amined the candidates ſeveral weeks before in the veſtry, and gave them religious tracts, which he alſo diſtributed at other times very liberally to thoſe that needed them. He drew up, for the uſe of his pariſhioners, that admi­rable courſe of *Lectures on the Church Catechiſm* which hath been lately publiſhed, and not only read them once every week on the uſual days, but alſo every Sunday evening, either at the church or one of the chapels be­longing to it.”

The ſermons which at the ſame time, we are told, he ſet himſelf to compoſe, “were truly excellent and origi­nal. His faculties were now in their full vigour, and he had an audience to ſpeak before that rendered the Utmoſt exertion of them neceſſary. He did not, how­ever, ſeek to gratify the higher part, by amuſing them with refined ſpeculations, or ingenious eſſays, unintelli­gible to the lower part, and unprofitable to both; but he laid before them all, with equal freedom and plainneſs, the great Chriſtian duties belonging to their reſpective ſtations, and reproved the follies and vices of every rank among them, without diſtinction or pallia­tion. He ſtudied human nature thoroughly in all its various forms, and knew what ſort of arguments would have moſt weight with each claſs of men. He brought the ſubject home to their boſoms, and did not ſeem to be merely laying uſeful things in their preſence, but ad­dreſſing himſelf perſonally to every one of them. Few ever poſſeſſed, in a higher degree, the rare talent of touching on the moſt delicate ſubjects with the niceſt propriety and decorum, of ſaying the moſt familiar things without being low, the plaineſt without being feeble, the boldeſt without giving offence. He could deſcend with ſuch ſingular eaſe and felicity into the minuteſt concerns of common life, could lay open with ſo much addreſs the various workings, artifices, and evaſions of the human mind, that his audience often thought their over particular caſes alluded to, and heard with ſurpriſe their private ſentiments and feelings, their ways of reaſoning and principles of acting, exactly ſtated and deſcribed. His preaching was, at the ſame time, highly rational, and truly evangelical. He ex­plained with perſpicuity, he aſſerted with dignity, the peculiar characteriſtic doctrines of the goſpel. He in­culcated the utility, the neceſſity of them, not merely as ſpeculative truths, but as actual inſtruments of moral goodneſs, tending to purify the hearts and regulate the lives of men; and thus, by God’s gracious appointment, as well as by the inſeparable connection between true faith and right practice, leading them to ſalvation.

“Theſe important truths he taught with the autho­rity, the tenderneſs, the familiarity, of a parent inſtructing his children. Though he neither poſſeſſed nor af­fected the artificial eloquence of an orator who wants to amuſe or to miſlead, yet he had that of an honeſt man who wants to convince, of a Chriſtian preacher who wants to reform and to ſave thoſe that hear him. Solid argument, manly ſenſe, uſeful directions, ſhort, nervous, ſtriking ſentences, awakening queſtions, fre­quent and pertinent applications of ſcripture; all theſe following each other in quick ſucceſſion, and coming evidently from the ſpeaker’s heart, enforced by his elo­cution, his figure, his action, and above all by the correſponding ſanility of his example, ſtamped conviction on the minds of his hearers, and ſent them home with impreſſions not eaſy to be effaced. It will readily be

imagined that with theſe powers he quickly became one of the moſt admired and popular preachers of his time.”

In 1737 he ſucceeded to the ſee of Oxford, on the promotion of Dr Potter to that of Canterbury, then vacant by the death of Archbiſhop Wake.

In the ſpring of 1 748, Mrs Secker died of the gout in her ſtomach. She was a woman of great ſenſe and merit, but of a weak and ſickly conſtitution. The biſhop’s affection and tenderneſs for her was ſuited to his character. In 1750, he was inſtilled dean of St Paul’s, for which he gave in exchange the rectory of St James’s and his prebend of Durham. “It was no wonder (ſay our authors) that, after preſiding over ſo extenſive and populous a pariſh for upwards of 17 years, he ſhould willingly conſent to be releaſed from a burden which began now to grow too great for his ſtrength. When he preached his farewel ſermon, the whole audience melted into tears: he was followed with the prayers and good wiſhes of thoſe whom every honeſt man would be moſt ambitious to pleaſe; and there are numbers ſtill living who retain a ſtrong and grateful remembrance of his inceſſant and tender ſolicitude for their welfare. Having now more leiſure both to proſecute his own ſtudies and to encourage thoſe of others, he gave Dr Church conſiderable aſſiſtance in his *First and Second Vindication of the Miraculous Powers,* &c. againſt Dr Middleton, and he was of equal uſe to him in his *Analysis of Lord Bolingbroke’s Works.* About the ſame time began the late Archdeacon Sharp’s controverſy with the followers of Mr Hutchinſon, which was carried on to the end of the year 1755.” Biſhop Secker, we are told, read over all Dr Sharp’s papers, amounting to three volumes 8vo, and corrected and improved them throughout. But the eaſe which this late change of ſituation gave him was ſoon diſturbed by a heavy and unexpected ſtroke, the loſs of his three friends, Biſhops Butler, Benſon, and Berkeley, who were all cut off within the ſpace of one year.

Our authors next give an account of the part which Dr Secker bore, in the Houſe of Lords, in reſpect to the famous repeal of the Jew bill; for which the duke of Newcaſtle moved, and was ſeconded by the Biſhop, in a ſpeech which, we are told, was remarkably well re­ceived. At length his diſtinguiſhed merit prevailed over all the political obſtacles to his advancement, and placed him, without any efforts or application of his own, in that important ſtation which he had ſhown him­ſelf ſo well qualified to adorn. On the death of arch­biſhop Hutton, he was promoted to the ſee of Canter­bury, and was confirmed at Bow-church, April 21. 1758; on which occaſion our authors obſerve, that in accepting this high and burdenſome ſtation, Dr Secker acted on that principle which influenced him through life; that he ſacriſiced his own eaſe and comfort to conſiderations of public utility; that the mere ſecular ad­vantages of grandeur were objects below his ambition; and were, as he knew and felt, but poor compenſations for the anxiety and difficulties attending them. He had never once through his whole life aſked preferment for himſelf, nor ſhown any unbecoming eagerneſs for it; and the uſe he made of his newly acquired dignity very clearly ſhowed, that rank, and wealth, and power, had in no other light any charms for him, than as they en­larged the ſphere of his active and induſtrious bene­volence.