gation of Moſes, from the Aſpersions of the Country Cler­gyman’s Letter, in the Weekly Miſcellany of February 24. 1737-8, 8vo.”

Mr Warburton’s extraordinary merit had now attrac­ted the notice of the heir apparent to the crown, in whoſe immediate ſervice we find him in June 1738, when he pub­lished “ Faith working by Charity to Christian Edification, a Sermon, preached at the last episcopal Visitation for Con­firmation in the Dioceſe of Lincoln ; with a Preface, show­ing the Reaſons of its Publication ; and a Postſcript, occaſioned by ſome Letters lately published in the Weekly Miſ­cellany, by William Warburton, Μ. A. Chaplain to his Royal Highness the Prince of Wales.”

In March 1737, the world was in danger of being depri­ved of this extraordinary genius by an intermitting fever, which with ſome difficulty was relieved by a plentiful use of the bark.

The “ Essay on Man” had been now publiſhed ſome years ; and it is univerſally ſuppoſed, that the author had, in the composition of it, adopted the philoſophy of the Lord Bolingbroke, whom, on this occasion, he had follow­ed as his guide, without understanding the tendency of his principles. In 1738, Μ. de Crouſaz wrote ſome remarks on it, accusing the author of Spinoziſm and Naturaliſm ; which falling into Mr Warburton’s hands, he publiſhed a defence of the first epistle, and ſoon after of the remaining three, in ſeven letters ; of which six were printed in 1739, and the ſeventh in June 1740, under the title of “ A Vin­dication of Mr Pope’s Essay on Man, by the author of the Divine Legation.” The opinion which Mr Pope concei­ved of theſe defences, as well as of their author, will be best ſeen in his letters. In conſequence, a firm friendship was established between them, which continued with undiminished fervour until the death of Mr Pope ; who, during the remainder of his life, paid a deference and reſpect to his friend’s judgment and abilities, which will be considered by many as almost bordering on ſervility.

Towards the end of the year 1739, Mr Warburton published a new and improved edition of the first volume of the Divine Legation; and in May 1741, appeared the second part, which completed the argument, though not the entire plan of that work. “ A work, says Bishop Hurd@@\*, in all views of the most tranſcendant merit, whether we consider the invention or the execution. A plain ſimple argument, yet perfectly new, proving the divinity of the Mosaic law, and laying a ſure foundation for the ſupport of Christianity, is there drawn out to a great length by a chain of reaſoning ſo elegantly connected, that the reader is carried along it with eaſe and pleaſure ; while the matter presented to him is ſo striking for its own importance, ſo embellished by a lively fancy, and illuſtrated from all quarters by exquisite learning and the most ingenious diſquisition, that in the whole compaſs of modern or ancient theology, there is nothing equal or similar to this extraordinary performance.”

This is the panegyric of a man reflecting with tenderneſs on the memory of his friend and benefactor ; but it ap­proaches much nearer to the truth than the cenſures of thoſe cabailistic critics, who, fastening upon ſome weak part of the Divine Legation, or perhaps never having looked into it, have ridiculously contended that the author was far from being eminent as a scholar @@(a), and that his work is inimi­cal to the cauſe of Chriftianity! Putting partiality aside, there is in the Divine Legation of Moses abundant evi­dence of the malignant folly of this charge, as no man can read and understand that work without being convinced that its author was a Christian, not only sincere but zealous ; that he was, what Johnſon calls him@@\*, “ a man of vigorous faculties, of a mind fervid and vehement, supplied by unli­mited and incessant inquiry, with a wonderful extent and va­riety of knowledge, which had neither depressed his imagi­nation nor clouded his perſpicuity ; and that to every work, and this work in particular, he brought a memory full fraught, with a fancy fertile of original combinations, exert­ing at once the powers of the ſcholar, the reaſoner, and the wit.” But we think it must be acknowledged, that his learn­ing was too multifarious to be always exact, and his inqui­ries too eagerly pushed to be always cautious. We have no hesitation, however, to say, that to the divine this great work, with all its imperfections, is, in our opinion, one of the most valuable that is to be found in any language.

In the ſummer 1741, Mr Pope and Mr Warburton, in a country ramble, took Oxford in their way. The university was naturally pleased at the arrival of two ſuch strangers, and ſeemed desirous of inrolling their names among their graduates. The degree of D. D. was intended for the di­vine, and that of L. L. D. for the poet : but intrigue and envy defeated this ſcheme ; and the university lost the ho­nour of decorating at the same time the two greatest geniuses of the age, by the fault of one or two of its members. Pope retired with ſome indignation to Twickenham, where he conſoled himſelf and his friend with this sarcastic reflec­tion—“We ſhall take our degree together in same, what­ever we do at the university.”

The friendship of this eminent poet was of ſervice to Mr Warburton in more reſpects than that of increasing his same. He introduced and warmly recommended him to most of his friends, and among others to Mr Murray, afterwards earl of Mansfield, and Ralph Allen, Eſq; of Prior-park. In conſequence of this introduction, we find Mr Warburton at Bath 1742 ; where he printed a ſermon which had been preached at the Abbey-church on the 24th of October, for the benefit of Mr Allen’s favourite charity, the General Hospital or Infirmary. In this year also he printed a Diſſertation on the origin of books of chivalry, at the end of Jarvis’s Preface to a translation of Don Quixote, which Mr Pope tells him, he had not got over two paragraphs of, be­fore he cried out, *Aut Erasmus, aut Diabolus.*

In 1742, Mr Warburton publiſhed “ A Critical and Philoſophical Commentary on Mr Pope’s Essay on Marr. In which is contained a Vindication of the said Essay from the Misrepreſentation of Μ. de Reſnal, the French Tranſlator, and of Μ. de Crouſaz, Professor of Philoſophy and Mathematics in the Academy of Lauſanne, the Commen­tator.” It was at this period, when Mr Warburton had the entire confidence of Mr Pope, that he advised him to complete the Dunciad, by changing the hero, and adding to it a fourth book. This was accordingly executed in 1742, and publiſhed early in 1743, with notes by our au­thor ; who, in conſequence of it, received his share of the abuſe which Mr Cibber liberally beſtowed on both Mr Pope and his annotator. In the latter end of the same year he publiſhed complete editions of “ The Essay on Man,” and “ The Essay on Criticiſm;” and from the ſpecimen which he there exhibited of his abilities, it may be preſumed Mr

@@@[m]\* Life of Warburton prefixed to his Works.

@@@[m]\* Life of the Pope.

@@@(a) We have heard this affirmed by narrow-minded clergymen, who were destitute themſelves of every ſpark of ſcience, and had no other claim to literature than what arose from a slight acquaintance with Hebrew critics of a very peculiar cast ; to whom, it must be owned, that no great respect was indeed ever paid by the author of the Divine Lega­tion of Moſes.