which occasioned “ An Apologetical Dedication to the Reverend Dr Henry Stebbing, in Answer to his Censure and Misrepresentations of the Sermon preached on the Ge­neral Fast,” *&c.*

Notwithstanding his great connections, his acknowledg­ed abilities, and his established reputation, a reputation founded on the durable basis of learning, and upheld by the decent and attentive performance of every duty inci­dent to his station, we do not find that he received any ad­dition to the preferment given him in 1728 by Sir Robert Sutton (except the chaplainship to the prince of Wales), until April 1746, when he was unanimously called by the Society of Lincoln’s Inn to be their preacher. In Novem­ber he published “ A Sermon preached on the Thanks­giving appointed to be observed the 9th of October, for the Suppression of the late unnatural Rebellion.” In 1747 ap­peared his edition of Shakspeare and his Preface to Cla­rissa; and in the same year he published, 1. “ A Letter from an Author to a Member of Parliament concerning Li­terary Property.” 2. “ Preface to Mrs Cockburn’s Re­marks upon the Principles and Reasonings of Dr Ruther- forth’s Essay on the Nature and Obligations of Virtue, &c.” 3. “ Preface to a Critical Inquiry into the Opinions and Practice of the ancient Philosophers, concerning the Nature of a Future State, and their Method of teaching by double Doctrine,” (by Mr Towne) 1747, second edi­tion.

“ In 1749,” says Bishop Hurd, “ a very extraordinary attack was made on the moral character of Mr Pope, from a quarter where it could be least expected. An insignifi­cant pamphlet, under the name of *A Patriot King,* was that year published by Lord Bolingbroke, or by his direction, with a preface to it, reflecting highly on Mr Pope’s honour. The provocation was simply this : the manuscript of that trivial declamation had been intrusted to the care of Mr Pope, with the charge (as it was pretended) that only a certain number of copies should be printed. Mr Pope, in his excessive admiration of his guide, philosopher, and friend, took that opportunity, for fear so invaluable a trea­sure of patriot eloquence should be lost to the public, to ex­ceed his commission, and to run off more copies, which were found, after his death, in the printer’s warehouse. This charge, however frivolous, was aggravated beyond measure, and, notwithstanding the proofs which Lord Bo­lingbroke had received of Pope’s devotion to him, enven­omed with the utmost malignity. Mr Warburton thought it became him to vindicate his deceased friend ; and he did it so effectually, as not only to silence his accuser, but to cover him with confusion.”

About this time the publication of Dr Middleton’s Inquiry concerning the Miraculous Powers of the Christian Church, gave rise to a controversy, which was managed with great warmth and asperity on both sides, and not much to the credit of either party. On this occasion Warburton published in 1750 an able performance, written with a degree of candour and temper which, it is to be lamented, he did not always exercise. The title of it is “ Julian ; or a Discourse concerning the Earthquake and fiery Erup­tion which defeated that Emperor’s attempt to rebuild the Temple at Jerusalem.” A second edition of this discourse, with additions, appeared in 1751. During this year, he gave the public his edition of Mr Pope’s Works, with notes, in nine volumes 8vo ; and in the same year he printed “ An Answer to a Letter to Dr Middleton, inserted in a Pam­phlet entitled The Argument of the Divine Legation fairly stated,” &c. ; and “ An Account of the Prophecies of Arise Evans, the Welsh Prophet in the last century,” annexed to the first volume of Dr Jortin’s Remarks on Ecclesiasti­cal History

In 1752, Warburton published the first volume of a course of Sermons, preached at Lincoln’s Inn, entitled “ The Principles of Natural and Revealed Religion occa­sionally opened and explained and this was two years after­wards followed by a second. After the public had been some time promised, it may, from thc alarm which was taken, be almost said threatened with, the appearance of Lord Bolingbroke’s Works, they were about this time printed. The known abilities and infidelity of this noble­man had created apprehensions in the minds of many peo­ple, of the pernicious effects of his doctrines ; and nothing but the appearance of his whole force could have convinced his friends how little was to be dreaded from arguments against religion so weakly supported. Many answers were soon published, but none with more acuteness, solidity, and sprightliness, than “ A View of Lord Bolingbroke’s Philo­sophy, in two Letters to a Friend.” The third and fourth letters were published in 1755, with another edition of the two former ; and in the same year a smaller edition of the whole ; which, though it came into the world without a name, was universally ascribed to Warburton, and was af­terwards publicly owned by him. To some copies of this is prefixed an excellent complimentary epistle from the pre­sident Montesquieu, dated May 26, 1745.

At this advanced period of his life, that preferment which his abilities might have claimed, and which had hitherto been withheld, seemed to be approaching towards him. In September 1754, he was appointed one of his majesty’s chaplains in ordinary ; and in the next year was presented to a prebend in the cathedral of Durham. About this time the degree of D. D. was conferred on him by Dr Herring, archbishop of Canterbury. A new impression of the Divine Legation being now called for, he printed a fourth edition of the first part of it, corrected and enlarged, divid­ed into two volumes, with a dedication to the earl of Hard­wicke. During the same year appeared “ A Sermon preached before his Grace Charles Duke of Marlborough, President, and the Governors of the Hospital for the Small­pox and for Inoculation, at the Parish-church of St An­drew, Holborn, April the 24th, 1755.” And in 1756 he published “ Natural and Civil Events the Instruments of God’s Moral Government ; a Sermon preached on the last public Fast-day, at Lincoln’s Inn Chapel.”

In 1757, Dr Warburton meeting with Mr Hume’s tract entitled “ The Natural History of Religion,” filled the mar­gin of the book, as well as some interleaved slips of paper, with many severe and shrewd remarks on the infidelity and naturalism of the author. These he put into the hands of his friend Dr Hurd, who, making a few alterations of the style, added a short introduction and conclusion, and pub­lished them in a pamphlet, entitled “ Remarks on Mr Da­vid Hume’s Natural History of Religion, by a Gentleman of Cambridge, in a Letter to the Reverend Dr Warbur­ton.” This fierce attack upon Mr Hume gave him so much offence that he thought proper to vent his indignation on the supposed author in the posthumous discourse which he called his *Life ;* and thus to do greater honour to Dr Hurd than to any other of his numerous antagonists.

Towards the end of the year 1757, Dr Warburton was promoted to the deanery of Bristol ; and in the beginning of the year 1760, he was, through Mr Allen’s interest with Mr Pitt, afterwards earl of Chatham, advanced to the bishopric of Gloucester. That great minister is known to have declared, “ that nothing of a private nature since he had been in office had given him so much pleasure as bringing our author on the bench.” There was however another minister who dreaded his promotion, and thought he saw a second Atterbury in the new bishop of Gloucester ; but Warburton, says Bishop Hurd, had neither talents nor inclination for parliamentary intrigue or parliamentary elo­quence : he had other instruments of fame in his hands, and was infinitely above the vanity of being caught

With the fine notion of a busy man.