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 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.”@@1

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 cabalistic 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, and that his work is ini­mical to the cause of Christianity. 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 fervent 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 perspicacity ; 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.

In the summer of 1741, Pope and 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 enrolling their names among their gra­duates. The degree of D. D. was intended for the divine, and that of LL. 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 fame, what­ever we do at the university.”

The friendship of this eminent poet was of service to Warburton in more respects than that of increasing his fame. 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 War­burton at Bath in 1742. There 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. During 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 ; of which Pope tells him he had not got over two paragraphs before he cried out, *Aut Erasmus, aut Dia­bolus.*

In 1742, Warburton published “ A Critical and Philoso­phical Commentary on Mr Pope’s Essay on Man, in which is contained a Vindication of the said Essay from the Mis­representation of M. de Resnel, 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 he had the entire confidence of 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 the poem was published early in 1743, with notes by Warburton ; who, in conse­quence of it, received his share of the abuse which Cibber liberally bestowed on both 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 Pope determined to commit to Warburton’s care the publication of those works which he should leave. At Pope’s desire, he about this time revised and corrected the “ Essay on Homer,” as it now stands in the last edition of that translation.

The publication of the Dunciad was the last service which our author rendered Pope in his lifetime. After a lingering and tedious illness, the event of which had been long foreseen, this great poet died on the 30th of May 1744; and by his will, dated the 12th of the preceding December, bequeathed to Warburton one half of his library, and the property of all such of his works already printed as he had not otherwise disposed of or alienated, and all the profits which should arise from any edition to be printed after his death : but at the same time directed that they should be published without any future alterations.

In 1744, Warburton turned his attention to the several attacks which had been made on the Divine Legation, and defended himself in a manner which, if it did not prove him to be possessed of much humility or diffidence, at least demonstrated that he knew how to wield the weapons of controversy with the hand of a master. His first defence now appeared, under the title of “ Remarks on several occasional Reflections, in answer to the Reverend Dr Middleton, Dr Pococke, the Master of the Charter­house, Dr Richard Grey, and others ; serving to explain and justify divers Passages in the Divine Legation, object­ed to by those learned Writers. To which is added, a genera) Review of the Argument of the Divine Legation, as far as it is yet advanced ; wherein is considered the Re­lation the several Parts bear to each other and the whole. Together with an Appendix, in Answer to a late Pamphlet entitled An Examination of Mr W—’s second Pro­

position.” This was followed next year by “ Remarks on several occasional Reflections, in Answer to the Reverend Doctors Stebbing and Sykes ; serving to explain and justi­fy the two Dissertations in the Divine Legation, concerning the command to Abraham to offer up his Son, and the Na­ture of the Jewish Theocracy, objected to by these learned Writers. Part II. and last.” Both these answers are couched in those high terms of confident superiority which marked almost every performance that fell from his pen during the remainder of his life.

On the 5th of September 1745, the friendship between him and Mr Allen was more closely cemented by his mar­riage with Miss Tucker. At that important crisis he preached and published three seasonable sermons : L “ A faithful Portrait of Popery, by which it is seen to be the Reverse of Christianity, as it is the Destruction of Morality, Piety, and Civil Liberty. Preached at St James’s, West­minster, October 1745.” 2. “ A Sermon occasioned by the present unnatural Rebellion, &c. Preached in Mr Allen’s chapel at Prior Park, near Bath, November 1745.” 3.

“ The Nature of National Offences truly stated. Preached on the General Fast-day, December 18, 1745-6.” On account of the last of these sermons, he was again involved in a controversy with his former antagonist Dr Stebbing,

@@@1 Hurd's Life of Warburton, prefixed to his Works.