with great ſuceeſs; but at length being captivated with a military life, 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 came 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 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 defign. Saurin had, however, one fault in bis 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 fer­mons, eſpecially thoſe publiſhed during his life, are diſtinguiſhed for juſtneſs of thought, force of reaſoning, and an eloquent unaffected ſtyle.

The firſt time that the celebrated Abaddie heard him preach, he exclaimed, “Is it an angel or a man who ſpeaks?” Saurin died on the 30th of December 1730, aged 53 years.

He wrote, I. Sermons, which were publiſhed in 12 vols 8vo and I2mo; 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 Romiſh church *the whore oſ 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 oppoſers, diſcovered more of the moderation of the Chriſtian ſpirit. Five volumes of his fermons were publiſhed in his life, the reft have been added ſince his deceaſe.

2. 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 printed firſt 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: it is indeed a collection of the opinions of the beſt authors, both Chriſtian and Heathen; of the philoſophers, hiſtorians, and critics, in every ſubject which the author examines. 3. The State of Chriſtianity in France, 1725, 8vo. In this book he diſcuſſes

many important points of controverſy, and calls in queſtion the truth of the miracle ſaid to be performed on La Foſſe at Paris. 4. An Abridgment of Chriſtian Theology and Morality, in the form of a Catechiſm, 1722, 8vo. He afterwards publiſhed an abridgment of this work.

A Diſſertation which he publiſhed on the Expediency of ſometimes diſguiſing the Truth, raiſed a multi­tude of enemies againſt him. In this dilcourſe 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 firſt 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 of the Hague.

The ſubject of this controverſy has long been agita­ted, and men of equally good principles have ſupported oppoſite ſides. 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 in a high degree; but to leſſen its guilt is a very different thing from juſ- tilying 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 1659. His father, who was a miniſter at Grenoble, was his firſt preceptor. He made rapid progreſs in his ſtudies, and was admitted miniſter of Eure in Dauphiny when very young: but having made uſe of ſome violent expreſſions in one of his ſermons, he was obliged to quit France in 1683. He re­tired to Geneva, and thence to Berne, where he obtain­ed a conſiderable living. He was ſcarcely ſettled in his new habitation, when ſome theologians raiſed a perſecution againſt him. Saurin, hating controverſy, and dilguſted with Switzerland, where his talents were en­tirely concealed repaired to Holland. He returned ſoon after to France, and ſurrendered himſelf into the hands of Boſſuet 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 delire 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 Romish church, 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