He was consecrated on the 20th of January 1760, and on the 30th of the same month preached before the House of Lords. In thc next year he printed “ A Rational Ac­count of the Nature and End of the Sacrament of the Lord’s Supper.” In 1762 he published “ The Doctrine of Grace ; or the Office and Operations of the Holy Spirit vindicated from the Insults of Infidelity and the Abuses of Fanati­cism,” 2 vols. 12mo ; and in the succeeding year drew up­on himself much illiberal abuse from some writers of the popular party, on occasion of his complaint in the House of Lords, on the 15th of November 1763, against Mr Wilkes, for putting his name to certain notes on the infamous “ Es­say on Woman.”

In 1765 he published a new edition of the second part of the Divine Legation, in three volumes ; and as it had now received his last hand, he presented it to his great friend Lord Mansfield, in a dedication which deserves to be read. It was the appendix to this edition which produced the well- known controversy between him and Dr Lowth, which we have noticed elsewhere as doing no great honour, by the mode in which it was conducted, to either party. In the next year he gave a new and much improved edition of the Alliance between Church and State. This was followed, in 1767, by a third volume of Sermons, to which is added, his first triennial Charge to the Clergy of the Diocese of Gloucester ; which may be safely pronounced one of the most valuable discourses of the kind that is to be found in our own or any other language. With this publication he closed his literary course ; except that he made an effort towards publishing, and actually printed, the ninth and last book of the Divine Legation. This book, with one or two occasional sermons, and some valuable directions for the study of theology, has been given to the world in the splendid edition of his works by his friend and biographer the late bishop of Worcester. That prelate confesses that the ninth book of the Divine Legation displays little of that vigour of mind and fertility of invention which appear so conspicuous in the former volumes ; but he adds, perhaps truly, that under all the disadvantages with which it papears, it is the noblest effort which has hitherto been made to give a *rationale* of Christianity.

While the bishop of Gloucester was thus exerting his last strength in the cause of religion, he projected a method by which he hoped to render it effectual service after his death. He transferred L.500 in trust to Lord Mansfield, Sir Eardley Wilmot, and Mr Charles Yorke, to found a lecture, in the form of a course of sermons, to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian church, especially to the apostasy of Papal Rome.

It is a melancholy reflection, that a life spent in the con­stant pursuit of knowledge frequently terminates in the loss of those powers, the cultivation and improvement of which are attended to with too strict and unabated a degree of ardour. This was the case with Dr Warburton ; and it seems probable that the decline of intellectual vigour was aggravated by the loss of his only son, a promising young man, who died of a consumption but a short time before the bishop, who himself closed his career on the 7th of June 1779. In August 1781 his widow married John Stafford Smith, B. D., who had been his chaplain, and who in her right became owner of Prior Park. At her expense, and under the superintendence of Bishop Hurd, a collective edition of Warburton’s Works was published in 1788 in seven vols. 4to. In 1794 he added “ A Discourse by way of general Preface to the quarto Edition of Bishop Warburton’s Works, containing some Account of the Life, Writings, and Character of the Author.” This biographical work is liable to many objections. It is not only meagre and un­satisfactory in many of its details, but is deeply tinctured with the narrow prejudices and cool malignity of the writer. He left for publication, after his own death, “ Letters from a late eminent Prelate to one of his Friends.” This collec­tion has no tendency to increase our reverence for either Warburton or Hurd. Here we must not entirely overlook the singular publication of Dr Parr, entitled “ Tracts by Warburton and a Warburtonian, not admitted into the re­spective collections of their Works.’’ Lond. 1789, 8vo.

WARD is variously used in our old books. A ward in London is a district or division of the city, committed to the special charge of one of the aldermen ; and in London there are twenty-six wards, according to the number of the mayor and aldermen, of which every one has his ward for his proper guard and jurisdiction. A forest is divided into wards ; and a prison is called a *ward.* Lastly, the heir of the king’s tenant, that held *in capite,* was termed a *ward* during his nonage ; but this wardship is taken away by the statute 12 Car. II. c. 24.

Ward, *Seth,* an English prelate, chiefly distinguished for his knowledge in mathematics and astronomy, was born at Buntingford in Hertfordshire ; and his biographer Dr Pope places his birth in the year 1618. He was admitted of Sidney College, Cambridge, where he applied with great vigour to his studies, particularly to the mathematics, and was chosen fellow of his college. He was much involved in the consequences of the civil war, but he was more for­tunate than many of his brethren. He was appointed Sa- vilian professor of astronomy at Oxford ; and here in 1654 he took the degree of D. D. In 1659 he was chosen presi­dent of Trinity College ; but being disqualified for the of­fice, he was obliged to resign it at the Restoration. In 1661 he became dean, and in 1662 bishop, of Exeter. In 1667 he was translated to Salisbury ; and in 1671 was made chancellor of the order of the Garter. He was the first Pro­testant bishop that enjoyed that honour, and he procured it to be annexed to the see of Salisbury. Bishop Ward was one of those unhappy persons who have had the misfortune to survive their senses, which happened in consequence of a fever ill cured. He lived to the Revolution without know­ing any thing of the matter, and died at Knightsbridge on the 6th of January 1689. He had rendered himself odious by the severities which he exercised against the non-confor­mists. He published various works on theology, philoso­phy, mathematics, and astronomy.

WARDEN, or Guardian, one who has the charge or keeping of any person, or thing, by office. Such is the warden of the Fleet, the keeper of the Fleet prison, who has the charge of the prisoners there, especially such as are committed from the court of chancery for contempt.

WARDROBE, a closet or little room adjoining to a bedchamber, serving to dispose and keep a person’s apparel in ; or for a servant to lodge in, to be at hand to wait, &c.

Wardrobe, in a prince’s court, is an apartment wherein his robes, wearing apparel, and other necessaries, are pre­served under the care and direction of proper officers. In Britain, the Master or Keeper of the Great Wardrobe was an officer of great antiquity and dignity. High privileges and immunities were conferred on him by King Henry VI. which were confirmed by his successors ; and King James I. not only enlarged them, but ordained that this office should be a corporation or body politic for ever. It was the duty of this office to provide robes for the coronations, marriages, and funerals of the royal family ; to furnish the court with hangings, cloths of state, carpets, beds, and other necessaries ; to furnish houses for ambassadors at their first arrival ; cloths of state, and other furniture, for the lord lieutenant of Ireland, and all his majesty’s ambassadors abroad ; to provide all robes for foreign knights of thc gar­ter, robes for the knights of the garter at home ; robes and all other furniture for the officers of the garter ; coats for kings, heralds, and pursuivants at arms ; robes for the lords