printed. The known abilities and infidelity of this noble­man had created apprehensions in the minds of many people, of the pernicious effects of his doctrines ; and nothing but the appearance of his whole force could have convinced his friends, how little there was to be dreaded from arguments against religion so weakly ſupported. Many anſwers were ſoon published, but none with more acuteness, ſolidity, and ſprightlineſs, than “ A View of Lord Bolingbroke’s Philoſophy, in two Letters to a Friend, 1754;” the third and fourth letters were publifhed in 1755, with another edition of the two former ; and in the same year a smaller edition of the whole ; which, though it came into the world without a name, was universally aſcribed to Mr Warburton, and af­terwards publicly owned by him. To ſome copies of this is prefixed an excellent complimentary epistle from the President Monteſquieu, dated May 26. 1754.

At this advanced period of his life, that preferment which his abilities might have claimed, and which had hi­therto been withheld, ſeemed to be approaching towards him. In September 1754, he was appointed one of his Majesty’s chaplains in ordinary, and in the next year was preſented to a prebend in the cathedral of Durham, on the death of Dr Mangey. About this time the degree of Doc­tor of Divinity was conferred on him by Dr Herring, then archbishop of Canterbury. A new impression of The Di­vine Legation being now called for, he printed a fourth edition of the first part of it, corrected and enlarged, divi­ded into two volumes, with a dedication to the earl of Hard- wicke. The same year appeared “ A Sermon preached be­fore his Grace Charles Duke of Marlborough, President, and the Governors of the Hoſpital for the Small-pox and for Inoculation, at the Pariſh-church of St Andrew, Holborn, April the 24th, 1755.” And in 1756, “ Natural and Ci­vil Events the Instruments of God’s Moral Government; a Sermon, preached on the last public Fast-day, at Lincoln’s Inn Chapel.”

In 1757, Dr Warburton meeting with Mr Hume’s tract, entitled, The Natural History of Religion, filled the margin of the book, as well as ſome interleaved slips of paper, with many ſevere and shrewd remarks on the infidelity and naturaliſm of the author. Theſe he put into the hands of his friend Dr Hurd, who, making a few alterations of the style, added a ſhort introduction and conclusion, and published them in a pamphlet, entitled, “ Remarks on Mr David Hume’s Natural History of Religion, by a Gentleman of Cambridge, in a Letter to the Reverend Dr Warburton.” This lively attack upon Mr Hume gave him ſo much of­fence, that he thought proper to vent his ſpleen on the ſup­poſed author, in the posthumous diſcourſe which he called his *Life;* and thus to do greater honour to Dr Hurd than to any other of his numerous antagonists.

Towards the end of the year 1757, Dr Warburton was promoted to the deanery of Bristol ; and in the beginning of the year 1760, he was, through Mr Allen’s interest with Mr Pitt, afterwards earl of Chatham, advanced to the bishopric of Gloucester. That great minister is known to have declared, “ that nothing of a private nature, since he had been in office, had given him ſo much pleaſure as bring­ing our author on the bench.” There was, however, ano­ther minister, who dreaded his promotion, and thought that he saw a second Atterbury in the new bishop of Glouce­ster ; but Warburton, says biſhop Hurd, had neither talents nor inclination for parliamentary intrigue or parliamentary eloquence : he had other instruments of same in his hands, and was infinitely above the vanity of being caught

“ With the fine notion of a buſy man@@\*.”

He was consecrated on the 20th of January 1760, and on the 30th of the same month preached before the houſe of lords. In the next year he printed “ A Rational Account of the Nature and End of the Sacrament of the Lord’s Sup­per.” In 1762, he published “ The Doctrine of Grace ; or the Office and Operations of the Holy Spirit vindicated from the Inſults of Infidelity and the Abuses of Fanaticism," 2vols 12mo ; and in the ſucceeding year drew upon himſelf much illiberal abuse from ſome writers of the popular party, on occasion of his complaint in the houſe of lords, on the 15th of November 1763, against Mr Wilkes, for putting his name to certain notes on the infamous “ Eſſay on Wo­man.”

In 1765 he published a new edition of the second part of the Divine Legation, in three volumes ; and as it had now received his last hand, he presented it to his great friend Lord Mansfield, in a dedication which deserves to be read by every perſon who esteems the well being of ſociety as a concern of any importance. It was the appendix to this edition which produced the well-known controverſy be­tween him and Dr Lowth, which we have noticed elſe- where (see Lowth), as doing no great honour, by the mode in which it was conducted, to either party. In the next year he gave a new and much improved edition of the Alliance between the Church and State. This was follow­ed, in 1767, by a third volume of sermons, to which is add­ed, his first Triennial Charge to the Clergy of the Diocese of Gloucester; which may be ſafely pronounced one of the most valuable discourſes of the kind that is to be found in our own or any other language. With this publication he doled his literary courſe ; except that he made an effort to­wards publishing, and actually printed, the ninth and last book of the Divine Legation. This book, with one or two occasional fermons, and some valuable directions for the study of *theology,* have been given to the world in the ſplendid edition of his works in ſeven volumes 4to, by his friend and biographer the preſent biſhop of Worcester. That prelate confesses, that the ninth book of the Divine Legation dis­plays little of that vigour of mind and fertility of invention which appear ſo conſpicuous in the former volumes ; but he adds, perhaps truly, that under all the diſadvantages with which it appears, it is the noblest effort which has hitherto been made to give a *rationale* of Christianity.

While the biſhop of Gloucester was thus exerting his last ſtrength in the cause of religion, he projected a method by which he hoped to render it effectual ſervice after his death. He transferred L. 500 to Lord Mansfield, Sir Eardley Wilmot, and Mr Charles Yorke, upon trust, to sound a lec­ture, in the form of a courſe of sermons, to prove the truth of revealed religion in general, and of the Christian in par­ticular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian church, eſpecially to the apostacy of Papal Rome. To this foun­dation we owe the admirable Introductory Lectures of Fluid, and the well-adapted Continuation of Halifax and Bagot.

It is a melancholy reflection, that a life ſpent in the constant purſuit of knowledge, frequently terminates in the loſs of thoſe powers, the cultivation and improvement of which are attended to with too strict and unabated a degree of ardour. This was in ſome degree the misfortune of Dr Warburton. Like Swift, and the great duke of Marlbo­rough, he gradually sunk into a ſituation in which it was a fatigue to him to enter into general converfation. There were, however, a few old and valuable friends, in whose company, even to the last, his mental faculties were exerted in their wonted force ; and at ſuch times he would appear cheerful for several hours, and on the departure of his friends retreat as it were within himſelf. This melancholy

@@@[m]\* Dryden.