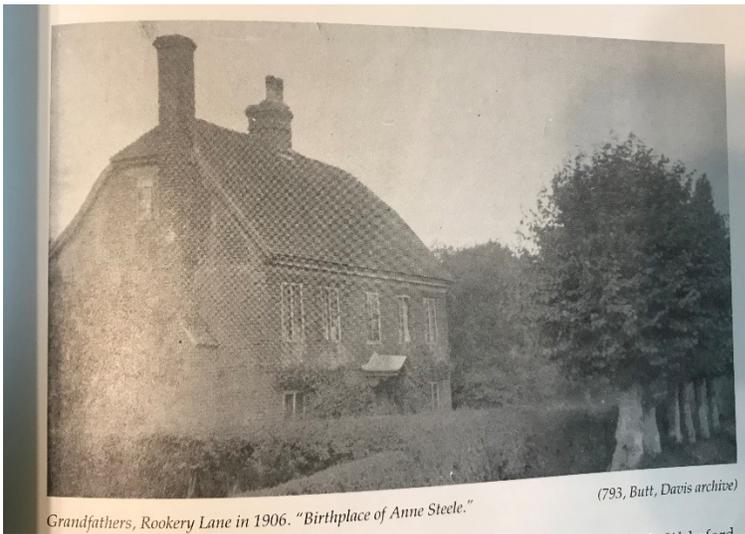
Anne's Tomb, about 1912. The inscription reads, "Silent the lyre, and dumb the tuneful tongue That sung on earth her great Redeemer's praise; But now in heaven she joins the angel's song, In more harmonious, more exalted lays."



The Baptist Church before the alterations of 1926.

(1698, Davis archive)

The Baptist Church meeting house before 1926.



Grandfathers, Rookery Lane in 1906. "Birthplace of Anne Steele."

(793, Butt, Davis archive)

Anne's childhood home. "Grandfathers", 1906.

- vi. Anne's Hymns and Songs
 - 1. Awake, awake the sacred song – #232 in PHSS
 - 2. Thou Only Sovereign of My Heart – #149 in PHSS
 - 3. Come, let our souls adore the Lord – #831 in PHSS