preserved in a state more or less perfect. To the stock of natural knowledge he made some important contributions. The largest of his works are two which relate to the his­tory and to the causes of plants ; and by these he has es­tablished a claim to be regarded as the father of botanical science. His Characters form one of the most remarkable compositions which ancient Greece has bequeathed to our times.

The works of Theophrastus were first printed by Aldus, in two volumes of his edition of Aristotle, Venet. 1497-8, fol. A separate edition was long afterwards produced by Heinsius, Lugd. Bat. 1613, fol. This only contains the text, and a Latin version, without annotations ; nor does the very learned editor appear to have bestowed any ex­traordinary labour on the undertaking. A more elaborate edition was at length published by Schneider, Lipsiae, 1818-21, 5 tom. 8vo. The text is comprised in the first volume ; the others are occupied with a Latin version,

Smith On the Personality of the Holy Spirit Lond∙ 1831. Ward­law’s Discourses on the Socinian Controversy, Disc. x.

Sect IX.—*Of Death and its consequences.*

As death has been introduced into our world by sin, and as every member of the race has sinned, the lives of all are forfeited and must in due time be yielded as Providence may appoint. When this takes place, the soul is separated from the body, and the latter speedily decomposes into kindred dust. The former, however, still retains possession of all its peculiar faculties, and passes at once into a state of se­parate existence, the character of which is determined by the conduct of the individual during life. To those who have availed themselves of the gracious provision made by Christ for their redemption, death brings an immediate en­trance into the enjoyment of heaven ; while for those who have neglected or despised that provision, there remains only the endurance of the punishment which the Great Judge of all shall see necessary to inflict. (Comp. Rom. v. 12; Matt. x. 28; Luke xvi. 22—31 ; Phil. i. 23; Rom. xiv. 13, &c.)

This state of separate existence is destined to continue only for a time. Christ has himself arisen from the dead as “ the first fruits of them that sleep,” and we are assured, that as he arose, so must all the dead who possess that na­ture of which he partook, be raised at the last day. When

THEOPHRASTUS, a celebrated philosopher, was a native of Eresium, a maritime town in the island of Lesbos, and is supposed to have been born about the year 392 be­fore the Christian era. His father was by trade a fuller. The original name of the son, we are informed, was Tyrtamus ; but on account of his conspicuous eloquence, he was called Euphrastus, and afterwards Theophrastus. At an early age he repaired to Athens, where he successively became the disciple of Plato and of Aristotle. On the retire­ment of the latter, he became the head of the Peripatetic school ; and so high was his reputation as a teacher of philosophy, that at one period the number of his scholars amounted to two thousand. He appears to have reached a very advanced age. If the preface to his Characters is genuine, and if one passage which it contains is correct in the reading, he undertook that work at the age of ninety- nine. This statement however cannot be received without the utmost suspicion. He succeeded Aristotle in 322, and was himself succeeded by Strato in 287 b.c. He had thus presided in the Lycaeum for about thirty-five years.@@1 His works, according to the catalogue of Diogenes Laer­tius, were very numerous ; and several of them have been

that period arrives, the Saviour shall again, in person, re­visit this world, summon from their grave the bodies of all mankind who have died, change in a moment the bodies of those who shall then be alive, and afterwards proceed to a solemn trial of the whole, each one by himself, according to their deeds done in the body. At the close, the eter­nal destiny of each will be announced, and the mediatorial reign of Christ terminated by the introduction of the right­eous into the fulness of that celestial enjoyment to which our race was originally destined, and the banishment of the wicked into that place which was prepared for the devil and his angels. (Comp. 1 Cor. xv.; John xi. 23-26; Matt. xxv. 31—46; Rom. xiv. 9, 10; 2 Thess. i. 5-10, &c.)

Such are the leading principles of that great system of reli­gious truth which the Bible unfolds. In stating them, our ob­ject has uniformly been, with regard to such as are generally adopted among pious inquirers, to present them clearly, and with their Scripture evidence, to our readers ; and in regard to those on which differences of opinion have prevailed among such, to bring forward, candidly and impartially, the views held, and the reasons urged, on both sides. It is for the intelligent reader, with his Bible in his hand, to deter­mine for himself what is right; and, as one who must an­swer to the Judge of all for his opinions as well as his con­duct, to embrace and follow what he is satisfied the inspired writers teach.

annotations, various readings, and an index. Of the “ His­toria Plantarum" an elaborate edition was published by Bodæus, Amst. 1644, fol. A separate volume had for­merly appeared under the title of “ Julii Cæsaris Scaligeri Animadversiones in Historias Theophrasti.” Lugduni, 1584, 8vo. The same learned man had likewise published “ Commentarii et Animadversiones in sex libros de Causis Plantarum Theophrasti.’’ Lugd. 1566, fol. The octavo volume is a book of rare occurrence. An English transla­tion of the treatise on stones, accompanying the original, was published by Sir John Hill, M.D. Lond. 1746, 8vo.

Of the Characters of Theophrastus, the separate editions are very numerous. The earliest, which only includes fif­teen characters, is that of Pirckheymher, Norembergae, 1527, 8vo. But for the most able and conspicuous edition we are indebted to Casaubon, Lugd. 1592, 8vo. This edition, which has often been reprinted, is accompanied with a most learned and elaborate commentary. Here we ought not perhaps to overlook the edition of Needham, Cantab. 1712, 8vo. He has published the prelections of Duport, professor of Greek at Cambridge, on thirteen of the characters, and has reprinted the commentary of Ca­saubon. The editions by Fischer in 1763, and Schneider in 1799> likewise deserve to be specified. The number of characters Casaubon had augmented to twenty-eight. Other two were long afterwards brought to light by Ama- duzzi, who published them in a splendid volume printed by Bodoni : “ Characterum Ethicorum Theophrasti Eresii Capita duo hactenus anecdota, quæ ex cod. MS. Vati­cano saeculi XL Græce edidit, Latine vertit, præfatione et adnotationibus illustravit Johannes Christophorus Amadu- tius.” Parmæ, 1786, 4to. Here the Greek text occupies six pages, but the volume extends to nearly one hundred and forty. The Characters of Theophrastus have been translated into many languages. The version of La Bru­yere, with additional characters by the translator, ranks among the most conspicuous books in the French language. His version was transferred into English in 1699 : Bud- gell’s translation of the original followed in 1713, and Gally’s in 1725. A more recent version has appeared

@@@1 Clinton's Fasti Hellenici, vol. ii. p. 183.