he relinquished them for the profession of arms. In 1694 he made a campaign as a cadet in Lord Galloway’s com­pany, and soon afterwards obtained a pair of colours in the regiment of Colonel Renault, which served in Piedmont. But the Duke of Savoy having made peace with France, he returned to Geneva, and resumed the study of philosophy and theology under Turretin and other professors. In 1700 he visited Holland, then went to England, where he re­mained for several years, and married. In 1705 he returned to the Hague, where he fixed his residence, and preached with the most unbounded applause. To an exterior appear­ance highly prepossessing, he added a strong and harmoni­ous voice. The sublime prayer which he recited before his sermon was uttered in a manner highly affecting. Nor was the attention excited by the prayer dissipated by the sermon. All who heard it were charmed ; and those who came with an intention to criticise, were carried along with the preacher and forgot their design. Saurin had, however, one fault in his delivery ; he did not manage his voice with sufficient skill. He exhausted himself so much in his prayer and the beginning of his sermon, that his voice grew feeble towards the end of the service. His sermons, especially those which were published during his life, are distinguished for just­ness of thought, force of reasoning, and an eloquent unaffect­ed style. Saurin died on the 30th of December 1730, aged fifty-three years.

He wrote, first, Sermons, which were published in twelve vols. 8vo and 12mo ; some of which display great genius and eloquence, and others are composed with negligence. One may observe in them the imprecations and the aver­sion which the Calvinists of that age were wont to utter against the Roman Catholics. Saurin was, notwithstanding, a lover of toleration ; and his sentiments on this subject gave great offence to some of his fanatical brethren, who attempt­ed to obscure his merit and embitter his life. They found fault with him because he did not call the pope Antichrist, and the Church of Rome the whore of Babylon. But these prophetic metaphors, however applicable they may be, were certainly not intended by the benevolent religion of Jesus to be bandied about as terms of reproach ; which would teach those to rail who use them, and irritate, without con­vincing, those to whom they were applied. Saurin, there­fore, while he perhaps interpreted these metaphors in the same way with his opponents, discovered more of the mo­deration of the Christian spirit. Five volumes of his ser­mons were published in his life, and the rest have been add­ed since his decease.

Secondly, he published Discourses Historical, Critical, and Moral, on the most memorable Events of the Old and New Testament. This is his greatest and most valuable work. It was first printed in two volumes folio. As it was left unfinished, Beausobre and Roques undertook a conti­nuation of it, and increased it to four volumes. It is full of learning, being a collection of the opinions of the best au­thors, both Christian and heathen ; of the philosophers, his­torians and critics, on every subject which the author ex­amines. He also published the State of Christianity in France, 1725, 8vo; in which he discusses many important points of controversy, and calls in question the truth of the miracle said to have been performed on La Fosse at Paris ; and An Abridgment of Christian Theology and Morality, in the form of a Catechism, 1722, 8vo.

A Dissertation which he published on the Expediency of sometimes disguising the Truth, raised a multitude of ene­mies against him. In this discourse his plan was, to state the arguments of those who affirm that, in certain cases, it is lawful to disguise truth, and the answers of those who maintain the contrary. He does not determine the question, but seems, however, to incline to the former opinion. He was immediately attacked by several adversaries, and a long con­troversy ensued; but his doctrines and opinions were at

length publicly approved of by the synods of Campen and the Hague.

The subject of this controversy has long been agitated, and men of equally good principles have supported opposite sides in it. It would certainly be a dangerous maxim that falsehood can ever be lawful. There may, indeed, be par­ticular cases when the motives to it are of such a nature as to diminish its criminality ; but to lessen its guilt is a very different thing from justifying it by the laws of morality.

Saurin, *Joseph*, a geometrician of the Academy of Sciences at Paris, was born at Courtouson, in the principality of Orange, in the year 1659. His father, who was a minister at Gre­noble, was his first preceptor. He made rapid progress in his studies, and, when very young, was admitted minister of Eure in Dauphiné ; but having made use of some violent ex­pressions in one of his sermons, he was obliged to quit France in the year 1683. He retired to Geneva, and thence to Berne, where he obtained a considerable living. Scarcely was he settled in his new habitation, however, when some theologians raised a persecution against him. Saurin, hating controversy, and disgusted with Switzerland, where his ta­lents were entirely concealed, repaired to Holland. He re­turned soon afterwards to France, and surrendered himself into the hands of Bossuet, the bishop of Meaux, who obliged him to make a recantation of his errors. This event took place in 1690. His enemies, however, suspected his since­rity in the abjuration which he had made. It was a gene­ral opinion, that the desire of cultivating science in the ca­pital of France had a greater effect in producing this change than religion. Saurin, however, speaks of the reformers with great asperity, and condemns them for going too far. “ Deceived in my opinions concerning the rigid system of Calvin, I no longer regarded that reformer in any other light but as one of those extravagant geniuses who are car­ried beyond the bounds of truth. Such appeared to me in general the founders of the reformation ; and that just idea which I have now obtained of their character has enabled me to shake off a load of prejudices. I saw in most of the articles which have separated them from us, such as the in­vocation of saints, the worship of images, the distinction of meats, &c. that they had much exaggerated the inevitable abuses of the people, and imputed these to the Church of Rome, as if sanctioned by its doctrines ; besides, that they have misrepresented those doctrines which were not con­nected with any abuse. One thing which surprised me much when my eyes began to open, was the false idea, though in appearance full of respect for the word of God, which the reformers entertained of the perfection and per­spicuity of the Holy Scriptures, and the manifest misinter­pretation of passages which they bring to support that idea (for that misinterpretation is a point which can be proved). Two or three articles still raised some objections in my mind against the Church of Rome ; to wit, transubstantiation, the adoration of the sacrament, and the infallibility of the church. The adoration of the sacrament I considered as idolatry, and, on that account, removed from her communion. But soon after, the Exposition of the bishop of Meaux, a work which can never be sufficiently admired, and his Treatise concerning changes, reversed all my opinions, and rendered me an enemy to the Reformation.” It is said also that Saurin appeased his conscience by reading Poiret’s *cogita­tiones Rationales.* This book is written with a view to vin­dicate the Church of Rome from the charge of idolatry.

If it was the love of distinction that induced Saurin to return to the Church of Rome, he was not disappointed ; for he there met with protection and support. He was favourably received by Louis XIV., obtained a pension from him, and was treated by the Academy of Sciences with the most flattering respect. At that time (1717) geometry formed his principal occupation. He adorned the *Journal des Sçavans* with many excellent treatises;