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MEMOIRS

OF THE

LIFE, WRITINGS, AND CHARACTER,

LITERARY, PROFESSIONAL, AND RELIGIOUS,

OF THE LATE

JOHN MASON GOOD, M. D.

F. R. S. F. R. S. L. MEM. AM. PHIL. SOC. AND F. L. S. OF PHILADELPHIA,
ETC. ETC. ETC.

BY OLINTHUS GREGORY, LL. D.

PROFESSOR OF MATHEMATICS IN THE ROYAL MILITARY ACADEMY,
&c. &c.

WITH THE

SERMON OCCASIONED BY HIS DEATH,

BY CHARLES JERRAM, M. A.

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241

THIS edition of the Memoirs of Dr. Good differs from the London edition, from which it is printed, in the following respects. The preface, a few notes containing, for the most part, matter that would be interesting only to an English antiquary, and some extracts from the writings of other persons having little or no reference to Dr. Good's history or character, have been omitted; the extracts, with which the Memoirs abound, from the works of Dr. Good have, in several instances, been curtailed; and there has been added the funeral Sermon preached by the Vicar of the church with which Dr. Good was connected for some time previous to his death.

CONTENTS.

PAGE		PAGE
<p>SECTION I. Memoirs of the Life of Dr. J. M. Good 13</p> <p>J. M. Good's family 14</p> <p>His father's ordination and marriage 15</p> <p>Early concurring circumstances in the formation of J. M. Good's character 17</p> <p>Put apprentice to a surgeon at Gosport 20</p> <p>His early Common-place-book 21</p> <p>Attends the London Hospitals 23</p> <p>Settles as a surgeon at Sudbury 24</p> <p>His first marriage, &c. 25</p> <p>Becomes acquainted with Dr. Drake 27</p> <p>Mr. Good's second marriage 27</p> <p>He becomes involved in pecuniary embarrassments . . . their effect 28</p> <p>Poems published in "the World" 29</p> <p>Essay on Providence 32</p> <p>Remark on our Lord's Miracles 43</p> <p>Mr. Good removes to London 49</p> <p>Address to the Evening Star 50</p> <p>Verses to a Bath Stove (left behind) at Sudbury 51</p> <p>New perplexities and trials 52</p> <p>Account of the Pharmaceutic Association 53</p> <p>Ignorance of many country Drug-gists in 1794 54</p> <p>Mr. Good's translations from Clementi Bondi 56</p> <p>His generalizing study of languages 57</p> <p>Contributes to the Critical and other Reviews 61</p> <p>Mr. Good loses his only son 62</p> <p>Commences his translation of Lucretius 64</p> <p>Translation effected during his professional walks 65</p> <p>United with Dr. Gregory and Mr. Bosworth in the Pantomologia 68</p> <p>Delivers Lectures at the Surrey Institution 70</p>	<p>Occasional poetry: Another Trifle, Birdbrook Parsonage, The Wish, On the Death of the Princess Charlotte, &c. 72</p> <p>Mr. Good contributes to the British Review 77</p> <p>Takes the degree of M. D. 78</p> <p>Writes his System of Nosology 79</p> <p style="padding-left: 20px;">Study of Medicine 80</p> <p>Publishes the Book of Nature 80</p> <p>His declining health, and anticipations of death 80</p> <p>Extracts from letters to Drs. Walton and Drake 81</p> <p>Death 85</p> <p>Brief character, by Mr. Roberts, &c. 87</p> <p>SECTION II. Review of the principal publications of Dr. Good, and an account of two important works yet unpublished 90</p> <p>Diseases of Prisons, &c. 91</p> <p>History of Medicine 93</p> <p>Translation of the Song of Songs 95</p> <p>Memoirs of Dr. Geddes 99</p> <p>Refutation of one of his errors 101</p> <p>Translation of Lucretius 103</p> <p>Sketch of the System of Epicurus 108</p> <p>Exposure of some of its errors, 111</p> <p>Specimens of the translation 114</p> <p style="padding-left: 20px;">of the notes 119</p> <p>Anniversary Oration: Medical Society 124</p> <p>Essay on Medical Technology 125</p> <p>Translation of the Book of Job, 127</p> <p>Dr. Good's account of its nature and contents 130</p> <p>Translation of Job xix. 146</p> <p>Comparative specimens from Mr. Scott, Dr. Smith, &c. 147</p> <p>Specimen of Dr. Good's translation in heroic verse 148</p> <p>Physiological Nosology 150</p> <p>Outline of Dr. Good's system 151</p> <p>Table of proposed affixes and suffixes 154</p> <p>Study of Medicine 157</p>	

CONTENTS.

PAGE	PAGE		
Quotation, on distortion of the spine	161	Extract from an essay on Happiness	246
Opinions of Medical Journalists	163	Verses on entering his 50th year	249
The Book of Nature	165	The Daisy, a short poetical effusion	250
Extract, on the varieties of the human race	169	The Resting Place	251
Translation of Proverbs	183	More notes from his interleaved Bible	252
Extract from Introductory Discretion	185	Effect of the alarming illness of his two daughters	254
Translation of the Psalms	198	Illness and death of his son-in-law, the Rev. Cornelius Neale	256
Extracts from Dr. Good's Historical Outline	202	Specimens of his devotional poetry	259
Specimens of the translation, and comparisons with other translations	206	Selections from his Occasional Thoughts:—Enoch	268
Summary of Dr. Good's intellectual character	216	On, My kingdom is not of this world	269
SECTION III. A development of Dr. Good's religious character	218	Form of Prayer	273
Preliminary remarks on the superiority of the religious to the intellectual principle	219	On, The Way Everlasting	274
On the law of reputation, and our responsibility for our opinions	220	On, Be of good cheer: it is I; be not afraid	277
To what extent is infidelity prevalent among medical men?	223	On, And they heard the voice of the Lord God walking in the garden in the cool of the evening	281
Whether changes of opinion fairly imply a want of principle?	225	On, And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled	285
Dr. Good adopts Socinian sentiments	231	On, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us	290
Notes extracted from his interleaved Bible	233	Dr. Good's last letter	299
His slow escape from speculative error	237	Account of his last illness and death	301
Metrical translation of Psalm xlii.	238	Sermon occasioned by his death	313
Correspondence with his minister, on his separation from the Socinians	240		
Becomes acquainted with Rev. S. Marsden	244		

MEMOIRS.

SECTION I.

MEMOIRS OF THE LIFE OF DR. JOHN MASON GOOD, ILLUSTRATED BY VARIOUS EXTRACTS FROM HIS UNPUBLISHED WRITINGS, OR FROM THOSE THAT WERE PUBLISHED ANONYMOUSLY.

THE attempt to sketch the biography of a deceased friend is at once delightful and difficult. It is delightful to retrace those characteristics of mind and heart, which excited our admiration, and kept our affection alive; but it is difficult so to accomplish this as to avoid the charge of partiality; and an apprehension of this difficulty, experienced by one, who, whatever was his attachment to the deceased individual, wishes only to be just in his appreciation of character, occasions a feeling of restraint which is unfavorable to the due execution of the task he has undertaken.

In delineating, however, the intellectual and moral portrait of Dr. JOHN MASON GOOD, the subject of these memoirs, the difficulty to which I have here adverted is considerably diminished; because the papers, which have been preserved with unusual care, in a tolerably connected series, from his earliest youth, will furnish the principal materials for the picture; and thus will free me

in great measure from the temptation, either to overcharge the likeness, or to intercept its exhibition by placing myself before it.

If it be true, as has been often affirmed, that there has rarely passed a life of which a faithful and judicious narrative would not be interesting and instructive; it will surely not be unreasonable to hope that advantage may result from even an imperfect development of the circumstances that contributed to the formation of a character of no ordinary occurrence; one which combined successfully the apparently incongruous attributes of contemplation and of activity; where memory evinced with equal energy its faculties of acquisition, of retention, and of promptness in reproduction; and where, in consequence, the individual attained an extraordinary eminence, not merely in one department of literature or science, but in several; and proved himself equally expert in the details of practice, and in the researches of theory; allowing neither the fatigues of the one, nor the absorptions of the other, permanently to extinguish that thirst after the chief good which is the noblest characteristic of true greatness of mind.

In attempting this development, I shall not wander from the proposed point, if I commence with a short account of Dr. Good's family. This family was highly respectable, and had for several generations possessed property at Romsey, in Hampshire, and in the neighboring parish of Lockerley. The shalloon manufacture, now greatly on the decline, had for ages been carried on to a considerable extent at Romsey, and the family of the Goods long ranked amongst the most successful and opulent of the proprietary manufacturers. Inscriptions over the ashes of several of them, for two or three centuries back, may be seen in the aisles of the venerable abbey church, some with the cautious monumental designation of "gentleman and alderman of this town." The grandfather of John Mason Good, who was actively engaged in this manufacture, had three sons, William, Edward, and Peter: of these the eldest devoted himself to the military profession and died young; the second succeeded his father as a shalloon manufacturer, and possessed the family estates at Romsey and Lockerley; the third, evincing early in-

dications of piety, was devoted to the ministry of the Gospel among the Independent or Congregational class of Dissenters. To qualify him for this, he was first placed under the care of the Rev. W. Johnson, then the minister of a flourishing congregation at Romsey; from whom he was, after he had finished his preparatory studies, removed to the Congregational academy at Ottery-St.-Mary, in Devonshire, then under the charge of a very eminent scholar, the Rev. Dr. Levander. Here he made considerable proficiency in the Latin, Greek, and Hebrew languages, and acquired a love for general literature and its application to Biblical criticism and explanation, which he never lost.

Having terminated his academical course, and established a reputation for learning and piety, he was invited to take the pastoral charge of an "Independent church and congregation" at Epping in Essex. His ordination took place on Thursday the 23d of September, 1760, and the celebrated JOHN MASON "delivered the charge" on that occasion. It was an interesting and instructive composition, peculiarly characteristic of its author, which I have read with great pleasure, in the Rev. Peter Good's common-place book; though I believe it has never been published.

About a year after his establishment at Epping, Mr. Good married Miss SARAH PEYTO, the daughter of the Rev. HENRY PEYTO, of Great Coggeshall, Essex, and the favorite niece of the Rev. John Mason. This Mr. Mason acquired a lasting and distinguished reputation, as the author of the universally known TREATISE ON SELF-KNOWLEDGE;* and was the grandson of another *John Mason*, rector of Water Stratford in Buckinghamshire, a

* He wrote and published several other valuable works. In one of them, "A Plain and Modest Plea for Christianity," published in 1743, he completely exposed and refuted the pernicious sophistry, then producing a most baneful effect, diffused in a treatise entitled "Christianity not founded on Argument." Among his publications are, "The Student and Pastor; or Directions how to attain to eminence and usefulness in those respective characters;" An "Essay on the Power and Harmony of Prosaic Numbers;" An "Essay on the Power of Numbers and the Principles of Harmony in Poetical Composition;" An "Essay on Elocution," which was long employed as a text-book at Oxford; and four octavo volumes of sermons, published in 1754, under the title of "The Lord's-Day Evening Entertainment." Most of these still retain an undiminished reputation. Mr. Mason died in 1753, aged 58 years,

man of great genius as well as piety, who died in 1694, and who left a little collection of devotional aphorisms, published by the recommendation of Dr. Watts, and entitled "*Select Remains of the Rev. John Mason, A. M.*" This little book continues, most deservedly, to receive a wide circulation. It is constituted principally of short, but sententious and weighty reflections on the most momentous topics in reference to the Christian life; and it is defaced with fewer conceits than most works of the same age, devoted to a similar purpose.

Miss Peyto resided almost from her infancy with her uncle, Mr. Mason, and derived, both with regard to the cultivation of her understanding and of her heart, all the advantages which, under the blessing of God, so enviable a situation could supply. At the time of her marriage she was noted for the elegance and solidity of her acquisitions, the soft and gentle fascinations of her manners, and for the most decided piety.

Mr. Good and Miss Peyto were married in 1761; but their union was not of long continuance. She died on the 17th of February, 1766, at the early age of 29, four days after the birth of her youngest child. She left three children. *William*, born Oct. 19th, 1762; *John Mason Good*, the subject of these memoirs, born May 25th, 1764; and *Peter*, born Feb. 13th, 1766. William and Peter are still living, and reside, one at Bath, the other in London.

Within two years of the death of his first wife, the Rev. Peter Good married a second, the only daughter of Mr. John Baker, an opulent tradesman, residing in Cannon Street, London. She was a woman of great piety and extensive information, and discharged the duties which devolved upon her with so much prudence, affection, and delicacy, that many years elapsed before John Mason Good discovered, with equal surprise and regret, that she was not actually his mother. She had one child, a daughter, who is still living, and resides at Charmouth.

Shortly after his second marriage, Mr. Good was invited to take the pastoral charge of a congregation at Wellingborough, in Northamptonshire, to which place he in consequence removed with his family. But he did not

remain there much more than a year. His elder brother John dying unmarried, and without having made a will, the patrimonial property and the business at Romsey passed, by that event, into his hands; so that it became necessary for him to quit Wellingborough, and reside in Hampshire. His first thoughts were to carry on the shalloon manufacture, with the assistance of his late brother's superintendent of the works, until one of his sons should be old enough to take the business. But he soon found that this class of occupations drew him too much from his favorite pursuits; and disposed of "the concern" to some individual accustomed to business, and able to conduct it advantageously.

He then resolved to devote his time to the education of his own children: no sooner was this determination known, however, than he was earnestly importuned by relatives and friends, and by many of the gentlemen, clergy, and other ministers in the neighborhood, to associate their children with his. After much deliberation, he at length determined to engage an assistant of extensive knowledge and sound principles, and to take the general superintendence of a few pupils, fixing the *maximum* at sixteen in number, including his own sons. Thus, a desire to preserve his children from the more obvious evils of public schools, and to supply them with the advantage of select associates, placed him in a sphere of employment, but not of heavy or anxious labor, with a happy competency, and in the immediate vicinity of the sweetly variegated scenery of the New Forest; fond of rural enjoyments, fond of domestic life, fond of acquiring and of communicating knowledge, fond of select and intelligent society, fond of benevolent exertion, blessed with the confluence of these streams of delight, and to a high degree proving that the elegant delineation of the author of the "Seasons" is as exquisite in real life as it is touching in poetry.

Oh! speak the joy, ye whom the sudden tear
 Surprises often, while ye look around,
 And nothing meets your eye but sights of bliss!
 A moderate sufficiency, content,
 Retirement, rural quiet, friendship, books,
 Ease, and alternate labor, *useful life,*
Progressive virtue, and approving heaven!

This piece of family detail will not, I trust, be thought incongruous with my general narrative, since it shows that the subject of it commenced his studies in a seminary conducted by his father. Here he, in due time, made a correct acquaintance with the Latin, Greek, and French languages; and soon evinced a remarkable desire to drink deeply of the springs of knowledge and pleasure which they laid open to him. Among the books placed in the hands of the boys, besides those usually employed in classical instruction, were most of the publications of Mr. Mason, mentioned in a preceding note; and it was a great object with Mr. Good, not merely to excite in the minds of his pupils a fondness for general reading, but to explain to them the best modes of abridging and recording, in common-place books, upon the plan recommended by Mr. Locke, the most valuable results of their daily researches. His own common-place book, to which I have already adverted, is an excellent proof of the utility of these repositories; and those of his son, from some of which I shall have occasion to make extracts, serve equally to shew how successfully his pupils adopted the plan.

They who remark in how many instances apparently slight circumstances give the essential determination to character; who recollect, for example, the fact that both the father and the husband of *Michael Angelo's* nurse were stone-masons, and that the chisel which she often put into his infant hands as a plaything, served to create the bent of genius which issued in the sculptures of that admirable artist—or who are aware how much the poetic inspiration of the excellent Montgomery was nurtured by the early perusal of Cowper's Poems, the only work of taste and imagination which he was allowed to read while at Fulneck school—will not fail to notice what various particulars concurred in the arrangements for John Mason at this susceptible age, to implant in his mind those principles of thought, and feeling, and action, which, ultimately exfoliated, produced that character in maturity which it is our object to portray. From Mr. Mason's "Rules for Students," and from the example of his father, he learned that these "five things are necessary; a proper distribution and management of his time; a

right method of reading to advantage; the order and regulation of his studies; the proper way of collecting and preserving useful sentiments from books and conversation; and the improvement of his thoughts when alone :” from Mr. Mason’s Essays on “the Principles of Harmony,” the illustrations in which are selected with much taste and judgment, he early acquired a relish for easy and mellifluous versification: from the example of his parents, and from that of Mr. Mason, which they taught him to contemplate with veneration, he imbibed the persuasion that universal knowledge did *not* obstruct the road to eminence in any one pursuit; and a conviction equally strong, though not so invariably in operation, that true piety was susceptible of a happy union with talent and genius: and, superadded to all this, the localities of Romsey enkindled in his bosom a love for rural scenery and rural pleasures, which he never lost.

Thus, in one of his poems, written a few years after he quitted the domestic dwelling and the neighboring regions, productive of so much genuine happiness,—after describing the sweet flowing river, the bridge then new, the lawns, and glens, and vistas of Lord Palmerston’s seat at Broadlands, the ecstasy with which he engaged in the game of cricket and other athletic exercises, he exclaims, with that sigh of retrospection which is often as natural to an individual just starting into manhood as to one who feels himself sliding into the vale of years,—

Ah! scenes beloved! to purer days decreed,
 When first, unskill’d, I touch’d the Dorian reed.
 Tho’ many a sign has roll’d its chequer’d hours,
 Since, rude of life, I left your tranquil bowers;
 And heaven has now my devious lot assign’d
 Far from your thickets rough, or groves refin’d—
 Think not that time or space can e’er suppress
 Thro’ my fond heart, your wonted pow’r to bless:
 Erase the soft delights, ’twas yours to prize,
 Or make my soul those soft delights despise.
 No—while that heart with circling life shall beat,
 While swells that soul, or memory keeps her seat:
 Tho’ heaven should doom me to some desert shore,
 Where never human exile trod before;
 Still fancy’s pen should sketch your prospects true,
 Give all your charms, and every joy renew;

Still paint your plains and academic shade,
Where *Hoyle** at times, at times where *Horace* sway'd.

That felicitous alternation of study and exhilarating exercise, however, to which our young aspirant here adverts, was not, in the first instance, at all congenial with his own taste and wishes. Such was the delight with which he pursued his studies of every kind, that it occasioned an entire absorption of thought; so that when he was little more than twelve years of age, his habit of hanging over his books had produced a curvature in his back, equally unfavorable to his growth and his health. His father, anxious to remove this evil, earnestly besought him to join with his fellow students in their various games and sports; and ere long he engaged in these also with his characteristic ardor, and became as healthful, agile, and erect, as any of his youthful associates.

As the season approached in which it would be proper for Mr. Good to put his sons into more immediate training for the professions which they respectively selected, he gradually diminished the number of his pupils, in order that when they had quitted home, he should only retain two or three students, and they of more mature age. His eldest son William was at fifteen years of age, articulated to an attorney at Portsmouth; John Mason, at about the same age, was apprenticed to Mr. Johnson, a surgeon apothecary at Gosport, son of the Rev. W. Johnson of Romsey, before mentioned; and the youngest son, Peter, was placed in a commercial house at Portsmouth. The father being now at liberty fully to resume the pastoral duties, (having, indeed, continued to preach frequently at Romsey,) acceded to the invitation of a congregation at Havant; to which place he removed in the year 1779 or 1780. Here he was within a few miles of all his sons, and kept alive an intimacy between them and his two remaining pupils; one a son of Sir John Carter, of Portsmouth, the other a son of the Rev. J. Renaud, then rector of Havant. This latter I specify as an indication of the catholic spirit which actuated these two ministers of the Gospel of different persuasions. They

* The writer who first digested the laws of the game of cricket.

seem to have imbibed the happy sentiment recommended by Matthew Henry: "*Herein a Christian commendeth his love, when he loves those who differ from him, and joins in affection to those with whom he cannot concur in opinion.*"

Our young friend quitted the paternal roof under the influence of all the emotions that are usually excited on such an occasion:

"Some natural tears he dropt; but wip'd them soon:"

the buoyancy and hilarity of youth, and the direction of his ardent and aspiring mind into fresh channels of research, soon rendered him happy in his new situation. There is no difficulty in conceiving with what jocund activity he would go through the varied employments and amusements of an apprentice to a country surgeon. He quickly acquired and discharged the pharmaceutic functions; he studied the Clinical Guide, and the Dispensatories of that day, with old Quincy, and other books recommended to him by Mr. Johnson; he now and then snatched an evening hour to give to his beloved cricket, and the exercise of fencing; and often did he recreate his spirits by the study of music, and in playing the German flute, an instrument in the use of which he became a very respectable proficient. But these, though they evidently occupied much of his time, he did not suffer to engross the whole; for even at this early age he began to exercise his powers in original composition, as well as to digest plans for the augmentation of his literary and scientific stores. At the age of fifteen he composed a "Dictionary of Poetic Endings," and several little poems. He also drew up "An Abstracted View of the Principal Tropes and Figures of Rhetoric, in their Origin and Powers," illustrated by a variety of examples, original and collected. Shortly afterwards he made himself master of the Italian language, thus becoming enabled to cull the sweets of *Ariosto*, *Tasso*, *Dante*, and the devotional *Filicaja*, whose works he perused with the most enthusiastic avidity: and simultaneously he reduced into active operation the plan of common-place books, so incessantly recommended by his father. These he threw into separate classifications, and, commencing with a

series of books, each of a convenient size for a coat-pocket, he made one or other his constant companion; and thus, wherever he went, and could get access to a book, he was prepared to select from it, and add to his own stores.* The evidences of these early labors now lie by me. One of the books is entitled *Extracta ex Autoribus diversis*, and relates principally to such topics as would interest a lover of poetry and the belles lettres, but the spare corners are most amusingly interspersed with gleanings of professional lore, under the heads of *Spt. Menderer.*, *Vin. Vermifug.*, *Vin. Antimon.*, *Vitr. Cerat. Antimon. &c.*

The "Extracta" shews with what taste, as well as diligence, the collector augmented his literary stores. In this little volume he has laid nearly a hundred authors, Greek, Latin, Italian, French, English, under contribution. In others his quotations relate more to chemistry, or the broader outlines of natural philosophy. But at this early period I trace no indications of his having begun to explore and classify the profusion of bounty and beauty poured before us in the vegetable world, the sublime and impressive peculiarities of the mineral kingdom, or even the touching and instructive varieties and resemblances which the animal world exhibits; except so far as these latter fell under his notice in the professional study of comparative anatomy.

Before our young surgeon had completed his eighteenth year, Mr. Johnson's health became so indifferent, † that he was obliged to engage a gentleman of skill and talent to conduct his business. For this purpose he selected Mr. Babington, then an assistant surgeon at

* Most auspiciously for him, at this spring-tide of his intellectual faculties, his father had recommended him to the watchful eye of the Rev. Dr. Wren, then resident at Gosport, with whom he always spent his Sunday evenings, and to whose valuable library he had free access.

† Since the above was written, I have ascertained from an authentic source, that even before the subject of this narrative had completed his sixteenth year, the bad health of Mr. Johnson caused to be thrown upon his apprentice an unusual weight of responsibility for one so young. He had to prepare the medicines, to enter an account of them in the several books, to send them to the respective patients, &c., almost entirely without superintendence. All this, however, served but to consolidate and establish the habits of order and regularity in which he had been trained; and thus supplied another link in the chain of circumstances which operated in the formation of his character.

Haslar Hospital, and since well known as a physician of high reputation in London. Mr. Babington was older by a few years than Mr. Good; but the disparity was not such as to prevent their forming for each other a cordial esteem. Since the death of Dr. Good, Dr. Babington, on being asked by a friend of mine, as to the impression which he retained of his early disposition and habits, he replied, that when he first became acquainted with him at Gosport, he was not, he thinks, quite seventeen years of age; that he was of excellent character, both of moral and intellectual qualities; that he was a lively, quick youth, of very ready apprehension, and with a mind even then fully imbued with more than the elements of classical literature; that his professional ardor was considerable, and his capacity and taste for scientific acquirements rapidly developing themselves.

Satisfactory plans for the efficient co-operation of these two individuals had scarcely been formed, when the death of Mr. Johnson, and opening prospects of another kind for both, prevented them from being reduced into action. A favorable opportunity presented itself at this juncture for Mr. Good's reception into the family of a surgeon of great skill and extensive practice at Havant, where his father then resided, he removed thither; and thus was permitted, though only for a few months, again to enjoy the full advantages, which he had long known how to value, of the paternal advice. A few occasional visits to his grandfather, Mr. Peyto, still living at Coggeshall, prepared the way for his entering into partnership with a Mr. Deeks, a reputable surgeon at Sudbury, in the neighboring county. To qualify himself as far as possible for the duties he was about to undertake, he spent the autumn and winter of the year 1783, and the spring of 1784, in London; attending the lectures of Dr. George Fordyce, Dr. Lowder, and other eminent professors of the various departments of medical science and practice; taking down those lectures very accurately in short-hand (which he wrote with great neatness and facility) and afterwards transcribing them fully into larger books, with marginal spaces, on which he might record subsequently the results of his reading, as well as of his professional experience.

The greater portion of the papers and memoranda he thus collected, were carefully preserved, and are still extant.

Though he probably quitted home, on this occasion, with a heart eager in expectation and buoyant with hope, he was too much influenced by the sensibilities enkindled by domestic life, and too fully aware of the evils to which he might be exposed, to leave the scenes and the associations of so many happy years without a pang.

On his arrival in London, he found a few associates of kindred minds; and amongst them a Mr. Godfrey, son of a surgeon at Coggeshall, and devoted to the same profession. With them he ardently pursued his theoretical and practical inquiries, not merely attending the lectures, and going assiduously through the hospital practice, but becoming an active member of a society for the promotion of natural philosophy, as well as medical science, then existing among the students at Guy's Hospital. Such an institution lay so naturally in the current of his investigating intellect, that he soon distinguished himself by the discussions into which he entered, and the essays which he prepared. One of these, "*An Investigation of the Theory of Earthquakes,*" is now on my table. It is a closely written manuscript, on 44 quarto pages, full of ingenuity and research, but employed in defending what all philosophers now regard as an erroneous theory. I refer to it simply for the purpose of recording, at the same time, that it yields unquestionable evidence of his having consulted, previously to writing it, (at *first-hand*, and not through the invention of synopses or histories,) all that fairly bore upon the inquiry, in the works of *Pliny, Seneca, Lucretius, Sim. Portius, Pontoppidan, Nollet, Amon-ton, Bertrand, Beccaria, Stukely, Mitchell, Franklin, Priestley, Hamilton, Henley, Williams, &c.* The style of this juvenile essay is good; but it is not distinguished (nor indeed would it be natural to expect it) by the ease, freedom, and spirit which marked its author's latter productions.

Having terminated his winter and spring course at the hospitals, and spent the earlier part of the summer in collecting such professional information as London then supplied, he commenced his duties at Sudbury, in July or August, 1784, that is, shortly after he had completed

his twentieth year.* At so early an age, many obstacles to his gaining the confidence of the inhabitants would naturally present themselves. But he had the advantage of strong recommendations from his hospital friends, with the most eminent of whom he laid a plan for regular correspondence on professional topics; and he had the farther advantage of great professional activity, cheerful and engaging manners, and a soul ready to evince the liveliest sympathy in cases where it was most needed.

Some striking proofs of his surgical skill, which occurred shortly after his establishment at Sudbury, gave, however, an extent and solidity to his reputation which could not have been anticipated. The result was, that, in a few months, Mr. Deeks, left the business entirely in his hands. By the time he was twenty-one years of age, his thoughts aspired to a *partnership* of a more endearing kind. His frequent visits to Coggeshall had brought him into habits of intimacy with the family of his friend Mr. Godfrey, already mentioned, and had taught him that there were emotions of a higher order, and a livelier glow, than any which he had hitherto experienced. Miss Godfrey, the sister of that friend, is described, by those who still recollect her, as a young lady of accomplished mind and fascinating manners. Before she had completed her nineteenth year she was married to Mr. Good, who was then just twenty-one. Enjoying all the happiness which youth and virtue can taste at such a season, and ardently predicting a long continuance of his bliss, he thus expressed himself,—

* About the same time, or shortly afterwards, the Rev. Peter Good removed from Havant to Bishop's Hull, near Charmouth, where he continued to discharge the pastoral duties over a respectable church and congregation, until death put a period to his useful labors in the year 1805 or 1806. He was doubtless a man of rich intellectual qualifications; and from several of his manuscript papers, which I have been permitted to read, it appears that his religious sentiments were correct, and his spirit truly catholic and liberal, such as in "the olden time" was evinced by Mr. Howe, and a few others, who, as that great man expresses it, were animated "by a *generous* love, not to Christians of this or that party only, but to all in whom the true essentials of Christianity are found;" a spirit which, in proportion as it prevails, will "make religion a more lively, powerful, awful, amiable thing, more grateful to God, more sweet, influential, tranquillizing, and elevating to men."

PARADISE.

When first in Eden's balmy bow'rs
 Man pass'd his solitary hours
 In bliss but half complete :
 To heav'n he rais'd his anxious pray'r,
 And sought some gentler form to share
 The rich luxuriant seat.

That gentler form immediate rose ;
 The sire of man with rapture glows,
 He weds the lovely prize :
 Ah ! doom'd to changes too perverse—
 His very blessing proves a curse—
 His Eden instant flies.

Not thus for me this lot of woe,
 Which Adam first sustain'd below ;
 The partial fates decree
 That bridal state—those genial hours,
 Which lost him Eden's balmy bow'rs,
 Give Eden all to me.

But, alas ! “ a worm was in the bud of this sweet rose.” In little more than six months after his marriage his youthful bride died of consumption ; and he learned from sad experience, how correct was the presentiment that dictated these lines of a brother poet :—

“ Dearly bought, the hidden treasure,
 Finer feelings can bestow ;
 Chords that vibrate sweetest pleasure
 Thrill the deepest notes of woe.” *Burns.*

Nearly four years from this event Mr. Good remained a widower. His professional occupations, however, which now began to extend themselves into the surrounding villages together with the soothing influence of time and of cheerful society, in a few months restored to his spirits their native buoyancy. At this period of his life I have reason to believe that he did not bend his mind to any regular course of study : he perused with the utmost eagerness everything that was new to him, and he continued his early acquired habit of recording all that he thought striking, or useful, or essentially original, in one or other of his common-place books ; but his reading was desultory, and without any fixed object.

Early in the year 1790, Mr. Good had the happiness to become acquainted with a gentleman of the same profession, and in many respects of a kindred mind, Dr. Nathan Drake,* well known to the public as the accomplished and amiable author of "*Literary Hours*," "*The Gleaner*," and other esteemed works, devoted to the illustration of tasteful and elegant literature. Their congeniality of sentiment, and similarity of pursuits, laid the basis of a warm and permanent friendship; which continued without interruption or remission, until it was closed by death. Each stimulating the other to an extended activity of research, and each frequently announcing to the other the success which attended his exertions, or each as frequently exhibiting to the other some new acquisition of knowledge, some fresh specimen of poetic composition, either original or translated; and all this in the may-day of life, when with regard to both, the buds and blossoms of thought, and the varied foliage of imagination, were starting forth with a vigorous exuberance,—could not but be productive of the most beneficial effects. Mr. Good greatly enlarged his acquaintance with the writers of Greece and Rome, at the same time he took a more extensive view of the poetry and literature of France and Italy; and, as though these were not enough to engage all the powers of his mind, he commenced the study of *Hebrew*, a language of which he soon acquired a clear and critical knowledge.

In 1789, Mr. Good again rendered his home "cheerful" by a second marriage. The object of his choice was a daughter of Thomas Fenn, Esq. of Ballingdon Hall, an opulent and highly respectable banker at Sudbury. The experience of thirty-eight years amply proved with what success the refined friendship of domestic life "redoubleth joys, and cutteth griefs in sunder." Here, however, I must, though with reluctance, check my pen. Of the six children who were the result of the marriage, only two survive, both daughters; and I am conscious that I cannot more fully accord with the wishes and feelings of these my esteemed friends, (each of whom evinces

* Dr. Drake at the commencement of this intimacy, lived at Sudbury; but in little more than a year removed to Hadleigh, in Suffolk, where he has ever since resided.

as great a solicitude to avoid praise as to deserve it) than by mentioning their names as little as possible during the progress of this narrative.

Some time in the year 1792, Mr. Good, either by becoming legally bound for some friends, or by lending them a large sum of money, under the expectation that it would be soon returned, but which they were unable to repay, was brought into circumstances of considerable pecuniary embarrassment. Mr. Fenn most cheerfully stepped forward to remove his difficulties, and lent him partial aid, an aid, indeed, which would have been rendered completely effectual, had not Mr. Good resolved that perplexities, springing from what he regarded as his own want of caution, (though in no other respect open to censure,) should be removed principally by his own exertions. Thus it happened that a pecuniary loss, from the pressure of which men with minds of an ordinary cast would have gladly escaped as soon as assistance was offered, became with him the permanent incentive to a course of literary activity, which, though it was intercepted repeatedly by the most extraordinary failures and disappointments, issued at length in their complete removal, and in the establishment of a high and richly deserved reputation. And thus, by the sombrous vicissitude of his providential dispensations, the heavenly

" Husbandman
Prepar'd the soil ;—and silver-tongued Hope
Promis'd another harvest."

Mr. Good's exertions, on this occasion, were most persevering and diversified. He wrote plays; he made translations from the French, Italian, &c.; he composed poems; he prepared a series of philosophical essays: but all these efforts, though they soothed his mind and occupied his leisure, were unproductive of the kind of benefit which he sought. Having no acquaintance with the managers of the London theatres, or with influential men connected with them, he could not get any of his tragedies or comedies brought forward; and being totally unknown to the London booksellers, he could obtain no purchasers for his literary works: so that the manuscript copies of these productions, which in the course of two

or three years had become really numerous, remained upon his hands. Yet nothing damped his ardor. He at length opened a correspondence with the editor of a London newspaper, and became a regular contributor to one of the Reviews: and though these, together, brought him no adequate remuneration, they served as incentives to hope and perseverance.*

Mr. Good's newspaper connexion was with "THE WORLD," the *Morning Post* of that day, conducted by Captain Topham, a man whose character was too notoriously marked to need any delineation now. The communications of our "Rural Bard," as he was usually denominated in "The World," ornamented its poet's corner: two of them alone are inserted here, as specimens.

ODE TO HOPE.

O gentle HOPE! whose lovely form
The plunging sea-boy, midst the storm,
Sees beckoning from the strand,—

* Several of the manuscripts are still in existence, and I shall throw into this note the titles of such of them as I have read:—

"History of Alcidalis and Zelida," translated from a fragment of *Voulture*.

"Ethelbert, a Tragedy;" some portions of it written with great spirit.

"The Revolution, a Comedy;" composed in lively, easy dialogue; but not possessing enough of ludicrous incident to excite the 'broad grin,' which seems essential to the success of modern comedy.

"The Female Mirror, a Didaetic Poem; to which are added, a Translation of two Odes of Horace, lately discovered in the Palatine Library at Rome; and an Elegy on Sensibility of Mind." Some passages in this latter poem are truly elegant and expressive.

"A Poetical Epistle on the Slave-trade." This, I believe, received some corrections from the hand of Dr. Drake; but was never published.

"The Summer Recess, or a View of the World at a Distance." This poem is in three books, and was evidently composed with Virgil's *Georgics* in the author's eye. Several of its descriptions of rural scenery, and of rustic occupations and amusements are highly picturesque.

Ten Essays. 1. On the Being of a God. 2. On the Origin of Evil. 3. On Liberty and Necessity. 4. On Providence. 5. On a Future State. 6. On the Credibility of Revelation. 7. On the Homogeneity of Animal Life. 8 and 9. On the Social Offices and Affections. 10. On Happiness. Most of these Essays are well written; but the Subjects are treated more in the strain of philosophy than of theology, and several of them are tinged with sentiments which their author, in maturer life, most cordially disapproved. One, however, which I think Mr. Good would have preserved, will be inserted in the text.

If yet thy smile can chase the sighs
From love and adverse fate which rise,
O view this lifted hand !

Thro' dire despair's tremendous shade,
Supported by thy secret aid,
The troubled spirit flies.
Thy sight sustains his drooping pow'rs,
Thy finger points to brighter hours,
And clears the distant skies.

Then haste thee, HOPE, and o'er my head,
While yet impervious tempests spread,
Obtrude thy magic form :
O give me, ere gay youth decline,
To view the fair ZELINDA mine,
And I'll despise the storm.

HYMN REHEARSED AT THE CELEBRATION OF THE FUNERAL
OF GENERAL LA HOCHÉ.

Les Femmes.

Du haut de la voute éternelle,
Jeune héros, recois nos pleurs.
Que notre douleur solennelle
T'offre des hymnes et des fleurs.
Ah ! sur ton urne sepulcrale
Gravons ta gloire et nos regrets ;
Et que la palme triumpnale
S'élève au sein de tes cyprès.

Les Viellards.

Aspirez à ses destinées,
Guerriers, défenseurs de nos lois,
Tous ses jours furent années ;
Tous ses faits furent des exploits.
La mort, qui frappa sa jeunesse,
Respectera son souvenir ;
S'il n'atteignit point la vieillesse,
Il sera vieux dans l'avenir.

Les Guerriers.

Sur les rochers de l'Armorique,
Il terrassa la trahison ;
Il vainquit l'hydre fanatique,
Semant la flamme et le poison.
La guerre civile étouffée
Cède à son bras libérateur ;
Et ce'st-là le plus beau trophée
D'un héros pacificateur.

Oui, tu seras notre modéle ;
 Tu n'as point terni tes lauriers.
 Ta voix libre, ta voix fidelle,
 Est toujours présente aux guerriers
 Aux champs d'honneur ou vit ta gloire,
 Ton ombre, au milieu de nos rangs,
 Saura captiver la victoire,
 Et punir encor les tyrans.

TRANSLATION OF THE PRECEDING.

Women.

From heaven's high vault with stars o'erspread,
 HERO! accept the tears we shed:
 And let the incense of our sighs
 To thee like hymns and flowers arise,
 Ah! round thine urn our griefs be train'd,
 Mixt with the glories thou hast gain'd!
 And let full many a cypress tree
 Spring round the laurel rear'd to thee!

Old Men.

Warriors! the Laws' brave guardians!—aim
 To rival his immortal fame.
 His days were ages—and each deed
 Claim'd from the world a hero's meed.
 The scythe of death that struck his prime,
 Still spares his name to endless time;
 And though with ancients not enroll'd,
 Posterity shall see him old.

Warriors.

O'er ARMORICA'S rocks he flew,
 When TREASON rous'd the rebel crew:
 There, spreading poison, spreading fire,
 He triumph'd o'er the hydra dire.
 The strife subdued through all the land
 He scatter'd blessings from his hand:
 Then shone the godlike Hero most;
 For peace is chief the Hero's boast.

Yes—we will draw our lives from thee!

Thy brow no tarnish'd laurels bound;
 Thy faithful voice, thy voice most free,
 Through ev'ry soldier's ear shall sound.
 In thine own fields where glory led,
 Thy shade, amidst our ranks of war,
 Shall give us conquest as we tread,
 And fell the tyrants we abhor.

Among the Essays composed by Mr. Good in the midst of these varied exertions, that which is devoted to the defence of a particular providence, is, in my judgment, one of the best. He does not seem, however, to have attended to the discussions relative to "the spring of action in Deity," in which *Balguy*, *Bayes*, and *Grove*, each defended a separate theory. *Balguy*, as many will recollect, refers all the divine actions to *rectitude*, *Bayes* to *benevolence*, and *Grove* to *wisdom*. Yet both *Grove* and *Balguy* acknowledge that the communication of *happiness* is so noble an end, that the Deity unquestionably keeps it always in view; while the *wisdom* adduced in *Grove's* theory differs very little from the *rectitude* assumed as the basis of *Balguy's*. Had Mr. Good been acquainted with the different branches of this controversy, the commencement of his own disquisition would probably have been somewhat modified: and if, instead of starting from a doubtful position, he had simply reasoned from a proposition in which all agree, viz. *that God always does that which is right and good*, the general strain of his reasoning would have been the same, while the exposure of *Hume's* sophistry, would, I think, have been complete.

ON PROVIDENCE.

"Whatever arguments may be adduced in proof of the existence of a Deity, may likewise be adduced in proof of the existence of a general and particular providence. If it be true, and no one, I believe, will be disposed to doubt it, that every power we meet with in the universe ought originally to be attributed to the great First Cause of all things, it follows inevitably that this great First Cause must itself be all-active and all-powerful. And if, again, it be true, as I have endeavored to demonstrate on another occasion, that the principal, not to say the only motive by which the Deity could be excited in the creation of any order of beings, was their own individual happiness, it follows, moreover, that the constant exertion of this power and activity must be employed in the promotion and continuance of that happiness. It follows therefore, again, that the Creator must, of necessity, be employed in a course of general and uninterrupted provi-

dence. But 'we cannot conceive, (as Dr. Price justly observes,) any reasons that can influence the Deity to exercise any providence over the world, which are not, likewise, reasons for extending it to all that happens in the world.* A providence that neglects or forsakes individuals is incomplete, and inadmissible; because incompetent to the conception of a perfect being. The providence, therefore, which is a *general*, must, at the same time, be a *particular* one.

"Whether, indeed, the constant harmony and regularity observable in nature, with all the various events that occur around us, be the effect of original appointment at the first formation of the universe; foreseen and predetermined; or the result of one continued energy incessantly protracted—is not, perhaps, fully to be decided, and is, moreover, totally irrelevant to our present purpose. Every individual circumstance that has since occurred, both in the moral and physical departments of creation, must, even on the first hypothesis, have been clearly represented to a Being of universal prescience: and without obtaining his approbation could never have taken effect. However, therefore, philosophers may differ in their ideas on this subject; and though the doctrine of incessant interposition must, on many accounts, appear the most plausible; yet each may contend with nearly equal propriety for the existence of a providence.

"Such considerations, however, have not been allowed their due weight and importance by all philosophers. Some have totally denied the existence of any providence at all; while others, acknowledging the existence of a general providence, have denied that it is in any instance particular, or exerts any influence over individuals.

"I know of but three objections that can be fairly urged either by the one side or the other, in opposition to the doctrine in dispute. The first is, that the Deity is incapable of exercising such a power: the second, that it would be derogatory to him: the third, that its exertion must be inconsistent with the liberty of moral election.

"There is no author I am acquainted with who has advanced the first objection with so much success and

* Dissertation on Providence.

authority as Mr. Hume :* and it will be to his writings, therefore, I shall direct myself more particularly in my reply. The position he so much labors to demonstrate appears to be this : that even allowing a Deity, he does not seem to have been, and we have no reason to suppose he was possessed of more than just that determinate quantity of power which was requisite to produce the creation ; the exertion of which obliged him to sink into rest through mere debility, and leave his scarcely finished undertaking to itself and its own imperfect powers of mutual dependence.

“ In support of this extraordinary proposition, the arguments he adduces are the following.

“ Causes are, at all times, proportioned to their consequent effects, and ought not to be supposed to possess any qualities but what are exactly sufficient to produce them. A body of ten ounces raised in any scale, may serve as a proof that the counterbalancing weight exceeds ten ounces ; but can never afford a reason that it exceeds a hundred. The same rule holds true universally, whether the cause assigned be brute unconscious matter, or a rational intelligent being. No one, merely from a sight of one of *Zeuxis's* pictures, could know that he was also a statuary or architect, and was an artist no less skilful in stone or marble than in colors. The talents and taste displayed in the particular work before us, these, and only these, we may safely conclude the workman to be possessed of.

“ The chief or sole argument, for a divine existence is derived from the general order of nature ; which is an argument drawn from effects to causes. Every argument, therefore, deduced from causes to effects must be a gross sophism, since it is impossible to know anything of the cause but what has been antecedently, not only inferred, but discovered to the full in the effect.—On the same account, we cannot, according to the rules of just reasoning, ascend from the effect to the cause, and thence return back from that cause with any new inference ; or, making any addition to the effect as we find it, establish any new principles of conduct and behavior.

* Vide Sect. 11. On a Particular Providence and a Future State.

“ ‘ Though, from a knowledge of the actions and sentiments of the human species, we may, with propriety, infer more than the simple appearance of objects presented to us would otherwise give us a right to infer : as, for instance, from a half finished edifice, and the materials for building scattered around it, we might presume that such an edifice would soon be completed, and receive all the further improvements which art could bestow upon it ; yet we are not allowed the same liberty of ascending from the effect to the cause, and thence descending from the same cause to infer other effects, in any of our arguments respecting the Deity ; since the Deity is only known to us by his actual productions, and since we are ignorant of the motives by which he is actuated, and the sentiments by which he is governed.’ *

“ It is not strictly true, however, in the first place, that the sole or even the chief argument in proof of the existence of a Divine Being is derived from the general order of nature. The existence of man alone is sufficient to prove the existence of a Deity, and to demonstrate his perfections. And this simple fact, without any addition whatsoever, has been successfully selected by Mr. Locke for this very purpose ; and been made the means of deducing a proof of such an existence, equal, as he himself expresses it, ‘ to that of mathematical certainty.’ † Wherever a human being exists, if in the possession of his reason, he must have an undoubted perception and certainty of his existence ; he must moreover be certain that nothing could possibly proceed from nothing, and he must be therefore certain there must be something uncreated and eternal. That which is uncreated and eternal must, again, possess all the powers, and that in an infinite degree, as being devoid of opposition or obstruction which can possibly be traced in the being that is finite and created. It

* “ Since he is a Being, (as Mr. H. continues,) who discovers himself only by some faint traces or outlines, beyond which we have no authority to ascribe to him any attribute or perfection ; and a being respecting whom what we imagine to be a superior perfection may really be a defect.”

In the delineation of these arguments, though I have been under the necessity of contracting and condensing them from the original, I am not conscious of having injured their strength ; and I have used Mr. Hume’s own expressions as often as I could possibly introduce them.

† Essay on Human Understanding, b. i. ch. 10.

must be, therefore, omnipotent, and all-intelligent. From the possession of which intelligence it is easy to deduce every other attribute, whether moral or physical. The argument *a priori* must, at all times, be at least equal to that deduced from effects to causes.

“But, acceding to the position that all our arguments for a divine existence are derived from the general order of nature, and the display of objects around us; and that this general order and display of objects is the effect, and the Deity himself the cause; it is far from being a necessary conclusion, and by no means invariable, that the cause in this instance is adjusted precisely to the effect exhibited, and possesses no power or property whatsoever but what is therein displayed.

“In brute conscious matter, it is true, the experienced train of events shews us there is a constant proportion observed between the cause and the effect, however variegated: but it is an obvious error to contend that the same law obtains among rational and intelligent beings; and it is an error proceeding from the belief of a doctrine we have before animadverted upon—the doctrine, I mean, that maintains the same species of absolute necessity to subsist among moral as among physical agents. Hercules did not on all occasions, put forth the utmost quantity of his strength; nor Cicero nor Demosthenes exert the whole of their eloquence. They found themselves at full liberty, and not subjected to the same inflexible laws that actuate mere incogitative atoms. It is acknowledged that no one merely from the sight of a picture of Zeuxis in ancient times, or of Salvator Rosa in more modern, could determine that the former was also a statuary and an architect, and the latter a poet and musician, whose satires and harmonic compositions fell but little short of his skill in the art of coloring. But what is the reason that we are here incapable of determining? Plainly this: that there is no necessary connexion between these different arts and sciences whatsoever. They may be conjoined in the same subject; but they may subsist by themselves: and he who is the best musician may be the worst painter, and the best poet may be the worst statuary.

“The case is very different with respect to the perfections of intelligent beings, and especially the perfec-

tions of the Deity: through the whole of which there is a natural link subsisting so obviously, that, from the demonstration of one or two, the rest seem to follow of inevitable necessity. The Being, who is eternal and all-powerful, must be all-intelligent: he who is all-powerful and all-intelligent, must be infinitely happy: he who is infinitely happy in himself, can only be actuated in what he does by motives of benevolence.

“ Yet how are we capable of determining at all on the Deity which is the cause, if we can only reason respecting him from a full knowledge of the creation, which is the effect? This creation is extended around us on every side: let us confine ourselves alone to the proofs of power it exhibits. Are we acquainted with its unfathomable dimensions? Have we penetrated into the whole system of laws by which it is regulated? Can we develop the causes of gravitation, magnetism, or muscular motion? Is nothing obscure, nothing mysterious, concealed from our view? If to inquiries like these we can return a satisfactory reply—then, but not till then, let us think of determining our idea of the great original Cause by the effect alone which he has thus exhibited. But if this we cannot do—if, here we are obliged to acknowledge our ignorance and incapacity, does it not evince the grossest presumption to set bounds to the power of a Being who has thus magnificently manifested himself? a power that defies the calculations of science, and overwhelms the conceptions of the most daring?

“ Yet if we are not adequate to the comprehension of his power, why should we attempt to fix bounds to any other attribute or perfection of which the Deity may be possessed? That the exertion of power in the works of creation surpasses the limits of human conjecture, is what the most hesitating sceptic must allow. As far, however, as we have been able to discover, an order and disposition, uniform and similar, prevail throughout the whole. But order and disposition must be the result of intelligence. Is the display of power then illimited and incomprehensible? so is that of wisdom and intelligence. Is the same all-powerful and intelligent Being, who is the former of this portion of the universe on which we reside, the Creator of the universe at large? the same motives

must actuate him, and a conduct not inconsistent be exhibited. That he may possess qualities and energies with which we are totally unacquainted, will readily be granted; yet this must forever remain mere hypothesis, since we have no data on which to found our judgment of them. Yet, be they what they may, they cannot be incongruous with those which are developed to our notice in the present world: much less can any of them which he has exhibited, and which reason has taught one class of intelligent beings to deem perfections, be ever regarded by another as defects.

“To confine therefore our ideas of the Deity by the general appearance of objects and events in the present world, or any part of that section of the universe, the mere threshold of creation, with which we are acquainted; or to bound those attributes we cannot but allow him by deductions drawn from so limited a scene—is both inconsistent and unphilosophical: inconsistent, because we have no reason to conceive that an active intelligent Being should at all times exert himself to the utmost of his power; unphilosophical, because we have the clearest reasons for believing that a scene so limited bears not the proportion to the general system of the universe that a grain of sand does to the Pyrenees, or a drop of water to the ocean. And we may, therefore, with the strictest propriety suppose the Divine Being possessed of a greater degree of perfection in all his various attributes than the present situation of things will immediately demonstrate to the view: and this without advancing from the effect to the cause, and thence descending to infer other effects which are totally unconnected with their original. The reason being that the limited capacities of the human species are not adequate to a comprehension of the effect themselves; and if they cannot fully comprehend the effect, how is it possible they should be able fully to comprehend the cause?

“I cannot, however, forbear to notice in this place, that the ascending from an effect to a cause, and thence descending from the same cause to infer other effects which we were ignorant of before, is a liberty which is often taken by philosophers. And that not only in researches which refer to man, or any other animal with which they are intimately acquainted, but which re-

fer to the works of Deity himself. And it is a liberty indeed, without which science could no longer exist. The general laws of nature with which we are acquainted will most of them afford us a proof of the truth of this assertion. A close attention to a few particular facts has commonly been the mode in which they have been deduced: and when thus deduced as causes of those facts, they have been afterwards applied to the explanation of other occurrences, which before appeared perfectly unaccountable. The laws of gravitation, which have since been so successfully applied to every point of the heavens, were, as is known to every one, at first determined from the most trifling event possible. And thus, in optics, from a few observations on some of the phenomena of light are inferred the general laws of refraction and reflexion: which when in this manner once obtained, are applied to the solution of a variety of other phenomena, which would, otherwise, remain inexplicable paradoxes.

“ But suppose we make a farther concession still; and allow—what, indeed, we find every hour in every day continually contradicting—that the same proportion and adjustment between cause and effect obtains among rational and intelligent beings, as among brute, unconscious matter; and that the power or capacity of exertion, which is the cause, is never superior to the operation, which is the effect: even by this concession, the argument urged against us, so far from obtaining the least additional force, would, on the very principles of Mr. Hume himself, prove the means of its own refutation.

“ All our knowledge, even according to his own system, with respect to matters of fact and existence, we derive from experience: and every event, that takes place in opposition to this grand criterion of our judgment, must bring with it proofs that will more than counterbalance the observations of every day, before a philosopher can assent to its truth. It is this constant and unremitting experience which shews us the continual coherence between cause and effect. Not that the first bears any analogy to the second, or exerts any sensible influence over it; but only, by long habitude, we have accustomed ourselves to expect the second as the necessary result of the first. For had causes any analogy to their effects, or

exerted any known energy over them; immediately on the appearance of a cause, however singular, and however impossible to be classed under any determined species, we should be able, very nearly, to decide at once what effect it might produce, or to invert the whole: were an effect equally singular and unparalleled, to be presented to our view, we should, with the same facility, be enabled to interpret its cause. Yet in all such cases, on the present constitution of things, we should certainly find ourselves at a loss for an answer.

“It is owing, therefore, entirely to the constant conjunction of occurrences, as established by the laws of nature, that we are capable of inferring one object from another, or of predicting one event from a preceding.—If we examine the universe at large, we find it an effect absolutely unparalleled; and which cannot be comprehended under any species with which we are acquainted. And as we cannot, *prima facie*, infer any effect from a presented cause, or any cause from a given effect, we find ourselves obliged to hesitate about what the cause of such an extraordinary effect may be; or whether, in reality, we are capable of conceiving any cause at all. Yet, taken collectively, the arguments for the existence of a cause are so potent and convincing, that even in the present age of speculation and refinement, and amongst those who have indulged themselves in the largest latitude of conjecture, there is no philosopher whatever who has been bold enough to controvert them: or rather who has not stood forward as the champion and espouser of a truth so obvious and incontestable: a truth to which Mr. Hume himself submits with the most cordial acquiescence,* which is completely assented to by Lord Bolingbroke,† and imagined to be self-evident by the late

* “The whole frame of nature bespeaks an intelligent author; and no rational inquirer can, after serious reflection, suspend his belief a moment with regard to the primary principles of genuine Theism and Religion.”

Hume on the Natural History of Religion.

† “I know, for I can demonstrate, by connecting the clearest and most distinct of my real ideas, that there is a God; a first, intelligent cause of all things, whose infinite wisdom and power appears evidently in all his works, and to whom therefore I ascribe, most rationally, every other perfection, whether conceivable or not conceivable by me.”

Bolingbroke's Works, vol. III.

royal philosopher of Sans Souci.* This mode of arguing, therefore, is obviously fallacious; is destructive of principles acknowledged to be incontrovertible; and if pursued, would lead us into endless mazes of error and perplexity.—Hume himself was sensible of the consequences which must necessarily result from the continuation of such an argument, and drops it, therefore, abruptly, without pressing it forward to its extreme; ‘lest it should lead us, as he observes, into reasonings of too nice and delicate a nature.’

“But the Deity being allowed to possess a capability of exerting a providential care over his creatures, it has at times been contended that such an exertion would be derogatory to his infinite greatness and majesty. A mean and contracted idea! and unworthy of a philosopher to entertain for a moment. However it may be respecting ourselves, in the view of the Deity nothing can, properly speaking, be either great or small; and nothing unworthy the notice of him who created it. If the Deity did not degrade himself by the formation of his creatures, much less can he do so by superintending them after they are formed: for an existing being must at all times be superior to non-existence; and though they may have claims upon his bounty and his protection at present, it is certain they could have no claim at all anterior to their actual creation.

“I have, moreover, observed already, that the Creator is a being of infinite benevolence; and that the principal motive he could possibly be actuated by in the formation of any order of beings, must be their own essential felicity. If it did not degrade him, then, to exert himself in providing for this felicity at first, it cannot degrade him in the superintendence and direction of it afterwards; and as a being all-active, and all-powerful, he cannot possibly resist such a conduct.

“In effect, such a superintendence and unremitting ex-

* Le monde entier prouve cette intelligence. Il ne faut qu’ouvrir les yeux pour s’en convaincre. Les fins que la nature l’est proposées dans ses ouvrages, se manifestent si évidemment, qu’ on est forcé de reconnaître une cause souveraine et supérieurement intelligente qui y preside nécessairement. Pour peu qu’ on soit de bonne foi, il est impossible de se refuser à cette vérité.

ertion seems fully proved both from the continued operation of the laws of nature ; the powers entrusted to mankind ; and the various and unexpected events which often arise to confound the policy of the most artful, and baffle the strength of the mighty. Were it not so, material bodies must be possessed of an innate and essential power of mutual gravitation : a doctrine, as Sir Isaac Newton observes, too absurd to be credited by any man in his senses ;* and few events in nature would take place contrary to our expectation, or at any time excite our surprise.

“ It appears singular and unaccountable, that after acknowledging his belief in the existence of such a *general* providence, and indeed contending for its truth, Lord Bolingbroke should, nevertheless, deny the extension of this providence to individuals. That the same volume which declares that ‘ when the immortality of individuals becomes that of a whole society, then the judgments of God follow, and men are punished collectively in the course of a *general* providence,’† that this same volume should almost in the same page inform us that ‘ it is plain from the whole course of this providence, God regards his human creatures *collectively*, and not individually ; how worthy soever every one of them may deem himself to be a particular object of the divine care ; and that there is no foundation in nature for the belief of such a scheme as a providence thus particular.’‡ Is not then every collection and society of beings composed of individuals ? or is it possible for such a society or collection to be interested in providential interpositions, and yet for the individuals that compose it to remain uninterested and unaffected thereby ? Is it from a view of the derogation we have before remarked upon, or of fatigue, or of incapacity, that the Deity should thus restrain himself ? or what precise number of individuals can constitute a society capable of demanding the full attention of Providence, the abstraction of a single member from which would immediately render it unworthy of any further notice or regard ?

“ Miserable indeed must have been the situation of Cadmus or Idomeneus, wandering, as they were, from

* Letters to Dr. Bentley. † Vol. v. Quarto edit.

climate to climate, in pursuit of an unknown region; and attended, perhaps, by too few associates to induce the interference and benediction of Providence upon their attempts. And still more miserable the fate of a Philoctetes, or a Robinson Crusoe, cut off, by the most desert solitude, from the pleasures of social communication, and, by the same solitude, deprived of the assistance of the Deity. And Sophocles had more reason than has generally been imagined, when he makes the former exclaim,

ὦ θάνατε, θάνατε πῶς αἰεὶ καλουμένος
 οὕτω κατ' ἡμᾶρ, οὐ δὴν μολεῖν ποτέ.*

“In fact, every order of created beings whatsoever, and every station in every various order, must be equally the object of the attention and care of the Supreme Being. While Solomon was noticed by him, in all his glory, he did not forget the ‘lily of the field,’ in its humbler and more modest array. And whatever difference there might have appeared to the dazzled eyes of mortals, between the situation of David or Cincinnatus, when engaged in the lowlier employments of agriculture and rural economy, and when advanced to the first dignities of their different nations, and leading forward their exulting armies to victory and renown—in the grand survey of the great Creator of all things, such differences and distinctions must shrink into nothing, and every gradation of life alike enjoy his common protection.

“If the race of man did actually proceed, according to either the Mosaic history or the fabulous accounts of the Greeks, from one single pair, or family—it is plain, according to this doctrine, that Providence could have little to do with the world, either at its first creation, or immediately after the deluge: and it would form a curious inquiry, and one, I fear, not easily resolved, at what period, from either of these grand epochs, were mankind, so multiplied as to become proper objects of providential notice?

“Pope, who is often the mere echo of Bolingbroke, who was ‘formed by his converse,’ as he expresses it

* O Death, where art thou, Death?—so often called,
 Wilt thou not listen? wilt thou never come? *Franklin.*

himself, and had, 'in his little bark, attended his triumph and partaken the gale' so far, that he was often ignorant of his own latitude—has, nevertheless, dared to differ from his noble patron on this subject, and discovers a manly independence in thinking for himself. The providence of God, according to him, extends alike to every being, the most lowly as well as the most exalted, the peasant as well as the prince.

'And sees, with equal eye, as God of all,
A hero perish, or a sparrow fall:
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world.*

A noble and philosophic sentiment, whose beauty is only proportioned to its truth.

"But it has, farther, been alleged, and in that part of the allegation which regards individuals, Lord Bolingbroke unites in opinion,—that no providence or divine interposition, either general or particular, can ever exist without infringing on the liberty of moral election.

"Now it is possible, and indeed nothing is more common, than for influences and interpositions to subsist between man and man, and yet for the liberty of the person who is acting to remain as free and inviolate as ever. Such are often the result of the remonstrances of friendship,—such, of the counsels of wisdom and experience. We consent to desist from one particular mode of conduct, and to pursue its opposite, whenever the first is demonstrated to us to be unjust or deleterious; and the second to be advantageous, or consistent with rectitude. We act under the influence of the representations of our friends, but we perceive not, in thus acting, and in reality, do not submit to, any infringement on our liberty of choice.

"Shall we, then, allow the existence of such an imperceptible power in man, and yet maintain that it cannot possibly exist in the Supreme Being? If the man of address, from a superficial knowledge of our character and opinions, is so far capable of insinuating himself into our favor, as often to influence and direct our ideas and our

* Essay on Man.

actions to the very point he has in view—must not a Being who is all-powerful, and all-active, who is acquainted with the deepest recesses of the soul, who views every thought as it arises, and knows by what motives it may most assuredly be influenced, must not such a Being be capable of directing, with infinitely more ease, the train of its ideas; and, at pleasure, either subtract from, or make addition to, the force of the motives that govern it? However impossible this may be on the doctrine of moral necessity, and supposing the same severity of fate to subsist throughout the ideas and actions of intelligent beings, that is ever to be met with in the physical department of creation—far from any such impossibility of conduct resulting from the opposite doctrine, it is a conduct that appears perfectly natural to the Almighty Creator, and which, in fact, he must unavoidably pursue.

“The poetry of Tasso, therefore, is not more sublime than his philosophy is just, when, in his description of the glories of heaven, and the magnificence of the eternal throne, he adjoins

‘Sedeà cola, dond’ egli, e buono e giusto,
Dà legge al tutto: e ’l tutto orna, e perduce;
Souvra i bassi confin del mondo angusto,
Ove senso, o ragion non si conduce.’*

“I grant that the belief of a providence thus particular has been the source of a thousand errors and extravagant conceits in the minds of the enthusiastic and superstitious. But, not to urge that right reason can never admit the doctrine of a *general* providence, without, at the same time, including that of a *particular*,—it does not follow that a proposition must be false because some visionary adherents to it pretend to deduce consequences which are not necessarily involved in it, and with which, in reality, they are by no means connected. I am not contending for the inspiration of De Serres,† or the wander-

* Gerusalemme Liberata, cant. 9. sta. 56.—

’Tis there he sits, the just the good Supreme;
Propounds his laws, and harmonizes all:
And leads the tribes of this diminish’d orb
Thro’ scenes where sense and doubting reason fails.

† Il y avoit déjà long temps que dans les montagnes des Cevennes et du Vivarès il l’elevait des inspirés et des prophètes. Un vieil huguenot,

ing tribe of prophets who united themselves to him on the mountains of the Cevennes, at the period of the revocation of the edict of Nantz ; nor for the invisible interposition to which the excellent but too credulous Baxter attributed it, that ' his small linen, when hung out to dry, was caught up in an eddy, and carried out of sight, over the church steeple : '* but there are, nevertheless, a thousand events occur, as well in the lives of individuals, as in what relates to society at large, which—though they cannot be said to violate the established laws of nature—we are by no means led to expect ; and, indeed, the very reverse of which we have been secretly predicting.

“ That Charles the Eighth, or Francis the First of France, men who had devoted the earliest and most vigorous hours of their lives to illicit amors and continual debaucheries of every kind, should complain, towards the advance of age, of pains and debilities, and a constitution totally broken and worn out ; and, at length, fall victims to their own irregularities and misconduct : or that Louis the Eleventh, or others, men who never hesitated to employ either artifice or murder for the accomplishment of their purposes, should, at length, become fearful of their own personal safety, be perpetually haunted by the horrors of their own imaginations, and the lawless deeds they had committed ; and at last sink into an early grave through mere distrust and disquietude of spirit ;—that men thus abandoned or dishonest should in this manner, in due time, meet with the very punishments they so richly deserved, may not particularly excite our surprise, as being merely the obvious consequences of causes equally obvious and natural. But when we behold the Dauphin, who was afterwards Charles the Seventh of France, pur-

nommé de Serres, avait tenu école de prophétie. Il montrait aux enfans les paroles de l'écriture qui disent “ quand trois ou quatre sont assemblés en mon nom, mon esprit est parmi eux ; et avec un grain de foi un transportera des montagnes.” Ensuite il recevait l'esprit : il était hors de lui-même : il avait des convulsions : il changeait de voix : il restait immobile, égaré, les cheveux hérissés, selon l'ancien usage de toutes les nations, et selon ces règles de démence transmises de siècle en siècle. Les enfans recevoient ainsi le don de prophétie : et s'ils ne transportaient pas des montagnes, c'est qu'ils avaient assez de foi pour recevoir l'esprit, et pas assez pour faire des miracles : ainsi ils redoublaient de ferveur pour obtenir ce dernier don. —*Siècle de Louis 14. par. M. de Francheville, tom. 2.*

* World of Spirits.

sued with resistless impetuosity by the victorious Henry the Fifth of England—a wretched fugitive in a country he was afterwards destined to sway with so much eclat—incapable of providing himself and his family with the common necessaries of life ;—his father, the reigning monarch, disordered in his intellects ; his mother, the flagitious and unnatural Isabelle, consulting to save herself by marrying her daughter to the young conqueror, in exclusion of the dauphin, apparently for ever ;—when we survey the nation vanquished in every part, and the victor, exulting in the mighty deeds he had achieved, advancing towards Paris with all the pomp of royalty and success ; there to be crowned, unanimously, sovereign of the conquered country :—when we survey these things, and learn that at this eventful moment the successful Henry expires abruptly in the bloom of youth and vigor, and leaves his victorious armies to save themselves, in their turn, by a disgraceful retreat ;—or when, in later times, we read the history of the memorable armada of Spain, destined for the conquest of this country, which Philip the Second had almost ruined himself and his people to complete, and which Sixtus the Fifth, the reigning Pope, had consecrated, and bestowed his benediction upon ; when we survey this mighty armament pressing on the very shores of Great Britain with all the insolence of conscious triumph, and mark it defeated by a force far inferior to itself, and wrecked, by the most opportune tempests, on the very coasts it had a few moments before so insolently menaced :—when reverses of fortune like these are occurring around us, so abrupt and decisive—the vulgar may stare and keep silence,—the man of science may pretend to account for them, and resolve the whole into different, though capricious, combinations of natural causes and effects : but the true philosopher, the man of real reflection, even while he acknowledges the presence and energy of natural causation, and contends not for any miraculous interposition, traces, nevertheless, throughout the whole, the secret direction of an invisible and superior power :—a power to whom every element submits, and who superintends, at pleasure, the complicated concerns of mankind : a power, who alike amidst all the fluctuating fortunes of individuals or of kingdoms, still

‘ Rides in the whirlwind and directs the storm.’

Such has been the situation of things in all ages ; such the recurrence of the peripetia in the grand drama of human life : and such the sentiments by which every nation has, at all times, been actuated. Hence altars have been erected, temples dedicated, and vows profused, without number ; hence the wrath of the presiding deity has been deprecated, or his benediction coveted and besought.—Can we, then, influenced by considerations like these—by rational arguments and the sanction and testimony of every nation and climatē under heaven—can we do otherwise than conclude, in the words of the Roman orator, —‘ Deos esse, et eorum providentia mundum administrari ;—eosdemque consulere rebus humanis ; nec solum universis, verum etiam singulis ? ’ ”*

About the same time that the Essay on Providence was written, Mr. Good prepared for a Review (I believe, the *Analytical*,) a critique of a work on *Miracles*, in which several of the sophisms of Rousseau were refuted. The work itself, however satisfactory in point of reasoning, did not advance anything that was essentially new. But the reviewer makes one observation, which, if it has not the air of perfect novelty, is so important, and has, notwithstanding, been so little regarded, that I make no apology for transcribing it into these pages.

“The miracles recorded in the Gospel are not of the momentary kind, or miracles of even short duration ; but they were such as were attended with permanent effects. The flitting appearance of a spectre, the hearing of a supernatural sound, may each be regarded as a momentary miracle : the sensible proof is gone, when the apparition disappears, or the sound ceases. But it is not so, if a person born blind be restored to sight, or a notorious cripple to the use of his limbs, or a dead man to life ; for in each of these cases a *permanent* effect is produced by supernatural means. The change, indeed, was instantaneous, *but the proof continues*. The subject of the miracle remains : the man cured is there : his former condition was known, and his present condition may be examined and compared with it. Such cases

* Cicero. 1 Divin. n. 117.

can, by no possibility, be resolved into false perception, or trick; and of this kind are by far the greater portion of the miracles recorded in the New Testament."

Early in the year 1793, Mr. Good was cheered with the prospect of surmounting his difficulties, by removing to London. He received a proposal to go into partnership with Mr. W.,* a surgeon and apothecary of extensive practice in the metropolis; and having also an official connexion, as surgeon, with one of the prisons. Circumstances seemed auspicious; though it appears from a letter of Mr. Good's to his friend Dr. Drake, bearing date January 17th, 1793, that his intended partner was not ignorant of the art of driving a hard bargain. "I have at length (says he) settled the matter between Mr. W. and myself, after having conceded to his own terms; which, though more severe than I expected, will, I hope, answer in the end. I have agreed to connect myself with him at Ladyday; so that then, or soon afterwards, we must leave the country."

Another passage in the same letter, serves to acquaint us with the manner which he usually pursued in the composition of his smaller pieces. "Some (says Johnson) employ, at once, memory and invention, and, with little intermediate use of the pen, form and polish large masses by continued meditation, and *write* their productions, only when, in their own opinion, they have completed them." Such was, in great measure, the process adopted by Mr. Good; with this additional peculiarity, that, by meditating about himself, or the circumstances in which he was placed, he often seemed to *forget* himself; or, instead of thinking of himself as the being over whose perplexities he was cogitating in sober sadness, he transformed himself into the subject of a poem, either grave or lively, as the presiding muse dictated: thus causing reverie to triumph over reality. Whether walking or riding, taking a larger or a shorter journey, travelling by day or by night, in fair or in tempestuous weather, in pursuit of pleasure, or aiming to free himself from pain; his elastic intellect was uncoiling itself, and, by an appropriate effort accomplishing its assigned task. In every variety of cir-

* I suppress all but the initial, designedly.

† Life of Pope.

cumstances he exercised the power of composition ; and often, as will be seen, with great success.

Speaking of his journey to London, in the Letter already quoted, he says—

“ The sun shone a little at first, but soon disappeared. I was too early for the moon, and began to contemplate nothing but a gloom of solid darkness, only interrupted by the *aurora borealis*; when fortunately for me, and for my feelings, the evening star broke through the clouds, and continued to emit a brilliant though slender light during the rest of my journey. I was so much amused by its society, that on my road, as I travelled, I could not avoid composing the elegy beneath.”

TO THE EVENING STAR.

Composed during a Journey.

Bright star of *Love!* that pour'st thy steady light,
While all around is darkness and dismay ;
Companion mid the solitude of night,
Right art thou nam'd, and blessed be thy ray.

Sunk is the sun, the moon is far estrang'd,
Clouds rise, and many a treacherous meteor sweeps ;
But thy true lamp, unchanging and unchang'd,
Still o'er the gloom its heavenly guidance keeps.

Emblem of friendship seldom found on earth,
Where change alike, and treachery, are bred ;
And many a wretch, all reckless of their birth,
Sees them and feels them bursting o'er his head.

Yes, many a wretch, who, first, his blithe career,
Like me, in smiles and cloudless skies begun ;
High flush'd with hope, with carol and good cheer,
Who hail'd his lot, and loitered in the sun :

Like me, deceiv'd ; and doom'd too soon to try,
A different scene that all his soul appals :
Friends, flatterers fail,—rude whirlwinds ride the sky,
And a long night of woe before him falls.

Taught by thyself, should fortune's cruel spite
A wretch thus hopeless, e'er to me disclose,
Then will I, too, uplift my little light,
To soothe the traveller amidst his woes.

Small are my means, and humble is my birth ;
 But thou hast prov'd, thus glimmering o'er the road,
 'Tis not the *extent of aid* that stamps its worth,
 But the *nice hour* in which that aid's bestow'd.

The subjoined *jeu d'esprit*, composed at the time of his quitting Sudbury, serves also to illustrate the peculiarity of mind to which I have adverted.

VERSES TO A BATH STOVE,

On leaving it behind, in a House from which I removed,

Here rest, O Stove ! the fondest friends must part,
 Whate'er the sorrow that subdues the heart ;
 Here rest, a monument to all behind,
 Of the chief virtues that enrich the mind.
 For thrice three years I've known thee, and have found
 Thy service clean, thy constitution sound.
 Amidst a world of changes, thou hast stood
 Fixt to thy post, illustriously good ;
 Unwarp'd, inflexible, and true, whate'er
 Thy fiery toils,—and thou hast had thy share ;
 For never Stoic of the porch has felt
 A frame more firm, or less disposed to melt ;
 And sooner than o'er thine, mankind might seek
 For iron tears o'er Pluto's marble cheek.
 Yet hast thou shewn, in fulness and in want,
 Virtues that ne'er in rugged bosoms haunt ;
Grate-full when loaded, and when empty seen
 With a still fairer and more beauteous mien :
 For polished is thy make, and form'd to impart
 Light to the mind, and solace to the heart.
 When numb'd by vapors, or a frowning sky,
 When deadly gloom has weigh'd down every eye,
 When dark my views, or doubtful my career,
 I've sought thy radiance, all has soon been clear ;
 Nature her face has hasten'd to resume,
 Each doubt decamp'd, and glee succeeded gloom.
 But chief at friendship's call, thy generous make
 Has prov'd its powers, and rous'd for friendship's sake,
 Warm in her sacred cause, and ever found
 Warmest when all is cold and languid round ;
 Then most provok'd,—while every bitter blow
 But stirs thy bowels to a keener glow.
 Howe'er aspers'd or injur'd in his pride,
 Let but the sufferer reach thy shel'ring side,
 Quick he forgets the numerous ills that swarm,
 Nor heeds "the pelting of the pitiless storm."

Farewell!—and may the virtues that are thine,
Shine through the land, in thy own lustre shine.
I go—for such my lot, and I am free,
But thou art fixt, and canst not follow me,
Fixt to thy station, and forbid to rove;
So fare thee well, thou pure and polish'd Stove.

In April 1793, at the age of 29, Mr. Good, pursuant to his agreement with Mr. W., removed to London. He was then full of health and spirits, ardently devoted to his profession, and anxious to distinguish himself in the new sphere of action in which he was placed. His character soon began to be duly appreciated amongst medical men; and on the 7th of November the same year, he was admitted a Member of the College of Surgeons. But a change of scene only carried with it a change of perplexities. His partner in a short time became jealous of his talents, and of his rising popularity; and had recourse to the basest means of injuring his reputation. If Mr. Good prescribed one course of treatment of a private patient, Mr. W. would in the next visit prescribe one that was diametrically opposite. If Mr. Good made an entry in the prison books, Mr. W. in the succeeding entry would contradict it. If Mr. Good rose obviously in the estimation of a private patient, or his relatives, Mr. W. would set himself, by paltry insinuations, to excite doubts of his judgment or skill. And so on from day to day. The result may at once be anticipated. The business failed; the partnership was dissolved; Mr. W. died in the Fleet prison; and Mr. Good was again generously assisted by his affectionate relative at Ballingdon Hall. Mr. Good, however, as before, shrunk from the full reception of the aid offered him by Mr. Fenn, though he gratefully received essential help. He disguised the entire magnitude of his embarrassments from Mrs. Good and her family, and resolved to surmount them principally by his own exertions. I do not mention this determination for the sake of commending it, but for the sake of again marking its result upon his general character. An increasing family, project after project defeated, the frequent occurrence of unforeseen vexations, served but as new incentives to his professional activity, and to the most extended literary research. Thus circumstanced, for three or four

years, he concealed his anxieties from those he most loved, maintained a cheerful demeanor among his friends, pursued his theoretical and practical inquiries into every accessible channel; and, at length, by God's blessing upon his exertions, surmounted every difficulty, and obtained professional reputation and employment, sufficient to satisfy his thirst for fame, and to place him in what are usually regarded as reputable and easy circumstances.

Eager to obtain distinction amongst medical men, he as eagerly availed himself of every opportunity to accomplish that object. In March 1794, Dr. Lettsom, an active and benevolent member of the "*Medical Society*," (meeting in Bolt Court, Fleet Street,) offered, through the medium of that useful and truly respectable institution, a premium of twenty guineas for the best dissertation on the question—"What are the diseases most frequent in workhouses, poorhouses, and similar institutions, and what are the best means of cure and of prevention?" The prize was to be awarded in February 1795. Mr. Good was one of the competitors, and had the satisfaction, when the time of announcing the result arrived, to learn that his dissertation was successful, and to receive the request of the counsel, that he "would publish the said dissertation as soon as possible." With a request so gratifying to his best feelings, he immediately complied.*

From this time Mr. Good continued, as a member of the Medical Society, often as a member of its council, and for two or three years as one of its secretaries, to promote its interests. He also became an active member of a society, constituted in the year 1794, under the title of "*The General Pharmacutic Association*;" whose main design was to preserve the distinction between the *apothecary* and the *druggist*, which had for so many ages prevailed, and which, from recent circumstances, it was apprehended would be merged and lost, unless some special efforts were made to prevent it. Not only in London,

* The "Dissertation" was published in the course of the year 1795, with a supplementary description of "a singular case of preternatural foetation," which had occurred in his practice at Sudbury.

but in almost every town in Great Britain, men of the most illiterate character and habits, ignorant of the science of medicine, of the formulæ of prescription, of the theory and practice of chemistry, ignorant, often, even of the English language, obtained extensive business as *druggists*, and not unfrequently connected with that the occupations of bleeding, tooth-drawing, and bone-setting. In various instances, country grocers had practised actively in these *kindred* departments; and the mischief, as may easily be conjectured, was immense. A man practised surgery and pharmacy, no farther from London than the village of Beckenham, whose whole medical education consisted in having been "*stable-boy*, for two years, to a surgeon in that neighborhood." At Uckfield there were *three* "*grocer-druggists*" who prescribed, and in cases of difficulty applied to their London drug-merchant for help. Some "*drug-dealing grocers*, at Marlow," substituted (for want of better knowledge) arsenic for cream of tartar, tinctures of opium and jalap for those of senna and rhubarb, and nitre for glauber's salts; thus ruining instead of restoring the healths of those who were unfortunate enough to consult them. A druggist at Croydon, after laboring hard to ascertain the precise meaning of the words "*cucurbita cruentia*," discovered, at length, with the kind aid of an equally learned disciple of *Æsculapius*, that they denoted "*an electric shock*." A medical gentleman at Worcester prescribed for his patient as follows:—"Decoct. *Cascarillæ* ℥ vij. Tinct. *ejusdem* ℥ j." This prescription was sent to a druggist in that city to be made up. The shopman who had the principal care of the business, having sought in vain for a phial labelled *Tinct. ejusdem*, sent to the shops of other druggists to procure it: but the search was fruitless, there was no *Tinct. ejusdem* to be procured in the city of Worcester, and the prescription was actually returned to the physician with an earnest request that he would substitute some other ingredient for this scarce tincture! Another blunder, but, unfortunately of serious consequence, occurred in the year 1795 in the same city. A physician being requested to prescribe for a boy of 10 years old, the son of a poor woman, laboring under a

dyspnœa, directed this draught to be given him at bedtime: "R. Syr. Papav. Alb. ʒ j. Tinct. Opii Camph. ʒ ij. Aq. Distill. ʒ v̄m." It was prepared by a druggist's shopman, who had not heard of the new name for Paregoric Elixir, and therefore made it with ʒ ij. of Tinct. Opii: he advised the mother to give the child only *half* of the draught, but that proved sufficiently strong to deprive him of life in about twenty-four hours.

These are only a few of the numerous instances, some ludicrous, others horrible, of the ignorance of druggists in town and country, which were then notorious, and universally spoken of. The objects of the Pharmaceutic Association were, to expose and remove these evils, to get the business of druggist placed under certain restrictions, and the practice of medicine freed from the odium which ignorance thus notorious was calculated to produce. At the request of some of his colleagues in the Association, Mr. Good drew up "*A History of Medicine*, so far as it relates to the profession of the Apothecary, from the earliest accounts to the present period." The work was published in 1795, and served, in conjunction with the labors of the Association, to call the general attention of medical men, and of the intelligent portion of society, to the ignorance above adverted to, and its baneful effects. The institution was not able to accomplish all that it projected, but it occasioned the first step in a desirable reformation; so that druggists are now, in general, men of liberal education, who run little or no risk of blundering in the disgraceful manner of their predecessors.

Engaging very warmly in the objects of this Association, and in others connected with the science and practice of medicine, still Mr. Good continued to pursue his literary inquiries; and, as heretofore, to soothe his mind by the delights of poetry. The poets of France and Italy seemed now most to employ him; and several of his translations, in the years 1793, 1794, and 1795, are naturally marked with a thoughtful tinge. Such, for example, are the following elegantly pensive lines.—

TRANSLATION.

From Clemente Bondi of Parma.

(In Parnasso degl' Italiani Viventi.)

Oft have I said that death should close
 This life of darkness and despair ;
 But HOPE as oft would interpose,
 And say " To-morrow 'twill be fair."

To-morrow came, alike unkind,
 Yet HOPE alike refus'd to fly ;
 Still, still I see her—nor can find
 A heart to suffer or to die.

SONNET TO PEACE.

Translated from the same.

Peace, born of heav'n ! O tell me where to attain,
 Mid wretched mortals, thine unsullied rest.
 Thee the proud tyrant, and his golden crest,
 Thee, mid his flock, the shepherd seeks in vain.

Gold cannot buy thee, nor plum'd honors gain,
 Too vile a price for so rever'd a guest :
 Gay sports thou fliest,—and every joy possess'd
 Falls without thee, or changes into pain.

In crowded cities, or the hermit shade,
 Rove we abroad, or rest at home secure,
 Nor art nor skill can give thee to our aid :
 Where may I find thee, then ?—ah ! well I know—
 In heav'n alone thou dwell'st, serene and pure :
 Fool that I was ! to seek thee here below.

By this time, however, the rich diversity and extent of Mr. Good's talents and acquirements began to be known, and literary men evinced as great an eagerness to cultivate his acquaintance, as he did to avail himself of theirs. Fond of society, and peculiarly fitted to shine in it, he had no difficulty in receiving and imparting the appropriate gratification. Besides several of the leading men in the medical profession, he numbered among his frequent associates at this period, Drs. Disney, Rees, Hunter, Ged-

des, Messrs. Maurice, Fuzeli, Charles Butler, Gilbert Wakefield, and others whose names do not now occur to me; most of them individuals of splendid talents and recondite attainments, but belonging to a school of theology, which though he approved, he afterwards found it conscientiously necessary to abandon.*

In the year 1797, as appears from a letter to Dr. Drake, Mr. Good commenced his translation of Lucretius. He says, "I have been much urged to persevere by many of my most respectable friends of real taste; and especially by *Gilbert Wakefield*, who, by the bye, is now collating a most superb Latin edition of Lucretius." Of this labor, which employed much of our author's time and thoughts for many years, I shall speak more fully in another place.

The undertaking stimulated Mr. Good to the study of various other languages, at first, in order to the successful search of parallel passages, but ere long with much more enlarged views. In another letter to Dr. Drake, dated October, 1799, he says, "I have just begun the German language, having gone with tolerable ease through the French, Italian, Spanish, and Portuguese." In a few months afterwards he sent specimens of his translations, especially of pieces of elegant poetry, to the Doctor and other friends. In December, 1800, he informs him that he had been sedulously studying the Arabic and Persian; and in a short time he gave proofs of his acquisition of those languages, both by private communications to his friends, and by articles in some of the Reviews.†

Whenever a man distinguishes himself by acquiring a correct knowledge of *several* languages, we cannot but feel desirous to ascertain at least the outlines of the plan which he pursued. Elementary instruction in languages has hitherto been made almost entirely to depend upon the faculty of memory, without an adequate regard to the reflective and the associating principles of the mind; and yet nothing can be more obvious than the essential difference between a series of positive unconnected efforts of memory, and another series which shall be connected by some law of association. If, for example, a student of natural philosophy be informed that the hydrostatic pres-

* Unitarian.

† The Russian, Sanscrit, Chinese, and other languages, engaged his attention at no very remote period.

sure of rain or river water upon a square inch at the depth of 5 feet is equal to 2 pounds and 3-5ths avoirdupois, the truth, however important, can only be fixed in the mind by a frequent repetition of both numbers; and, even then, there is risk of their sliding from the thoughts after a short time, from the want of an obvious connexion between the numbers 5 and 2 3-5. But if the student be informed that at the depth of thirty feet the pressure upon a square inch is equivalent to thirteen pounds, and it be, at the same time, impressed upon his mind that the first syllable of the words *thirty* and *thirteen* is the same, the law of association tends to render the impression permanent; and the scientific truth will recur to his thoughts whenever it is needed. So again, the numbers 1 and 3·141593, which express the relation of the diameter to the circumference of a circle, having no natural connexion, can only be remembered *positively* after frequent repetition; and this would also be the case with the numbers 113 and 355, which express the same relation, unless it should be explained to the student that these numbers are together constituted of repetitions in pairs of the first three *odd* numbers, 1, 1; 3, 3; 5, 5; when it will really become as difficult to *forget* the ratio of 113 to 355, as, without a marked reference to this peculiarity in the sequence of the figures, it would be found to *remember* it. Now, if this universal attribute of intellect had been understood by our standard grammarians, would they compel the youths who study their works to get by rote five very bad hexameter verses, in an unknown language, in order that they might learn, what all but the veriest dunces knew before, that the names of gods and men are masculine, while those of goddesses and women are of the feminine gender? Or, would they, for the purpose of teaching that the nouns *funus* and *sponsalia* are seldom used in the singular number, compel them to learn "*Funus justa petit, petit et sponsalia virgo,*" to learn, that is, in plain English, that "a funeral requires solemnities, and a virgin requires espousals."—to learn seven Latin words in order that they may recollect two? Certainly, no man who understands *many* languages ever acquired them thus.

When that extraordinary youth, *Barretier*, learned the

French, German, and Latin; at a very early age, he was not, says Dr. Johnson, "taught in the common way by a multitude of definitions, rules, and exceptions, which fatigue the attention, and burden the memory, without any use proportionate to the time which they require, and the disgust which they create," but he learned them all in the same manner, and almost at the same time, by conversing in them indifferently with his father. "The other languages of which he was master, he learned by a method yet more uncommon. The only book which he made use of was the Bible, which his father laid before him in the language that he then proposed to learn, accompanied with a translation, being taught by degrees the inflections of nouns and verbs." This latter method, although open to objection, has the advantage of being founded upon the principle of association.

Mr. Good seems early to have caught, and steadily to have pursued and applied, the same principle. Before he was twenty-four years of age, I have every reason to believe that he had attentively studied, and reduced to an intellectual classification, the results collected by Chamberlayne in his "*Oratio Dominica in omnium fere gentium linguas versa.*" From the perusal of the first volumes of "*Asiatic Researches,*" he derived a confirmation of his own conjecture, that all languages have a common origin. It was but natural to a spirit so fond of generalizing, of tracing analogies and resemblances, as his, to work out this idea. He sought, and thought that he found, a general unity of principle; that the common divisions and rules of one language are the common divisions and rules of the whole; that, hence, every national grammar is, in a certain sense, a universal grammar; and that there is often a uniform employment of the very same terms, in a great variety of languages, to express the very same ideas. This being completely established in his mind, the principle of association was brought into full exercise, and his classified store, which was augmenting almost daily, served greatly to diminish the labor of studying a new language; and indeed, as may naturally be expected, rendered the attainment of every fresh language easier than that of the preceding. He believed that certain terms which served to mark the relation of man with

things about him, or of man with man, as those indicative of earth, sky, death, Deity, father, brother, man, &c. would be nearly the same under every change of time, or variety of climate; and he found it so. He was hence led to classify the words which express the numerals, the ordinals, common nouns, the declension of nouns, of adjectives, the conjugations of verbs, &c., and detected affinities and relations which would not fail to surprise those who have not engaged in such pursuits; but many of which, however, are now rendered familiar to men of reading, by the works of *Colebrook*, *Townsend*, *Adelung*, &c. Fearful of rendering an inquiry dry, which I have not the power to make instructive, I shall only present a few of the examples selected by Mr. Good himself assuming the Sanscrit as the common parent.

The following is the present tense of the verb substantive :

Sanscrit	. Asmi	. asi	. asti	— smah	. st'ha	. santi.
Greek	. εσμι	. εσσι	. εστι	— εσμεν	. εστι	. εστι OR εστι.
Russian	. esm	. esi	. est	— esmui	. esti	. sut.
Latin	. sum	. es	. est	— sumus	. estis	. sunt.
Persian	. am	. ai	. ast	— aïm	. aïd'	. and.
Welsh	. wyt	. wyt	. oes	— ym	. ych	. ynt.
English	. am	. art	. is	— are	. are	. are.

This verb is defective in many languages. In Latin and in Welsh several tenses are formed from an old verb, which only survives in the Sanscrit in a tolerably perfect form. This is Bhavami, bhavasi, bhavati, &c. answering to the German *ich bin*, *du bist*, &c. The preter tense of this verb in Latin, *Fui*, *fuisti*, *fuit*, coincides with the Welsh *Bûm*, *buost*, *bû*; and the Latin *fuissem*, *fuissem*, *fuisset*, &c. with the Welsh *Buaswn*, *buasit*, *buasai*, *buasem*, *buasech*, *buasent*. The future in the Russian agrees with the Welsh, as *Budu*, *budesh*, *budet*—*budem*, &c., which, in Welsh, is *Byddav* (pronounced *budhav*,) *byddi*, *bydd*—*byddwn*, *byddwch*, *byddant*.

The verb to eat coincides almost as closely :

Sanscrit.	Admi	. atsi	. atti	— admas	. att'ha	adanti.
Latin.	Edo	. edis,	. edit,	— edimus	. editis	edunt.
		es	. est		estis	
Greek.	. εδο	. εδεις	. εδει	— εδομεν	. εδετε	εδοντι (Æol.)
Russian.	iem	. iesh	. iest	— iedim	. iedite	iedyat.
German.	esse	. issest	. isst	— essen	. esset	essen.

Some Sanscrit verbs coincide most with the Greek, others the Latin,

as Jivāmi jivāsi jivāti — jivamāh jivāthah jivānti,
with Vivo vivis vivit — vivimus vivitis vivunt.
Dadāmi, dadāsi, dadāte, with δίδωμι, δίδως, δίδωσι, &c.

Possessing such means of exfoliating the affinities of language, and growing collections of classified facts, Mr. Good turned to the study of a new language with delight. A dictionary, a standard grammar, his own tables, and an excellent memory, enabled him to set to work upon one or two of the best authors in the language selected. Perhaps he made but little progress at first; but so soon as he had unveiled enough of the structure and genius of the language to apply to it his principles of generalization and association, the remaining task was comparatively easy, and he soon accomplished his wishes. This process, it is true, did not make him critically master of every language to which he directed his attention; but it gave him the capacity of detecting and relishing the beauties of the best authors in those which he was most anxious to explore; and it supplied him with views of the general analogies of language, as well as of the diversities and peculiarities which prevented those general analogies from becoming universal, more comprehensive, and more practical than any other person, (except he were a linguist merely) whom I have had the happiness to know.

But it is time I should pursue my narrative. From the year 1797 to 1803 or 1804, Mr. Good contributed largely to some of the Reviews and other periodical publications. The *Analytical* and *Critical Reviews* were those in which his productions usually appeared: though there are a few very interesting specimens of his taste and erudition in the *British* and the *Monthly Magazines*. Thus, in the latter magazine for August, 1800, there is a paper on German Literature, with two translations from Klopstock's *Messias*. And in the number for January, 1801, there is an elegant communication on the resemblance of Persian and Arabic poetry to the Greek and Roman, with several spirited versions. But, during greater part of this, and even a longer period, his principal communica-

tions were to the *Critical Review*; of which, indeed, he was for some time the editor, and the labor of preparing the most elaborate articles often devolved upon him. It has not been in my power to obtain a list of these; so that I am only able to specify the critiques upon Hindley's *Persian Lyrics*, Allwood's *Literary Antiquities of Greece*, and of some poems by Sir B. Burgess and Mrs. Cowley. In the beginning of 1803, his labors were still more multifarious. He was finishing his translation of Solomon's "Song of Songs," carrying on his life of Dr. Geddes, walking from twelve to fourteen miles a day, that he might see his numerous patients: nor was this all. In a letter to Dr. Drake, (dated Jan. 29, 1803,) after speaking of these engagements, and adverting with thankfulness to the state of his business as a surgeon, (which then produced more than £1400 per annum, he proceeds thus:

"I have edited the *Critical Review*, besides writing several of its most elaborate articles—I have every week supplied a column of matter for the *Sunday Review*—and have for some days had the great weight of the British Press upon my hands; the Committee for conducting which having applied to me lately, in the utmost consternation, in consequence of a trick put upon them by the proprietors of other newspapers, and which stopped abruptly the exertions of their editor and several of their most valuable hands."

So great a variety of occupations would have thrown most men into confusion: but such was the energy of Mr. Good's mind, such his habits of activity and order, that he carried them all forward simultaneously, suffering none to be neglected, left in arrear, or inadequately executed.

Towards the end of this busy year, Mr. and Mrs. Good were called to sustain a heavy trial, in the death of their only son; a child who evinced a most cheerful and amiable disposition, manners that were remarkably fascinating, with precocious, yet constantly aspiring intellectual powers. Mr. Good, for a season sunk under the pressure of his affliction, in a way that greatly alarmed his friends. He felt all the agony that such a stroke was likely to inflict on an affectionate heart; a stroke whose magnitude can only be duly estimated by those

who have sustained it; but neither in his own judgment, nor in that of his family, did he derive from it the salutary lesson, even as to the precarious tenure of earthly blessings, which it was calculated to impart; and long indeed was it before he could acquiesce in the Divine dispensation, and adopt the language, "It is well." Nearly eight years afterwards, it pleased the Supreme Disposer of events to visit the writer of these pages with a similar affliction: and among the letters of condolence and sympathy which he received on that mournful occasion, was the following from his valued friend Mr. Good, which presents the most striking evidence of the state of deep feeling with which he, even then, contemplated his own loss.

Caroline Place, May 7th, 1811.

"My very dear Friend,

"With no common feeling do I sympathize with you. Your letter has touched upon a string which vibrates with so much agony through my heart and brain, and I fear will ever continue to do so, that I fly from it upon all occasions like the stricken deer from the hunter. You have indeed conjectured right, and the similarity of our trials is peculiarly remarkable. I, like you, had every thing I could wish for in one—one only. I enjoyed the present, I feasted on the future;—at the age of twelve, the same fatal disease made its attack—the result was the same—and my arms, like yours, formed a pillow during the last gasp: there was the same sense of piety while living, and the same prominent shoot of genius. The master of the Charter House, in a letter to me on the occasion, bewailed the loss of one of their most promising blossoms; and a variety of little effusions both in prose and verse found in the well-known hand afterwards, but never shewn to any one, and written for personal amusement alone, seemed sufficiently to justify the opinion so generally entertained.

"But here, my dear friend, I am afraid I must drop the parallel: for in the weakness of my heart I freely confess I have not yet acquired that strength of duty which you are already enabled to manifest.

“I dare not examine myself as to what I should wish for, if it were in my power—all I have hitherto been able to say is, ‘Thy will be done!’

“Mr. L.— was with us when your letter arrived: we were listening to a new and most sweetly impressive anthem, ‘My song shall be of *judgment* and of *mercy*! To thee, O Lord, will I sing.’ What could be more appropriate, even if we had been aware of the melancholy fact, and could have foreseen your distressing communication? It struck us forcibly,—and we dwelt on the coincidence. The *judgment* is unquestionable; but is not the *mercy*, my excellent friend, equally visible? Your own pious reflections will suggest a thousand proofs that it is: I will only repeat the remark that was most obvious to ourselves; that had this affliction happened about a year and a half ago, when you were living alone, and had no such affectionate nurse to have co-operated with you,—no such bosom comforter to have supported you,—severe as it is, it must be of a character far severer still. There are a few gracious drops intermixed with every cup of bitterness—or how could man at times endure the draught? You have them from this source: you have them from the recollection of having sown the good seed at an early hour, in the best of seasons, and in a propitious soil: but, most of all, you have them in the harvest that has already been produced,—in the safe deposit of the grain in its imperishable garner. It is accomplished: the great task intrusted to you is executed—the object of life is rendered secure—the gulf is forded: the haven of happiness has hold on the anchor.

“We will certainly see you in a short time: Mrs. Good intends herself to write to-morrow, or next day. In the mean while, give our affectionate regards to Mrs. Gregory, for whose health we are very anxious, accept our best wishes and prayers, and believe me, as ever, yours,

“J. M. GOOD.”

I have already mentioned that Mr. Good commenced his translation of Lucretius in the year 1797. This work he undertook partly at the entreaty of his literary friends; but principally, as I have more than once heard

him state, that he might bring himself under something like the urgency of a moral necessity to become thoroughly acquainted with the utmost possible variety of subjects, upon which men of literature, science, and investigation, had been able to throw any light. For this purpose he could not, probably, have made a happier selection than that of Lucretius "on the Nature of Things," in which the topics are as greatly diversified as the general title of the poem seems to indicate. The translation itself was finished in October 1799, having been carried through in a way very unusual with works of such magnitude: *it was composed in the streets of London during the translator's extensive walks, to visit his numerous patients.* His practice was to take in his pocket two or three leaves of an octavo edition of the original (I believe, that of Marchetti's,) the text being corrected by collation with Wakefield's; to read over a passage two or three times as he walked along, until he had engraven it upon his ready memory; then to translate the passage, meditate upon his translation, correct and elaborate it, until he had satisfied himself. Having accomplished this, the bare sight of the original brought to mind his own translation, with all its peculiarities. In the same manner would he proceed with a second, third, and fourth passage; and after he had returned home, and disposed of all his professional business, he would go to his standing desk, and enter upon his manuscript so much of the translation as he had been able to prepare satisfactorily. While he was carrying on the translation, he was also levying his contributions towards the notes; a part of the work, however, which called for much more labor, and occupied far more of his time. The translation was not *published* until 1805, and scarcely a day passed in the six previous years, in which he did not either add to the notes, or in his own estimation give greater accuracy and elegance to some parts of his version. He obtained access to the British Museum, and other public libraries in the metropolis, and by fully availing himself of these advantages, considerably enriched the running commentary upon his favorite author. The avidity with which he embraced every opportunity to render his translation correct, will

appear in the subjoined extract from a letter to his literary friend at Hadleigh, bearing date September, 1798.

"I do not know whether among the extracts you have done me the honor to select from my version,* you have made choice of that which I have given as a specimen in my Prospectus—I mean the little episode on the sacrifice of Iphigenia. There is an error which has crept into the last line but one of my translation, owing to my having forgotten the actual state of the Grecian fleet at the time the sacrifice was demanded, and to my not having had an opportunity of consulting the Iphigenia of Euripides upon the subject. Having, however, obtained of late a perpetual admission into the reading-rooms of the British Museum, among other books, I have been again reading this part of the dramas of the Greek poet—and I find that on the demand of Chalchas the fleet was not in a storm, which such a sacrifice was necessary to extricate it from, but absolutely lying without wind in the harbor at Aulis, and so totally becalmed that it could not possibly proceed to sea. It was to obtain a breeze, therefore, and to get liberated from this imprisonment, that Chalchas insisted upon the death of Iphigenia; and the verse to which I refer, instead of being,

"Of Grecian navies rescued thus from storms,"

should be corrected,

"Of Grecian navies favor'd thus with gales."

The Latin of Lucretius will apply equally to both, whether a happy escape from port, or from tempests:—

"Exitus ut classi felix faustusque daretur."

It is interesting, however, to remark, since it serves to shew how completely Dr. Good's translation was his own, and how little he was beholden to his precursors in the same region of labor, that in the free translation given in what is usually called Guernier's edition (published in 1743,) the verse in question is rendered,

"Only to beg a kind propitious gale for Grecian ships,"

agreeing in spirit with Mr. Good's amended line.

* That is, for the purpose of insertion in "The Literary Hours."

Mr. Good continued thus for several years to devote a portion of almost every day to this great undertaking: nor was the incessant assiduity with which he pursued it, together with the extensive range of his professional exertions, sufficient to stifle his ardor, or to weigh down and oppress his then inexhaustible activity. Other regions of inquiry invited his curiosity, and corresponding occupations demanded their share of his time and powers.* I shall here present a mere catalogue of the publications which engaged his attention for a few years, reserving my analysis of the principal of them, as indeed of all his works, to the second section of these Memoirs.

Second Address to the Members of the Corporation of Surgeons of London, 1800.

Song of Songs, or Sacred Idyls, 1803.

Memoirs of the Life and Writings of Dr. Geddes, 1803.

Dissertation on the best means of Employing the Poor in Parish Workhouses, 1805.

Translation of Lucretius De Rerum Natura, 1805.

Anniversary Oration delivered before the Medical Society of London, 1808.

Essay on Medical Technology, 1810.

Translation of the Book of Job, 1812.

New Edition of Mr. Mason's Treatise on Self-knowledge, with Memoirs of the Author, and Translations of those portions of the notes which are in Greek, Latin, and other foreign languages.

Pantologia, or Universal Dictionary of Arts, Sciences, and Words: in conjunction with Mr. Newton Bosworth, (then of Cambridge) and myself. This work, which was published in twelve thick and closely printed volumes, royal 8vo., occupied much of Mr. Good's time from the end of 1804, to the end of 1812.†

* Indeed, his practical maxim was akin to that of another eminent individual of indefatigable application, the late Dr. E. D. Clarke, who said, "I have lived to know that the great secret of human happiness is this:—Never suffer your energies to stagnate. The old adage of 'Too many irons in the fire,' conveys an abominable lie. You cannot have too many; poker, tongs, and all—keep them all going."

† In the year 1800, there appeared an anonymous satirical poem in three cantos, entitled the Millennium, which has been generally ascribed to our author. For some years he contributed largely to Dodsley's Annual Register; taking, I believe, the entire departments of Natural History and Philosophy, of general literature, and of Poetry, and Belles-lettres. He also

The *Pantologia* was commenced by Mr. Bosworth and myself in 1802. On my removal to Woolwich in January 1803, another gentleman was associated with us, who, however, in consequence of an unexpected accession of property, retired from the labor in about twelve months. Shortly afterwards a speculating bookseller, who had ascertained that this *Universal Dictionary* was in preparation, with a view to anticipate us both in object and name, commenced the publication of a new *Cyclopaedia*, of which Dr. George Gregory was announced as the editor, while, in fact, the late Mr. Jeremiah Joyce was the principal, if not the only, person engaged upon the work. This manœuvre suggested the expediency of new arrangements, as well as of a new title for our *Encyclopaedia*; and Mr. Good having recently published his "*Song of Songs*" at Mr. Kearsley's the bookseller, who was the chief proprietor of the new undertaking, his high reputation for erudition, and for punctuality in the execution of his engagements, induced us to look to him as an admirably qualified individual to co-operate with us in our important enterprise. Some time elapsed before we could overcome his objections to the placing his name *first* on the title-page of a work, of which he was not to take the general superintendence: but at length the scruple was removed; and from 1805, when our joint preparations commenced, to the spring of 1813, when the task was completed, when he continued with the utmost promptness, regularity and versatility of talent, to supply the various articles and treatises that were comprehended in the extensive portion of the *Dictionary* which he undertook to compose.

From the very date of this arrangement I felt desirous to cultivate a warmer intimacy with my new associate than was absolutely necessary to promote the objects of our literary coalition. I soon found that he was as estimable in domestic and social life, as he was eminent in the walks of literature; that as a husband and father he was uniformly affectionate and attentive, as a friend

assisted Mr. Woodfall in the arrangement of the materials in his edition of *Junius's Letters*, published in 1812, and in investigating and balancing the claims of different individuals to the authorship of those extraordinary productions.

cordial and sincere, as a companion remarkably entertaining and instructive, equally enjoying and promoting "the feast of reason and the flow of soul." His ordinary deportment was marked by a suavity and hilarity that were peculiarly engaging. His buoyancy of spirits led him to join with vivacity in conversation, which he greatly enriched from his copious intellectual stores. He would sometimes take a part in animated discussions; yet the usual position of his mind was at the utmost possible remove from a spirit of disputation, and he very rarely (so far as I recollect) adverted to theological or political topics of dispute. Although in conversation he usually contributed his full share, yet he evinced no desire to lead, but was as ready to listen as to speak. He made no effort to shine; and was seldom tempted to ornament his discourse with scraps and patches from the learned languages; regarding that art as very poor, in which any person may become an adept by devoting a week to the study of the "Dictionary of Quotations." What was far better, when the conversation took a literary or scientific turn, he would, with almost unfailling promptness enliven and adorn it by those appropriate facts and illustrations which his comprehensive acquaintance with the general range of human knowledge enabled him at once to supply. It was only in the comparison of parallel passages from writers of different ages and countries, that he was wont to indulge in quotations; and then he often produced them with a felicitous exuberance which they who have read the notes to his "Lucretius," "Song of Songs," and "Book of Job," may easily conceive. Cheerfulness, activity, frankness, acuteness of intellect, and kindness of heart, were so obviously the main ingredients in his character, that before I had known him a month, I could not but say of him, as Mr. Burke of one of his friends—"Certainly he is a man formed to be admired and loved."

An individual of ordinary character, with such a variety of pursuits as occupied the attention of Mr. Good from 1800 to 1812, would inevitably have neglected some of them. But with him this was never allowed to happen. He was then blessed with the full maturity of all his powers bodily and mental, and delighted in nothing so

much as constant employment. He has frequently remarked to me, that when he began to be a little weary of one pursuit, the mere transition to another would annihilate the sense of fatigue; and thus he could pass to five or six distinct topics of interesting research within the compass of twelve hours, and enter upon each with as much freshness and vigor as though he had just arisen from a good night's sleep. Thus, with him every new undertaking was, by a constant progress, advancing to its maturity without any apparent interruption; and no sooner was one brought to a successful termination, than another took its place; the mental mechanism moving onward with a constancy and uniformity analogous to that which we sometimes witness in complex machinery urged by material agents.

In the autumn of 1810 Mr. Good was invited to deliver a series of Lectures at the Surrey Institution, "on any subject, literary or scientific, which would be agreeable to himself." He acceded to the request of the Directors, and delivered his first course in the ensuing winter, to a crowded audience, who were so highly gratified and instructed, that he was entreated to persevere. This led to the delivery of a second and a third series, in the two succeeding winters. The First Series, in fifteen lectures, treated of the "Nature of the Material World; and the scale of unorganized and organic tribes that issue from it:" The Second Series, in thirteen lectures, developed the "Nature of the Animate World; its peculiar powers and external relations; the means of communicating ideas; the formation of society;" and the Third, in fifteen lectures, was devoted to the "Nature of the Mind; its general faculties and furniture."

The plan is sufficiently extensive, but would have been rendered still more so in subsequent years, had not an augmented sphere of professional duties compelled Mr. Good, notwithstanding the most urgent persuasions to the contrary, to relinquish the occupation of a lecturer. In this mode of imparting instruction, however, he was equally qualified to command attention, and to ensure success. His delivery was good; he had the most entire self-possession, and was always master, not only of his subject, but of his lecture. Although his manuscript notes

lay before him, he seldom referred to them more than by a glance ; so that, instead of merely reading, a practice which is as much calculated to neutralize the efforts of the lecturer (and indeed of every public teacher) as it would be to destroy those of the legal advocate at the bar, he gave to his lectures all the correct expression of well-studied addresses delivered from memory, but enriched with those extemporaneous additions which spontaneously occur to a speaker of sentiment and feeling, when surrounded by a numerous and attentive auditory.* Instead of poring with monotonous dulness over his papers, his eyes passed incessantly over the entire assembly ; and thus when the countenance of an auditor indicated a want of comprehension of the subject, the lecturer, either by amplification, or repetition with slight variety, removed the defect. His language and manner, always good, at times assumed a tone of impassioned eloquence which was deeply impressive.

With these qualifications, and with the rich variety of topics he introduced, it was natural that his lectures should be popular. His success was highly gratifying to himself, and on the conclusion of the first course, he thus speaks in a confidential letter to a literary friend:—
 “Upon the whole, I may say that I have had crowded audiences throughout, though the lecture-room held 500 persons—the usual English greeting on entering and

* After the experience of many years, I need not hesitate to say, that my views, as to this point, accord most fully with those of Professor Jardine, as exhibited in his “*Outlines of Philosophical Education*,” pp. 261—269. I will not quote any portion of his judicious observation ; but most earnestly recommend the whole work to the attentive perusal of all who have the charge of instructing youth.

— A letter from the celebrated Baron Cuvier, which I have recently perused, communicates similar opinions in a brief, but instructive passage, which I shall here subjoin.

“Je crois que la plupart des professeurs de Londres lisent leurs leçons. Rien n'est plus froid ; rien n'est moins encourageant, moins excitant pour la Jeunesse. Qu'ils aient un abrégé imprimé des principes de leurs sciences, abrégé que chaque élève aura en main ; mais qu'ils le développent d'abondance ; qu'ils improvisent les explications les exemples ; qu'ils sachent en un mot animer leurs élèves du même feu qui les pénètre. C'est une condition essentielle d'une bonne Université. A Paris, un Professeur qui lit n'a pas vingt élèves ; celui qui improvise, pour peu qu'il ait de facilité, en voit accourir des centaines. L'amour de la science, cette passion sans la quelle on reste toujours médiocre, veut être inculqué comme tous les autres sentimens. L'imagination doit soutenir la raison lui prêter sa vie et son mouvement.”

retiring, and complimentary annotations interspersed. What is of more consequence, we have thus proved that scientific lecturing may be made sufficiently attractive to excite general attention and command personal attendance, without the exhibition of any pretty pictures, or even without the aid of illustrative machinery ; though I would by no means disparage the introduction of either on suitable occasions."

Notwithstanding the importance and multiplicity of Mr. Good's occupations, professional and literary, he continued to indulge through life, his early formed habit of expressing his feelings in short poetical effusions. The commencement of a new pursuit, the recurrence of a birth-day, the departure of a friend who had been visiting his family, a hasty visit of his own to a friend in the country, the perusal of a book, a striking political event, everything, in short, which, while it produced a new train of thought, tended to excite his feelings, was calculated to give birth to a metrical essay. Sometimes the effort would be sprightly, sometimes burlesque and humorous, and, as he advanced in life, usually pious and devotional. The reader is here presented with a very few of these little pieces, which I select, not because of their poetical excellency, but because they assist in unfolding the entire character of the author's mind, and evince the facility with which he could express his sentiments in pleasing verse. These poetical compositions which tend principally to mark the developement of his religious character, are intentionally reserved for the third section of these Memoirs.

Written on the back of a Title-page of a collection of Poems published by the Rev. Charles Stuart, under the title of "Trifles in Verse."

ANOTHER TRIFLE.

If, thinking wit or worth to view,
This book throughout you rifle;
You'll only find the title true,
Which says 'tis all a Trifle.

But though a truth, this title-page
 'Twere better, sure, to stifle,
 Than boast at forty years of age,
 I've only lived to trifle.

THE WISH.

To Miss Lindoe, on her Journey into Devonshire.

Amidst the Wishes wished by all
 And truly wish'd, no doubt,
 I too some favorite Wish would call,
 T' attend thee through thy route.

But since, so numerous are thy friends,
 So large the love of each,
 There's scarce a gift th' Almighty sends,
 Now left me to beseech,

I wish thee, Margaret, from my heart,
 Throughout thine envied course,
 Each richest Wish thy friends can start
 Confirm'd in all its force.

BIRDBROOK PARSONAGE, IN ESSEX,*

AUGUST 15TH, 1805.

Form'd by himself, this house, these shades,
 May Walton long adorn;
 And gather, in their peaceful glades,
 The "rose without a thorn."

May heav'n his sacred toils approve;
 His flock their priest revere;
 And Judith, with perpetual love,
 Each blameless hour endear.

GESTINGTHORPE, ESSEX,

1806.

Sweet shades! where peace and virtue dwell,
 And heav'n an altar finds,

* Dr. Walton, rector of Birdbrook, was a highly esteemed relative of Dr. Good, Mrs. Walton and Mrs. Good being sisters. Whenever Dr. Good could snatch a few days of leisure from his multifarious engagements, it was with great delight to visit Birdbrook Parsonage, and his valued friends Mr. and Mrs. Walker of Gestingthorpe Hall, the subject of the next little effusion. The sentiments excited in these hasty visits, were often expressed in a verse or two, written *currente calamo*, and left on his dressing table.

And science scoops his hermit cell,
And taste his wild walk winds :

Sweet, lovely scenes! as Eden fair,
As Eden free from taint ;
Whose flowers perfume th' ambrosial air,
Th' enamell'd landscape paint :

Mansion ! where ready Friendship turns
His hospitable hinge ;
Welcomes the London guest,—but spurns
The London bow and cringe :

Sick of the world's fantastic sway,
Its nonsense and its noise,—
O ! for one solitary day,
Be mine your gentler joys ;

Here let me cool my maddening brain,
Here purify my heart ;
Though short my stay—in dreams again
I'll meet you when we part.

TO MY DEAR SUSANNA, ON HER BIRTH-DAY,

MARCH 26TH, 1808.

Just nineteen years ago I first survey'd
Thy baby form, and felt myself a sire ;
Faintly thy mother own'd her pangs o'erpaid,
Clasp'd thy fresh limbs, nor ask'd a transport higher.

Though fill'd with present pleasure, fancy wild,
Oft as my busy knee to hush thee strove,
Would still unlock the future of my child,
And, from the baby to the woman, rove :

And, warm with hope, would from the rainbow steal
Each precious tint to deck thy growing hours ;
A gentle form, beloved by all, reveal
A heart well-tun'd, a mind of active powers.

Fancy and Hope ! delusive, dangerous pair !
To sapient age delusive, as to youth—
Accept my thanks—for, flatterers as ye are,
Through nineteen years ye then foretold me truth.

LONDON INSTITUTION.*

On its being first opened in King's Arms Yard, Coleman St., under a Committee chiefly composd of Bankers and Bank Directors.

When the 'Change and the Bank seiz'd the seat of Apollo,
 The world stood on tiptoe to see what would follow ;
 Away flew their cash—and they threaten'd to store
 Ev'ry wharf on the Thames with a cargo of lore ;
 While Cam and old Isis, thus robb'd of their right,
 Cried the one to the other—Sweet Cousin, good night !
 For their glades and their cloisters these traders in truth
 Chose a deep recluse warehouse—the scene of their youth,
 Where the wings of the breezes that wafted them knowledge,
 Flow'd one half from Bedlam, one half Gresham college.
 All the books, and all instruments under the sun,
 Prints, charts, men and maids—were laid in by the ton ;
 Gallanté shows, telescopes, pumps, weavers' looms,
 Urns, fish-kettles, warming-pans, pots, mops and brooms ;
 All these, as professors were soon to be made,
 Were provided as wares to illustrate their trade :
 And at top was design'd, could the cash but hold out,
 A glass dome, where its founders might look round about,
 Learn how their example had rous'd other earths,
 Mark weathereocks, comets, and calculate births ;
 And an order was given, as no spy-glass they found
 Could pierce the gross fumes that a city surround,
 For a set of experiments boldly to try
 To drive off the vapors, and clear up the sky.

But Apollo who saw what sad work they were making,
 Descended from heav'n in a terrible taking,
 And drove them all home with a taste of his whip,
 From Newton to Crocker, from Science to Scrip.

MARGARETTA TO REBECCA.

JANUARY 1st, 1817.

The year is gone !—another year,
 With all its changeful hours :
 But through each change, we still are here,
 And every wish is ours.

The year is come !—another year
 As changeful as the last ;

* This little satire was composed after a conversation, in which the author had remarked that it was easy to turn into burlesque the best designed projects ; as he would provc. Far from being disposed to ridicule this useful institution, he was for some years an active member of its committee, and on more than one occasion composd odes, &c. for recitation at its anniversaries.

O ! may the hand still guide us here
Which led us through the past.

Change through all being there must be ;
For such is nature's law :
But nature's self must change, should we
Our early love withdraw.

ON THE DEATH OF THE PRINCESS CHARLOTTE OF WALES.

NOVEMBER, 1817.

There was a star whose opening eye
Mid vapors rose o'er Britain's sky :
Yet clear'd the vapors as it pass'd,
And soon a peerless lustre cast.

It was a star whose influence shed
The balm of hope o'er every head :
The nation ey'd it from afar,
And bless'd that young and rising star.

Amid the train of yesternight
I saw that gem of purest light :
To-night I sought its lucid car—
I sought, but there was no such star.

It is not fallen :—O rather say,
Onward it shoots its shining way :
It is not fallen—'tis only given
To radiate in a brighter heaven.

TO MY LITTLE GRANDSON,

*On his first noticing and being riveted by the appearance
of the Moon, 11th December, 1818.*

Infant sage ! still gaze above ;
They are realms of peace and love :
Let the Moon's aerial dance
All thy little powers entrance ;
And while young wonder fills thine eyes,
I will, too, philosophize.

Thou, like her, art new to earth,
Still rejoicing in thy birth :
With silver front and eye of glee,
Fair, and fresh, and pure as she ;
Sent a little space to cheer
With thy light our humble sphere.

Long, O! long, sweet babe, as now,
 May no gloom o'ercast thy brow:
 No star malignant, from above,
 Eclipse that purple light of love;
 Nor earth's low clouds, or storms, defile
 The lustre of that heavenly smile.

And when thy course beneath the sun
 (For thou must wax and wane) is run,
 Soft mayst thou sink to rest, and rise
 Still lovelier shap'd in fairer skies,
 Where God's own beams the noontide pour,
 And suns and moons are known no more.

LINES

*Written and left behind at Buxton, on passing through it,
 September 9th, 1823.*

Where is the Spirit that bestows
 This healing in the spring?
 Gives back the faded cheek its rose,
 And makes the cripple sing?

Where is the Power that piles the hills,
 Or splits their marble sides?
 With secret fires their caverns fills,
 And leads their sparry tides?

O ye, who in propitious hour
 Your course have hither bent—
 He is that Spirit—his the Power
 Your tottering steps that sent.

Behold his mercy and his might;
 Pause, tremble, and adore:
 And let his love your praise excite,
 And tempt his wrath no more!

Many of those who have watched the progress of our periodical literature during the present century, will have traced the history, and regretted the extinction of "THE BRITISH REVIEW;" which, from the beginning of 1811, to nearly the end of 1822, was published quarterly, under the able superintendence of Mr. Roberts, the author of the "*Looker On.*" To this Review Mr. Good, who had long cherished habits of the closest intimacy with Mr. Roberts, contributed several articles; of which, however,

I have not been able to obtain a complete list. I need not hesitate to assign to him a Review of the Physiognomical System of Drs. Gall and Spurzheim, in No. 11. An Account of Townsend's Character of Moses; and of Professor Adelung's Mithridates, or History of Languages, in No. 12. A Review of Dr. Marshman's Chinese Grammar; and another of Sismondi on Spanish Literature, in No. 13. Several other articles were jointly contributed by these literary friends; but I am not able precisely to specify them, and feel no temptation to deal in conjecture.

In the year 1820, Mr. Good, pursuant to the advice of several medical friends, and the earnest entreaty of others, entered upon a more elevated department of professional duty, that of a physician. His diploma of M. D., which was from Marischal College, Aberdeen, is dated July 10th in that year, and is expressed in terms of peculiar honor, differing from the usual language of that class of formularies. He was also elected an honorary member of the Medical and Chirurgical Society of Aberdeen, November 2d, 1820. The news of this election was communicated to him from Aberdeen, by his friend Sir James M'Grigor, Inspector General of the Army Medical Board, who characterizes this Society "as the principal medical institution in the north of Scotland, including among its members the most able professional men in that part of the empire; a society of which he had been a member for 30 years.*"

Dr. Good announced to his friend Dr. Drake, about this time, that he might be regarded as "having begun the world afresh; but he hoped with good omens and a fair breeze." In February 1821, after speaking of vari-

* Dr. Good was a member of several other learned and scientific bodies, at home and abroad. The dates of admission, so far as I have been able to ascertain them, I shall specify in this note.

Member of the College of Surgeons (as before mentioned) Nov. 7th, 1793: Ceased to be such, October 11th, 1824.

Fellow of the Royal Society, 1805 or 1806.

Linnæan Society of Philadelphia, April, 1810.

New York Historical Society, Oct. 26th, 1813.

Literary and Philosophical Society of New York, May 9th, 1816.

Permissio Medicorum Collegii Regalis, Lond. Jun. 25, 1822.

Fellow of the Royal Society of Literature, April, 1824.

New York Horticultural Society, Sept. 7th, 1824.

ous professional topics, in another letter to the same gentleman he adds, in the frank confidence of friendship—

“I have now tried my new fortune for nearly six months, and only wish I had felt it prudent to have commenced earlier, for it has succeeded beyond my best expectations. All my old circle of patients are in turn patients still, without a single exception, so far as I know; and I have added very considerably to the number, as well as have to reply to a tolerably extensive range of advice from the country; so that my hands are pretty full still. I have also the satisfaction of finding that my late partner is gratified with his prospects. . . . You will be surprised to learn that almost the first patient I had, on entering on my new department, was Sir Gilbert Blane, who paid me this compliment, as I feel it to be, from mere friendship.”

Indeed, the new direction of Dr. Good's medical occupations scarcely for a single week produced any diminution of his labor; and after a very short interval his judgment was more sought, and his professional engagements more numerous, than at any preceding period.

From the period of Dr. Good's assuming the practice of a physician, he did not cease* to study, but gave to his leading literary occupations an appropriate direction. Probably indeed, looking forward to this, he laid down the general plan of a system of Nosology so early as the year 1803. The work, however, impeded as it of necessity was by the author's other pursuits, and receiving occasional modifications in minutiae as he advanced, was not published until the end of the year 1820, when it made its appearance in a thick octavo volume, under the title of “*A Physiological System of Nosology, with a corrected and simplified Nomenclature.*”

No sooner was this work issued from the press, than its indefatigable author commenced a still more extensive,

* In this respect his judgment and his habits accorded fully with what has been recently expressed by a scientific medical writer, (I believe Dr. A. T. Thomson,) in “Thoughts on Medical Education,” addressed to the Council of the University of London. “I am of opinion (says he) that the moment a practitioner ceases to be a *student*, he is no longer worthy of the confidence of the public; and that the life of a physician can only be truly useful and honorable, when it is unremittingly employed in study, in determining the truth of theoretical opinions by observation, and in proving the value of practical suggestions by the test of experience.”

elaborate, and valuable performance, which was given to the world in 1822, in four large volumes octavo, entitled "*The Study of Medicine.*" The object of the author in this great work was to unite the different branches of medical science, which had usually been treated separately, into a general system. His success was as remarkable as the attempt was bold. He received the most lively and gratifying panegyrics from Sir Henry Hallford, Sir James M'Grigor, Sir John Webb, Sir Gilbert Blanc, Drs. Perceval (of Dublin,) Baillie, James Johnson, Duncan, (of Edinburgh,) and others among most eminent physicians in Great Britain; from Drs. Hosack and Francis, of New York, and several men of considerable eminence on the continent of Europe. The sale of the volumes was very rapid; a circumstance which stimulated the author to prepare an enlarged and improved edition, which issued from the press in 1825, in *five* volumes octavo. His own copy of this edition contains several notes and improvements, condensed, however, into the smallest possible space, with a view to a third edition.

In the spring of 1826, Dr. Good found time to publish the lectures which he delivered at the Surrey Institution. They are contained in three volumes, entitled "*The Book of Nature;*" of the contents of which, as well as of their author's other publications, I shall present accounts in a chronological succession. Other literary pursuits, which still more engaged his heart and affections, he carried on simultaneously; but the results of these he did not live to lay before the world.

During the greater part of his life his health had been remarkably good; the cheerfulness of his disposition and the activity of his habits, having I think contributed to the preservation of a tone of constitution naturally robust. But, if I do not mistake, (on a point indeed where it may be presumptuous in me to offer an opinion,) the change of his habits, when he ceased to visit his patients on foot, was too sudden to be otherwise than injurious. At the same time, his incessant application to the two great works of which I have just been speaking, augmented the evil; and his friends soon saw with concern, what I am persuaded he nearly as soon felt, that the corporeal vigour which had carried him, almost unconscious of fatigue,

through so much labor, was now beginning to give way. He had for some time learnt, however, that the correct manner of estimating the duration of human existence was, "not to compute by the course of the sun, but by the zodiac and circle of man's occupations and his virtues." By the grace of God he had rendered scientific and literary knowledge subservient to a knowledge of a higher order; he had sought for intelligence at the Great Fountain of Intellect, and had found Him "*whom to know is life eternal:*" so that, though he contemplated the dissolution of nature and an exchange of worlds with deep solemnity, it was, happily, upon the best of principles, unmingled with dread. He did not, like one of the most celebrated of the ancient philosophers, speak of death as *of all frightful things the most frightful*,* but as that which cures not only infirmity but mortality itself; firmly believing that, through the strength of Him who "giveth them the victory," *the saints conquer death by suffering it.*

A few extracts from letters written to his valued relative Dr. Walton, and his early friend Dr. Drake, between the year 1821 and the time of his death, will shew with what steadiness and permanency he anticipated the approach of that great change, and with what Christian correctness of sentiment he prepared for it.

Thus, in a letter to Dr. Walton, bearing date April 15th, 1822, he says—"I have indeed been very poorly for several weeks, and during a part of that time somewhat seriously ill. Too much mental excitement in a work I have long been engaged upon, and which I cannot now finish till June, if I should be able even then, though I have labored to do so with all my might, has thrown me off the balance of firm health with which I have hitherto been so highly favored, and given me a severe fit of gout, accompanied with a considerable degree of fever. There is, however, a better and far more instructive way of viewing all such evils, and which I am

* The language of Aristotle, Παντων των φοβερων φοβερωτατον, has always seemed to me to furnish one of the most affecting commentaries upon St. Paul's description, Eph. ii. 12, "*Having NO HOPE, and without God in the world,*" that has ever been penned: for what hope can any thinking man cherish through life, who looks upon its close as thus terrible, either in itself or in its consequences?

very desirous to adopt on the present occasion ; and that is, a providential *chastisement* for much that has been wrong, and a providential *warning* as to the future. In both respects I hope I have contemplated it ; and though not with all the good it ought to produce, yet I humbly trust it has not been sent altogether in vain. The great error is, that as we get better, and the discipline becomes lighter, the impression is too apt to wear off. I trust it will not, now, do so altogether ; but I know and feel the danger ; and would infinitely rather suffer again, than that I should lose the important lesson."

In the same letter, having mentioned Dr. Drake's publications, "Winter Evenings," and "Evenings in Autumn," he remarks—"Two more seasons remain for him.—The grand point is, to have the life close well at last! But the *last* may be nearer than we expect : and hence he only can hope, and hope *humbly* too, who endeavors to improve every season and every hour.

—'Carpe diem quam minime credula postero,'—

is a noble motto at all times ; but how truly ennobled when raised from the dust of paganism into the sublimer atmosphere of revealed religion."

Writing to Dr. Drake, to thank him for the same books, May 5th, 1822, after speaking with much pleasure of the moral and devotional spirit which pervades some of the papers, he proceeds—"These latter feelings and subjects are as they should be : and I am exceedingly rejoiced to behold your views so consonant with my own. The great objects for which we were sent into the world, and the great duties we have to perform here, are too apt to be forgotten in the hey-day, and amidst the distractions, of youth ; though there is no period in which the 'heart' requires to be 'kept with so much diligence :' but happy is he who is led to take a correct view of himself in time, and who grows sober in the sober 'Evenings of Autumn,' rightly estimating the world, duly prizing the means of grace which the bible unfolds to him, and preparing himself for another and a better state of being. I lament greatly the spirit of atheism which is abroad, and especially among the professors and practitioners of medi-

cine; and I am glad to see you taking a stand against the unholy tribe of scoffers."

In another letter to the same, dated August 21st, 1822, after speaking of "gout, and dyspepsy, and head-ache, and feverish nights," which he imputes to the labor and confinement occasioned by his "Study of Medicine," he says—"On Friday I purpose to set off for Matlock, with my dear wife and daughter, for about ten days, for the purpose of recreation. You, I apprehend, are still as busy as ever, and will no doubt travel farther in your easy chair, and probably over still more picturesque and romantic landscapes, than we shall do in our chariot. May you never travel over any but may administer to you solid delight and satisfaction,—tranquillizing or elevating the animal spirits, and reading a useful lesson to the mind! In one sense, and that the most important, we are all travellers and pilgrims, journeying to an unknown country, and at a rate we cannot check, though we may precipitate it. May we, my dear friend, be enabled to finish our course with joy, and to enter into the rest that remaineth, and '*remaineth*' ALONE '*for the people of God.*'"

January 31st, 1823: on recovering from a "very severe attack of gout in both hands and feet," he writes to Dr. Walton thus:—"By the goodness of God I am now much better, and I hope, by care, and a greater degree of attention to myself than I have hitherto given, to attain shortly to a firmer degree of health than I have enjoyed for many months. The important point is, to regard all these reverses as corrective visitations, which most of us (and I am sure I can speak for myself) stand repeatedly in need of, to wean us from this world, and quicken us in our preparation for another: to empty us of ourselves, and to fill us, by the gracious influence of the Holy Spirit, with an humble trust in the merits of Him who is the sacrifice and propitiation for the sins of the whole world: and should it accomplish this—then indeed will the cloud we are made to pass through descend upon us in a fruitful and refreshing rain, and amply answer its purpose."

Again, in a letter to Dr. Drake, December 11th, 1824, after expressing his gratification that the Doctor should have thought so highly of his recent work, and exerted himself to make its value known to others, he adds—"But

I know the danger of even honorable reputation, and I fear the Circean cup. The richest pearl in the Christian's crown of graces is humility; and when I look back upon myself, and examine my own heart, and see how little progress I have made in that which it most imports us to study, I am sure there is no man breathing who has more cause, not only for humility, but for abasement, than myself: for how often have I neglected the cistern for the stream, and have been pursuing a bubble, instead of giving up all my feeble powers and possessions in purchase of 'the pearl of great price.' What a mercy not to have been allowed to persevere in that neglect!"

On Sept. 19th, 1825, he writes thus to Dr. Walton:—

"I have reason to be greatly thankful that I am much better; and *if* the complaint should not shift into any other quarter (and I trust it will not do so) I may hope to be well in a day or two: and *if* so—(still an *if*!)—and who would wish it to be otherwise;—who, that knows anything of things as they are—would wish to be the arbiter of his own life?"

In August, 1826, his health having been greatly shaken, and that of Mrs. Good being very indifferent, it was thought expedient that they should go to Leamington. On this occasion he again addresses his esteemed relative at Birdbrook. "August 25th, 1826.—The die is cast, and we are going to Leamington. May a gracious Providence render its breezes balmy and its waters healthful! And, above all, direct me how best to devote whatever time may be yet allotted me, to the glory of God and the good of myself and others. I have trifled with *time* too much already; it is high time to awake and be sober, and to prepare to leave it for *eternity*! Every moment ought to be precious."

On his return from Leamington he wrote to me in a similar strain, earnestly intreating an early meeting of our respective families, reminding me of the lapse of time with regard to both of us, and pathetically expressing his own persuasion that our remaining interviews would be few. In October we met; but it was in a large party, on a public occasion. We contrived, however, to sit together; and his conversation was, as usual, vivacious and full of information. When we parted, there was in his man-

ner an unusual mixture of cheerfulness and solemnity. He again urged me to see him again soon; but we separated to meet no more on earth.

During the last three months of his life, his strength declined rapidly, exciting much solicitude in the minds of Mrs. Good and his family, but no alarm of immediate danger. On the arrival of the Christmas holidays, Dr. Good, by whose short but affectionate visits to his beloved daughter Mrs. Neale,* and her children, he received and imparted delight, expressed a more than usual anxiety to go thither again; although he was so much indisposed before he commenced his journey, as to occasion serious apprehensions of his inability to go through it. He reached his daughter's house in a state of great exhaustion; but, after a short time, rallied sufficiently to distribute amongst his grandchildren, who, as usual, gathered around him, the books and other appropriate presents, which his affection, watchful and active to the end, had assigned to each. He then retired to his chamber, not for repose and recovery, but to experience the solemnities of the last awful scene, and the transition from his growing infirmities to the regions where there is "no more pain," the world of pure and happy spirits. The touching but instructive circumstances attending the death-bed of my friend, consistently with the arrangement which I prescribed to myself, I shall connect with the development of his religious character in the third section of these memoirs. Let it suffice to say, now, that his last illness, an inflammation of the bladder, was short, but exceedingly severe, and that it terminated his valuable life, on Tuesday, the 2d of January, 1827, in the 63d year of his age.

Only three days previously to his death, a young lady who was alarmingly ill, but then capable of being moved from one place to another, was desirous to have the benefit of his medical advice. Dr. Good's mind had evinced some aberrations on account of the fever and the intense pain which he suffered; but at the time this request was made known to him, he experienced less pain, and was

* Residing at the village of Shepperton in Middlesex, about 18 miles from London.

tolerably composed. He therefore agreed to see her, with Mr. Cooper, one of his own medical attendants. The young lady was accordingly conducted to his bedside, and after he had made the usual inquiries, with his wonted acumen, consideration, and kindness, he conferred with Mr. C. on her case. He proposed a complete, and as the event proved, for a season, a very beneficial change in the treatment: he wrote a prescription, which bears the usual character of his hand-writing, and I am assured is marked by the peculiar elegance which always distinguished his pharmaceutic formulæ.

Those habits of order, the formation of which constituted a part of his education, and the consolidation of which was so greatly aided by the circumstances of his apprenticeship, were evinced through life. The arrangements of his wardrobe, his books, his accounts, his papers, his manuscripts, his time, all bore the stamp of this peculiarity. Giving, as he did, from principle, to his medical engagements his first thoughts and chief care in the arrangements of each day, and finding, from the very nature of the profession, that it presented hourly interruptions to his best formed schemes; still he had the power of smoothing down the irregularities thus incessantly occurring, and of carrying on his various pursuits with the order to which I have more than once adverted. After his decease, the effects of this love of method and orderly arrangement were more than ever evinced. For though his professional and other occupations continued to employ him daily until the very eve of his journey to Shepperton; yet, when his papers came to be examined, they were found with labels and endorsements, describing the nature of each packet,—which was of little, which of much, which of immediate, which of remote consequence, which related to his profession, which to his banker, which to the concerns of his daughter Mrs. Neale, which to any of his friends, which to proposed new editions of some of his works, which to a work just ready for the press—as completely assorted, described, and specified, as if for the last six months of his existence he had neglected everything else, and acted with unremitting reference to the injunction—“*Set thy house in order, for thou shalt die, and not live.*”

The happy effects of his love of order, and delight in occupation, and of his cheerful flow of spirits, were indeed uniformly and almost constantly manifest, and especially in his deportment in domestic life. Many men of great research cannot experience interruption of any kind without obvious discomposure and irritation; but this was never the case with Dr. Good. For though occupation was his element, and he was always remarkable for the diligent employment of every minute which he could devote to literature or to the study and practice of medicine; yet from these he always passed to social enjoyments, whether with his friends or the members of his family, with the utmost facility, and a corresponding relish. With this ability to free himself from incessant absorption of thought, his society was usually productive of pleasure to those who enjoyed his acquaintance; but most of all to Mrs. Good and his daughters, with whom he delighted to engage in instructive cheerful conversation, and to whom he would often (much more often, indeed, than they who knew the variety and the pressure of his engagements would think possible) read any new and interesting work which they were anxious to know, expatiating upon its beauties or defects as he proceeded.

But, without trusting myself to enter into minutiae, I shall assist the reader in forming his estimate of the private character of my deceased friend, by inserting a few passages from a letter which I have received from his eldest daughter, Mrs. Neale.

“ You will doubtless have learnt much from my mother and sister, of my dear father’s affectionate deportment in his family, and especially of his parental kindness; yet I cannot avoid mentioning one way in which, during my childhood, this was frequently manifested towards myself. My dear father, after a hurried meal at dinner, occupying but a very few minutes, would often spend a considerable portion of what should have been his *resting* time, in teaching me to play at battledoor, or some active game, thinking the exercise conducive to my health.

“ I never saw in any individual so rare a union as he possessed, of thorough enjoyment of what are usually termed the good things of this life, with the most perfect indifference respecting them, when they were not within

his reach. In the articles of food and drink, he always took, with relish and cheerfulness, such delicacies as the kindness of a friend, or accident, might throw in his way; but he was quite as well satisfied with the plainest provisions that could be set before him; often, indeed, seeming unconscious of the difference. His love of society made him most to enjoy his meals with his family, or among friends; yet as his employments of necessity produced uncertainty in the time of his return home, his constant request was to have something set apart for him, but on no account to wait for his arrival.

“I perhaps am best qualified to speak of his extreme kindness to all his grandchildren. One example will serve to shew that it was self-denying and active. My fourth little one, when an infant of two months old, was dangerously ill with the hooping cough. My father was informed of this. It was in the beginning of a cold winter, and we were living sixty miles from town, in a retired village in Essex. Immediately on receiving the news of our affliction, my father quitted home; and what was our surprise, at eleven o'clock on a very dark night, to hear a chaise drive fast up to the door, and to see our affectionate parent step out of it. He had been detained, and narrowly escaped an overthrow, by the driver having mistaken his way, and attempting to drive through rough ploughed fields. *We* greatly feared that he would suffer severely from an attack of the gout, to which he had then become seriously subject, and which was generally brought on by exposure to cold and damp, such as he had experienced; and we urged in consequence, the due precautions; but *his* first care was to go at once to the nursery, ascertain the real state of the disease, and prescribe for the infant.

“Strangers have often remarked to me, that they were struck with the affectionate kindness with which he encouraged all my dear children to ask him questions upon any subject, and the delight which he exhibited when they manifested a desire to gain knowledge. Indeed I do not once remember to have heard them silenced in their questions, however apparently unseasonable the time, in a hasty manner, or without some kind notice in answer. He never seemed annoyed by any interruption

which they occasioned, whether during his studies, or while he was engaged in that conversation which he so much enjoyed. Whenever he silenced their questions by the promise of a future answer, he regarded his promise as inviolable, and uniformly satisfied their inquiries on the first moment of leisure, without waiting to be reminded by themselves or others, of the expectations which he had thus excited. These are simple domestic facts; not perhaps suited to every taste; but as they serve to illustrate character, I transmit them, to be employed or not, as you may think best."

Having presented these outline sketches from the hand of a daughter, I cannot better terminate this portion of my labor than by introducing another from the hand of a friend.*

"I had long the happiness and honor of being ranked among Dr. Good's intimate friends; but our intercourse was distinguished by no occurrences of importance enough to be recorded. During our intimacy he was always busily engaged in some intellectual or active employments for the benefit of humanity, without neglecting any of the hourly calls upon his friendship, his feeling, and his courtesy. I hardly believe there has existed the person who, in the midst of studies so severe, has maintained so kind a temper, and so constant a good nature. I have visited him when laboriously occupied in mind, and when suffering in body; I have been with him at moments when his temper has been exercised by ill treatment; but I have never witnessed in him any other frame of mind than that of benevolent cheerfulness and Christian composure. I shall carry the remembrance of him to my grave, as of one in whose society some of my happiest hours have passed, and whose example and conversation have afforded me many lessons of wisdom and virtue."

* Mr. Roberts, Editor of the British Review, &c.

SECTION II.

REVIEW OF THE PRINCIPAL PUBLICATIONS OF DR. GOOD, WITH ILLUSTRATIVE QUOTATIONS ; ALSO AN ACCOUNT OF TWO IMPORTANT WORKS WHICH HE HAD PREPARED FOR THE PRESS.

THE circumstances and incidents which make a man an author, are often widely different from those which make him a successful author. Necessity, vanity, love of money, love of fame, and various other operative principles, may induce an individual to solicit the public attention to his literary labors ; but unless he possess in a greater or less degree the power to instruct or to amuse, it is only by an extraordinary coincidence of counter probabilities that he can obtain even a moderate degree of the attention which he solicits. Talent, knowledge, perseverance, and skill, must be sedulously and successfully combined, in order to the attainment and the preservation of literary or scientific distinction.

“ Qui cupit optatem cursu contingere metam,
Multa tulit fecitque puer.” *Hor.*

It has frequently been remarked, since the time of Lord Bacon,* that to read, write, and converse, in due proportion, constitutes the great art of success in a man of letters. The learning of a recluse too often fails him, because, for want of converse with men, he knows not how to allow for the difficulties of ignorance. Thus, Boerhaave remarked that most of the writers on chemistry before his time, were unintelligible to the bulk of students, because they presupposed their readers to possess degrees of knowledge which they had not acquired. It often happens, too, with such, that having thought too much in one train, they are like persons acquainted with only one road, who soon become bewildered when taken

* “ Reading makes a full man, conversation a ready man, and writing an exact man.” *Bacon's Essays.*

into a new path. On the other hand, he whose delight is chiefly in society, and whose great aim is to cultivate the arts of conversation or of debate, soon acquires a distaste for the employments of the study, and probably seeking rather to shine than to convince or to instruct, he becomes loose as a reasoner, or satisfies himself with that which may perhaps have silenced others. Thus the copiousness and facility resulting from mere conversation, or from oral dispute, may too naturally be often found at the utmost distance from accuracy and truth.

An accomplished author, then, will be anxious, not only to possess correct sentiments on the subjects which he proposes to treat, but the power of expressing them with efficiency at least, if not with elegance; that he may most agreeably impart and widely diffuse the knowledge which he has acquired. In order to this, while he will have sought to profit by frequent intercourse with men of varied talents and degrees of information, he will not have failed to attend to the art of composition: and if, as was the case with our author at the commencement of his course, he shall have written many pages and many essays apparently in vain, he will have the satisfaction to know, in after life, that while others have *entirely* failed, in consequence of being either "full without readiness, or ready without exactness," his own productions have been appreciated by the public at their due value, and have served to improve the taste, extend the knowledge, or confirm the nobler principles, of those who have attentively perused them.

Dr. Good's earlier productions which met the public eye, except some pieces of lighter poetry noticed in the former part of this work, were political. Of these I have not been able to obtain copies: but I understand that they were written to serve a temporary purpose, and would excite little, if any interest among readers of the present day.

DISEASES OF PRISONS, &c.

In the year 1795, he published two medical essays, which were exceedingly well received by the profession, and served, as I have before remarked, to make him known as a man of talent and research.

The first of these, "*A Dissertation on the Diseases of Prisons and Poor Houses*," was published at the request of the Medical Society of London, having obtained their prize. It is printed in duodecimo, and divided into three sections, which contain, 1st. Preliminary Observations, and a short sketch of the history of prisons and poor houses, and of the chief defects in their structure, economy, and discipline. 2dly, A history of the diseases most frequently observed to occur in such places, with their remedies and general mode of treatment. 3dly, An account of the best plans to be adopted for preventing the recurrence of such diseases in future. Many of the details in this little volume are very instructive, and well deserved the attention both of magistrates, and of the medical visitors of gaols and workhouses, at that time. But the benevolent exertions of the great Howard, and of others who have happily caught something of the same spirit, have led to such considerable improvements during the last thirty years, (to which, indeed, the hints of our author not a little contributed,) that there is now no necessity to dwell upon the facts which he enumerates.

The following quotation, however, will be read with interest by all who look beyond the mere point of health, important as it is, and especially by those whose admiration has been excited by the pious exertions of Mrs. Fry, and other benevolent ladies, the advantages of which are here not incorrectly depicted by a long anticipation.

"I cannot, in this place, avoid mentioning, though it is not altogether connected with a medical treatise, the propriety there is in the appointment of an officiating clergyman, in all prisons at least. To a mind simply humane, there is something extremely indecorous in permitting a criminal to live and die without either religious reproof or consolation. But there is something more than indecorous in the case of penitentiary houses, there is something radically wrong and impolitic. If the criminal be sentenced to a confinement here for four or five years, and that with daily and regular returns of labor, and if these returns of labor be supposed insufficient to reclaim him, and introduce into his future life a habit of industry and honest exertion, how much more probable is it that he will be reclaimed, when the additional and more ener-

getic power of principle is added to that of habit? when, for the same period of time, the effect of religion has been regularly and duly tried, and superadded to the effect of regular and constant employment?

“Above all, more especially in the cases of poor-houses and charity-schools, I could wish the ladies in the country would more warmly and frequently interest themselves. The claim of benevolence, and every soft affection of the heart, is peculiarly their own: and wherever they have thus acted, considerable benefit has, in every instance, accrued. It has done so at Frankfort; it has done so at Dunbar; and, above all, at the village of Cardington, in Bedfordshire, to which I have already adverted with much satisfaction: and, in fine, it has done so, and will do so, wherever their friendly interposition is exercised; the institution will flourish, the concerns of morality and religion will prevail, the grand object of this dissertation will be attained, and the poor will be cheerful and happy.”

An appendix to this volume contains a “Case of Preternatural Fætation, with some observations on the phænomena.” This case occurred at Sudbury; but the technical description of it I omit, as it would be principally interesting to medical men; for whom the author himself has given an abridged account in his “Study of Medicine,” vol. v. p. 31. 2d edition.

HISTORY OF MEDICINE.

I have already (p. 53, &c.) detailed the principal circumstances which occasioned the formation of the “*Pharmaceutic Association*,” and of Dr. Good’s “*History of Medicine*, so far as it relates to the profession of the apothecary.” This work is in duodecimo, and is comprised in 255 pages. It is divided into four sections.

In Section I. the author treats of the state of medicine, in reference to the apothecary, among the Greeks, Romans, Arabians, the earlier ages of France, Italy, and Germany. The immediate occupation of the apothecary in those several countries at the respective periods spoken of, and the rank which he obtained among the different branches of the medical profession. The existence of any such occupation as that of the modern druggist, is investigated and denied, and the quarter is traced from

whence the apothecary was supplied with the drugs of which he stood in need.

Section II. is devoted to the origin of medicine, and especially of the profession of the apothecary in Great Britain. The different charters and acts of parliament which have successively been obtained relative to medicine, are traced; and the knavery and ignorance exposed, of multitudes of medical practitioners, from the universal incompetency of those public edicts, &c. to prevent abuses. The origin of the occupation of the druggist is investigated, as well as the source from whence apothecaries previously derived their drugs.

In Section III. the author explains the necessity of the profession of the apothecary to the nation at large, and the evils to which the profession and the public were then exposed. The origin of the General Pharmaceutic Association is traced, and an entertaining account is given of its correspondence with medical men in all parts of the kingdom, and of several of the monstrous evils thus brought to light.

Section IV. contains observations on the principles of action adopted by the Pharmaceutic Association, and a vindication of them, as consistent with general justice and policy, and essentially calculated to promote the welfare of the nation generally, by preventing the profession of medicine from sinking into contempt, and giving to that department of it which depends upon the genuineness and purity of its drugs, greater efficacy and certainty.

The work, though comparatively small, exhibits strong evidences of the author's activity and powers of research. Though it was obviously drawn together in haste, to meet the exigencies of a particular occasion, it contains many proofs of extensive reading, even in that early period of Dr. Good's progress. Much of the information comprised within its pages was then known but to few even of the most active of medical men; but the substance of it has since been frequently introduced into our Cyclopædias, and other repositories of general knowledge, and now constitutes a part of that rich stock of theoretical and practical truth, which is possessed by the very numerous liberally educated men, who, in this age of intellectual impulse, adorn the medical profession.

TRANSLATION OF THE SONG OF SONGS.

Solomon's "Song of Songs," of Dr. Good's translation of which I must now speak, has, from the earliest ages of its existence been regarded as genuine and authentic; yet it would be wrong to deny that great differences of opinion have existed amongst the wisest and best expositors of Scripture, as to its inspiration. It was a part of those Scriptures which the Saviour and the Apostles often refer to as the word of God. The authority of this book was expressly allowed by Melito, in the second century; and several of the Christian fathers, as Origen, Gregory of Nyssa, Cyprian, Augustine, and Jerome, wrote commentaries upon it, or upon select portions of it. The father of English literature, Venerable Bede, wrote six books upon this Song: and in later ages, Alsted, Mercer, Bossuet, and Gill, have done much to elucidate its nature and object. There have been published several translations into the English language, of which the best known are those of Dr. Percy, in 1764; of Miss Francis, in 1781; of Mr. Green, in the same year; of Mr. Hodgson, in 1785; of Doderlein, in 1795; and of Williams, in 1801. It would not seem that Dr. Good had an opportunity of examining all these: to those of Green, Percy, and Hodgson, he acknowledges himself indebted; as well as to the Spanish version of Luis de Leon, and the Italian of Melesigenio. He frequently also expresses his obligations to Lowth, whose sentiments, in reference to the character of the book, he adopts; and whose circumspection, with regard to minutiae of interpretation, he seems closely to have followed.*

The opinions of learned men have differed greatly

* "Concerning the explanation of this allegory, (says the bishop, *Lect. xxxi.*) I will only add, that in the first place we ought to be cautious of carrying the figurative application too far, and of entering into a precise explication of every particular. Again, I would advise that this production be treated according to the established rules of allegory in the sacred writings, and that the author be permitted to be his own interpreter. In this respect the errors of critics and divines have been as numerous as they have been pernicious. Not to mention other absurdities, they have taken the allegory, not as denoting the universal state of the church, but the spiritual state of individuals; than which nothing can be more inconsistent with the very nature and groundwork of the allegory itself, as well as with the general practice of the Hebrew poets on these occasions."

as to the precise nature of the "Song of Songs," considered as an artificial composition, and of course as to the subdivisions to be traced in its structure. Bossuet regarded it as a regular drama, divided into seven portions, corresponding with the seven days of the Jewish marriage festivals; and Lowth, Percy, and Mr. Williams adopted this sentiment; but Jahn, Sir W. Jones, and our author, with some others, regard it as a series of sacred Idyls, the number of which Jahn supposes to be eight, while Dr. Good traces twelve.

With regard to the *language*, Dr. Good remarks, that in no translation which he has seen, is the rendering presented with all the delicacy of diction to which the original is fairly entitled: this main defect, in his opinion, has resulted from close verbal renderings of Hebrew terms being given, when they ought to have been translated equivalently; and in the plan pursued by himself, we therefore find our cool northerly taste less frequently offended. He exhibits two translations in opposite pages, one of them resembling, as closely as the idioms of the respective languages will allow, the rhythmical structure of the original, the other in heroic verse.

In the preface, he sketches his own views of the nature of Solomon's (or, as he assigns reasons for spelling it, *Soloman's*) Song: from this preface, therefore, I shall select a passage, and then present a short specimen of each of his versions.

"It has been a question in all ages, whether the literal and obvious meaning of these sacred amoretts be the whole that was ever intended by the royal bard? or, whether they afford not at the same time, the veil of a sublime and mystical allegory, delineating the bridal union subsisting between Jehovah and his pure and uncorrupted church? Upon this subject we have no sufficient data to build a decisive opinion. To those who disbelieve the existence of such an allegory, they still afford a happy example of the pleasures of holy and virtuous love; they inculcate, beyond the power of didactic poetry, the tenderness which the husband should manifest for his wife, and the deference, modesty, and fidelity with which his affections should be returned;—and, considered even

in this sense alone, they are fully entitled to the honor of constituting a part of the sacred Scriptures.

“To myself, nevertheless, I unite in the opinion of the illustrious Lowth, and believe such a sublime and mystic allegory to have been fully intended by the sacred bard. Regarded in this view, they afford an admirable picture of the Jewish and Christian churches; of Jehovah’s selection of Israel, as a peculiar people, from the less fair and virtuous nations around them; of his fervent and permanent love for his elder church, so frequently compared by the Hebrew prophets to that of a bridegroom for his bride; of the beauty, fidelity, and submission of the church in return; and of the call of the Gentiles into the pale of his favor, upon the introduction of Christianity, so exquisitely typified under the character of a younger sister, destitute, in consequence of the greater simplicity of its worship, of those external and captivating attractions which made so prominent a part of the Jewish religion.”

IDYL I.

ROYAL BRIDE, ATTENDANT VIRGINS.

Royal Bride.

- Ch. I. 2. Let him kiss me with the kisses of his mouth ;
For thy love is delicious above wine.
3. Like the fragrance of thy own sweet perfumes
Is thy name—a perfume poured forth ;
For this reason do the virgins love thee.
4. ‘ Still thus’ attract me—we would follow ‘ thy perfumes.’—
The king hath led me into his apartments.

Virgins.

We will exult in thee and rejoice :
Thy love will we celebrate above wine ;
Thou art every way lovely.

Royal Bride.

5. Brown am I, but comely, O ye daughters of Jerusalem !
As the tents of Kedar, as the tapestries of Soloman.
6. ‘ Yet’ despise me not because I am brown,
For the sun hath discolored me.
My mother’s children were severe with me ;

- They made me keeper of the vineyards.
 My own vineyard have I not kept.
7. Tell me, O thou! whom my soul loveth,
 Where thou feedest 'thy flock,'
 Where thou leadest it to rest at noon.
 For why should I be as a wanderer
 Among the flocks of thy companions?

Virgins.

8. If thou know not, O thou fairest among women!
 Go forth in the footsteps of the flock;
 And leave thy kids to feed
 Beside the tents of the shepherds.

IDYL I.

ROYAL BRIDE, ATTENDANT VIRGINS.

Royal Bride.

O LET him kiss me with those lips of bliss!
 For more than nectar dwells in every kiss.
 Rich thy perfumes; but richer far than they
 The countless charms that round thy person play:
 Thy name alone, more fragrant than the rose,
 Glads every maid where'er its fragrance flows.
 Still let it draw me!—with attraction sweet
 Still sway our hearts and guide our willing feet!—
 Daughters of Salem! tell through every grove,
 The partial monarch crowns me with his love.

Virgins.

We share thy bliss—and with triumphant voice,
 More than o'er wine, o'er costliest wine, rejoice.
 Fair is thy form, well worthy of its lot,
 O matchless excellence! and void of spot!

Royal Bride.

Not such, ye maids of Salem, my renown;
 My form is comely, but my face is brown:
 Comely as tapestry where the king frequents,
 But brown as Kedar's tawny-tinctur'd tents.
 Yet scorn me not though thus of humbler hue,—
 'Twas from the sun the sultry tint I drew.
 My mother's children, with unkind commands,
 In servile toils employ'd my infant hands:
 I kept their vineyards through the blazing day,
 And hence my own unprun'd and desert lay.—

Tell me, O thou! for whom my spirit pines,
 Where now beneath the noon thy flock reclines?
 There let me seek thee :—for, devoid of home,
 Why 'mid the flocks of strangers should I roam?

Virgins.

If, O thou fairest of the female race!
 His devious flock thou know not where to trace,
 Go—mark their footsteps—follow where they guide,
 And leave thy kids the shepherds' tents beside.

In the preface, our author delivers his opinion as to the probable age of Solomon when he composed these "Idyls," and endeavors to collect what he candidly denominates "a few detached and unsatisfactory anecdotes" relative to "the beautiful and interesting personage" on whose marriage with the Israelitish king they were written.

The notes, which occupy about 150 pages, are exceedingly elegant and amusing. Those, however, who turn to them for theological information, will be disappointed. They are intended to elucidate, not so much the language of religion as that of love, and to present examples in which the phraseology, imagery, and general sentiment of Solomon, in "these sacred amorets," have been accidentally or intentionally imitated. The parallel passages are drawn together from a great variety of authors, Persian, Arabic, Greek, Latin, Spanish, Italian, and are, most of them, very tasteful and pleasing. Altogether, indeed, they may be regarded as constituting a beautiful anacreontic garland of flowers, gathered from every clime; but of which a few are too strongly scented to be fully relished here, being the produce of such exotics as have never yet flourished in an "English garden." To most of the passages thus quoted, translations are appended, of which several are by Dr. Good himself, and given with great spirit and vivacity.

MEMOIRS OF DR. GEDDES.

Dr. Good's "Memoirs of the Life and Writings of Dr. Alexander Geddes," were published in 1803, in an 8vo. volume of nearly 600 pages. This extraordinary individual

was born in Banffshire, in September 1737, and died in London, February 26th, 1802. He was an indefatigable writer, being the *avowed* author of 35 publications on different subjects connected with politics, and with sacred and profane literature; besides a great number of pamphlets published anonymously. His principal work was a translation of the Bible, of which, however, he only published a few of the earlier books; the boldness of his speculations, and the rashness of many of his proposed emendations, having excited such an opposition to his undertaking that he could not possibly proceed with it. He was a man of profound and extensive erudition, of deep research, and of unwearied application; an enthusiastic propagator of his particular opinions respecting the Scripture historians: but as these are justly reckoned not only erroneous, but even dangerous by the majority of Christians, it is no wonder that his publications on such subjects diminished that respect which all men of learning would otherwise have entertained for him.

The memoirs are written in a lively, pleasing style, and convey much amusing information, not only relative to Dr. Geddes, but to many of his associates in the literary world; men who took an active part in the literature and the politics of that stormy period, from the commencement of the French Revolution until about 1800, when political and theological rancor were at their height, and when nothing was more difficult than for an individual to steer his course quietly through the world without becoming a partizan. The biographer says, "I have freely commended, and I have freely blamed—I have deviated from Dr. Geddes's opinions where I have seen reason for dissent, and I have vindicated him in instances where I have conceived the motives of his conduct to have been misrepresented or misunderstood." The truth, however, need not be concealed, that at that time the opinions of the biographer and of his hero accorded pretty nearly on *most* points; although but a few years passed away before Dr. Good found himself conscientiously impelled to abandon, as dangerous, many notions which he had before thought, if not perfectly true, at least altogether harmless.

Among the singular and dangerous opinions held by Dr. Geddes, one of the most revolting was that which

related to the character of *Moses*. He believed that the great Jewish legislator was not inspired, but assumed a pretended inspiration. "Indeed, (says he,) I cannot conceive how *Moses* could have governed so rude, so stubborn, so turbulent a nation—and made them submit to such a code of laws as he devised for them—without feigning an immediate intercourse with the Deity, and ascribing to him every injunction laid upon them. But although his communications with God were frequent, and almost on every emergency, he was particularly careful to keep the people at a distance from the intercourse; no one must approach the mount while he is receiving the Decalogue, under pain of death: no one must hear the responses given from the oracle, but through him; no one but he sees God "face to face;" no one must reason against any of his ordinances; no one object to any of his decisions: because his ordinations and decisions are all from the mouth of God."

Now, in opposition to these preposterous sentiments Dr. Good remarks,—

"It is an insuperable objection to this part of our author's creed, that it is contradictory to itself. Dr. Geddes admits his most ample belief in the divine authority of Jesus Christ, "whose Gospel is his religious code, whose doctrines are his dearest delight:" but Jesus Christ uniformly avowed the inspiration of *Moses*, by expressly adverting to such inspiration in the delivery of one prediction fulfilled in his own person. It is in every respect inconsistent and illogical, therefore, to accredit the divine mission of the author of the Christian faith, and yet to deny the same authority to the Hebrew legislator. One principal reason that operated upon our author in support of this denial was, the many acts of cruelty which were perpetrated at the instigation of *Moses*, and from which he was anxious to exculpate the Deity; and particularly the total destruction and extermination of the seven Canaanite nations, and the transfer of their land and possessions to the Israelites. 'I cannot possibly believe, (says he,) that ever a just, benevolent being, such as I conceive my God to be, gave such a sanguinary order to *Moses* and the Israelites as in the book of Deuteronomy is said to have been given.' The explanation

of this transaction, advanced by the very liberal and learned Bishop of Llandaff, in his *Apology for the Bible*, is known to every one, and is satisfactory to most. But our author, not only acknowledges himself not satisfied with it, but labors in a long and argumentative note, to prove its impotence and irrelevancy. He will not allow any simile drawn from the phenomena of nature; such as the ravages of earthquakes, pestilences, or inundations, to be coincident with this event, as recorded in the Bible. 'When the earthquake (says he) swallows up, the sea overwhelms, the fire consumes, the famine starves, or the plague destroys; we are totally ignorant by what laws of nature or concatenation of causes, the desolating events happen; we see only the dismal effects: and no consequence can rationally be deduced from them, against the principle of moral equity. From such events no one would derive an argument for the lawfulness of dispossessing his neighbor, either in his property or person; no argument for the lawfulness of burying alive idolaters, drowning heretics, starving atheists, &c.'

"I freely confess (proceeds Dr. Good,) I cannot see the difference here contended for: and even Dr. Geddes himself must have admitted the possibility of God's pre-determining and prognosticating, as well as immediately operating the total extermination of a whole people, or must have disbelieved the tremendous history of the destruction of Jerusalem, and the propagation of his predicted curse upon the Hebrew race to the present moment. Here I think the simile is at least admissible; and I am surprised that our modern polemics have not occasionally adverted to it. If it be consistent with the justice and benevolence of the Supreme Being, that the Jewish nation, his own peculiar people, should, on account of the enormity of their sins, be in their turn attacked in their inheritance; be subjugated to a foreign power; become the prey and plunder of a long succession of capricious, cruel, and avaricious tyrants; have their city and temple at length assaulted; be loaded with every possible calamity which pestilence, famine, and torture, their own mutual treacheries and animosities, and the implacable enmity and ingenuity of their adversaries, could invent during the continuance of this tremendous

siege—if it be consistent with the same adorable attributes, that upwards of a million of them should fall victims to so complicated a scourge, and that the wretched remnant who escaped should be suffered to wander about as outcasts and vagabonds over the face of the whole earth, equally despised and derided by every nation among whom they might acquire a temporary abode—if it be consistent with these attributes that this terrible visitation should be persevered in for a period of at least eighteen centuries, thus punishing from age to age, *the children for the sins of their fathers*—if the case before us, which we cannot but believe, be consistent with the justice and benevolence of the Deity—surely the case recorded (a case of far inferior vengeance) demands no great credulity to obtain our assent, nor strength of reasoning to reconcile it with the moral perfections of the Supreme Being.”

TRANSLATION OF LUCRETIVS.

Of the preceding works of our author I have, designedly, said but little, that I might speak more fully of the great work, which, as my readers will already have seen, (pp. 64—67) occupied so large a share of several of the most active years of his life; the “*Translation of Lucretius*,” which, having long devoted to it his head, his hand and his heart, he published in 1805, in two volumes quarto.

It is still a question with many, whether or not this philosophical poet is worthy of all the pains which have been bestowed upon him; and, probably, like Epicurus, the great master of his system, he has received a larger share of both praise and blame than are fairly his due. It has been said, for example, that as a philosophical poet, Lucretius is inferior to Homer. That he is decidedly inferior as a *poet*, no one will question; but they must view the character of Homer through a very extraordinary medium, who regard him as the poet of philosophy. There would be no difficulty in shewing, from many of his beautiful similes, that he was an accurate observer of natural phenomena; and it might be shewn in like manner from his exquisite delineation of characters, that he was most intimately acquainted with human

nature ; yet, as he is not on the latter account, classed with moralists, so neither can he, on the former, be ranked with philosophers.

The Roman poets, indeed, tinctured their sentiments and language very deeply with the philosophy of the Greeks. Thus Virgil adopts sometimes the notions of the Stoics, sometimes those of the Platonists, at others those of the Pythagorean and the Epicurean systems. Horace breathes the Epicurean spirit. Ovid evinces his acquaintance with the Greek theogonies; and Persius warmly advocates the morals of the Stoics. Yet, by these and others, the doctrines they adopted were introduced occasionally, and not made the basis of their structure. Not so Lucretius. In his poem, *De Rerum Natura*, he has with accuracy of method, and clearness of conception, and usually with great elegance of diction, entirely unfolded the system of Epicurus: and the remarkable fact ought not to be suppressed, that the inductive method of Bacon, portions of the physics of the Newtonian school, and of the chemical discoveries of the last forty years, have been anticipated, both as to their principles and results, in this elaborate production. Although I am by no means inclined to admit so much in reference to these points as Mr. Dutens, in his "Inquiry into the Origin of the discoveries attributed to the Moderns," or even as Dr. Good has done in his preface, and several of his notes; yet I am not reluctant to allow, that with respect to nature, active and animated, to the corpuscular philosophy the constitution of the milky way, the moon, the tides, the circulation of the blood, the existence of the Fallopiian tubes, the sexual system of plants, the principles of sculpture, painting, and music, and some of our metaphysical theories, the ancients have preceded us by more than a mere adumbration; and that the perspicuous developement of various trains of inquiry, thought to have been peculiar to the last century, in this great work of Lucretius, give to it an interest possessed by no other production of Roman genius, independently of that which is excited by its poetical merit.

That it has poetical merit, however, and that of the highest order, was declared by Cicero, Virgil, Horace, Ovid, Gellius, and Cornelius Nepos, among the ancients;

as well as by moderns of deserved reputation. Dr. Warton, especially, in his Dissertation on the Life and Writings of Pope, says, "The Persians distinguish the different degrees of the strength of fancy in different poets, by calling them painters or sculptors. Lucretius, from the force of his images, should be ranked among the latter. He is, in truth, a sculptor-poet. His writings have bold relief." And again, in another dissertation, when devoting himself to a more complete exfoliation of the character and great production of this sculptor-poet, he says, "I am next to speak of Lucretius, whose merit has never yet been sufficiently displayed, and who seems to have had more fire, spirit, and energy, more of the *vivida, vis animi*, than any of the Roman poets, not excepting Virgil himself. Whoever imagines, with Tully, that Lucretius had not a great genius, is desired to cast his eye on two pictures he has given us at the beginning of his poem: the first of Venus, with her lover Mars, beautiful to the last degree, and more glowing than any picture painted by Titian; the second, of that terrible and gigantic figure, the demon of superstition, worthy the energetic pencil of Michael Angelo. Neither do I think that the description that immediately follows, of the sacrifice of Iphigenia, was excelled by the famous picture of Timanthes on the same subject, of which Pliny speaks so highly in the 35th book of his Natural History: especially the minute and moving circumstances of her perceiving the grief of her father Agamemnon, and of the priest's concealing his sacrificing knife, and of the spectators bursting into tears, and her falling on her knees. Few passages even in Virgil himself, are so highly finished, contain such lively descriptions, or are so harmonious in their versification, as where our poet speaks of the fruitfulness occasioned throughout all nature by vernal showers, of the ravages committed by tempestuous winds," &c. The Doctor then proceeds briefly, but with commendation, to describe and select from the six books, into which the poem is divided.*

* The sentiments of Dionysius Lambinus, the editor of the Paris edition of 1563-70, (whom Eichstadt characterises as "vir exquisitissimæ doctrinæ copis, et singulari acumine præditus,") being less known to the En-

With an admiration of his author not inferior to that of Lambinus, and with a mind copiously imbued both with classical knowledge, and with the results of the arts and sciences of every polished nation, Dr. Good devoted himself to the translation and commentary of which I am now to speak.

A spirited preface, and a life of Lucretius, occupy about 130 pages of the first volume. In these he briefly adverts to preceding translations, and deduces from their imperfections the necessity of his own. He also enters into an elaborate defence of the system of Epicurus, and

English reader than those of Warton, may without impropriety be inserted in this note.

"The poem of Lucretius, although he advances in it some opinions that are repugnant to our religion, is, nevertheless, a most beautiful poem, distinguished, illustrated, and adorned, with all the brilliancy of wit and fancy. What, though Epicurus and Lucretius were impious in our views, are we who read them therefore impious? . . . "Since we daily read many things that are fabulous, incredible, and false, either to yield some respite to our minds, or to make us the more constantly to adhere to such as are true, what reason is there that we should despise Lucretius, a most elegant and beautiful poet, the most polite and the most ancient of all the Latin writers, from whom Virgil and Horace have, in many places, borrowed not half, but whole verses? When he descants upon the invisible corpuscles or first principles of things, on their motion, their various configuration, on the void, the images or tenuous membranes that fly off from the surface of all bodies, the nature of the mind and soul, the rising and setting of the planets, the nature of lightning, of the rainbow, the causes of diseases, and of many other things, he is learned, wise, judicious, and elegant. In the introductions to his books, in his similes, his examples, his disputations against the fear of death, concerning the inconveniences and the harms of love, in his account of sleep, and of dreams, he is copious, discreet, eloquent, and often sublime. We not only read Homer, but even commit his verses to memory, because, under the veil of fables, partly obscene, partly absurd, he has in a manner included the knowledge of all natural and human things. Why, then, shall we not hear Lucretius, who, without the disguise of fables and such trifles, not always indeed truly, nor piously, but plainly and openly, and in a style the most correct and pure, treats of the principles and causes of things, of the universe, of its parts, of a happy life, and of things celestial and terrestrial? . . . "How admirably does he discourse upon the restraining of pleasures, the curbing of the passions, and the attainment of tranquillity of mind! How wisely does he rebuke and confute those who affirm that nothing can be perceived, and nothing known! How beautiful are his descriptions! How graceful, as the Greeks call them, are his episodes! How fine are his descriptions of colors, of mirrors, of the loadstone, and of the Averni! How serious and impressive are his exhortations to live continently, justly, temperately, innocently! What shall we say of his diction, than which nothing can be imagined more pure, correct, perspicuous, or elegant. I scruple not to affirm, that in all the Latin language, no author writes Latin better than Lucretius, and that the diction, neither of Cicero nor of Cæsar, is more pure."—*Epistle Dedicatory to Charles IX.*

skilfully, though not with entire success, defends him from the charge of atheism and irreligion. From this portion of the work I shall select a few passages, as indicative both of Dr. Good's manner and of his tone of thought, at the period in which they were written.

“ In attentively perusing the poem before us, it is impossible to avoid noticing the striking resemblance which exists between many of its most beautiful passages, and various parts of the poetic books of the Scriptures: and the Abbe de St. Pierre, as well as several other continental writers, have hence considered Lucretius to have been acquainted with them. The idea, it must be confessed, is but little more than a conjecture, but it is a conjecture which may easily be defended. Virgil, who, though considerably younger than Lucretius, was contemporary with him, and attained his majority on the very day of our poet's decease, was indisputably acquainted with the prophecies of Isaiah; and Longinus, who flourished during the reign of Aurelian, quotes from the Mosaic writings by name. It is not difficult to account for such an acquaintance: for different books of the Bible, and especially those of the Pentateuch, appear to have been translated into Greek by the Jews themselves, at least three centuries anterior to the Christian æra, for the use of their brethren, who at that time were settled in Egypt, and other Grecian dependencies, and, residing among the Greeks, had adopted the Greek language. The Septuagint itself, moreover, was composed and published about the same period, by the express desire, and under the express patronage, of Ptolemy Philadelphus; who, convinced of the importance and excellence of the Hebrew Scriptures, was desirous of diffusing a knowledge of them among the various classes of men of letters, who, at his own invitation; had now thronged to Alexandria from every quarter. Theocritus was at this time among the number, and largely partook of the liberality of the Egyptian monarch; and Sanctius seems fairly to have established it, that the labors of the Grecian idyllist are deeply imbued with the spirit, and evince manifest imitations of the language, of the Song of Songs. Dr. Hodgson has, indeed, ascended very considerably higher, and even challenges Anacreon with having copied, in a varie-

ty of instances, from this inimitable relic of the sacred poetry of Solomon. This accusation may, perhaps, be doubtful; but it would be easy to prove, if the discussion were necessary in the present place, that, during the dynasty of the Ptolemies, not only the muses of Aonia were indebted to the muse of Sion, but that the eclectic philosophy, which first raised its monster head within the same period, incorporated many of the wildest traditions of the Jewish rabbis into its chaotic hypothesis. The literary connexion which subsisted between Rome and Alexandria is well known; and it is not to be supposed that writings, which appear to have been so highly prized in the one city, would be received with total indifference in the other.

“Be this, however, as it may; be the parallelisms I advert to, designed or accidental; I trust I shall rather be applauded than condemned, for thus giving a loose to the habitual inclination of my heart. Grotius, Schultens, Lowth, and Sir William Jones, have set me the example, and, while treading in the steps of such illustrious scholars, I need not be afraid of public censure. Like them, I wish to prove that the sacred pages are as alluring by their language, as they are important in their doctrines; and that, whatever be the boast of Greece and Rome with respect to poetic attainments, they are often equalled, and occasionally surpassed, by the former. The man who, professing the Christian religion, is acquainted with the ancient classics, ought, at the same time, to be acquainted with biblical criticism; he has, otherwise, neglected his truest interest, and lived but for little purpose in the world. I delight in profane literature, but still more do I delight in my Bible: they are lamps, that afford a mutual assistance to each other. In point of importance, however, I pretend not that they admit of comparison; and could it once be demonstrated that the pursuits are inconsistent with each other, I would shut up Lucretius for ever, and rejoice in the conflagration of the Alexandrian library.”

The following able sketch of the system of Epicurus will be read with interest and advantage by the young student of the philosophy of the ancients.

“In its mere PHYSICAL contemplation, the theory of

Epicurus allows of nothing but matter and space, which are equally infinite and unbounded, which have equally existed from all eternity, and from different combinations of which every individual being is created. These existences have no property in common with each other; for, whatever matter is, that space is the reverse of; and whatever space is, matter is the contrary to. The actually solid parts of all bodies, therefore, are matter; their actual pores, space; and the parts which are not altogether solid, but an intermixture of solidity and pore, are space and matter combined. Anterior to the formation of the universe, space and matter existed uncombined, or in their pure and elementary state. Space, in its elementary state, is positive and unsolid void; matter, in its elementary state, consists of inconceivably minute seeds or atoms—so small, that the corpuscles of vapor, light, and heat, are compounds of them; and so solid, that they cannot possibly be broken, or made smaller, by any concussion or violence whatever. The express figure of these primary atoms is various: there are round, square, pointed, jagged, as well as many other shapes. These shapes, however, are not diversified to infinity; but the atoms themselves, of each existent shape, are infinite or innumerable. Every atom is possessed of certain intrinsic powers of motion. Under the old school of Democritus, the perpetual motions exhibited were of two kinds,—a descending motion, from its own gravity; and a rebounding motion, from mutual concussion. Besides these two motions, and to explain certain phenomena which the following poem developes, and which were not accounted for under the old system, Epicurus supposed that some atoms were occasionally possessed of a third, by which, in some very small degree, they descended in an oblique or curvilinear direction, deviating from the common and right line anomalously; and hence, in this respect, resembling the oscillations of the magnetic needle.

“These infinitudes of atoms, flying immemorally in such different directions, through all the immensity of space, have interchangeably tried and exhibited every possible mode of action,—sometimes repelled from each other by concussion, and sometimes adhering to each

other from their own jagged or pointed construction, or from the casual interstices which two or more connected atoms must produce, and which may just be adapted to those of other configurations, as globular, oval, or square. Hence the origin of compound bodies; hence the origin of immense masses of matter; hence, eventually, the origin of the world itself. When these primary atoms are closely compacted together, and but little vacuity or space intervenes, they produce those kinds of substances which we denominate solid, as stones and metals: when they are loose and disjoined, and a large quantity of space or vacuity occurs between them, they produce the phenomena of wool, water, vapor. In one mode of combination, they form earth; in another, air; and in another, fire. Arranged in one way, they produce vegetation and irritability; in another way, animal life and perception. Man hence arises—families are formed—society multiplies, and governments are instituted.

“The world, thus generated, is perpetually sustained by the application of fresh elementary atoms, flying with inconceivable rapidity through all the infinitude of space, invisible from their minuteness, and occupying the posts of all those that are perpetually flying off. Yet, nothing is eternal and immutable but these elementary seeds or atoms themselves; the compound forms of matter are continually decomposing, and dissolving into their original corpuscles: to this there is no exception—minerals, vegetables, and animals, in this respect all alike, when they lose their present configuration, perishing from existence for ever, and new combinations proceeding from the matter into which they dissolve. But the world itself is a compound, though not an organized being; sustained and nourished like organized beings, from the material pabulum that floats through the void of infinity. The world itself therefore, must, in the same manner, perish: it had a beginning, and it will eventually have an end. Its present crisis will be decomposed; it will return to its original, its elementary atoms; and new worlds will arise from its destruction.

“Space is infinite, material atoms are infinite, but the world is not infinite.—This, then, is not the only world, or the only material system, that exists. The cause

whence this visible system originated is competent to produce others ; it has been acting perpetually from all eternity ; and there are other worlds and other systems of worlds existing around us. In the vast immensity of space, there are also other beings than man, possessed of powers of intellect and enjoyment far superior to our own ; beings who existed before the formation of the world, and will exist when the world shall perish forever ; whose happiness flows unlimited and unalloyed, and whom the tumults and passions of gross matter can never agitate. These, the founder of the system denominated gods ;—not that they created the universe, or are possessed with a power of upholding it ; for they are finite and created beings themselves, and endowed alone with finite capacities and powers ;—but from the uninterrupted beatitude and tranquillity they enjoy, their everlasting freedom from all anxiety and care.” p. cxi.

“Epicurus, in the opening of a letter addressed to a favorite disciple, says, ‘Believe, before all things, that God is an immortal and blessed Being ; as, indeed, common sense should teach us concerning God. Conceive nothing of him that is repugnant to blessedness and immortality, and admit everything that is consistent with these perfections.

“He admitted, moreover, the existence of orders of intelligences, possessed of superior powers to the human race, whom, like the angels and archangels of the Christian system, he conceived to be immortal from their nature ; to have been created anterior to the formation of the world, to be endowed with far ampler faculties of enjoyment than mankind, to be formed of far purer materials, and to exist in far happier abodes. The chief difference which I have been able to discern between the immortal spirits of the Epicurean system, and the Christian theologian, is, that while the latter are supposed to take an active part in the divine government of the world, the former are represented as having no kind of connexion with it: since it was conceived by Epicurus that such an interference is absolutely beyond their power, and would be totally subversive of their beatitude.” p. lxvi.

Gassendi, in his tractate “de Vita et Moribus Epi-

curi," has a similar observation. Yet the difference to which both he and Dr. Good advert, is not secondary and trifling, but primary, essential, and of the utmost moment. If, as *Epicurus* taught, it was inconsistent with the nature and being, not merely of these minor divinities but of the Supreme Deity, to give himself either diversion or disturbance by making the world; if he encumber not himself with the care and government of it; if he dwell for ever in the extramundane spaces, exercising no inspection over mankind, nor concerning himself about their actions and affairs; if in him neither anger nor favor, complacency nor displacency, have place; where can scope be found, in such a system, for the exercise of piety towards God, of submission to his authority, resignation to his will, or a regard to his favor and protection? Interpreted correctly, therefore, this is a cold and comfortless theory, equally robbing God of his richest attributes, and man of his most delectable privileges. It takes away all intercourse, all communion, between mankind and the Great Supreme: God cannot "dwell with man upon earth," man cannot dwell with God in heaven; and Deity becomes a mere speculation; at the utmost an object of veneration, but *never* the object of love.

If virtue spring from such a source, (and it is right to admit that *Epicurus* was, in many respects, a virtuous man, gentle, kind, temperate, continent,) the scheme of morality must be wrong at its very foundation. The virtue which it prescribes is resolved into a man's private convenience and advantage, independently of reference to any Divine law, (for Divine law, in truth, there *could not* be on such a system:) if *Epicurus* declaim against vice, it is because it would expose the culprit to the penalties of human laws; but he declaims much more earnestly against the fear of the gods, and the fear of death; the former because the gods regard not us, the latter because "*whilst we live, death is not; and when death is, we are not.*" Against injustice, ambition, envy, revenge, he levels several excellent observations; and many of them are wrought out, with much beauty, by *Lucretius*; yet, as a system for the regulation of human conduct, and

the real augmentation of human happiness, experience, wherever it was tried, evinced its total inefficacy.

The same, however, may be affirmed of every *human* system, ancient or modern. And it is solely to put the young and ardent admirer of classical literature upon his guard, that he may be watchful as to the defects of every system but one, and set his eyes fully upon the glories of that one, the system revealed to us by God himself, that I have thought it right to present these remarks. Had a new edition been called for during the lifetime of my deceased friend, he would, I am persuaded, most scrupulously have precluded the possibility of mistake on this important subject.

But it is time we should proceed to the work itself; on corresponding and opposite pages of which Dr. Good has placed the original, (closely, but not slavishly, following Mr. Wakefield's edition,) and his own translation. In adopting blank verse as his vehicle, he seems to have set at defiance the frequently quoted aphorism of Johnson;* but the truth is, that in thus deciding he was much more likely to succeed in the happy transfusion of the sentiments of Lucretius, than if he had "condescended to rhyme." Freed from the restraints of similar termination, the translator of a didactic and philosophic poem has a far better chance of rendering his author faithfully, without waste of words, than those who confine themselves to the rhyming couplet. Thus, in the translations of Creech, of Dryden, and of Dr. Busby, we meet with frequent and sometimes ridiculous redundancies; and those who have compared the translations, of the Iliad by Pope and Cowper, will have noticed the advantage, in point of terseness and general accuracy, possessed by the latter translator. Blank verse, in the hands of one who has a tolerable command of diction, admits of a dignity and variety in translation, which is seldom attained by him who rhymes. The adoption of blank verse, therefore, in the translation of Lucretius has, I believe, been generally approved. The characteristic of Dr. Good's poetry is elegant variety. His versification is easy, his style flowing, and usually harmonious; and, in the philosophical portions especially

* "He that thinks himself capable of astonishing may write blank verse; but those that hope only to please, must condescend to rhyme."

the copious diction of modern science has often been felicitously introduced. In the pathetic and the awful, he has, I think, sometimes failed: but in these departments of his art, the Roman poet exhibits a simple majesty, which, I am aware, it is far more easy to admire than to imitate.

The reader, however, will form a more correct estimate from a few specimens, than from any criticisms which I can offer.

Let me first, then, present Dr. Good's version of the far famed exordium of the second book:—

Suave, mari magno turbantibus æquora ventis,
E terra magnum alterius spectare laborem: &c.

in which the beauty and elegance of the language and imagery have excited universal admiration, and produced a host of imitators.

How sweet to stand, when tempests tear the main,
On the firm cliff, and mark the seaman's toil!
Not that another's danger soothes the soul,
But from such toil how sweet to feel secure!
How sweet, at distance from the strife, to view
Contending hosts, and hear the clash of war!
But sweeter far on Wisdom's height serene,
Upheld by Truth, to fix our firm abode;
To watch the giddy crowd that, deep below,
For ever wander in pursuit of bliss;
To mark the strife for honors and renown,
For wit and wealth, insatiate, ceaseless urg'd
Day after day, with labor unrestrain'd.

O wretched mortals! race perverse and blind!
Through what dread dark, what perilous pursuits,
Pass ye this round of being!—know ye not
Of all ye toil for, nature nothing asks
But for the body freedom from disease,
And sweet, unanxious quiet, for the mind?

And little claims the body to be sound:
But little serves to strew the paths we tread
With joys beyond e'en Nature's utmost wish.
What, though the dome be wanting, whose proud walls
A thousand lamps irradiate, propt sublime
By frolic forms of youths in massy gold,
Flinging their splendors o'er the midnight feast:
Though gold and silver blaze not o'er the board,
Nor music echo round the gaudy roof?
Yet listless laid the velvet grass along
Near gliding streams, by shadowy trees o'er-arch'd,
Such pomps we need not; such still less when spring
Leads forth her laughing train, and the warm year

Paints the green meads with roscat flowers profuse.
 On down reelin'd, or wrapp'd in purple robe,
 The thirsty fever burns with heat as fierce
 As when its victim on a pallet pants.

Since, then, nor wealth, nor splendor, nor the boast
 Of birth illustrious, nor e'en regal state
 Avails the body, so the free-born mind
 Their aid as little asks. Unless, perchance,
 The warlike host, thou deem, for thee array'd
 In martial pomp, and o'er the fiery field
 Panting for glory; and the gorgeous fleet,
 For thee unmoor'd, and ardent,—can dispel
 Each superstitious terror; from the breast
 Root out the dread of death, and lull to peace
 The cares, the tumults, that distract thy soul.
 But if all this be idle, if the CARES,
 The TERRORS still that haunt, and harass man,
 Dread not the din of arms,—o'er kings and chiefs
 Press unabash'd, unaw'd by glittering pomp,
 The purple robe unheeding—canst thou doubt
 Man pants for these from poverty of mind,
 Wand'ring in darkness, and through life misled?

For as the boy, when midnight veils the skies,
 Trembles, and starts at all things, so, full oft,
 E'en in the noon men start at forms as void
 Of real danger as the phantoms false.
 By darkness conjur'd, and the school-boy's dread.
 A terror this the radiant darts of day
 Can ne'er disperse: to truth's pure light alone,
 And wisdom yielding intellectual suns.

I. 62.

The beautiful passage in the fifth book, in which the poet manifests his superiority to some of the vulgar superstitions beginning with,

*Nec pietas ulla est velatum sæpe videri
 Vortier ad lapidem, atque omneis adcedere ad aras;*

has received this spirited, though rather free rendering.

No—it can ne'er be piety to turn
 To stocks and stones with deep-veil'd visage; light
 O'er every altar incense; o'er the dust
 Fall prostrate, and, with outstretched arms, invoke
 Through every temple, every god that reigns,
 Soothe them with blood, and lavish vows on vows.
 This, rather thou term piety, to mark
 With calm untrembling soul each scene ordain'd.
 For when we, doubtful, heaven's high arch survey,
 The firm fixt ether, star-emboss'd, and pause
 O'er the sun's path, and pale meand'ring moon,

Then superstitious cares, erewhile repress
 By cares more potent, lift their hydra-head.
 "What! from the gods, then, flows this power immense
 That sways, thus various, the bright host of stars?—
 (For dubious reason still the mind perturbs)
 This wondrous world how form'd they? to what end
 Doom'd? through that period can its lab'ring walls
 Bear the vast toil, the motions now sustain'd?
 Or have th' immortals fram'd it free from death,
 In firn, undevious course empower'd to glide
 O'er the broad ravage of eternal time?" V. 1243.

That portion of the fifth book, in which Lucretius presents a description of primæval life and manners, and traces from thence the growth of civilization and refinement, and the corresponding modifications in the habits and pleasures of man, has been regarded as most happily characteristic of his best manner. I shall quote another passage from this part of the poem, as one in which the translator has caught much of the spirit of his author.—

But nature's self th' untutor'd race first taught
 To sow, to graft; for acorns ripe they saw,
 And purple berries, shatter'd from the trees,
 Soon yield a lineage like the trees themselves.
 Whence learn'd they, curious, through the stem mature
 To thrust the tender slip, and o'er the soil
 Plant the fresh shoots that first disordered sprang.
 Then, too, new cultures tried they, and, with joy,
 Mark'd the boon earth, by ceaseless care caress'd,
 Each barbarous fruitage sweeten and subdue.
 So loftier still and loftier up the hills
 Drove they the woodlands daily, broad'ning thus
 The cultur'd foreground, that the sight might trace
 Meads, eorn-fields, rivers, lakes, and vineyards gay,
 O'er hills and mountains thrown; while thro' the dales,
 The downs, the slopes, ran lavish and distinct
 The purple realm of olives; as with hues
 Distinct, though various still the landscape swells,
 Where blooms the duleet apple, mid the tufts
 Of trees diverse that blend their joyous shades.
 And from the liquid warblings of the birds
 Learn'd they their first rude notes, ere music yet
 To the rapt ear had tun'd the measur'd verse;
 And Zephyr, whisp'ring through the hollow reeds,
 Taught the first swains the hollow reed to sound:
 Whence woke they soon those tender trembling tones
 Which the sweet pipe when by the fingers prest,
 Pours o'er the hills, the vales, and woodlands wild,
 Haunts of lone shepherds, and the rural gods.

So growing time points, ceaseless, something new,
And human skill evolves it into day.

Thus sooth'd they ev'ry care, with music, thus
Clos'd ev'ry meal, for rests tho bosom then.
And oft they threw them on the velvet grass,
Near gliding streams, by shadowy trees o'er-arch'd,
And void of costly wealth, found still tho means
To gladden life. But chief when genial spring
Led forth her laughing train, and the young year
Painted the meads with roseat flow'rs profuse—
Then mirth, and wit, and wiles, and frolic, chief,
Flow'd from the heart ; for then the rustic muse
Warmest inspir'd them : then lascivious * sport
Taught round their heads, their shoulders, taught to twine
Foliage, and flowers, and garlands richly dight ;
To loose, innum'rous (unmeasur'd) time their limbs to move,
And beat, with sturdy foot, maternal earth ;
While many a smile, and many a laughter loud,
Told all was new, and wondrous much esteem'd.
Thus wakeful liv'd they, cheating of its rest
The drowsy midnight ; with the jocund dance
Mixing gay converse, madrigals, and strains
Run o'er the reeds with broad recumbent lip :
As, wakeful still, our revellers through night
Lead on their defter dance to time precise ;
Yet will not costlier sweets, with all their art,
Than the rude offspring earth in woodlands bore. V. 1451.

But whatever may be the estimate of this work, considered as a translation, it may justly claim a considerably augmented value on account of the voluminous and extremely diversified collection of annotations, which form a kind of running commentary to the entire poem. These notes are printed in double columns, with a type much smaller than the original and translation ; and occupying, as they do on the average, more than half of each page, comprise altogether a rich body of entertainment and instruction. They consist of comments on the doctrines of the poem, and of the sect of philosophers whose tenets Lucretius espoused ; observations on the peculiarities of other schools of philosophy, Indian, Grecian, Roman, &c. ; correct sketches of the discoveries and theories of the moderns, whether devoted to chemistry or physics ; developements of striking facts in natural

* "The term *lascivia* is often and elegantly made use of in poetry, and particularly by Lucretius, without intending to express any impurity of action."

history; and allusions to many extraordinary anticipations of discoveries supposed to be modern. Our annotator also expatiates, with taste and feeling, upon the beauties of his author, and collects numerous obvious or imagined imitations of him in several poets of earlier and later times. His extensive attainments as a linguist, and that indefatigable industry to which I have more than once adverted, enabled him to enrich this department of his undertaking with an almost boundless profusion; and to present resemblances, parallelisms, allusions, and probable copies of his text, from Arabic, Persian, Greek, Latin, Spanish, Portuguese, Italian, French, German English, and other poets, from various parts of the Holy Scriptures, and from every work of taste or knowledge that could, without unnatural straining, contribute to his purpose. In cases where he could not at once select good English renderings of the authors quoted in these illustrations, he has introduced translations of his own; and these, together with his criticisms, and his reasonings on the utmost diversity of topics, evince a union of learning, taste, feeling, and judgment, such as has very rarely been found. Sometimes, indeed, it must be admitted that his admiration of his author and his theories carry him beyond the limits of sober interpretation; yet, on the whole, these notes possess a rich and permanent value; and may be generally consulted, by one who guards against this tendency, with the utmost safety,* as well as advantage and pleasure. To facilitate the reader's application to them, a comprehensive and judicious index of the several subjects treated both in the poem and in the notes, is placed at the end of the second volume.

Looking back upon the space which has been already devoted to these volumes, I feel the expediency of checking myself; and shall, therefore, only select two or three specimens from Dr. Good's interesting commentary.

On turning to an exquisite passage in the 3d book, beginning,

Nam jam non domus adcipiet te læta, neque uxor

* It is a matter of sincere and deep regret, that the translator did not, by expunging, instead of translating, some very objectionable passages near the end of the fourth book, insure for this his elaborate work an unqualified commendation.

Optuma, nec dulees obcurrent oseula natei
Præripere, et tacita pectus duleedine tangent :

we find a very characteristic note, which, with the simple omission of the Greek, Latin, and German originals, cited by the annotator, I shall now introduce.

—————“ Thy babes belov’d,
Whose haste half-met thee, emulous to snatch
The dulcet kiss——”

“ I must not hear forbear to quote a beautiful passage of Homer, towards which, as Lambinus has justly observed, Lucretius appears to have thrown his eye, in this exquisite delineation, and whence, perhaps, he drew the rudiments of one of his most pathetic traits :

Know thou, whoe’er with heavenly power contends,
Short is his date, and soon his glory ends.
From fields of death, when late he shall retire,
No infant on his knees shall call him sire. Pope.

“ But though Lucretius may, perhaps, with respect to one idea, be a copyist of Homer, Virgil is a far closer copyist of Lucretius. Yet he has written, as Dr. Warton judiciously asserts, with less tenderness and effect :

He feels the father’s and the husband’s bliss,
His infants climb, and struggle for a kiss ;
His modest house strict chastity maintains. Warton.

“ Our own language boasts of a variety of imitations of this elegiac and exquisite passage ; of which several are possessed of great feeling and simplicity. The following is from the pathetic muse of Gray :

For them no more the blazing hearth shall burn,
Or busy *housewife* ply her evening care ;
No children run, to lisp their sire’s return,
Or climb his knees, the envied kiss to share.

“ The two last lines are very nearly a verbal translation. The next imitation, to which I shall refer, is by Thomson ; it is freer than that of Gray, but executed

with equal felicity. It occurs in his *Winter*, to which season it particularly adverts :

In vain for him th' *officious wife* prepares
 The fire fair-blazing, and the vestment warm :
 In vain, *his little children*, peeping out
 Into the mingled storm, *demand their sire*
 With tears of artless innocence. Alas !
Nor wife, nor children, more shall he behold,
Nor friends, nor sacred home. Ver. 311.

“ It is not unlikely that Thomson, rather than Lucretius, has been copied in this delineation by Klopstock, in the following verses, which comprise a part of the meditations of the repentant Abadonna :

Come, let me see the man that yonder lies
 Dying, and wrung with anguish as he dies ;
 And mark his gory wounds. In dead of night
 Haply *he hasted, with a sire's delight*
To clasp his babes, that round their mother's knee,
Lisp'd his dear name. These never shall he see !
 By ruthless ruffians murder'd !—

“ Equally in point, with both these citations, is the following, by Collins ; affording a picture which yields to neither of them in tenderness or beauty. It comprises a part of his well-known description of the Kelpie, a Water-fiend :

For him, in vain, his anxious wife shall wait,
 Or wander forth to meet him on his way ;
 For him, in vain, at to-fall of the day,
 His babes shall linger at th' unclosing gate.—
 Ah ! ne'er shall he return !—

“ I add the following from Dyer, because, though it offers a parallel, if not a copied image, it directs to a happier purpose. The poet is representing the agricultural province of a worthy cottager with whom he was acquainted, and who never suffered the growth of useless trees about the few acres he occupied :

Only a slender tuft of useful ash,
 And mingled beech, and elm, securely tall,
 The little smiling cottage, warm embower'd :

The little smiling cottage, where at eve
He meets his rosy children at the door,
Prattling their welcomes, and his honest wife,
 With good brown cake, and bacon-slice, intent
 To cheer his hunger after labor hard.

Fleece, Book I.

“Of a purport precisely similar, and pregnant with similar imagery, is the ensuing address of a cottager to his beloved wife, from the *Idyls of Gessner*, with which I shall conclude this note. It occurs in his *Herbstmorgen* :

“When seated by thee, let the pent-up winds put forth their rage : let the snow-storm cover the face of the earth ; then chiefly feel I that thou art everything to me. May the fulness of my prosperity be the lot of yourselves, ye lovely children ! adorned with every grace of your mother, which blossoms as a blessing upon us both ! The first syllable she taught you to lisp was to let me know that ye loved me. As I return from the field or the flock, joyfully ye throng together, and call to me from the sill of the door ; and clinging round my knees, receive, with childish rapture, the little presents I bring you—O how does your pure and innocent happiness transport me !”——Vol. I. page 502.

In adverting to the poetic representations of death and its harbingers, some observations occur which are not unworthy the attention of biblical critics :

“The personification of Death, in the act of executing the divine commands, is exhibited with great difference, both as to features and character, amongst different nations. Perhaps the most mean and insignificant delineation is the common monkish one of a skeleton with a dart in one hand, and an hour-glass in the other, ghautly striding towards the victim of his attack : while one of the most terrible and best defined, is that of the Scandinavian poets, who represent him as mounted on horseback, fleeing, in the dead of night with inconceivable rapidity, over hedges and ditches, vallies, mountains, and rivers, in pursuit of his prey, meagre in flesh, wan in color, and horrible in aspect, the horse possessing the same character as the rider. Many of the German ballads, and especially those of Burger, have, of late,

made a free use of this personification; and it has been contended that the picture is altogether of Scandinavian origin, and peculiar to the bards of that country: yet what will such antiquarians say to the following parallel passage in the APOCALYPSE, ch. vi. 8. which, while it evinces every characteristic feature of the foregoing imagery, adds a variety of collateral circumstances of the utmost sublimity and terror, unknown to Runic poetry, infinitely superior to its proudest and most energetic specimens: ‘And I looked, and behold! a ghastly horse, and the name of his rider was DEATH; and HELL followed him. And they were empowered to exterminate a fourth part of the earth with sword, and with famine, and with pestilences and with the wild beasts of the earth.’ The word here translated *ghastly*, *χλαερος*, is peculiarly expressive in the original. It is more generally rendered *pale*, but this is still less adequate to its real spirit; it means that *green-sick*, wan, and exanimate hue which is pathognomically descriptive of the disease termed *chlorosis*.”—Vol. II. page 585.

Again, in the very next page, while commenting upon that “daring dithyrambic expression,” ‘We change the covering of the skies,’ Dr. Good remarks, that the sacred writings furnish many similar examples, and quotes the originals of Psalm cii. 25, 26, and of Isaiah xl. 21—23. Rendering the latter part of the citation from the Psalm thus,

—Even as a garment shall they be worn out,
And when thou chooseth to change them they shall be changed.

I shall be forgiven for inserting the remainder of the note.

“Have ye not known? have ye not heard?
Hath it not been published to you from the beginning?
Have ye not understood from the foundations of the earth?
He who sitteth upon the circle of the earth,
And to whom its inhabitants are as grasshoppers;
Who unfoldeth the heavens as a curtain,
And spreadeth them out as a tent to dwell in;
Who reduceth magistrates, *yea*, monarchs, to nothing—
Can dissolve the earth itself into emptiness?”

“The arrangement here presented, of this sublime passage of the original, is different from that afforded by

any modern version with which I am acquainted, yet I have no doubt that it is what was intended by the prophet himself. It gives a sense far more magnificent than that in common acceptation; is more consonant with the context, and prevents the necessity of arbitrarily supplying the verb *it is*, at the opening of verse 22, for which there is no authority in the Hebrew. Upon turning to the Septuagint, I find, also, that I am countenanced in this rendering by the translation there offered, which, in ver. 23, runs as follows:

Ὁ δίδους ἀρχοντας ὡς οὐδὲν ἀρχεῖν,

ΤΗΝ ΔΕ ΓΗΝ ὩΣ ΟΥΔΕΝ ΕΠΟΙΗΣΕΝ.

“The word *curtain*, in ver. 22. which I have continued from our standard version, is rendered *awning* by Dr. Stock, who justifies the change by a note cited from bishop Lowth, as occurring in Shaw’s Travels. With due deference to these very excellent authorities, I still think the standard rendering preferable. The kind of curtain, immediately referred to, is that which was suspended in Greece, Rome, and Asia, (in which last region the same custom still prevails) over the theatres and pleasure-gardens, to screen them from the heat of the sun, and which was drawn or undrawn at option. For a fuller account of which, the reader may turn to the note on Book IV. ver. 80. of the present Poem: and especially to my translation of the Song of Songs, Idyl IX. Note 12.

“The beginning of ver. 24, obviously refers to the graven images in ver. 19, 20; and, in bold metaphorical language, delineates their utter impotence and vanity:

No—they shall not be planted; no—they shall not be sown;
 No—their stock shall not take root in the ground:
 But he shall blow upon them, and they shall wither,
 And the whirlwind shall scatter them like stubble.

“The particle ἦ, which means either *yea*, or *no*, according to its position, *verily*, *surely*, *omnino*, is here rendered, with much more force, *negatively*, than *affirmatively*, as in our common versions: and it is in this

sense, also, that it is understood by the Septuagint."—Vol. II. p. 587.

It is with considerable effort that I restrain myself from quoting many instructive passages, exfoliating the principles of taste in the fine arts, and the history of practical science, as well as of metaphysical speculation, which I had marked for insertion. But no one who wishes to acquire general knowledge, need hesitate to consult these volumes from an apprehension that he may consult them in vain.

ANNIVERSARY ORATION.

In March, 1808, Dr. Good delivered before the Medical Society of London, of which he was then the senior secretary, the "*Anniversary Oration*, on the general structure and physiology of plants, compared with those of animals, and on the mutual convertibility of their elements." He was unexpectedly called to the task, and had but a short time for its preparation: but the attempt was cordially received, and the Oration was published at the unanimous request of the Society. Though only constituting a pamphlet of 56 pages, it was regarded as truly valuable.

The author commences in examining the general structure of the vegetable system, by first noticing the seed of the plant, which he denominates its egg; he examines the structure and component parts of this vegetable egg, in what manner the root issues from one part of its central organ (its corticle or *heartlet*,) and the trunk from another part: then he traces the respective structure of these derived organs, and the means by which, in several plants, the one may be made interchangeably to assume the functions of the other: he next unfolds, so to speak, the substances of which the trunk consists; elucidates the process of its annual growth and lignification; treats of the number and nature of the different systems of vegetable vessels, and investigates the questions of vegetable circulation, irritability, and contractibility.

The author proceeds, in the second place, to point out a few of the resemblances of vegetables to the economy or habits of animals; such as that of their production—

that the blood of plants, like that of animals, is compound—that as in animals, so in vegetable life, the very same tribe, or even individual, which, in some of its organs, secretes a wholesome aliment, in other organs secretes a deadly poison—that vegetables as well as animals are subject to the classification of locomotive or migratory, and fixed or permanent—that plants, like animals, have a wonderful power of maintaining their common temperature, whatever be the temperature of the surrounding atmosphere—that both are capable of existing in very great degrees of heat and cold—and that both admit of the division into terrestrial, aquatic, amphibious and aerial.

Lastly, the author discusses the question of convertibility, and shews that vegetable matter can only be assimilated to animal by parting with its excess of carbon, and receiving a supply of its deficiency of azote. Then, to complete the circle, it is shewn that by means of putrefaction, the radical elements of animal matter return to their original affinities.

Every part of this physiological disquisition, gives indications of various reading, extensive research, cautious experiment, and impressive deduction. But as several of its facts and reasonings have been brought forward, in a more mature shape, in some of the author's later publications, this brief outline of its general nature and principal features may suffice.

MEDICAL TECHNOLOGY.

Pursuing the chronological order, I have next to speak of Dr. Good's essay, "On Medical Technology," which appeared in 1808 in the *Transactions of the Medical Society of London*; that scientific body awarding to the author "the *Fothergillian medal*" in testimony of their approbation of his labor. And here it will not be expected that I should characterize the essay with a decision akin to that which might be assumed by a medical critic; but that I should simply present such a view as may be taken by one who has not been indifferent to the subject of nomenclature or technology in general.

With regard to most of the liberal arts and sciences, great improvements in technology, it is well known, have been introduced during the last fifty years. The nomenclature of chemistry, especially, has undergone a complete transformation; and if any one wishes to convince himself thoroughly of the vast influence of names upon things, and the facilities given by accurate philosophical language to invention and discovery, he need only to study carefully the history of that department of science. Medical technology, however, has not derived such advantages from this circumstance as might have been expected; nor even has pharmacy been so purified from its jargon, as every one who uses medicine, as well as every one who prescribes medicine, might naturally wish.

The ordinary vocabulary of medicine still remains an ill assorted mass of terms from numerous languages, and numerous systems, alike destitute of precision and simplicity. "We have (says Dr. Good) Hebrew and Arabic terms; Greek and Latin; French, Italian, Spanish, German, English, and even Indian, African, and Mexican; often barbarously and illegitimately compounded, fanciful in their origin, and cacophonous in pronunciation." The sources of the inadequacy and perplexity of medical language, he traces, 1st. To the intermixture of different tongues that have no family or dialectic union. 2dly. To the want of a common principle in the origin or appropriation of terms. 3dly. To the introduction of a variety of useless synonyms. 4thly. To imprecision in the use of the same terms. 5thly. To a needless coinage of new terms. His examples in illustration are often really curious, at least to an unprofessional reader. Sometimes, similarity of *color* has suggested the name, sometimes the order of *time*, at others *natural history*, at others the names of persons and places. Among the specimens furnished under the third class, are *fames canina*, *rabies canina* (dog-hunger, dog-madness;) *cynanche* (dog-choak;) *boulimia* (ox-maw;) *pica* (magpie-longing;) *hippus* and *hippopyon* (horse-twinkle, and horse-blotch;) *elephantiasis* (elephant-skin;) *scrophula* (swine-evil;) *vitiligo* (calf-skin;) *ichthyosis* (fish-skin;) &c.

As a remedy for the numerous evils occasioned by a vague, unsettled, and irregular nomenclature, Dr. Good

proposes, simply, to discard all equivocal terms as much as possible, to create as few new words as possible, and to limit the vocabulary as much as possible to one language alone. He gives some cautions, however, as to the employment of such Greek terms as have reached us through the Latin; and specifies, as a most important rule in conferring due simplicity and precision upon the nomenclature, that a scrupulous attention be paid to the sense in which the affixed and suffixed particles are employed, in compound terms, to express the peculiar quality of the disease denoted by the theme or radical. He adverts to some striking anomalies which have prevailed in the use of the particles; and then prescribes a few general regulations.

TRANSLATION OF THE BOOK OF JOB.

It is a striking fact in the history of letters, that the most ancient book is also one of the most sublime. "The whole book of Job, (says Mr. Pope*) with regard both to sublimity of thought, and morality, exceeds beyond all comparison, the most noble parts of Homer." And Dr Good, in a eulogy on this noble composition, as just as it is elegant, says, "Nothing can be purer than its morality; nothing sublimer than its philosophy; nothing more majestic than its creed. It is full of elevation and grandeur; daring in its conceptions; splendid and forcible in its images; abrupt in his transitions; and at the same time, occasionally interspersed with touches of the most exquisite and overwhelming tenderness."

This was denominated by Gregory Nazianzen, one of the *five metrical books*, and, as such, it is placed in our Bibles, with the other four, namely, the Psalms, Proverbs, Ecclesiastes, and the Canticles, between the historical and the prophetic books. Biblical critics, and others, have collected and contributed a large store towards the illustration of this valuable portion of Scripture: yet notwithstanding, many questions may be raised, relative to the reality of Job's person, the time and region in which he lived, the author of the book, its precise object, &c.; to all of which it is not easy to furnish decisive replies.

* Pope's translation of the Odyssey, book xvi..the last note.

If, as has been often imagined, the narrative part of this book is comprehended in the first two chapters, and the last eleven verses of the concluding chapter, while all the rest is devoted to the *poem*, then we may notice this curious fact, that in the said narrative portion, the word **Jehovah, THE LORD**, occurs twenty-six times, while in the poem itself, we find it only in chap. xii. 9; xxxviii. 1; xl. 1, 3, 6; and chapter xlii. 1. Why is it, that this sacred name is so frequently employed in the narrative, and so sparingly introduced in the dialogue? This, however, though a curious question, is one of minor importance, unless, which I am incompetent to say, its full discussion should tend to throw light upon the object and structure of the entire composition.

Dr. Good, who through the greater part of his life paid a very marked attention to "the five metrical books," and has, indeed, given several spirited translations from them in the notes to his Lucretius, devoted portions of the Sunday mornings and evenings, for some years to a translation of the book of Job; which he published in 1812, with an introductory dissertation and numerous notes, constituting together a thick octavo volume.

The preliminary dissertation is divided into five sections, in which the author inquires successively into the scene of the poem, its scope, subject, arrangement, language, author, æra, and the doctrines which it is intended to teach. In the course of these inquiries, he assigns the principal reasons from which he infers that Job was a real person, a chieftain of great power and influence, dwelling in Idumæa, Ausitis, or Uz, and that all the other persons named, Eliphaz, Bildad, &c. were Idumæans, or, in other words, Edomite Arabs, chieftains or governors of the respective cities or districts to which their names are prefixed. From the peculiarities of the style of this sublime composition, from its author's extensive acquaintance with the astronomy, natural history, and general science of the age, and from other circumstances specified in the dissertation, Dr. Good concludes that the author must have been a Hebrew by birth and native language, an Arabian by long residence and local study, and must have lived subsequently to Abraham, but before the Israelitish Exodus from Egypt: in short, that he could

have been no other than Moses, and that he composed it during some part of his forty years' residence in Midian. Dr. Good aims farther to prove that the poem is a regular Hebrew epic, founded upon facts which occurred long before; and that, besides the instructive lessons derivable from the character, prosperity, trial, afflictions, and restoration of Job, the book was also intended to teach us the *patriarchal religion*, as it existed before the introduction of the Mosaic institutions.*

Some of these positions have been controverted by other Biblical critics. Yet, on the whole, the opinion that the book of Job is an epic poem, founded upon previous facts, † and written by Moses, is at last as tenable as any which has been advanced. The objections to a later author than the great Jewish legislator, appear to me, I confess, insurmountable. And, if the author preceded Moses, who was he? If the author was not an Hebrew and a reputed prophet, how came the book to be received into the canon of the Jewish Scriptures? Nothing is less probable than that a nation so jealous of their religious privileges as the Jews, should have enrolled in their depository of sacred books, a poem written in reference to a foreigner by a foreigner.

Dr. Good, guided in this respect, if I do not mistake, principally by the suggestions of Schultens and Grey, supposes the book to be divided into six parts. These he sketches with considerable vivacity and ability, in his *Introductory Dissertation*; from which, as it serves to throw new light upon a book, which by many is very imperfectly understood, I shall present a copious extract.

* Dr. J. P. Smith, a writer alike distinguished for his erudition and his candor, speaking of Dr. Good's *Introductory Dissertation*, says, "The variety of the history, the patriarchal antiquity of the poem, and its high rank in the series of the divine dispensations, are here, in my opinion established with much sobriety of criticism, and with solidity and copiousness of proof." *Smith's Scripture Testimony to the Messiah*, vol. i. p. 209. In a preceding passage, he mentions the "happy and next to demonstrable emendation," by which Dr. Good has restored perspicuity to a hitherto inextricable clause in chap. xix. 26.

Dr. Adam Clarke, also, in his *Commentary on the Book of Job*, frequently mentions Dr. Good's work, and uniformly with high respect. "Mr. Good (says he) is a gentleman of great knowledge, great learning, and correct thinking; and whatever he says or writes is entitled to respect. If he have data, his conclusions are most generally consecutive and solid."

† Dr. Hales fixes the time of Job's trial, at about 184 years before the birth of Abraham, and 689 before the Exodus from Egypt.

“The natural division, and that which was unquestionably intended by its author, is into six parts or books; for in this order it still continues to run, notwithstanding all the confusion it has encountered by sub-arrangements. These six parts are, an opening or exordium, containing the introductory history and decree concerning Job—three distinct series of arguments, in each of which the speakers are regularly allotted their respective turns—the summing up of the controversy—and the close or catastrophe, consisting of the suffering hero’s grand and glorious acquittal, and restoration to prosperity and happiness. Under this view of it, I shall proceed to offer the following analysis:

“Part I. constituting the opening or exordium, comprises the first two chapters in the ordinary division, and is full of incident and transition. It commences with a brief narrative of the principal personage of the piece, his place of residence, rank in life, and inflexible integrity. It then suddenly changes to a scene so transcendently lofty and magnificent, that the grandest descriptions of the most daring poets sink before it; and nothing can be put in comparison with it, but a few passages in *Paradise Lost*, derived from the same source. The tribunal of the Almighty is unveiled—the hosts of good and evil spirits, in obedience to his summons, present themselves before him, to give an account of their conduct. The views of Satan are particularly inquired into: and the unswerving fidelity of Job, though a mortal, is pointedly held up to him, and extolled. The evil spirit insinuates that Job is only faithful because it is his interest to be faithful; that he serves his Creator because he has been peculiarly protected and prospered by him; and that he would abandon his integrity, the moment such protection should be withdrawn. To confound him in so malicious an imputation, the Almighty delivers Job into his hands, only forbidding him to touch his person.

“Satan departs from the celestial tribunal; and, collecting the fury of his vindictive power into one tremendous assault, strips the righteous patriarch, by the conjoint aid of hostile incursions, thunder-storms, and whirlwinds, on one and the same day, and that a day of domestic rejoicing, of the whole of his property and of his

family, despatching messenger after messenger with a separate tale of woe, till the whole tragedy is completed. But the patriarch continues inflexible. He feels bitterly, but he sins not, even in his heart—instead of murmuring against his Creator,

Job arose, and rent his mantle, and shaved his head,
And fell on the ground, and WORSHIPPED, and said,
“Naked came I forth from my mother’s womb,
And naked shall I return thither !
Jehovah giveth, and Jehovah taketh away ;
BLESSED be the name of Jehovah !”

“The celestial session returns. The supreme Creator again assumes the judgment-seat ; and the hosts of good and evil spirits are once more arranged before him, for his commands. The unswerving fidelity of Job is again pointed out to Satan, and the futility of his malice publicly exposed. The evil spirit, though foiled, still continues unabashed, and insinuates that he had no liberty to touch his person. The Almighty surrenders his person into his hands, and only commands him to spare his life.

“Satan departs from the presence of Jehovah :—and in the same moment Job is smote from head to foot with a burning leprosy ; and while agonized with this fresh affliction, is tauntingly upbraided by his wife with the inutility of all his religious services. The goad passes into his soul, but it does not poison it. He resists this additional attack with a dignity as well as a firmness of faith that does honor to human nature :

As the talk of one of the foolish, is thy talk.
Shall we then accept good from God,
And shall we not accept evil ?

“The part closes with what is designed to introduce the main subject of the poem—a preconcerted visit to the suffering patriarch of three of his most intimate friends. And in the simple narrative of their first seeing him, there is a pathos that beggars all description, and which cannot fail to strike home to every bosom that is capable of feeling :

For they had appointed together to come,
 To mourn with him, and to comfort him,—
 And they lift up their eyes from afar, and knew him not :
 And they raised their voices and wept ;
 And rent every one his mantle ;
 And cast dust upon their heads, towards heaven.
 And they sat down with him, on the ground,
 Seven days and seven nights :
 And no one spake to him a word,
 For they saw that the affliction raged sorely.

“ This part is peculiarly distinguished by simplicity, sublimity, and fine feeling. In its diction it exhibits a perfect contrast to that of the great body of the poem ; and, in conjunction with the diction that follows, affords proof of a complete mastery of style and language ; a mastery unequalled, perhaps, in any other part of the Hebrew Scriptures, and altogether unknown to every other kind of Oriental composition. It is characteristic, however, of the writer of this transcendent poem,—a fact well worthy of being remembered, as one mean of determining who he was,—that he uniformly suits his ornaments to the occasion ; that, as though influenced by the rules of the best Greek critics, he seldom employs a figurative style where the incident or the passion is capable of supporting itself,* and reserves his boldest images and illustrations for cases that seem most to require them.

“ Part II. extends from the beginning of the third to the end of the fourteenth chapter ; and comprises the first colloquy, or series of argument. Job, completely overwhelmed, and believing himself abandoned by his Creator, gives a loose to all the wildness of despondency ; and, in an address of exquisite force and feeling, laments that he ever beheld the light, and calls earnestly for death, as the only refuge of the miserable. This burst of agony is filled with the boldest images and imprecations ; and might, perhaps, be thought in some parts of it, too daring, but that it appears to have been regarded as a masterpiece by the best poets of Judæa, and is imitated, in its boldest flights, by king David, Isaiah, Jeremiah, and

* This is just as obvious in the description of the apparition, chap. iv. 12—16, as in the present part : and other passages will readily occur to the recollection of the reader.

Ezekiel ; of which the reader will meet with sufficient specimens in the notes to this volume.

“To this cry of despondency, Eliphaz ventures upon the first reply : and the little that was wanting to make the cup of agony brim-full, is now added to it. The patriarch’s friends, stimulated unquestionably by the secret impulse of Satan, have agreed upon the false principle, that in the uniform dealings of Providence, happiness and prosperity are the necessary marks and consequence of integrity, and pain and misery of wickedness—and hence the grand argument on their part consists, first, in charging the sufferer with the commission of sins which he ought to confess and repent of; and next, in accusing him of pride and hypocrisy, because he will not consent to such confession. Eliphaz, however, is, from natural habit, the mildest of the accusers ; and his speech begins with delicacy, and is conducted with the most artful address. After duly apologizing for breaking in upon the sufferings of his friend, he proceeds to point out the inconsistency of a good man’s repining under a state of discipline ; and the absurdity of *his* not bearing up, who had so often exhorted others to fortitude. He remarks, that the truly good are never utterly overthrown ; but that the ways of Providence are wrapped in inextricable mystery, and that nothing can be more arrogant than for so weak, so ephemeral, so insect-like a being as man is, to impeach them ; a position which is illustrated by the most powerful picture of an apparition that ever was drawn by the pen of any writer in any age or country,—disclosed to the speaker for the express purpose of inculcating this solemn maxim. He concludes with observing, that as neither man nor angel, without the consent of the Almighty, can render Job any assistance, wrath and violence are folly ; and that nothing remains for him, but to seek unto God, and commit the cause into his hands ; whose correction will then be assuredly succeeded by a new series of happiness and prosperity.

“Job replies to Eliphaz, but is overborne by the bitterness of his remonstrance ; and under his accumulated trials once more wishes to die. He reproaches his friends for their severity ; and, in a most beautiful and appropriate simile, compares the consolation he expected

from their soothing intercourse, and the cruel disappointment he met with, to the promise of a plentiful supply of water held out to a parched-up caravan, by the fall of floods of rain, surveyed at a distance, but which, on arriving at the place of their descent, are found to have entirely evaporated, or to have branched out over the sands, and become lost.

What time they wax warm, they evaporate ;
 And when it grows hot they are dried up in their place :
 The outlets of their channel wind about,
 They stretch into nothing, and are lost.
 The companies of Tema search earnestly,
 The caravans of Sheba pant for them :
 They are consumed—such is their longing ;
 They arrive at the place, and sink away.—
 Behold ! ye also are as nothing ;
 Ye see *my* downcasting, and shrink back.

“ Suddenly he feels he has been too acrimonious ; apologizes, and entreats their further attention ; but is instantly hurried away by a torrent of opposite passions ; now, once more longing for death as the termination of his sufferings, and now urged on by the natural desire of life. He expostulates warmly, and at length unbecomingly, with the Almighty ; and at once growing sensible of the irreverence, humbly confesses his offence, supplicates forgiveness, and implores that his affliction may cease.

“ It is now Bildad’s turn to speak ; who commences with bitter and most provoking cruelty. He openly charges the whole family of Job with gross wickedness, on no other ground than their destruction by the whirlwind ; and throws suspicions against the patriarch himself, in consequence of his being a sufferer in the calamity. Like Eliphaz, he also exhorts him to repent, and to look to God for a restoration to prosperity, and never more to depend on himself—observing, in the language of an apt and exquisite proverbial saying of the long-lived, perhaps the antediluvian ages that the most succulent plants are soonest withered, and that the reliance of the hypocrite is a cobweb.

“ Job, in the beginning of his reply to this speech, shews that he has once more recovered himself, and is

superior to the acrimony of its assault. He acknowledges that all power is with God, who alone has created whatever exists ; but maintains, that, as to his moral government, we are grossly ignorant, and can account for nothing that takes place ; and that the good and the wicked suffer indiscriminately. At one moment, under the influence of acute agony, he longs earnestly to plead his cause with God, and to defend his habitual integrity ; but awed suddenly by new ideas of the divine power and purity, and aware that from both causes he must be overwhelmed, he shrinks from so daring a task ; and concludes with an affecting address to the Almighty, in which he ventures to expostulate with him, as his creator and preserver. He grows warmer as he proceeds ; is roused to desperation at the thought that God is become his enemy and persecutor ; and once more vehemently calls for a termination of his miseries by death.

“ Zophar now takes his turn in the argument ; and commences, like Bildad, with violent and rough invective. He condemns Job severely, for continuing to assert his innocence before God. He contends, that the ways of Providence are obvious, and that it is only his own iniquity that makes them appear dark and mysterious. Like the preceding speakers, he exhorts him, in fine and figurative language, to ‘ put away his iniquity,’ and lift up his hands to the Almighty ; and promises that he shall then soon lose all trace of his present calamity,—

“ As waters passed by, shalt thou remember it,”

and that his late prosperity and happiness shall be redoubled upon him. But if not, he denounces his utter and irremediable ruin.

“ Job is stimulated by this repetition of so unjust and opprobrious an accusation, and for the first time vents a sarcasm on his part. In return for the proverbial sayings of his companions, he retorts upon them sayings of a similar kind, many of them possessed of far more force and appropriation. He then commences a direct attack upon their own conduct ; and charges them with declaiming on the part of God, from the base and unworthy hope of propitiating him. He grows still warmer as he advances ; and under a consciousness of general innocence, de-

mands to be put to the bar, and to stand his trial with the Almighty : he boldly summons his accusers, entreats the Supreme Judge not to overwhelm him with his power or his awfulness ; and, realizing the tribunal before him, at once commences his pleading, in an address which, according to the feeling of the moment, is vehement, plaintive, argumentative, full of fear, of triumph, of expostulation, and at last of despondency ; now representing the Creator, in all his might and supremacy, as demolishing a driven leaf, and hunting down parched stubble ; next exhibiting doubts of a future state ; then exulting in the belief of it ; and, finally, sinking into utter gloom and hopelessness.

“ Part III. comprises the second series of controversy, and extends from the fifteenth to the close of the twenty-first chapter. Eliphaz opens the discussion, in his regular turn ; he accuses Job of vehemence and vanity ; asserts that no man is innocent ; and pointedly observes to him, that, in regard to himself, his own conduct is sufficient to condemn him : concluding with a train of highly forcible and figurative apophthegms of great beauty and antiquity, calculated to prove the certain and irrevocable misery of the wicked and unrepentant.

“ Job replies to him, and once more complains bitterly of the reproaches and contumelies so unjustly heaped upon him, but consoles himself in again appealing to the Almighty, upon the subject of his innocence. He accuses his companions of holding him up to public derision, and entreats them to leave him, and return home ; he again pathetically bemoans his lot and looks forward to the grave with scarcely a glimmering of hope, and an almost utter despair of a resurrection from its ruins.

“ Bildad next enters into the debate with his characteristic virulence and violence, at the same time exhorting Job to be temperate. The whole speech is a string of generalities, and parabolic traditions of the first ages concerning the fearful punishments in reserve for the wicked ; all exquisitely sublime and beautiful in themselves, but possessing no other relevancy to the present case, than that which results from the false argument, that Job must be a great sinner because he is a great sufferer.

“The reply of the patriarch to this contumelious tirade, contained in the nineteenth chapter of the common division, is one of the most brilliant parts of the whole poem, and exhibits a wonderful intermixture of tenderness and triumph. It commences with a fresh complaint of the cruelty of his assailants. The meek sufferer still calls them his friends; and in a most touching apostrophe implores their pity in his deep affliction. He takes an affecting survey of his hopeless situation, as assaulted and broken down by the Almighty for purposes altogether mysterious and unknown to him; and then suddenly, as though a ray of divine light and comfort had darted across his soul, rises into the full hope of a future resurrection and vindication of his innocence; and, in the triumph of so glorious an expectation, appears to forget his present wretchedness and misery.

“Zophar now takes the lead, but merely to recapitulate the old argument under a new form. Job has not yet confessed the heinous sins for which he is suffering; and hence, in bold and terrific pictures, chiefly, as on many preceding occasions, derived from the lofty sayings of ancient times, he alarms him with the various punishments reserved for the impenitent.

Job, in answer to Zophar, appears to collect his whole strength of argument, as though resolved at one and the same time to answer all that has been advanced upon the subject by each of his opponents. He boldly controverts their principle, that present prosperity is the lot of the good, and present misery that of the wicked. He asserts, even while trembling at the thought of so mysterious a providence, that here the reprobate, instead of the righteous, are chiefly triumphant—that this is their world—that they riot in it unrestrained, and take their full of enjoyment. They may, perhaps, continues he, be reserved against a day of future judgment and retribution; but where is the man that dares attack their conduct to their face? who is there that does not fall prostrate before their power and overwhelming influence? even in death itself they are publicly bemoaned, and every individual attends upon their obsequies.—Thus concludes the third part of the poem; and it could not possibly conclude better.

“Part IV. comprises the third and last series of controversy, and reaches from the twenty-second to the close of the thirty-first chapter. Eliphaz, as usual, commences; and roused by the cogent and argumentative eloquence of the preceding speech, is himself incited to a stricter and closer discussion of the subject than he had hitherto aimed at; and pours forth his whole spirit into one grand effort of confutation. His argument is full of art, but it is, in a great degree, the art of the sophist. He charges Job, in spite of his own guarded declarations to the contrary, with being an advocate for the wicked, by connecting wickedness and prosperity in the manner of cause and effect; and of course as being, in his heart and propensities, a party to all the iniquities of the antediluvians, that brought the deluge upon the world. With the most accomplished subtilty, he dwells upon this signal judgment, for the purpose of adverting to the single delivery of the family of righteous Noah, their great progenitor, as a proof that God neither does nor will suffer the wicked to escape punishment, nor the righteous to pass without reward. In addition to which, he proceeds also to instance the striking rescue of Lot and his family from the conflagration that devoured the cities on the plains; thus sophistically opposing two special and miraculous interpositions to the general course of divine providence. He concludes, as on various former occasions, with exhorting Job to confess and abandon his iniquities; and beautifully depicts, in new and forcible imagery, the happiness that he will then find in reserve for him.

“The placid sufferer does not allow himself to be turned off his guard. In his rejoinder, he again bemoans the mercilessness of those around him, and once more longs earnestly to find out and plead before the Almighty. But all around him, he observes, is gloom and obscurity yet, gloom and obscurity as it is, he still beholds him in nature, and in every part of nature; and, in direct opposition to the opinion of his companions, doubts not that the present affliction is dealt to him as a trial; and rejoicing in the recollection of his past submission to the divine will, ventures to hope he shall yet issue from it as pure gold. He then returns to the argument, and perseveres, to the silencing, if not to the conviction, of his opponents. He shews,

from a multiplicity of examples, drawn both from the privacy of retired life and the publicity of crowded cities, that everything is suffered to take place at present in a mysterious and unexplained manner ; that, admitting a variety of exceptions, the wicked are still generally successful, and prosecute their course uncontrolled ; that even the un-sinful embryo in the womb expires, not unfrequently, as soon as created, as though neglected or despised by its Maker ; and that the lonely widow is, in like manner, left to pine in want and misery. He allows, nevertheless, that nothing can be more precarious than the pleasures and prosperity of vice ; that God has his eye at all times upon the wicked ; and that often, though not generally, they are overthrown in a moment, and reduced, from the utmost height of splendor, to the lowest abyss of beggary and ruin.

“ Bildad, to whom it belongs next to reply, is completely confounded. He is compelled to admit that the present state of things proves the Deity to work with absolute sway, and in an incomprehensible manner. But, though driven from his former position, he still maintains that Job must be wicked, since every man is wicked and altogether worthless in the sight of God ; all which, in order to give the greater weight to his observations, he confirms, by delivering them in the words of ancient and proverbial maxims.

“ Job, in reply to Bildad, is indignant at his not openly retracting an opinion which, it was obvious, he could no longer maintain. He is particularly irritated at his pretending once more to quote the proverbial maxims of past times, as though to enlist the wisdom of the ancients against him ; and sarcastically follows him up by a string of other traditions of a similar kind, possessing still more magnificence, and at least as much general connexion. And, having thus severely reprov'd him, he returns to the argument, in chap. xxvii. and asserts that, distressed as he is, and forsaken of God, habitual innocence has ever belonged to him, and ever shall ; and on this very account he secretly encourages a hope that he shall not be ultimately forsaken ; and forcibly points out the very different situation of the wicked when they also are overtaken by calamity ; their ruin being, on the contrary,

utter and irreversible, and even entailed on their posterity. Under the disappointment their visit had produced, and the proofs of feebleness and folly it had exhibited where wisdom and consolation were to have been expected, he proceeds to a highly figurative and exquisite description of the value of genuine wisdom, and the difficulty of searching out its habitation; concluding, as the result of his inquiry, that it alone resides in and issues from the Creator, and is only bestowed upon those who sincerely fear him and depart from evil. He closes with a detailed and deeply interesting examination into every department of his life,—an examination that ought to be studied and copied by every one. He investigates his conduct in the full sunshine of prosperity, as a magistrate, as a husband, as a father, as a master; and, in all these characters, he feels capable of conscientiously justifying himself. In the course of this historical scrutiny, he draws a very affecting contrast between his past and his present situation; the period in which all was happiness and splendor, and that in which all is trouble and humiliation. He challenges his companions, and the world at large, to accuse him publicly and expressly of a single act of injustice or oppression; declares that, so far from shrinking from such an accusation, he would wear it as a frontlet upon his shoulder and his turban; that, like a witness on the side of his accuser, he would furnish him with all the evidence in his power; and pants earnestly to be put to the bar, and abide the decision of his country.

“Zophar should now have replied in rotation; but he has already exhausted himself—and the argument closes.

“Part V. contains the summing up of the controversy; which is allotted to Elihu, a new character in the poem; but who, though hitherto unnoticed, appears to have entered before the commencement of the debate, and to have impartially studied its progress. The speech of Elihu commences with the thirty-second chapter of the common arrangement, which constitutes its peroration, and offers a fine specimen of the art of bespeaking and fixing attention. He first adverts to the general irrelevancy of the matter that has been advanced against Job from every quarter by which he has been attacked, and

then proceeds to comment upon the patriarch himself. Tacitly admitting the general force of the reasoning by which he had confounded his opponents, Elihu nowhere charges him with former wickedness because of his present affliction; but confines himself to his actual conduct, and the tendency of his replies on the existing occasion, both of which he reprehends with considerable warmth. In various instances he repeats his words literally, and animadverts upon them as highly irreverent; and observes, that the dispensations of Providence, dark and mysterious as they commonly appear to us, are always full of wisdom and mercy, and that in many cases we are made sensible of this even at this moment; being frequently, by such means, warned and reclaimed, sometimes publicly, but still oftener in secret, through the medium of dreams, diseases, or other providential interferences.

“ In chap. xxxiv. he attacks the position of Job, that the present world is the portion of the wicked, and that here prosperity is more frequently their lot than that of the righteous; and, with some degree of sophistry and disingenuity, turns, like Eliphaz, this position of the patriarch into a declaration that he approves of the ways of wickedness as a mean of prosperity, and has no desire to be righteous, unless where righteousness has a like chance of advancing his worldly views. Upon this point he attacks him with great severity; and in general terms, and general but beautiful and highly figurative descriptions, adverts to the frequent and visible interferences of the Almighty to relieve the poor and the oppressed, and to hurl down the tyrant and the reprobate. He next exhorts Job to relinquish his present sentiments, and to confess his transgressions, in full confidence of a return of the divine favor. Submission he asserts (chap. xxxv.) to be the only duty of man, and the wisest course he can pursue; that God can derive neither advantage from his obedience nor disadvantage from his rebellion; that man alone can profit from the one, and suffer from the other; and that, had Job suffered more, he would have disputed less. The remainder of this exquisite oration points out, consecutively, in strong and glowing language, full of sublimity and the finest painting, that God is supreme;

that he is all in all ; and that everything is subject to him and regulated by him, and regulated in wisdom, goodness, and justice ; that hence, instead of reviling, it becomes us to submit ; that the worst of iniquities is, to wish for death, in order to escape from a chastisement we are enduring and have deserved ; and that, living or dying, it is in vain to fly from the Creator, since all nature was formed by him, and is the theatre of his power. The speaker closes with a lofty and transcendent description of the might and wisdom of the great Maker, in the works and wonders of the creation ; the formation of rain, thunder, lightning, snow, clouds, clear sky, the return of spring, and the general revolution of the seasons ; concerning all which we know nothing, yet the whole of which is but a faint and reflected light from him who ordained and commands them :

Splendor itself is with God !
 Insufferable majesty !
 Almighty ! we cannot comprehend him—
 Surpassing in power and in judgment !
 Yet doth not the might of his justice oppress.
 Let mankind, therefore, stand in awe of him :
 He looketh all the wise of heart to nothing.

“ Part VI. The trial of faith, resignation, and integrity, is now drawing to an end. The opponents of Job, and, through them, the arch-demon by whom they were excited, have been baffled in their utmost exertions ; yet, though silenced, they still sullenly refuse to retract. The Almighty now visibly appears, to pronounce judgment, and ‘ speaks to Job out of the whirlwind :’ and the address ascribed to him is a most astonishing combination of dignity, sublimity, grandeur, and condescension ; and is as worthy of the magnificent occasion, as anything can be, delivered in human language.

“ The line of argument pursued in the course of this inimitable address is, that the mighty speaker is Lord of all, the Creator of the heavens and the earth, and that everything must bow down before him ; that he is the God of providence ; and that everything is formed by him in wisdom, and bespeaks a mean to an end,—and *that* end, the happiness and enjoyment of his creatures. In

the developement of this reasoning, the formation of the world is first brought before us, and described in language that has never been equalled—the revolution of the heavenly bodies—and the regular return of the seasons. The argument then descends from so overwhelming a magnificence, and confines itself to phenomena that are more immediately within the scope and feeling of the sons of earth. It is God who supplies the wants of every living creature: it is he who finds them food in rocks and wildernesses; it is his wisdom that has adapted every kind to its own habits and mode of being; that has given cunning where cunning is necessary; and, where unnecessary, has withheld it—that has endowed with rapidity of foot, or of wing, where such qualities are found needful; and where might is demanded, has afforded proofs of a might the most terrible and irresistible. The whole of which is exquisitely illustrated by a variety of distinct instances, drawn from natural history, and painted to the very life: the following impressive corollary forming the general close:—God is supreme, and must be bowed to and adored: his wisdom is incomprehensible, how vain then to arraign it: his power omnipotent, how absurd then to resist it: his goodness universal, how blind then to deny it.

“This awful address is listened to with fearful conviction. The humiliated sufferer confesses the folly of his arrogance and presumption, and abhors himself for his conduct.

“The peripetia, or revolution, immediately succeeds. The self-abasement of Job is accepted; his three friends are severely reprimanded for having formed a dishonorable judgment concerning him, and having taken a false and narrow view of the providence of the Almighty, in contending that he never does or can permit trouble but in cases of wickedness: a sacrifice is demanded of them, and Job is appointed to be their intercessor: upon the accomplishment of which, the severely tried patriarch is restored to his former state of enjoyment, and his prosperity is in every instance doubled.” p. xli.

To this masterly and often impressive summary, I feel that I ought to annex the author's view of the doctrines taught in the book.

“If we ask, What is the ultimate intention of the book of Job? and for what purpose is it introduced into the Hebrew and Christian canons? It will then appear, that it is for the purpose of making those canons complete, by uniting, as full an account as is necessary of the dispensation of the patriarchs, with the two dispensations by which it was progressively succeeded. It will be seen, that the chief doctrines of the patriarchal religion, as collected from different parts of the poem, were as follow :

- I. The creation of the world by one supreme and eternal Intelligence. chap. xxxviii.—xli.
- II. Its regulation, by his perpetual and superintending providence. *Passim*.
- III. The intentions of his providence carried into effect by the ministration of a heavenly hierarchy. chap. i. 6, 7 ; iii. 18, 19 ; v. 1.
- IV. The heavenly hierarchy, composed of various ranks and orders, possessing different names, dignities, and offices. chap. iv. 18 ; xxxiii. 22, 23 ; v. 2 ; xv. 15.
- V. An apostacy, or defection, in some rank or order of these powers ; of which Satan seems to have been one, and perhaps chief. chap. iv. 18 ; xv. 15 ; i. 6—12 ; ii. 2—7.
- VI. The good and evil powers or principles, equally formed by the Creator, and hence equally denominated “sons of God,” both of them employed by him, in the administration of his providence ; and both amenable to him at stated courts, held for the purpose of receiving an account of their respective missions. chap. i. 6, 7 ; ii. 1.
- VII. A day of future resurrection, judgment, and retribution, to all mankind. chap. xiv. 13, 14, 15 ; xix. 25—29 ; xxi. 30 ; xxxi. 14.
- VIII. The propitiation of the Creator, in the case of human transgressions, by sacrifices, and the mediation and intercession of a righteous person. chap. i. 5 ; xlii. 8, 9.

“Several of these doctrines are more clearly developed than others ; yet, I think there are sufficient grounds for deducing the whole of them.” p. lxx.

“It is curious to remark the different ground of argu-

ment assumed in favor of a future state, in the present poem,—and hence, perhaps, by the patriarchal times generally,—and that assumed by the philosophers of Greece and Rome, who assented to the same doctrine; the former appealing alone to a resurrection of the body, and appearing to have no idea of a distinct immortality of the soul; and the latter appealing alone to a distinct immortality of the soul; and appearing to have no idea of a resurrection of the body. It remained for that dispensation which has ‘brought LIFE and IMMORTALITY to light,’—the resurrection of the body, and the real nature of the soul,—to reconcile the discrepancy, and to give to each ground of argument its proper force. p. lxxxiv.

In the main, this view of the doctrines exhibited in the book of Job, has been allowed to be correct. Yet, a qualification or two seem necessary to guard the young theological student from mistake. Dr. Good assumes, that the title “sons of God” is given in the Scriptures, to *evil* powers or principles, as well as good ones. But this is very questionable. Satan is stated to have presented himself *among* the sons of God, but that circumstance does not constitute him one. And, although it cannot fairly be questioned that the doctrine of a celestial hierarchy, composed of various orders of angels, is taught in Scripture; still it may be doubted whether or not it is fully deducible from the passages cited by our author. Leaving these, however, as in some measure open to discussion, the other particulars remain untouched; and it must surely impress the mind of a reflecting reader with peculiar force, that in the avowedly oldest book in the Jewish canon, doctrines should be clearly unfolded, which Natural Religion in its brightest epochs never attained; while the same book contains indisputable allusions to two, at least, of the characteristic doctrines of the Christian dispensation, that of the resurrection of the body, and that of a Saviour from sin and its consequences, who is unequivocally designated by the highest attributes and titles of Deity.

Enough having now been said, I trust, to shew that our author’s Introductory Dissertation is at once erudite and instructive, I will present a specimen of the translation;

which shall be that of the 19th chapter, containing the pious patriarch's noble testimony of faith, worthy indeed to be engraven "on the rock for ever."

JOB XIX.

1. Whereupon Job answered, and said,—
2. How long will ye afflict my soul,
And overwhelm me with words?
3. These ten times have ye reviled me;
Ye relax not, ye press forward upon me.
4. And be it, indeed, that I have transgressed,
That my transgression hath harbored within me,—
5. Will YE, then, forsooth, triumph over me,
And expose to myself my own disgrace?
6. Know, however, that God hath humiliated me;
And that his toils have encompassed me about:
7. Behold! I complain of the wrong, but am not heard;
I cry aloud,—but no answer.
8. He hath fenced up my way so that I cannot go forward,
And hath set darkness in my paths.
9. He hath stript me of my glory,
And overturned the crown on my head:
10. He demolisheth me on every side—and I am gone;
And he uprooteth my hope like a tree:
11. Yea, he kindleth his fury against me,
And accounteth me to him as his enemy.
12. His besiegers advance in a body,
And wheel their lines around me,
And encamp about my dwelling.
13. My brethren hath he put aloof from me,
And my familiars are quite estranged;
14. My kinsfolk have forsaken me,
And my bosom friends forgotten me.
15. The sojourners in my house,
Yea, my own maid-servants, regard me as a stranger;
I am reckoned an alien in their eyes.
16. I call to my man-servant, but he answereth not,
I entreat him to the very face.
17. My breath is scattered away by my wife,
Though I implore HER by the offspring of my own loins.
18. Even the dependants spurn at me;
I rise up, and they hoot after me.
19. All my familiar friends abhor me;
Even they whom I loved are turned against me.
20. My bones stick out through my skin and my flesh;
And in the skin of my teeth am I dissolved.
21. Pity me! pity me! O ye, my friends!
For the hand of God hath smitten me.—
22. Why, like God, should YE persecute me,
And not rest satisfied with my flesh?

23. O! that my words were even now written down ;—
O! that they were engraven on a table ;
24. With a pen of iron, upon lead !—
That they were sculptur'd in a rock for ever !
25. For " I know that my REDEEMER liveth,
And will ascend at last upon the earth :
26. And, after the DISEASE hath destroyed my skin,
That, in my flesh, I shall see God :
27. Whom I shall see for myself,
And my own eyes shall behold, and not another's,
Though my reins be consumed within me."
28. Then shall ye say, " How did we persecute him !"
When the root of the matter is disclosed concerning me.
29. O, tremble for yourselves before the sword ;
For fierce is the vengeance of the sword :
Therefore beware of its judgment.

Dr. Good's original intention, with regard to the book of Job, seems to have been to present a literal translation, and one in heroic verse, in opposite pages ; as he had previously done with respect to the Song of Songs. But after he had thus versified the first five chapters, he relinquished the task ; adding to his specimen a note expressive of his inability to throw " the many and exquisite beauties of the original," into a translation in modern " measured verse." It is evident that at the time of this attempt, he had not seen Mr. Scott's version. A comparison of the two may, therefore, gratify the inquisitive reader : and I cannot present a better than is supplied by the awful description of the vision in chapter iv., where the midnight darkness, the deathlike silence, the horror, the whirlwind followed by a sudden stillness, the burst of light and glory, the supernatural voice, each, in its degree, contributes to the production of one of the most sublime pictures ever sketched.

MR. SCOTT'S.

But hear the word divine, to me convey'd,
Than pearls more precious, in the midnight shade ;
Amidst th' emotions which from visions rise,
When more than nature's sleep seals human eyes.
Fear seiz'd my soul, the hand of horror strook
My shudd'ring flesh, and every member shook.
For a strong wind with rushing fury pass'd
So near, so loud, blast whirling after blast,
That my hair started at each stiff'ning pore,
And stood erect. At one the wild uproar

Was hush'd ; a Presence burst upon my sight
 (I saw no shape) in majesty of light :
 Voicce follow'd, and eelestial accents broke,
 Which in these terms their awful dictates spoke :
 " Is God arraign'd ? absolv'd man's sinful dust ?
 Less pure his Maker ? and his Judge less just ?
 Lo, he diseerns, discern'd by him alone,
 Spots in the saneties around his throne :
 Nor trusts his noble ministers of flame,
 To yield him serviee unalloy'd with blame.
 Yet, innoeent of blame shall *man* be found ?
 Tenants of elay, and reptiles of the ground ?
 Crush'd like the moth, these beings of a day
 With unregarded waste are swept away :
 Their honors perish, and themselves deseend
 Fools to the grave, and thoughtless of their end."

DR. GOOD'S.

This, too, I've seen, this witness'd when alone
 Breath'd o'er my ears, in hollow, whispering tone.
 'Twas midnight deep—the world was hush'd to rest,
 And airy visions every brain possess'd :
 O'er all my frame a horror crept severe,
 An ice that shiver'd every bone with fear :
 Before my face a spirit saw I swim—
 Erect uprose my hair o'er every limb ;
 It stood—the spectre stood—to sight display'd,
 Yet trac'd I not the image I survey'd :
 'Twas silence dead—no breath the torpor broke—
 When thus in hollow voicce the vision spoke :
 " Shall man his Maker's piercing ken endure ?
 Before his God shall man be just and pure ?
 Lo ! his own servants falter in his eyes,
 His trustiest angels are not always wise.
 What are the dwellers then in tents of elay,
 Sprung from the dust, that into dust decay ?
 Before the moth they fail ; with easier strife
 Beat down and plunder'd of their little life ;
 From morn to noon they perish—to the ground
 Unnotic'd drop, and quit their fluttering round ;
 Their total sum of wisdom, when they die,
 An empty boast, a mockery and lie."

The " critical and illustrative notes" subjoined to Dr. Good's translation of Job, occupy 490 closely printed pages. As might be expected, they evince the most extensive reading, and the author's peculiar facility in culling fruits and flowers from every region, and presenting them

to those whom he wished to enrich and delight. While, however, they exhibit a greater share of his characteristic excellences than some of his former publications, they are not free from defects, of which, that which a circumspect reader most regrets to see, is the author's proneness to give the reins to his imagination. Still these notes, many of which are strictly theological, while others, whether critical, poetical, geological, or philosophical, are as strictly elucidatory, cannot but be read with advantage by the biblical student.* My own total ignorance of the Hebrew language, incapacitates me from offering any judgment upon the *correctness* of the translation. To me, it has always appeared somewhat stiff and technical; while I have been inclined to regard the notes as too numerous. On my once hinting at these defects to the author, in the frankness of friendship, he acknowledged the justice of my remarks, and said he should hope, in a new edition, to give greater freedom to some parts of the translation, without impairing its general accuracy: and that he should probably strike out nearly all the notes, except those that were written to justify his deviations from the authorized version. I ought, perhaps, to say, in addition to the sentiments of Drs. Smith and Clarke, already quoted, that, on my soliciting the opinion of a very profound Hebrew scholar, as to this translation and the notes, he replied, "The notes are more numerous than was necessary; but still the work is truly valuable, and it is the farthest possible from dry. I need not dwell upon specific differences; but in point of real utility to the theological student, I class together Lowth, Blayney, and Good."

* The author's notes on the *Behemoth* and the *Leviathan*, I much regret my want of room to insert. He proves, in my judgment, satisfactorily, that the *behemoth* cannot be either the hippopotamus or the elephant, as many commentators have imagined; and assigns his reasons for believing that it belongs to a genus altogether extinct, like the *mastododonton* or *mammoth*. The *leviathan*, he regards as no other than the *crocodile*. "The general character of the *leviathan* seems so well to apply to this animal, in modern as well as in ancient times, the terror of all the coasts and countries about the Nile, that it is unnecessary to seek farther."

PHYSIOLOGICAL NOSOLOGY.

Dr. Good's "Physiological System of Nosology, with a corrected and simplified Nomenclature," was the result of several years' extensive experience and sedulous research. It was commenced in 1808, and partially announced in the essay on *Medical Technology*, of which I have already given an account; but it was not published until the year 1820. It is dedicated to the President and Fellows of the Royal College of Physicians of London; "a copy of the work having lain for public inspection upon the Censor's table" for nearly two months, "and three other copies having been circulated among the Fellows in rotation;" after which "the author's request was unanimously acceded to."

Indeed, the high reputation of Dr. Good for professional zeal and industry, as well as for powerful talents, unusual erudition, and a liberal spirit of investigation, produced a cordial welcome for this comprehensive volume, among all classes of medical men; the most able of whom felt themselves pleasingly "constrained to acknowledge that his intimate acquaintance with almost all branches of science, literature, and the arts, placed him in the very first rank of our learned physicians."* The same professional critic speaks of this System of Nosology, as having "been adopted as a text-book in various medical schools, as well as by individual writers. Like all new systems of nosology, (says the same writer) it requires a new technology—and that is unquestionably an evil. The arrangement of Dr. Good, we certainly prefer to every other, though no nosological arrangement has yet appeared without defects. To the nomenclature, too, we dare not object, since it is exclusively taken from the Greek, as far as regards his classes, orders, and genera—his authorities, in general, being Celsus and Galen." "When he happens to wander farther, he usually supplies himself from *Ætius*, *Cælius Aurelianus*, *Diascorides*, or *Aristotle*."

Having adduced this professional opinion of Dr. Good's system from one of the first authorities, and one whose

* Johnson's Medico-Chirurgical Review, vol. iii. p. 574.

judgment has been amply confirmed by that of several medical friends ; I shall now proceed to describe the work in the manner that may be most interesting to a general reader ; that is, principally as a work of literary research and scientific classification. In attempting this, I shall avail myself of the masterly dissertation prefixed by the author to his treatise.

The main objects of Dr. Good in the new system here exhibited are, to connect the science of diseases more closely than it has hitherto been, with the kindred branches of natural knowledge ; to give it at once a more obvious and intelligible classification, and an arrangement more simple in principle, yet more comprehensive in extent ; to correct its nomenclature, where it can be done without unnatural force ; to trace its distinctive terms, both upwards to their sources, and downwards to their modern synonyms in various languages : thus producing "not merely a manual for the student or a text-book for the lecturer, but a book that may stand on the same shelf with, and form a sort of appendix to, our most popular systems of *Natural History* ; and may at the same time, be perused by the classical scholar without disgust at that barbarous jargon, with which the language of medicine is so perpetually tessellated." The attempt is evidently a bold one ; but it is throughout conducted with a becoming spirit, both towards the author's predecessors in the same region of inquiry, and with regard to his own qualifications for the arduous task.

In his preliminary dissertation, (occupying 100 pages) he describes, with great perspicuity, the chief nosological systems of modern times, the nomenclature in actual use, and the general nature of the improvements which he proposes to introduce. Speaking first of nosological treatises, he regards all their modes of arrangement as reducible to two classes, those of synopsis and of system ; and decisively prefers the latter, on account of the facilities which it supplies both with reference to study and to recollection. Of *systematic* arrangements, he briefly describes the *alphabetic*, that formed on the *duration* of diseases, that on the *anatomy* of the animal frame, that which is referred to the *cause* of diseases, denominated the *etiological* method, the mixed modification which

rests on *extent, sex, and infancy*, conjointly, and then, the system built upon the *distinctive symptoms, or coincidents** of diseases,—this latter being, in his opinion, the only method, which will generally hold true to itself, and on which entire dependence can be placed.

He next presents characteristic sketches in succession of the nosological systems of Plater, Sauvages, Linnæus, Vogel, Sagar, Cullen, Selle, Plouquet, Pinel, Macbride, Crichton, Darwin, Parr, and Young; and of the limited arrangements of Plenck, Willan, Abernethy, and Bateman. In pointing out the nature, merits, and defects, of the several systems which are thus made to pass in review before him, he evinces a kind, courteous, and liberal spirit, developing, with obvious pleasure, the improvements which the author of one nosological scheme has made upon those which preceded, and marking those peculiarities which he has been able to incorporate with systematic propriety in his own arrangement. Several of the observations made by Dr. Good in these concise delineations indicate great logical acumen as well as philosophical research, and cannot but be perused with benefit by the student of medicine, or, indeed, of natural history.

Thus, when he notices Dr. Cullen's very extraordinary confusion of genera and species, he remarks that many other nosologists have fallen into similar mistakes. To prevent their recurrence, he subjoins the following instructive observations.

“A genus is not a disease, any more than it is an animal, a vegetable, or a mineral; but a group or assemblage of any of these, possessing certain like characters, and associated in consequence of such resemblance. The consenting characters, being abstracted and put together, constitute the generic definitions, and apply to the whole; while the subordinate characters or coincidents, by which one differs from another, constitute the specific definition, and distinguish 1 from 2, and 2 from 3, of the same group or genus. A genus, therefore, is a mere abstract term, a non-entity in nature; highly useful, indeed, in the chain of orders,—but which can no more exist

* *Συμπτώματα* from *συμπίπτει*, “to fall in, happen together, or coincide.”

without species, than a regiment, or a regimental company, can exist without soldiers. On this account it is that no man can ever *discover* a genus, though he may combine generic signs, and invent a generic name. The usual order is the following: he first discovers an individual, whether a plant, animal, or disease, possessing very peculiar marks, so as to separate it distinctly from any known individual, or groups of individuals. He may now, therefore, be said to have found a new species. And he proceeds next to arrange it. He first separates from it the most striking mark by which it is distinguished; and if this should be strictly singular, it constitutes alone a sufficient character for a new genus, and will form what is called, from this very circumstance, its *essential* generic character. If it be not strictly singular, he must look for another striking character,—a coincident or co-appearance,—or if necessary, in order to render the distinction complete, a third; and the generic character will consist in the union of these coincidents, in the combination of the marks that are thus first detached from the individual, and then brought into a state of combination. To this combination of detached or abstract signs he gives what name he pleases; and he thus obtains a generic name, as well as a generic definition. He then proceeds to select one, two, or more other marks, by which the individual is peculiarly distinguished; and these united form his specific definition, to which, in like manner, he adds a specific name. He has now discovered and identified a species, and formed and denominated a genus. His genus, indeed, consists at present but of a single species; and many genera never consist of more; but the genus is, nevertheless, formed upon a collective principle; it presupposes that other individuals may, hereafter, be detected, possessing the same generic character, and consequently belonging to the same banner; at the same time differing in several of its subordinate marks from the individuals already arranged under such banner; and which, in consequence, will produce new species as long as other individuals possessing such discrepancies shall be traced out." p. xx.

The second section of the preliminary dissertation, which is devoted to medical nomenclature, is taken principally from the essay on "medical technology," publish-

ed in 1810. There are, however, some interesting additions in reference to matters of etymology, the precise original import of words, the extraordinary changes which some of them have experienced in the lapse of time, and the radical absurdity involved in some current phrases, such for example, as *tonic spasm*, which is "literally *extensible contractibility*."

In the third section the author explains his main design in the present work which is to attempt improvement in the healing art in its two important branches of *nosological arrangement* and *nomenclature*. He investigates the primitive and modified meanings of several words from a great variety of languages, and adverts to some of the evils which arise from their loose and vague use. He then ascertains the import of the common prefixes and suffixes employed in the technology, and shews that they are too often so introduced as to occasion confusion, where accuracy and precision are above all things desirable. The general inquiry, which he thus pursues into its several ramifications, is new, I think, not only in reference to medicine, but in great measure, also, to Greek philology. It cannot but be useful to the intelligent medical student; while it is, indeed, well calculated to gratify the reader.

The author next proceeds to unfold the principles by means of which he endeavors to incorporate the elementary study of animal diseases, with that of the animal structure, or rather, with the animal economy. He decides to erect his edifice upon a physiological basis; and then sketches the plan which he proposes to himself and recommends to others.

The author had first to balance between two schemes: that of Haller, who begins at the first and simplest vestige of the living fibre, and pursues the growing *ens* through all its stages of evolution; and that of later physiologists, who take at once the animal frame in its mature and perfect state, and trace it from some one assumed function through all the rest.

He "was soon led to a preference of the second scheme. It is by far the simpler of the two, and directly harmonizes with the fundamental principle, which runs through all the systems of zoology, botany and mineralogy, of form-

ing the arrangement and selecting the characters from the more perfect individuals, as specimens. He decided, therefore, upon taking the more prominent functions of the animal frame for his primary or classic division, and the more important of their respective organs for his secondary or ordinal; and without tying himself to a particular distribution of the former in any authorized or popular use at the present moment, to follow what appears to be the order of nature in her simplest and most intelligible march.

“To repair the exhaustion which is constantly taking place in every part of the body from the common wear and tear of life, it is necessary that the alimentary canal should be supplied with a due proportion of food, the procurement of which, therefore, constitutes, in savage as well as in civil society, the first concern of mankind. The food thus procured is introduced into a set of organs admirably devised for its reception; and its elaboration into a nutritive form constitutes what physiologists have denominated the **DIGESTIVE FUNCTION**. The diseases, then, to which this function is subject, will be found to create the first class of the ensuing system.

“The food thus far elaborated has yet to be conveyed to the lungs, and be still farther operated upon by the atmosphere, before it becomes duly assimilated to the nature of the fabric it has to support. The **FUNCTION OF RESPIRATION** embraces this part of the animal economy; and the diseases to which this function is subject form the second class of the arrangement.

“The blood, now matured and consummated, is returned to the heart, and sent forth, in a circulating course, to every organ of the body, as the common pabulum from which it is to screen what it stands in need of: the waste blood being carried back to the fountain from which it issued. It is this circulatory track that constitutes the **SANGUINEOUS FUNCTION**; and the diseases by which it is characterized form the third class of the ensuing pages.

“But the blood does not circulate by its own power. From the brain, which it recruits and refreshes, its vessels (perhaps itself) receive a perpetual influx of that sensorial energy which gives motion, as the blood gives food, to

the entire machine; converts the organized into an animal and intellectual system, and forms the important sphere of the NERVOUS FUNCTION. This function, also affords scope for a large family of diseases; and hence we obtain a ground work for a fourth class.

“Such is the progress towards perfection in the life of the individual. But man is not born to be an individual; he is designed to perpetuate his species; and the last finish to his frame consists in giving full developement and activity to the organs which are subservient to this purpose. We thus arrive at the SEXUAL FUNCTION; and obtain from the diseases by which it is marked, a fifth class.

“As every part is thus receiving new matter from the blood, it is necessary that that which is superseded should be carried off by proper emunctories: as it is also necessary that the antagonist processes of restoration and detrition should maintain a fair balance. And hence the minute secretory and absorbent vessels hold the same relation to each other as the arteries and veins, and conjointly create an EXCERNENT FUNCTION; whose diseases lay a foundation for the sixth class of our systematic attempt.

“It will yet remain to create a class for *external accidents*, and those *accidental misformations* which occasionally disfigure the fetus. This will constitute the seventh; and under these seven classes it will possibly be found that all the long list of diseases may be included which man is called to suffer, or the art of medicine to provide for.” p. lxxx.

Consistently with the arrangement thus simply deduced, our author divides his work (which comprises 546 closely printed Svo. pages) into seven sections, devoted to a series of seven classes and their subordinate orders, and in order that the student may, without difficulty, comprehend the nomenclature, he introduces a table of the principal Affixes and Suffixes, with the senses in which they are employed.

With a desire to render this work more extensively useful, the author subjoins to the systematic name of every disease, its chief technical and vernacular synonyms; confining, however, the vernacular synonyms to the

English, German, and French languages, the technical ones, *principally* to the Greek, Latin, and Arabic. In this department of research, his knowledge of the Oriental languages has enabled him to proceed with firm steps over regions into which but few of his predecessors in physiology have attempted to make even an entrance. But, besides this peculiarity, there is another, and a very prominent feature in Dr. Good's treatise, which, I understand, served more than everything else to give it popularity.

"In order to afford relief to the dryness of technical definitions, and verbal criticism, the author has digested his notes into a running commentary, which he has endeavored to render replete with interesting cases, valuable hints or remarks, and singular physiological facts, gleaned from a pretty extensive perusal of the most approved authorities, collective or individual, ancient or modern; occasionally interwoven with similar illustrations, as they occurred to the writer in his own private walk and intercourse of life."

This "running commentary," is printed with a small type and occupies, on an average, more than half of the page. A copious nosological index at the end of the volume, greatly facilitates reference, and proportionally augments the utility of the whole.

STUDY OF MEDICINE.

The first edition of Dr. Good's "*Study of Medicine*" was published in 1822, in four thick Svo. volumes. It presented a fairly proportioned complete picture of medical science, as it then existed. But, happily for the world, neither the healing art nor the theoretic considerations on which it so mainly depends, are stationary. They partake of the general intellectual impulsion of the present times: so that, while the principles experience extension and correction, the practical applications become, in consequence, more simple, powerful, and direct. Thus the exigencies of the profession, and the success of this work (so well calculated for their use) concurred in the production of a new edition in 1825; in which, by modifications in the substance in many places, and valuable

supplementary matter in others, the progressive improvements have been duly recorded; the whole being now comprised in five volumes.* As the largest portion of the new matter appertains to what in the former impression constituted the second volume, the author has effected his augmentations "by dividing this alone into two volumes, and adding a little to the paging of the next."

Dr. Good describes his object in this comprehensive work to be to unite those different branches of medical science, which when carried to any considerable extent, have hitherto been treated separately by most writers, into a general system, such as may be contemplated in a single view, and pursued under a common study. The branches thus united, are, 1. **PHYSIOLOGY**, or the doctrine of the natural action of the living principle. 2. **PATHOLOGY**, or the doctrine of its morbid action. 3. **NOSOLOGY**, or the doctrine of the classification of diseases. 4. **THERAPEUTICS**, or the doctrine of their treatment and cure.

In the nosological arrangement, the author has made slight alterations in the distribution of one or two of the

* In a letter addressed to Dr. Drake (bearing date December 11th, 1824,) Dr. Good gives the following account of the progress of the new edition, and of the improvements which he proposed it to exhibit.

"I am now hard at work in printing off my second edition,—two volumes at a time,—so that the whole will, I hope, be finished soon after the end of March. Having completed, however, the entire range of its composition, I have nothing to do but to correct the press. But I have bestowed a good deal of additional labor upon it, to meet some of the hints that have been communicated to me. It will now form, *as far as I think it should*, a record of all the opinions and methods of the continent advanced in our own day; which has rendered it necessary for me to remodel the writing in some parts of most of the pages, as well as to wade through an immensity of trash, in pursuit of a little sterling matter; and, at the particular request of the Army Medical Board, and especially of the Director General, it will a little enlarge on a few of the diseases of warm climates, from documents of their own, which have not met the public eye. There are also other subjects which remain to be brought forward, and have either been started or have grown into importance since the first edition:—as, Thomson's work on Varioloid Diseases, and the question it involves: Willan's speculations on the same subject, published posthumously: the destructive inflammation that occasionally takes place on dissecting with a punctured hand (*Erythema anatomicum*);—the singular emaciation or bloodlessness, described by some of the French writers (*Marasmus Anæmia*); the Melanosis of Breschet and others; and the lateral curvature of the spine, or spinal muscles (*Entasia Rhachybia*.) Then there is an account to be given of Lænnec's Stethoscope, &c.; how far Syphilis may be cured, or it ought to be attempted, without mercury; many of the new medicines lately imported from France, &c. You will hence perceive that I must have another volume."

diseases, as compared with his "System of Nosology:" to the first six classes of which, however, he adheres, on the whole, throughout these volumes. The first volume comprises, in 630 pages, the whole of Class I., and the two first orders of Class II.—Vol. II. in 662 pages, the remainder of Class II., and the two first orders of Class III.—Vol. III. in 518 pages, is devoted to the remaining orders, genera and species of Class III.—Vol. IV. in 688 pages, includes the whole of Class IV.—And Vol. V. in 738 pages, comprehends Classes V and VI.

The notes at the feet of the pages, consist principally of references to other works of celebrity, British and Foreign, on the same or connected topics; and the side margin of every page contains, in a smaller type, a brief running abstract of the contents of the several sentences on the page itself. Every distinct opening of pages, too, exhibits an abbreviated reference to the class, order, genus, species: thus conducing greatly to a ready consultation of the appropriate portion of the work to which a student may wish to turn. A copious index of double columns on 30 pages, containing a reference to any subject, as indicated by its Arabic, Greek, Latin, or English name, in addition to the other facilities just specified, gives to this work an advantage which few other modern treatises, on either the theory or practice of science, can boast of.

Dr. Good remarks, that a pretty active spirit of physiology pervades the whole work. He has also availed himself of the advantage so readily afforded by his arrangement, of prefixing to every class a "Physiological Proem," containing a summary of the most important laws and discoveries in physiology, that tend to elucidate the subjects comprehended in the class to which the proem belongs. "The author has, also, occasionally enriched these dissertations by a glance at the more striking analogies of the animal, and even of the vegetable world at large, wherever they could add to the illustration." To me these "proems" seem to constitute the most entertaining and instructive portions of this highly entertaining and instructive work. I have read some of them again and again, and always with an increased gratification. If they are throughout correct, of which I need scarcely declare my-

self again an incompetent judge, they would of themselves form an interesting volume. But many regions of physiological research, are as yet debateable ground; and as the author confesses that he has here indulged "a pretty active spirit," it is not improbable that the properly qualified reader may not yield an entire assent to every statement or deduction in these preliminary disquisitions—however sound the author's general principles, and however diversified and beautiful many of his illustrations.

With a view to convey some idea of Dr. Good's method of treating a disease, I select for an example that which relates to *Entasia Rachybia*, muscular distortion of the spine. After laying down a general definition, he adverts to the various kinds, and dilates upon that first described by Pott; scrofulous, and producing caries. He then traces the rachetic source, and remarks that in these cases the disease is a primary affection of the bones, producing angular distortion as opposed to lateral. He next speaks of muscular, ligamentous, or cartilaginous distortion, the organs being affected sometimes singly, sometimes jointly. Then he adverts to the distinctions observed by the Greek writers, viz. *Lordosis*, *Cyrtosis*, and *Hybosis*, distinctions well discriminated by Pott. To these succeed brief accounts of the views of the disease taken by Baynton, Wilson, Lloyd, and Jarrold. The author then observes, that the muscular is much more common than the osseous distortion of the spine, and sketches the different explanations of Grant, Harrison, and Dods. He next shews the nature of the muscular distortion now most common, assigns muscular debility as the proximate cause, traces the commencement and progress of the disease, the augmentation of the evil by the modern discipline of ladies' schools and then describes the preventive and remediable means, as cupping, shampooing, friction, advantageous position; couch, inclined plane, &c.; adding, however, that, besides these, pure air, sea-bathing, and every other kind of tonic, whether external or internal, are of the utmost importance.

Among the occasional causes of this diseased incurvation, Dr. Good includes the various contrivances adopted to mould the female form into greater symmetry than it is

supposed to have received from its Creator. On this topic, his remarks are as important as they are just.

“The greater frequency of the lateral distortion of the spine in our own day, compared with its apparent range in former times, together with the increased coercion and complication of the plan laid down in many of our fashionable schools for young ladies, seems clearly to indicate that some part at least of its increased inroad is chargeable to this source.

“The simple fact is, that the system of discipline is carried too far, and rendered much too complicated; and *art*, which should never be more than the handmaid of *nature*, is elevated into her tyrant. In rustic life we have health and vigor, and a pretty free use of the limbs and muscles, because all are left to the impulse of the moment, to be exercised without restraint. The country girl rests when she is weary, and in whatever position she chooses or finds easiest; and walks, hops, or runs, as her fancy may direct, when she has recovered herself: she bends her body and erects it as she lists, and the flexor and extensor muscles are called into an equal and harmonious play. There may be some degree of awkwardness, and there generally will be, in her attitudes and movements; and the great scope of female discipline (as to the motions of the body) should consist in correcting this. With this it should begin, and with this it should terminate, whether our object be directed to giving grace to the uncultivated human figure, or the uncultivated brute. We may modify the action of muscles in common use, or even call more into play than are ordinarily exercised, as in various kinds of dancing; but the moment we employ one set of muscles at the expense of another; keep the extensors on a full stretch from day to day, by forbidding the head to stoop, or the back to be bent; and throw the flexors of these organs into disuse and despal; we destroy the harmony of the frame, instead of adding to its elegance; weaken the muscles that have the disproportionate load thrown upon them; render the rejected muscles torpid and unpliant; sap the foundation of the general health, and introduce a crookedness of the spine instead of guarding against it. The child of the opulent, while too

young to be fettered with a fashionable dress, or drilled into the discipline of our female schools, has usually as much health, and as little tendency to distortion, as the child of the peasant: but let these two, for the ensuing eight or ten years, change places with each other; let the young heiress of opulence be left at liberty; and let the peasant girl be restrained from her freedom of muscular exertion in play and exercise of every kind; and instead of this, let her be compelled to sit bolt-upright, in a high narrow chair with a straight back, that hardly allows of any flexion to the sitting muscles, or of any recurvation to the spine; and let the whole of her exercise, instead of irregular play and frolic gaiety, be limited to the staid and measured march of Melancholy in the *Penseroso* of Milton:

With even step and musing gait;

to be regularly performed for an hour or two every day, and to constitute the whole of her corporeal relaxation from month to month, girded, moreover, all the while, with the paraphernalia of braces, bodiced stays, and a spiked collar;—and there can be little doubt, that, while the child of opulence shall be acquiring all the health and vigor her parents could wish for, though it may be with a color somewhat too shaded with brown, and an air somewhat less elegant than might be desired, the transplanted child of the cottage will exhibit a shape as fine, and a demeanor as elegant, as fashion can communicate, but at the heavy expense of a languor and relaxation of fibre that no stays or props can compensate, and no improvement of figure can atone for.

“Surely it is not necessary, in order to acquire all the air and gracefulness of fashionable life, to banish from the hour of recreation the old rational amusements of battledore and shuttlecock, of tennis, trap-ball, or any other game that calls into action the bending as well as the extending muscles, gives firmness to every organ, and the glow of health to the entire surface.

“Such, and a thousand similar recreations, varied according to the fancy, should enter into the school-training of the day, and alternate with the grave procession and the

measured dance, for there is no occasion to banish either ; although many of the more intricate and venturous dances, as the *Bolero*, should be but occasionally and moderately indulged in ; since, as has been sufficiently shewn by Mr. Shaw, ' we have daily opportunities of observing, not only the good effects of well-regulated exercise, but also the actual deformity which arises from the disproportionate developement that is produced by the undue exertion of particular classes of muscles.'—vol. iv. p. 332.

Among our author's interesting treatises upon different diseases, that which relates to Leprosy is one of the most elaborate and curious. He traces the history of its technology, from the Hebrew, through the Arabic and Greek languages, and is thus enabled to assign reasons for much of the vagueness and confusion which have prevailed respecting this disorder. The theologian, as well as the student of medicine, may here derive benefit from his researches. I much regret that their general result is presented too much at length to allow of its insertion in these pages.

I have already (p. 80.) alluded to letters from several of the most distinguished physicians, and others, at home and abroad, expressive of their high sense of the value of Dr. Good's " Study of Medicine," and of its tendency " to support and increase the reputation he had so deservedly acquired, as one of the most learned and most philosophical members of the medical profession." It was once my intention to solicit the permission of these gentlemen to publish their respective letters, as honorable to themselves for their frank and kind expressions of esteem, as to the individual whom they panegyricize for the rich diversity of his talents and attainments. But on farther meditation, I feel it preferable to adduce the testimonies supplied by two or three of our medical journals. To Dr. Johnson, in whose *Medico-Chirurgical Review*, vols. iii. and iv. there is a very elaborate and copious analysis, occupying 65 pages, I have already referred. But I may, notwithstanding, present another extract. After specifying a few defects in the first edition, which were corrected in the second, the author of the analysis* adds :

* Usually imputed to Dr. Armstrong.

“With these trifling defects, we have no hesitation in pronouncing the work, beyond all comparison, the best of the kind in the English language. With the naval, the military, the provincial, and the colonial practitioner, the work before us, ought at once to supersede the unscientific compilation of Dr. ———; and it will do so.”

In a note, the same professional critic observes, “We have just heard a gentleman remark, that he was rather disappointed in not finding *minute* information on a particular subject, for which he consulted these volumes. The complaint was unreasonable. For *minute* information, we must consult *monographs*, or distinct treatises. In a system like this, however extensive, we can expect no more than general information, and references to other and more elaborate works, on the particular subject discussed.”*

In “*Anderson’s Quarterly Journal of the Medical Sciences*,” vol. ii. No. 8. October, 1825, a full account is given of the improvements of the second edition of the *Study of Medicine*. The reviewer says, “We have already expressed our satisfaction at the reappearance of this valuable and accurate work in a new edition. Of such a work, indeed, when we consider it to be the composition of one man, we may say, with truth, that the age of laborious diligence is not past, and that there is still an individual among us who can devour and digest whole libraries. This would, no doubt, be surprising even in a man of a retired life, but it is doubly so in one who is a practical physician, and a poet of no mean fame. For learning, for research, for original observation, where is the practical system of the present day, we may fearlessly ask, that can be compared to it?” “Dr. Good is a universal scholar; intimately acquainted with the learned and Oriental languages; he writes English with facility and elegance; and we are sure that every physician who is a man of taste and of learning, will peruse his pages with avidity and delight.”

Again the Editor of the “*Edinburgh Medical and*

* It ought, however, to be observed, that the work abounds throughout, with the statement of facts and the relation of cases; the latter uniformly given with graphic perspicuity, and, where they involved distressing or fatal consequences, with much sympathy and feeling.

Surgical Journal," in the No. for January, 1826, after specifying the principal improvements in Dr. Good's new edition, proceeds:

"Of the merits of this work, we formerly expressed our opinion at considerable length; and it is not now requisite to resume the subject. Its good and bad points we canvassed in the spirit of liberal criticism; but we trust without asperity. Though we still entertain the same opinion of its defects, we must confess, the oftener we read it, the more excellent it appears. The information is copious, accurate, and various; the research and learning unrivalled; the style clear and precise; and the language, when not too affected, is classical and pleasing. It certainly contains the most comprehensive and correct view of medical knowledge extant; and we know no work from which the student will derive greater information, and obtain it in a more interesting manner."

I need not apologize for collecting these critical opinions from the most respectable professional authorities, on a work respecting the scientific value of which it would be the height of absurdity for me to offer any judgment. I may, perhaps, without incurring the charge of invading the province of others, remark, in addition to what has preceded, that Dr. Good richly merits a distinct eulogium for having, throughout these volumes, uniformly exerted himself to check the influence of *fashion* in the introduction and proscription of remedies, as well as in the practice of medicine generally.*

THE BOOK OF NATURE.

This publication issued from the press early in 1826, in three octavo volumes. It has, however, so infelicitous

* Since the above was written, I have received a letter from my esteemed friend, Dr. J. W. Francis, of New York, in which he says, "The death of our mutual friend, Dr. Good, has produced a sensation among our medical brethren, that shews most satisfactorily how high he stood in the estimation of the profession. His writings are well known among us, and no less than *three* editions of his '*Study of Medicine*' have been printed for our medical improvement. I intend, dear sir, to transmit you some account of what we Americans have thought of him; and I rejoice to learn that you contemplate an account of his life and writings. Is it so? I wish to say a little of him, because of his vast renown in America, and the exemplary virtues of his private character."—This promised communication I much regret to say, has not yet arrived.

a title, that it conveys no adequate idea, I might almost say, *no idea*, of the nature of the publication itself. These three volumes contain the lectures which Dr. Good delivered, in three successive winters, at the Surrey Institution. A few alterations and improvements have been introduced, of which the author thus speaks:—

“The progress of time (since 1810) and the mental activity with which it has been followed up, have strikingly confirmed various hints and opinions which he ventured to suggest as he proceeded, and have introduced a few novelties into one or two branches of science since the period referred to; but the interval which has hereby occurred has enabled the author to keep pace with the general march, and to pay due attention to such doctrines or discoveries, in their respective positions of time and place.”

The plan of these volumes evinces less logical acumen than is exhibited in some of his other publications; but this may probably have arisen from the author's delineating the outlines of the first series of lectures, without having in contemplation any subsequent train of research beyond their immediate scope. Considered all together, however, notwithstanding the minor defects in arrangement, there is much, in the disquisitions thus collected, to amuse, to instruct, and often to delight and improve. The young in perusing them will find their thirst for knowledge kept alive while it is gratified; and may yield themselves to this instructor without any fear that their better principles will be sapped, or their happiness endangered. The author's style is vivacious, popular, and free from technical stiffness, in a few cases perhaps to oratorical; but he passes from subject to subject, in his widely diversified course, with that intellectual elasticity which was one of his most remarkable endowments, and which gave the principal charm to his successive productions.

The volumes are devoted respectively to three series of lectures. Of these the first is employed in unfolding “the nature of the material world, and the scale of unorganized and organized tribes that issue from it.” This series comprises fifteen lectures, which treat of—matter and the material world,—the elementary and constituent principles of

things,—the properties of matter essential and peculiar,—geology,—organized bodies, and the structure of plants compared with that of animals,—the general analogy of animal and vegetable life,—the principles of life, irritability, and muscular motion,—the bones, cartilages, teeth, hair, wool, silk, feathers, and other hard or solid parts of the animal frame,—the digestive function and its appropriate organs,—diversities of food taken by different animals,—the circulation of the blood,—respiration, and animalization,—the processes of assimilation and nutrition,—and the external senses of animals.

The second series is employed in developing “the nature of the animate world; its peculiar powers and external relations; means of communicating ideas; and the formation of society.” The subdivisions (in 13 lectures) relate to—zoological systems, and the distinctive characters of animals—the varieties of the human race—instinct—the distinguishing characters of instinct, sensation, and intelligence—sympathy, and fascination—sleep, dreaming, reverie, and trance, sleep-walking and sleep-talking—voice and language, vocal imitations, and ventriloquism—the language of animals, the language of man—legible language, imitative and symbolical—the literary education of former times, and especially that of Greece and Rome—the dark or middle ages—the revival of literature.

The third series, in 15 lectures, is devoted to “the nature of mind; its general faculties and furniture.” The subordinate divisions relate to—materialism and immaterialism—the nature and duration of the soul, as explained by popular tradition, by various schools of philosophy, and by revelation—the human understanding—ancient and modern sceptics—the “common sense” hypothesis—human happiness—the general faculties and free agency of the mind—the origin, connexion, and character of the passions—the leading characters and passions of savage and of civilized life—temperaments and constitutional propensities—pathognomy, or the expression of the passions—physiognomy and craniognomy—the language of the passions—on taste, genius, and imagination.

In this wide range of subjects, philosophical, zoologi-

cal, metaphysical, literary, and moral, it would be unreasonable to expect that there should be no mistakes in reasoning, no defects in principle, no infringements upon good taste. But deductions from the value of the whole, on either of these accounts, are much more seldom requisite than might have been expected, considering the great diversity of topics, and the difficulties essentially involved in some of them. The chief violation of good taste which I have noticed, consists in the employment of scriptural phrases* to illustrate other than theological subjects. They are never employed irreverently, or in badinage; but in application to some intellectual inquiry. They were introduced, I conjecture, in the author's original composition of the Lectures, and escaped his notice at the time of final revision for publication; a time when he had learned most scrupulously to abstain from everything calculated to diminish the reverence due to Scripture.

What, however, is principally remarkable in these volumes, is the judicious selection and grouping under their proper heads, of a great variety of striking, curious, and illustrative facts; so brought together and exhibited as to confirm most cogently the theory, or doctrine, or verity, with a view to which they have been thus collected. While the author skilfully adduces facts and reasonings in favor of some theories, he proceeds similarly with regard to the refutation of others,—especially of those, whether deduced from supposed physiological or metaphysical verities and principles, which militate against the statement of revealed truth.

Were it not for my persuasion that the “Book of Nature” will be extensively read, so soon as its real character is known, I should be tempted to quote largely from its pages. But, with that conviction, I shall simply present a part of our author's inquiry into the varieties of the human race. This is a well-known subject of sceptical triumph, because of its assumed incompatibility with the Mosaic account of the creation of the world. *Blumenbach*, *Dr. Smith* of America, and others, have most

* Such as, “the fulness of time,” “regeneration,” “rejoicing as a giant to run his race,” “the day spring from on high,” &c.

decidedly refuted the infidel objection, drawn from the imagined inconsistency of existing facts with the primeval relation. But there was still room for a popular and spirited exhibition of the physiological arguments on this side of the question, incorporated with those which flow from a correct interpretation of the scripture narrative.

Dr. Good delineates the principal varieties under the denominations of the European race, the Asiatic race, the American, the African, and the Australian; agreeing nearly with the classifications of Blumenbach and Gmelin. Then he places the objections above adverted to, in their full force; and after alluding to the hypothesis of those who would refer the human and the monkey tribes to one common stock, proceeds thus:—

“In order, however, to settle this question completely, let me mention a few of the anatomical points in which the orang-otang differs from the human form, and which cannot possibly be the effect of a mere variety, but must necessarily flow from an original and inherent distinction. More might be added, but what I shall offer will be sufficient; and if I do not touch upon a comparison of the interior faculties, it is merely because I will not insult your understandings, nor degrade my own, by bringing them into any kind of contact.

“Both the orang and pongo, which of all the monkey tribes make the nearest approach to the structure of the human skeleton, have three vertebræ fewer than man. They have a peculiar membranous pouch connected with the larynx or organ of the voice, which belongs to no division of man whatever, white or black. The larynx itself, is, in consequence of this, so peculiarly constructed as to render it less capable even of inarticulate sounds, than that of almost every other kind of quadruped: and, lastly, they have no proper feet; for what are so called, are, in reality, as directly hands as the terminal organs of the arms: the great toe in man, and that which chiefly enables him to walk in an erect position, being a perfect thumb in the orang-otang. Whence this animal is naturally formed for climbing: and its natural position in walking, and the position which it always assumes, excepting when under discipline, is that of all-fours; the body being supported on four hands, instead of on four feet as

in quadrupeds. And it is owing to this wide and essential difference, as, indeed, we had occasion to observe in our last study, that M. Cuvier, and other zoologists of the present day, have thought it expedient to invent a new name by which the monkey and maucaco tribes may be distinguished from all the rest; and, instead of QUADRUPEDS, have called them QUADRUMANA, or QUADRUMANUALS; by which they are at the same time equally distinguished from every tribe of the human race, which are uniformly, and alone, BIMANUAL.

“But throwing the monkey kind out of the question, as in no respect related to the race of man, it must at least be admitted, contend the second class of philosophers before us, that the wide differences in form, and color, and degree of intellect, which the several divisions of mankind exhibit, as you have now arranged them, must necessarily have originated from different sources; and that even the Mosaic account itself will afford countenance to such a hypothesis.

“This opinion was first stated, in modern times, by the celebrated Isaac Peyrere, librarian to the Prince of Conde; who, about the middle of the last century, contended, in a book which was not long afterwards condemned to the flames, though for other errors in conjunction with the present, that the narration of Moses speaks expressly of the creation of two distinct species of man—an elder species which occupied a part of the sixth day’s creation, and is related in the first chapter of Genesis; and a junior, confined to Adam and Eve, the immediate progenitors of the Hebrews, to whom this account was addressed; and which is not referred to till the seventh verse of the second chapter, and even then without any notice of the exact period in which they were formed. After which transaction, observe this writer and those who think with him, the historian confines himself entirely to the annals of his own nation, or of those which were occasionally connected with it. Neither is it easy, they adjoin, to conceive, upon any other explanation, how Cain, in so early a period of the world as is usually laid down, could have been possessed of the implements of husbandry which belonged to him; or, what is meant by the fear he expressed, upon leaving his father’s family,

after the murder of Abel, that every one who found him would slay him ; or, again, his going forth into another country, marrying a wife there, and building a city soon after the birth of his eldest son.

“ Now, a cautious perusal of the Mosaic narrative, will, I think, incontestably prove that the two accounts of the creation of man refer to one and the same fact, to which the historian merely returns, in the seventh verse of the second chapter, for the purpose of giving it a more detailed consideration ; for it is expressly asserted in the fifth, or preceding verse but one, as the immediate reason for the creation of Adam and Eve, that at that ‘ time there was not a man to till the ground ;’ while, as to the existence of artificers competent to the formation of the first rude instruments employed in husbandry, and a few patches of mankind scattered over the regions adjoining that in which Cain resided at the period of his fratricide, it should be recollected that this first fall of man by the hand of man, did not take place till a hundred and twenty-nine years after the creation of Adam ; for it was in his one hundred and thirtieth year, that Seth was given to him in the place of Abel : an interval of time amply sufficient, especially if we take into consideration the peculiar fecundity of both animals and vegetables in their primæval state, for a multiplication of the race of man to an extent of many thousand souls.

“ On such a view of the subject, therefore, it should seem that the only fair and explicit interpretation that can be given to the Mosaic history is, that the whole human race has proceeded from one single pair, or, in the words of another part of the Sacred Writings, ‘ that God hath made of ONE BLOOD all nations of men for to dwell on all the face of the earth.’* The book of Nature, is in this, as in every other respect, in union with that of Revelation : it tells us that one single pair must have been adequate to all the purposes on which this class of philosophers have grounded their objections : and it should be further observed to them, that thus to multiply causes without necessity, is not more inconsistent with the operations of nature, than with the principles of genuine philosophy.

* Acts xviii. 26.

“But the question still returns: whence, then, proceed those astonishing diversities among the different nations of mankind, upon which the arrangement now offered is founded?

“The answer is, that they are the effect of a combination of causes; some of which are obvious, others of which must be conjectured, and a few of which are beyond the reach of human comprehension—but all of which are common to other animals, as well as to man; for extraordinary as these diversities may appear, they are equally to be met with in the varieties of several other kinds of animals, that can be proved to have been produced from a single species, and, in one or two instances, from a single pair.

“The chief causes we are acquainted with are the four following: climate, food, manner of life, and hereditary diseases.

“I. The influence which CLIMATE principally produces on the animal frame is on the color of the skin and on the extent of the stature. All the deepest colors we are acquainted with are those of hot climates; and all the lightest those of cold ones. In our own country we perceive daily, that an exposure to the rays of the sun turns the skin from its natural whiteness to a deep brown or tan; and that a seclusion from the sun keeps it fair and unfreckled. In like manner, the tree-frog (*rana arboresca*) while living in the shade is of a light yellow, but of a dark green when he is obliged to shift from the shade into the sunshine. To the nereis *lacustris*, though whitish under the darkness of a projecting bank, is red when exposed to the sun's rays. And that the larves of most insects that burrow in the cavities of the earth, of plants, or of animals, are white, from the same cause, is clear, since being confined under glasses that admit the influence of solar light, they exchange their whiteness for a brownish hue.

“The same remark will apply to plants as well as to animals; and hence nothing more is necessary to bleach or whiten them, than to exclude them from the light of day. Hence the birds, beasts, flowers, and even fishes of the equatorial regions, are uniformly brighter or deeper tinted in their spots, their feathers, their petals, and

their scales, than we find them in any other part of the world. And hence one reason at least for the deep jet which, for the most part, prevails among mankind under the equator; the dark-brown and copper-colors found under the tropics; and the olive, shifting through every intermediate shade to the fair and sanguine complexion, as we proceed from the tropic of Cancer northwards. Hence, too, the reason why the Asiatic and African women, confined to the walls of their seraglios, are as white as Europeans; why Moorish children, of both sexes, are, at first, equally fair, and why the fairness continues among the girls, but is soon lost among the boys.

“As we approach the poles, on the contrary, we find everything progressively whiten; bears, foxes, hares, falcons, crows, and blackbirds, all assume the same common livery; while many of them change their color with the change of the season itself. For the same reason, as also because they have a thinner mucous web, the Abyssinians are less deep in color than the negro race; for though their geographical climate is nearly the same, their physical climate differs essentially: the country stands much higher, and its temperature is far lower.

“The immediate matter of color, as I had occasion to observe more fully in a preceding lecture, is the mucous pigment which forms the middle layer of the general integument of the skin; and upon this, the sun, in hot climates, appears to act in a two-fold manner; first, by the direct affinity of its colorific rays with the oxygene of the animal surface, in consequence of which the oxygene is detached and flies off; and the carbone and hydrogene being set at liberty, form a more or less perfect charcoal, according to the nature of their union; and next, by the indirect influence which its calorific rays, like many other stimulants, produce upon the liver, by exciting it to a secretion of more abundant bile, and of a deeper hue: I have formerly remarked, that this second or coloring layer of the general integument of the skin, differs (as indeed all the layers of the skin do) in their thickness, not only in different kinds of animals, but very frequently in different species, varieties, and even individuals. Thus, in our own country we find it more abundant in some persons than in others; and wherever it is most abundant,

we find the complexion also of a darker, and coarser, and greasier appearance, upon a common exposure to the solar light and heat; and we find also, that the hair is almost uniformly influenced by such increase of color, and is proportionally coarser and darker.

“It is of some consequence to attend to this observation; for it may serve to explain a physiological fact that has hitherto been supposed of difficult elucidation.

“A certain degree of heat, though less than that of the tropics, appears favorable to increase of stature; and I have already observed, that the tallest tribes we are acquainted with are situated at the back of Cape Horn, and the Cape of Good Hope. On the contrary, the most diminutive we are acquainted with are those that inhabit the coldest regions or the highest mountains in the world: such are the Laplanders and Nova Zemblians in Europe, the Samoieds, Ostiaks, and Tungooses in Asia, and the Greenlanders and Eskimaux in America. Such, too, are the Kimos of Madagascar, if the account of these pigmy people may be depended upon, whose native region is stated to be the central and highest tracts of the island, forming, according to Commerson, an elevation of not less than sixteen or eighteen hundred fathoms above the level of the sea.

“A multitude of distinct tribes have of late years been discovered in the interior of Africa, in the midst of the black tribes, exhibiting nothing more than a red or copper hue, with lank black hair. And, in like manner, around the banks of the Lower Orinoco, in Mexico, where the climate is much hotter, there are many clans of a much lighter hue than those around the banks of the Rio Negro, where it is much cooler; and M. Humboldt has hence ventured to assert that we have here a full proof that climate produces no effect upon the color of the skin. Such an assertion, however, is far too hasty; for he should first have shown that the thickness of the mucous web, or coloring material, is equally abundant in all these instances. For if it be more abundant (as it probably is) in the tribes that are swarthiest, we have reason to expect that a swarthier color will be found where there is an

equal, or even a less exposure to solar light and heat; and we well know that the hair will vary in proportion.*

“ II. The effects of DIFFERENT KINDS OF FOOD upon the animal system are as extensive and as wonderful as those of different climates. The fineness and coarseness of the wool or hair, the firmness and flavor of the flesh, and in some degree the color of the skin, and extent of the stature, are all influenced by the nature of the diet. Oils and spirits produce a peculiar excitement of the liver; and like the calorific rays of the sun, usually become the means of throwing an overcharge of bile into the circulation. Hence the sallow and olive hue of many who unduly addict themselves to vinous potation, and who, at the same time, make use of but little exercise. And hence also the dark and dingy color of the pigmy people inhabiting high northern latitudes, to whom we have just adverted, and whose usual diet consists of fish and other oils, often rancid and offensive. Though it must be admitted that this color is in most instances aided by the clouds of smoke in which they sit constantly involved in their wretched cabins, and the filth and grease with which they often besmear their skins. And hence, also, one cause of their diminutive stature; the food they feed on being unassimilating and innutritive. Swine and all other animals fed on madder-root, or that of gallium *verum*, or yellow-ladies-bed-straw, have the bones themselves tinged of a deep red, or a yellow; and M. Huber of Lausanne, who has of late years made so many valuable discoveries in the natural habits of the honey-bee, has proved himself able, by a difference in the food alone, as indeed Debraw had done long before him,† to convert what is commonly, but improperly, called a neuter into a queen bee.

— “ III. It would be superfluous to dwell on the changes of body and perceptive powers produced in the animal system by a DIFFERENCE IN THE MANNERS AND CUSTOMS. We have the most striking proofs of this effect in all the domesticated animals by which we are surrounded. Compare the wild horse with the disciplined; the bison

* See *Essai Politique sur la Nouvelle Espagne*, par Alexandre de Humboldt, &c. pp. 84, 85. 4to. Paris, 1808, 1809.

† See *Phil. Trans.* for 1777, p. 15.

with the ox, which last is usually regarded as the bison in a state of tameness; and the Siberian argali with the sheep, which is said to have sprung from it. Compare the modern Romans with the ancient; the low cunning and servile temper of too many of the Greek tribes of the present day, that still bend to and kiss the Ottoman rod, with the noble courage and patriotic enthusiasm of their forefathers, who drove back the tyrant of Persia and his million of men across the Hellespont, and dashed to pieces the proud bridge with which he boasted of having conquered the billows.

“It is in reality from long and deeply rooted habit alone that the black, red, and olive color of the Ethiopian, American, and Moguls, is continued in the future lineage for so many generations after their removal into other parts of the world; and that nothing will, in general, restore the skin to its original fairness, but a long succession of intermixtures with the European variety. It is a singular circumstance that the black color appears to form a less permanent habit than the red or olive; or in other words, the color chiefly produced by the action of the sun’s colorific rays, than that produced by the action of its calorific rays: for the children of olive and copper-colored parents exhibit the parental hue from the moment of birth; but in those of blacks it is usually six, eight, or ten months before the black pigment is fully secreted. We also sometimes find this not secreted at all, whence the anomaly of white negroes: and sometimes only in interrupted lines or patches, whence the anomaly of spotted negroes; and we have even a few rare cases of negroes in America, who, in consequence of very severe illness, have had the whole of the black pigment absorbed and carried off, and a white pigment diffused in its stead. In other words, we have instances of a black man being suddenly bleached into a white man. These instances are indeed of rare occurrence; but they are sufficient to shew the absurdity of the argument for a plurality of human stocks or species, from a mere difference in the color of the skin; an argument thus proved to be altogether superficial, and which we may gravely assert to be not more than *skin-deep*.

“ It is in consequence of this power in the system, of secreting a dark-colored pigment under particular circumstances, that we not unfrequently see the skin of very fair women, when in a state of pregnancy, changed to a deep tawny, and almost to a black; and it is hence that the black pigment of the eye is perpetually maintained and replenished.*

“ Dr. Wells gave a paper to the Royal Society, which was read April 1, 1813, containing an account of a woman (Harriet Tresh) ‘ whose left shoulder, arm, and hand, are as black as the blackest African’s, while all the rest of the skin is very white. She is a native of Sussex, and the cause she assigns is, that her mother set her foot upon a lobster during her pregnancy.’ So that we have not only instances of blacks being suddenly bleached, but of whites being made more or less black. In like manner, confined birds sometimes become wholly black; and are said to become so, occasionally, in the course of a single night. So the male kestrel, from being barred on the tail feathers, becomes wholly ash-colored except at the end; and the heron, gull, and others, whose tail is white when matured, are for the first two years mottled.

“ IV. But it is probable that a very great part of the more striking distinctions we have noticed, and almost all the subordinate variations occasionally to be met with, are the result of a MORBID AND HEREDITARY AFFECTION. The vast influence which this recondite but active cause possesses over both the body and the mind, are known in some degree to every one from facts that are daily presenting themselves to us. We see gout, consumption, scrofula, leprosy, propagated on various occasions, and madness and fatuity, and hypochondriacal affections, as frequently. Hence the unhappy race of Albinoes, and whole pedigrees of white negroes; hence the pigmy stature of some families, and the gigantic size of others.

“ Even when accident, or a cause we cannot discover, has produced a preternatural conformation or defect in a particular organ, it is astonishing to behold how readily it is often copied by the generative principle, and how tena-

* Camper’s Lect. on Comp. Anat. in regard to the Art of Drawing,

ciously it adheres to the future lineage. A preternatural defect of the hand or foot has been propagated for many generations, and has in numerous instances laid a foundation for the family name. The name of Varus and Plautus among the ancient Romans afford familiar exemplifications. Hence, hornless sheep and hornless oxen produce an equally hornless offspring; the broad-tailed Asiatic sheep yields a progeny with a tail equally monstrous, and often of not less than half a hundred pounds' weight; and dogs and cats with mutilated tails not unfrequently propagate the casual deficiency.

“There is a very peculiar variety of the sheep kind given in the Philosophical Transactions for 1813, by Colonel Humphreys of America, and which the American naturalists have called, from its bowed or elbowy legs, *ovis ancon*: but the common people the “otter-breed,” from its resemblance to the general form of the otter, and a rumor that it was at first produced by an unnatural intercourse between individuals of the two distinct kinds. Its size is small; the full weight being about 45lb. with loose articulations, crooked fore-legs, and great feebleness of power; whence it walks with difficulty, and is therefore quiet, and not fond of rambling. Accident seems to have produced this kind first, but the form has been most correctly preserved in the progeny; and so tenaciously, that if a common sheep and ancon sheep of either sex unite, the young will be either a perfect ancon, or have no trace of it; and if two are lambed at the same time, and one be of one variety and the other of the other, each is found to be perfect in its way, without any amalgamation.

“In like manner, in all probability, from some primary accident resulted the peculiar shape of the head and face in most nations as well as in most families; and hence too those enormous prominences on the hinder parts of one or two of the nations at the back of the Cape of Good Hope, of which an instance was not long since exhibited in this country with some degree of outrage on moral feeling.

“Man, then, is not the only animal in which such variations of form and feature occur; nor the animal in

which they occur either most frequently or in the most extraordinary and extravagant manner.

“ M. Blumenbach, who has pursued this interesting subject with a liveliness the most entertaining, and a chain of argument the most convincing, has selected the swine genus from among many other quadrupeds that would have answered as well, especially the dog and the sheep, in order to institute a comparison of this very kind ; and he has completely succeeded in shewing that the swine, even in countries where we have historical and undeniable proofs, as especially in America, of its being derived from one common and imported stock, exhibits, in its different varieties, distinctions not only as numerous and astonishing, but, so far as relates to the exterior frame, of the very same kind as are to be met with in the different varieties of the human species.

“ In regard to size, the Cuba swine, well known, as he observes, to have been imported into that island from Europe, are at the present day double the height and magnitude of the stock from which they were bred. Whence we may well laugh at every argument in favor of more than one human stock or species drawn from the difference of stature in different nations of man. In regard to color, they display at least as great a diversity. In Piedmont the swine are black ; in Bavaria reddish-brown ; in Normandy white. Human hair, observes M. Blumenbach, is somewhat different from swine’s bristles ; yet in the present point of view they may be compared with each other. Fair hair is soft, and of a silky texture ; black hair is coarser, and often woolly. In like manner, among the white swine in Normandy, the bristles on the body are longer and softer than among other swine ; and even those on the back, which are usually stouter than the rest, are flaccid and cannot be employed by the brush-makers.

“ The whole difference between the cranium of a Negro and that of an European is in no respect greater than that which exists between the cranium of the wild boar and that of the domestic swine. Those who are in possession of Daubenton’s drawings of the two, must be sensible of this, the first moment they compare them together. The peculiarity among the Hindus of having the

bone of the leg remarkably long, meets a precise parallel in the swine of Normandy, which stand so high on their hind quarters, that the back forms an inclined plane to the head; and as the head itself partakes of the same direction, the snout is but a little removed from the ground.

“In some countries, indeed, the swine have degenerated into races that in singularity far exceed the most extravagant variations that have been found among the human species. What can differ more widely than a cloven foot and a solid hoof? Yet swine are found with both; the variety with a solid hoof was known to the ancients, and still exists in Hungary and Sweden; and even the common sort, that were carried by the Spaniards to the isle of Cuba in 1509, have since degenerated into a variety with a hoof of the same solid kind, and of the enormous size of not less than half a span in diameter.

“How absurd, then, to contend that the distinctions in the different varieties of the human race must have proceeded from a plurality of species, while we are compelled to admit that distinctions of a similar kind, but more numerous and more extravagant, have proceeded from a single species in other animals.

“It may appear singular, perhaps, that I have taken no notice of the wide difference which is supposed to exist in the intellectual faculties of the different species of man. To confess the truth, I have purposely omitted it, because of all the arguments that have ever been offered to support the doctrine of different species, this appears to me the feeblest and most superficial. It may suit the narrow purpose of a slave merchant—of a trafficker in human nerves and muscles—of a wretch, who, in equal defiance of the feelings and the laws of the day, has the impudence to offer for sale, on the polluted shores of our own country, in one and the same lot, as was the case not long since, a dead cameleopard and a living Hottentot woman:—it may suit their purpose to introduce such a distinction into their creed, and to let it constitute the whole of their creed, but it is a distinction too trifling and evanescent to claim the notice of a physiologist for a moment.

“The variable talents of the mind are as propagable as the variable features of the body,—how, or by what

means, we know not,—but the fact is incontrovertible. Wit and dulness, genius and idiotism, run in direct streams from generation to generation; and hence the moral character of families, of tribes, of whole nations. The understanding of the Negro race, it is admitted, is in many tribes strikingly and habitually obtuse. It has thus, indeed, been propagated for a long succession of ages; and till the Negro mind receives a new turn, till it becomes cultivated and called forth into action by some such benevolent stimulus as that which is now abroad generally, and especially such as is afforded it by the African Institution of our own country, (an establishment that ought never to be mentioned without reverence,) the same obtuseness must necessarily continue, and, by a prolongation of the habit, may perhaps even increase. But let the man who would argue from this single fact, that the race of negroes must be necessarily an inferior species, distinct from all the rest of the world, compare the taste, the talents, the genius, the erudition, that have at different periods blazed forth in different individuals of this despised people, when placed under the fostering providence of kindness and cultivation, with his own, or those of the generality of his own countrymen, and let him blush for the mistake he has made, and the injury he has committed.

“Freidig, of Vienna, was an excellent architect, and a capital performer on the violin; Hannibal was not only a colonel of artillery in the Russian service, but deeply skilled in the mathematical and physical sciences; so, too, was Lislet, of the Isle of France, who was in consequence made a member of the French Academy; and Arno, who was honored with a diploma of doctor of philosophy by the university of Wirtemberg, in 1734. Let us add to these the names of Vasa, and Ignatius Sancho, whose taste and genius have enriched the polite literature of our own country: and, with such examples of negro powers before us, is it possible to do otherwise than adopt the very just observation of a very quaint orator, who has told us that the ‘Negro, like the white man, is still God’s image, although carved in ebony?’

“Nor is it to a few casual individuals among the black tribes, appearing in distant countries, and at distant æras

that we have to look for the clearest proofs of human intelligence. At this moment, scattered like their own oases, their islands of beautiful verdure, over the eastern and western deserts of Africa, multitudes of little principalities of negroes are still existing,—multitudes that have, of late years, been detected, and are still detecting, whose national virtues would do honor to the most polished states of Europe: while at Timbuctoo, stretching deepest towards the east of these principalities, from the western coast, we meet, if we may credit the accounts we have received, with one of the wealthiest, perhaps one of the most populous and best governed, cities in the world; its sovereign a Negro, its army Negroes, its people Negroes; a city which is the general mart for the commerce of Western Africa, and where trade and manufactures seem to be equally esteemed and protected.*

“We know not the antiquity of this kingdom: but there can be no doubt of its having a just claim to a very high origin: and it is possible that, at the very period in which our own ancestors, as described by Julius Cæsar, were naked and smeared over with paint, or merely clothed with the skins of wild beasts, living in huts, and wor-

* I follow Mr. Jackson's description, which is added to his “Account of the Empire of Marocco,” as by far the most circumstantial and authoritative we have hitherto received. According to him “the city is situated on a plain, surrounded by a sandy eminence, about twelve miles north of the Nile El Abeade, or Nile of the Blacks; and three days' journey (erhellat) from the confines of Sahara; about twelve miles in circumference, but without walls. The town of Kabra, situated on the banks of the river, is its commercial depot or port. The king is the sovereign of Bambarra: the name of this potentate, in 1800, was Woolo: he is a black, and a native of the country he governs. His usual place of residence is Jimie, though he has three palaces in Timbuctoo, which are said to contain an immense quantity of gold.”—The present military appointments are, it seems, entirely from the negroes of Bambarra: the inhabitants are also, for the most part, Negroes, who possess much of the Arab hospitality, and pride themselves in being attentive to strangers. By means of a water-carriage, east and west of Kabra, great facility is given to the trade of Timbuctoo, which is very extensive, as well in European as in Barbary manufactures. The various costumes, indeed, exhibited in the market-places and in the streets, sufficiently indicate this, each individual being habited in the dress of his respective country. There is a perfect toleration in matters of religion, except as to Jews. The police is extolled as surpassing anything of the kind on this side the Desert: robberies and house-breaking are scarcely known. The government of the city is entrusted to a divan of twelve slemma, or magistrates; and the civil jurisprudence superintended by a learned cadi.

shipping the misletoe, the black kingdom of Bambarra, of which Timbuctoo is the capital, was as completely established and flourishing as at the present moment.

“What has produced the difference we now behold? What has kept the Bambareens, like the Chinese, nearly in an invariable state for, perhaps, upwards of two thousand years, and has enabled the rude and painted Britons to become the first people of the world—the most renowned for arts and for arms—for the best virtues of the heart, and the best faculties of the understanding? Not a difference in the color of the skin;—but, first, the peculiar favor of the Almighty; next, a political constitution, which was sighed for, and in some degree prefigured, by Plato and Tully, but regarded as a masterpiece, beyond the power of human accomplishment: and, lastly, a fond and fostering cultivation of science, in every ramification and department.

“Amidst the uproar and ruin of the world around us, these are blessings which we still possess; and which we possess almost exclusively.* Let us prize them as they deserve; let us endeavor to be worthy of them. To the great benefit resulting from literature and mental cultivation, the age is, indeed, thoroughly awake; and it is consolatory to turn from the sickening scenes of the continent, and fix the eye in this point of view upon our native spot; to behold the ingenuous minds of multitudes laboring with the desire of useful knowledge; to contemplate the numerous temples that are rising all around us, devoted to taste, to genius, to learning, to the liberal arts; and to mark the generous confederacies by which they are supported and embellished.” Vol. ii. p. 113.

TRANSLATION OF THE BOOK OF PROVERBS.

Dr. Good's peculiar fondness for Hebrew literature, and for the noble specimens of the energy and sublimity of that language contained in the metrical and prophetic books of Scripture, induced him for several years to devote some part of almost every week to the study and translation of these favorite portions of the Old Testa-

* The Lecture was delivered in 1812.

ment. The result of his labors on "the Song of Songs" and "the Book of Job" are before the public. But much of his attention was also directed to the Prophecies of Ezekiel, Joel, Zechariah, to the Book of Ecclesiastes, &c. of striking passages in each of which he has left translations. During the years 1819, 1820, and 1821, notwithstanding the occupation of his time in his great works on Nosology and the Study of Medicine, he found leisure to complete a translation of the Book of Proverbs, to prepare a preliminary dissertation to that translation, and a great number of critical, theological, and illustrative notes. The manuscript copy of these, which is now before me, is in some respects incomplete, not having received the finishing touch of the author's hand. The notes would, doubtless, have been considerably modified, and the translation in a few respects a little changed, before he would have allowed them to meet the public eye. Imperfect, however, as the annotations are, they exhibit, like those in some of the author's previous works, an astonishing display of discursive illustration; his ardent mind delighting itself in gliding over the fields of ancient and modern literature, to collect treasures of wisdom, and apply them to the purposes of genuine elucidation.

The translation differs frequently from that of our authorized version; more frequently, however, in appearance than in reality. I observe, too, that in some essential particulars it differs greatly from Dr. Boothroyd's, the only other translation of the Book of Proverbs, with which I have had an opportunity of comparing that of my deceased friend.

In his subdivisions of this inspired collection of aphorisms, Dr. Good, as will be seen, did not deviate much from the most judicious of preceding commentators. But his introductory dissertation contains several valuable remarks on the proverbial sayings of all nations generally, and on those of the Hebrews in particular. It comprehends, moreover, various specimens of the translation which it was intended to precede. I shall, therefore, insert a copious extract, which as it explains the author's view of the book itself, and exhibits his version of several passages, may in some respects conduce to the better

understanding of this ancient section of the canonical scriptures.

“What was thus popular among all other parts of the east, was popular, also, and in all ages, among the Hebrews; from whom it is probable that the taste for moral adages was first derived: and in the book of Job they have handed down to us a full proof that the same taste prevailed in the antediluvian days, and a rich store of the moral sayings that were then in vogue. The speeches of the respective interlocutors in this extraordinary poem are in many instances ornamented with citations of this kind, and some of them are composed of whole strings of such citations; to the antiquity of which, and their probable existence before the flood, the speaker frequently appeals for the purpose of giving them a stronger claim to attention.

“The same tendency to characterize or illustrate passing facts or events by well known adages of great antiquity and veneration runs through all the books of the Old Testament, and is occasionally to be met with in the new, more especially in the condescending and colloquial intercourses of our Saviour with those around him.

“The book we are now entering upon is made up entirely of such detached and sententious passages of moral wisdom, or short rules of life. And whether we regard the force of its diction, the variety of its manner, or the extent of its subject, it is by far the most valuable of the kind that has ever been offered to the world; and is well worthy of a place in the sacred treasury of the scriptures.

“The Hebrew title of the work ascribes its whole contents to Solomon: and it is hence most probable that the entire composition was furnished by his own hands or mouth: the latter part of it, from the beginning of the twenty-fifth chapter, forming evidently an appendix, was collected after his death, and added to what appears to have been more immediately arranged by himself. The materials of the first five chapters of this appendix we are distinctly told were copied out of comments left by Solomon at his death, apparently in the archives of the royal library; the copyists being the scribes or other confidential officers of Hezekiah's court, supposed by Grotius, from 2 Kings xviii. 18., to have been Eliakim, Shebna, and Joah, acting under the king's commands; but who

seem more probably, from Prov. xxx. 1., to have been Ithiel and Ucal. The thirtieth chapter consists of words furnished by Agur, the son of Jakeh, and hence called 'the words of Agur,' as the matter or words furnished by Lemuel, are shortly afterwards called 'the words of Lemuel,' although we are at the same time told that they were composed by his mother, and only committed by him to memory. Of Agur, sacred history makes no further mention; but he was probably a confidential friend of Solomon, and drew up what he has contributed, either from recollection, or from some private record, at the solicitation of Ithiel and Ucal, who seem to have been commissioned for this purpose, and were probably, as just noticed, 'the men of Hezekiah, the king of Judah,' referred to in the opening of the thirtieth chapter. The appendix closes with 'the words of Lemuel,' supposed to be Solomon, and expressly declared to have been taught him by his mother, who, in this case, must have been Bathsheba; and who seems to have composed them for the use of her son when in the bloom of youth, and about the time when he was formally declared by his father, successor to the Jewish throne. As the person, however, who furnished this parabolic address is called king Lemuel, he is conjectured by some writers to have been a different individual from king Solomon: but as we have no other account of any such personage as king Lemuel; as the title of the book assigns the whole of its contents to Solomon alone, as its writer or speaker; and as the subject matter expressly applies to himself, and to no other person we are acquainted with, there can be little doubt that the word Lemuel is a mere familiar substitute for that of Solomon, or rather of Se-lem-eh, which is the Hebrew orthography, varied by a liberty very generally taken on such occasions, in all languages, of uniting the beginning, and altering the termination of the name, so as from Se-lem-eh to produce first Se-lem-uel, and then Lemuel.

"Solomon, who seems to have subjected all the known sciences of the time to his use, and to have done so by a special endowment, seems also to have turned his attention peculiarly to the popular method of teaching morality by short striking descriptions and sententious precepts. We are told by the author of the 1st book of Kings, iv.

32., that he spake not less than three thousand proverbs; and he himself tells us, Eccles. xii. 9., that, in order to teach the people knowledge, he sought out or selected—and set in order or arranged—a considerable number of these with great attention or good heed: and there can be little doubt that the substance of the following work is the result of this elaborate assortment; which may hence, in the judgment of Solomon himself, be supposed to contain the flower and choice of his productions.

“It is, in truth, by far the most valuable book with which he has favored the world, and the most striking monument of the wisdom with which he was specially endowed: critically and captivately curious in the variety of its style and method, and of universal comprehension in the subjects it embraces; laying down rules of conduct for all possible conditions of life, for kings and courtiers and men of the world; for masters and servants; for fathers, mothers, and children; for the favorites of prosperity and the sons of affliction: so that it is difficult to say in what way the wisdom that was bestowed upon him could have been applied to a better purpose.

“This valuable production is, in the original, entitled *MESLIM*, for which we have no term of exactly equivalent power in our own, nor perhaps in any other language: for it imports not merely brief axiomatic sentences of practical morality, but brief authoritative illustrations of moral duties, delivered in strong and elevated language, under any other form, whether of personification, similitude, or personal address and embellished description. And hence, *MESLIM* imports *PARABLES* as well as *PROVERBS*, strictly so called: the *παραβολαι*, as well as the *προιμιαι*, of the Greeks: on which account the Greek term *προιμιαι*, and the Latin *PROVERBIA*, and our own derivation *PROVERBS*, are, in a broad sense, employed to express *PARABLES*, or high authoritative moral similitudes or allegories, as well as sententious maxims; which last, however, for the most part, have some touch of comparison belonging to them, as constituting the hinge on which they turn. And hence, parables and proverbs, *παραβολαι*, and *προιμιαι*, are used as convertible terms in the Gospels; or rather what the three first evangelists call *παραβολαι*, or parables; St. John calls *προιμιαι*, or proverbs, as in chapter xvi. 25.

“These things have I spoken to you in proverbs”—*ἐν παροιμίαις*; and even in chapter x. 6. “this parable” as it is rendered in our established version, is still “this proverb”—*ταύτην τὴν παροιμίαν*—in the Greek.

“In denominating, therefore, the book of MESLIM the book of PROVERBS, the latter term must be understood in its utmost latitude, as importing allegorical or other figurative illustrations of moral duties, as well as moral and sententious axioms, for the MESLIM OF SOLOMON contain both; and this, too, not loosely and irregularly intermixed, but in a nice progressive order, admirably adapted to their respective purposes. The whole work, indeed, as it has descended to our own hands, is evidently comprised of four distinct books or parts, each of which is distinguished both by an obvious introduction, and a change of style and manner, though its real method and arrangement seem, hitherto, to have escaped the attention of our commentators and interpreters.

“PART I. extends from the opening of the work to the close of the ninth chapter; and it is chiefly confined to the conduct of juvenescence or early life, before a permanent condition is made choice of. The exordium, comprising the first six verses, is in the truest style of eastern grandiloquence; and it is principally to this first part of the work that the royal moralist has devoted his descriptive or parabolical talents; in the course of which he proves them to be of the highest order, and, in especial reference to the period of age to which he limits himself, he commences each of his parables or addresses with the endearing term of “my Son!” or, “O ye children!” a phraseology rarely to be met with afterwards, and only with the exception of a single instance,* where the same kind of address is incidentally renewed to persons of the same age in the third part, and once in the fourth part, where it occurs in the address of Lemuel’s mother to himself.

“All the most formidable dangers to which this season of life is exposed, and the sins which most easily beset it, are painted with the hand of a master. And whilst the progress and issues of vice are exhibited under a va-

* Chap. xix. 27.

riety of the most striking delineations and metaphors in their utmost deformity and horror, all the beauties of language, and all the force of eloquence, are poured forth in the diversified form of earnest expostulation, insinuating tenderness, captivating argument, picturesque description, daring personification, and sublime allegory, to win the ingenuous youth to virtue and piety, and to fix him in a steady pursuit of his duties towards God and towards man. Virtue is pronounced in the very outset to be essential wisdom, and vice or wickedness essential folly: and the personifications thus forcibly struck out at the opening of the work are continued to its close. The only wise man, therefore, is declared to be the truly good and virtuous, or he that fears God, and reverences his law: while the man of vice or wickedness, is a fool, a dolt, an infatuated sot, a stubborn, froward, or perverse wretch, and an abomination to Jehovah.

“Wisdom is, hence, allegorized as a tree of life, yielding delicious shade, fruit, and protection to those that approach her branches; throwing a garland of honor around their shoulders, and decorating their heads with a graceful chaplet, more precious than rubies. She is a sage and eloquent monitor, lifting up her warning voice at the gates and in the squares of the city, denouncing to the young the snares and dangers to which they are exposed, and exhorting them to abandon ‘the way of the wicked,’ which ‘is as darkness,’ for the path of the just, which is

————— as the brightening dawn,
Advancing and brightening to perfect day.

“She is the characteristic attribute, the darling offspring, of the Deity, who was with him, as his chief object of delight, when he planned the mighty frame of the creation:

Jehovah held me the chief of his train
Before his works, in the outset.
From everlasting was I anointed:
From the beginning, from the forecastings of the earth.
When there were no abysses I was brought forth;
When no sluices, redundant with waters;
Ere the mountains were settled,
Before the hills was I brought forth:

When, as yet, he had not prepared the land or the lakes,
 Or beautified the dust of the world.—
 When he arranged the heavens—I was there ;
 When he turned the globe over the surface of the abyss ;
 When he established the atmosphere ;
 When he strengthened the floodgates of the abyss ;
 When he gave to the sea his commandment
 That the waters should not overflow its boundary ;
 When he hewed out the foundations of the earth ;
 Then was I with him, a favorite ;
 Then was I from day to day his delight.

“ The first idea of this wonderfully sublime description was probably taken from the author of the book of Job, chap. xxxviii. 4—18, whose classical ornaments, and, more particularly, whose occasional Arabisms, Solomon seems to have been peculiarly fond of copying ; but it is in many respects original, and needs not fear a comparison with the magnificent source from which it has perhaps been derived.

“ Wisdom, under another similitude, is represented as a princely potentate, preparing a rich banquet in his splendid palace, sending forth his invitations freely in every quarter, and making a proclamation himself from the heights of the city, to all who stand in need of his counsel.

Come, feast ye on my feast ;
 And drink of the wine I have mingled :
 Forsake the heedless and live,
 And walk in the way of understanding.—
 Lo ! by me shall thy days be multiplied,
 And years of life be added unto thee.

“ The latter part of this allegory has not hitherto been seized by the translators ; but, when correctly rendered, it affords a contrast that adds wonderfully to the general effect :

The essence of Folly is turbulence,
 Thoughtlessness, and vanity.—Can she know anything ?
 She, too, sitteth at the opening of her pavilion ;
 On the throne of the heights of the city,
 To call out to the travellers on their way,
 Who are rightly pursuing their courses :
 ‘ Whoso is thoughtless ?—let him turn in hither.’
 While to the silly-hearted—thus saith she to him,

'Sweet are the waters of stealth,
And delicious the feast of the clandestine.'
But he understandeth not that the ghosts are there,
That her guests are in the depths of hell.

"With this fearful and forcible stroke, the allegory and the book itself concludes: the general object of the whole being, as already observed, to inculcate upon the young and the yet unsettled in life, the great duties of fearing God, and reverencing parents; of practising virtue, temperance and modesty, and keeping the passions in subjection, and to warn them against pride, arrogance, self-conceit, frowardness, envy, mischief-making, backbiting, hasty and imprudent friendships, and engagements; and above all, profligacy, debauchery, and scoffing, or making a mock at religion.

"PART II. commences at the opening of the tenth chapter, as is obvious from the introductory clause of its first verse, 'The Proverbs of Solomon,' which, indeed, may be regarded as its title. Its range extends to the sixteenth verse of the twenty-second chapter inclusively; the verse subsequent to this, opening with another exordium, and consequently with a third part or book.

"The style and manner of the second part are as different as possible from those of the first: and it is evidently designed for the use of persons who are actually settled in life, and have advanced from the age of youth to that of manhood. And hence, while the preceding duties are occasionally glanced at as of obligation in every stage of life, the endearing phrases of 'my son!' and 'O ye children!' are entirely dropped, and the writer chiefly inculcates the virtues of industry, honesty, frugality, fair and upright dealing, prudence, ingenuousness, compassion, mercy to animals, paucity and simplicity of words, humility, reverence of kings and all in authority, family order and subordination, and the wholesome discipline of children: the chief vices denounced and warned against being those of sluggishness, deceit, falsehood, knavery, over-reaching, squandering, hasty and improvident suretyship, slandering, hypocrisy, idle prating, tale-bearing, backbiting, gluttony and ebriety, pride, wrath and hatred, worldly-mindedness, and confidence in wealth, glory, honor, power, or any other external possession or quality;

the sum of the whole being not RICHES but RIGHTEOUSNESS; which last is repeatedly designated as the chief source of public as well as of private well-being; as a state virtue, not less than a domestic and social duty.

“To the subject of this book nothing could be better adapted than the style. While in the preceding, which, as already observed, is addressed to the young and the unsettled, the richest ornaments of the fancy are made choice of, to captivate their attention and allure them to a right practice, in the present all is business and activity, brevity, concinnity, and terseness; every thought, though as highly polished, is, at the same time, as compressed as possible; and the writer, thoroughly aware of the value of every moment of time at this important period, lays down a complete series of short rules of life, and concentrates the most momentous precepts into the narrowest compass. The former appeals to the imagination, the latter to the judgment: the one exhibits all the genius of poetry, the other all the art of composition; and hence the general matter is rendered as attractive in the one instance as in the other.

“The great object in each of the proverbs or axioms of the present part, is to enforce a moral principle in words so few that they may be easily learned, and so curiously selected and arranged that they may strike and fix the attention instantaneously: whilst, to prevent the mind from becoming fatigued by a long series of detached sentences, they are perpetually diversified by the most playful changes of style and figure.

“Of these changes it will be sufficient to point out the six following: the attentive reader may discover many others, but it is not necessary to analyze the whole. Sometimes the style is rendered striking by its peculiar simplicity, or the familiarity of its illustration: sometimes by the grandeur or loftiness of the metaphor or simile employed on the occasion: sometimes by a purposed or enigmatical obscurity, which rouses the curiosity: very frequently by a strong and catching antithesis: occasionally by a pointed anaphora, or playful iteration of the same word; and in numerous instances by an elegant pleonasm, or the expansion of a single or common idea by a luxuriance of agreeable words.

“1. Of the simple and familiar style we have examples in the following.

In the multitude of words there is no lack of blundering ;
Therefore he that restraineth his lips is discreet.
x. 19.

Commit thy doings to Jehovah,
And thy purposes shall be established.
xvi. 3.

The rich and the poor are mixed together,
Jehovah is the maker of them all.
xxii. 2.

“2. Of the grand and lofty style the following may serve as instances :

In the path of righteousness is LIFE :
Yea, the high way is IMMORTALITY.
xii. 23.

HELL and DESTRUCTION are before Jehovah :
How much more then the hearts of the sons of Adam.
xv. 11.

The man that wandereth from the way of understanding
Shall make his bed among the GHOSTS.
xxi. 16.

A wise man scalesh the city of the mighty,
And casteth down the bulwark of its confidence.
xxi. 22.

“Which last may be regarded as a parabolic rendering of the maxim announced by Lord Bacon, that ‘Knowledge is power.’

“3. Of the obscure and enigmatical style, I may select the following examples ; in the first and second of which it may be observed, that the key or explanation is given in the latter verse of the couplet.

A gift is a precious stone in the eye of its receivers :
On whichsoever side it is looked at, it quickeneth.
xvii. 8.

Acceptable words are a honeycomb ;
Sweet to the soul, and healing to the bones.
xvi. 24.

With the fruit of a man's mouth shall his belly be filled :
With the produce of his lips shall he be filled.
xviii. 20.

“The meaning is, to explain it by another proverb, ‘According as a man soweth, so shall he reap.’ The fruit of the mouth, of the lips, or of the thoughts, is a common metaphor in sacred poetry, to express ‘words;’ and occurs in Isa. lvii. 19. Jer. vi. 19. Heb. xiii. 15. But the best illustration of the distich is to be found in the parallel proverb or parable of our Saviour upon eating with unwashen hands, which is of the same enigmatical cast—and his own explanation of it to his disciples who did not understand its drift: Matt. xv. 11, 15—20. ‘Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.’ Then answered Peter, and said unto him, ‘Declare unto us this parable.’ And Jesus said, ‘Are ye, also, yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man: but to eat with unwashen hands defileth not a man!’

“4. The antithetic style is that which occurs most frequently, and to which the royal writer appears to have been most addicted. Instances of it are to be found in almost every chapter, and sometimes in almost every verse of a chapter. Let the following serve as examples:

The heart knoweth its own bitterness:
And a stranger cannot participate in its joy. xiv. 10.

Get thou wisdom, O! goodlier than gold;
Yea, get thou understanding, more desirable than silver. xvi. 16.

A rebuke cutteth deeper into a wise man
Than a hundred times flogging into a fool. xvii. 10.

The mouth-wordiness of a man is a pool of water:
The well-spring of wisdom a flowing stream. xviii. 4.

As a roaring lion is the wrath of a king ;
But as dew upon the grass his favor.

xix. 12.

Stuff! stuff! saith the buyer,
But let him go off with it, then he boasteth.

xx. 14.

“5. The labored style, which consists in a playful iteration of the same word, is common to various kinds of poetry in the West as well as in the East. In the notes on my translation of Lucretius (vol. i. p. 132, ii. p. 4,) I have given various examples from the Greek and Roman poets, and in those on my translation of the book of Job, I have given several others from the Asiatic poets, and especially from those of Jerusalem. In the work before us we have numerous examples of the same kind, though they have rarely been attended to or preserved by the translators. The following may serve as specimens :

Smartly shall he smart who is bail for a stranger ;
While he who hateth suretyship is secure.

xi. 15.

He that walketh with wise men shall be wise ;
But the friend of fools shall be friendless.

xiii. 20.

Whoso returneth evil for good,
Evil shall not depart from his house.

xvii. 13.

He who justifieth the guilty, and he who findeth guilty the just,
Verily both of them are an abomination to Jehovah.

xvii. 15.

“6. Of the pleonastic or redundant style, we may select the following examples—

To be slow to anger is better than to be valiant ;
And to rule one's spirit than to take a city.

xvi. 32.

The real friend loveth at all times,
And in adversity becometh a brother.

xvii. 17.

Multitudes cling to the countenance of the munificent ;
And every one is an adherent to the man of gifts.

xix. 6.

Whoso restraineth his words shall learn knowledge ;
 Choice of breath is the man of discernment.
 Even the dolt, while silent, is thought wise ;
 While shutting his lips, intelligent.

xvii. 27, 28.

“ In this tetrastich there is so striking a resemblance to the following of an elegant Arabic writer, that they ought to be brought together for a comparison.

Keep silence then ;—nor speak but when besought :
 Who listens long grows tired of what is told :
 With tones of silver though thy tongue be fraught,
 Know this—that silence, of itself, is gold.

“ PART III. is a miscellaneous collection of proverbs and parables, brief axioms, and figurative descriptions and addresses. It is consequently modelled after both the preceding parts, and contains moral instruction for all the different stages of life. It commences with an obvious break and apostrophe at the seventeenth verse of the twenty-second chapter,—intimates, in the twentieth verse, when correctly rendered, that it is a third undertaking, division, or series of the subject, and that the arrangement was made by Solomon himself,—and closes with the close of chapter the twenty-fourth. It yields in no respect to either of the preceding: the matter is as important, the diction as spirited and elegant, and the personifications as bold and striking. The introduction is peculiarly beautiful and impressive :

Incline thine ear, and hearken to the words of the wise,
 And apply thine heart to my instruction.
 O ! how sweet, if thou keep them in thy bosom.
 Harmoniously shall they be fitted to thy lips.
 For the fixing thy trust in Jehovah
 To-day am I making thee thoroughly know thyself ;
 Yea, a third time am I not imprinting upon thee
 Concerning counsels and knowledge ?

“ The vice of intoxication, and the train of evils that accompany it, are, in this book, painted with a force and accuracy of coloring, that we shall in vain seek for any where else. It extends from the twenty-ninth verse of the twenty-third chapter, to its close ; and the following

imagery is in the highest style of Oriental excellence, for the full meaning of which the reader may turn to the notes on the passage :

Look not on wine when it assumeth the ruby ;
 When it throweth its eye from the cup.
 Though it move round with blandishments,
 In its end it will bite as a serpent,
 Yea, sting as a cockatrice :
 Thine eyes shall image profligate women,
 And thine heart utter incoherencies.

“PART IV. is avowedly, as already observed, a post-humous appendix ; consisting of various parabolic compositions, written and communicated by Solomon on different occasions, but never published by himself in an arranged form ; yet altogether worthy of the place they hold in the Sacred Scriptures. It comprises the last seven chapters, and consequently commences with the twenty-fifth chapter. The editors of this part of the work are expressly declared to be the royal scribes or librarians in the reign of Hezekiah, who seem to have acted under the royal command, and were probably Ithiel and Ucal, mentioned in the first verse of chapter the thirtieth, as applying to Agur for documents in his possession, or recollections in his memory. The admonitory verses composed for king Lemuel by his mother, when he was in the flower of youth and high expectation, and with which the work concludes, are an inimitable production, as well in respect to their actual materials, as the delicacy with which they are selected. Instead of attempting to lay down rules concerning matters of state and political government, the illustrious writer confines herself, with the nicest and most becoming art, to a recommendation of the gentler virtues of temperance, benevolence, and mercy ; and a minute and unparalleled delineation of the female character, which might bid fairest to promote the happiness of her son in connubial life. The description, though strictly in consonance with the domestic economy of the highest sphere of life, in the early period referred to, and especially in the East, is of universal application, and cannot be studied too closely ; and the value which Solomon ap-

pears to have set upon this beautiful address is the most striking practical illustration he could give of the important lesson he so frequently inculcates,

Forsake not the precept of thy mother.

“From these remarks it must be evident, that a good translation of the book of Proverbs cannot be accomplished without great difficulties, though difficulties of a peculiar kind. In the book of Job, and in the prophecies of Isaiah and Hosea, the text is often in the greatest degree obscure, in consequence of the rapid transition of the writer from one subject or metaphor to another, and the frequent abruptness of his style. In the book before us, the prevailing difficulties are those of following up the particular construction of a verse, seizing the proper sense of what may be regarded as its governing term, and which constitutes the pivot on which the whole turns; and in finding an equivalent term in the vernacular tongue, capable of expressing a double sense, and of being equally iterated, in all cases in which such iteration is playfully introduced, and a double sense is made to appear in the original. Without this, the general moral may, indeed, be caught and communicated, but the fine aroma, the essential and operative spirit, will completely fly off in the distillation; and what remains will be nothing more than a *caput mortuum*, or dead letter.”

TRANSLATION OF THE PSALMS.

For the last four or five years of Dr. Good's life, much of his time was devoted to a new translation of “*The Book of Psalms, from the Original Hebrew, with an Outline of their History, and explanatory Notes.*” During this period, the Psalter was evidently his chief delight. To some of his friends he wrote about it; to others he expatiated upon it orally, read his translations of particular psalms, and developed their peculiarities; to his family he expounded it, usually with great fervor and pathos. If, when speaking of this comprehensive summary, Luther's “*Parva Biblia*,” he did not characterize it in the precise language of Augustine,* and Am-

* Tutela pueris, Juvenibus ornamentum, solatium senibus, mulieribus aptissimus decor. *August. Prolog. in lib. Psal.*

brose,* or in the quaint expressiveness of old Gerhard,† he evidently blended, in his estimate of its value, all that they have said, if not all that they could think. In one of his latest letters to his constant and valued friend, Dr. Drake, bearing date May 20, 1826; after speaking of his "Book of Nature," which he then presented to the Doctor, he proceeds, as with a decided persuasion that he was about to mention his last work :

"I have thus been enabled to finish one of the designs on which I have long set my affections; and it will afford me pleasure to learn that I have hereby given a little mental recreation to a friend, in whose fortunes of joy or sorrow I shall ever take a deep and almost personal interest.

"But the time is short!—and a less firm possession of health than formerly is mercifully designed to imprint this most important lesson on my heart. May the gracious Power that is reading it to me, enable me to improve it! I must, therefore, 'work while it is called to-day.'

"I have just completed an entire new version of the Psalter, after the manner of the book of Job: and I have had very great pleasure in going through so rich a treasure of spiritual worth and unrivalled poetry. It has been a great and prime object with me to ascertain the time, place, and circumstances which appertain to each psalm, so as to assign to every one its exact historical position: and a very attentive and critical examination into the subject-matter of the whole, or the bearing of particular words or phrases—the drift of scenery, or historic facts alluded to, has enabled me, as I trust, satis-

* *Licet omnis Scriptura Divina Dei gratiam spiret; præcipuè tamen dulcis Psalmorum liber Historia instruit; Lex docet; Prophetia annunciat; Corruptio castigat; Moralitas suadet: In Libro Psalmorum profectus est omnium. Amb. in Psal. Dav. præfat.*

† The Psalms are a jewel-cluster made up of the gold of doctrine, the pearls of comfort, the gems of prayer. This book is a theatre of God's works, a sweet field and rosary of promises, a paradise of delicious fruits and heavenly delights: an ample sea, wherein tempest-tossed souls find pearls of consolation: an heavenly school, wherein God himself is chief instructor: the flower and quintessence of Scriptures: a glass of divine grace, representing the fatherly countenance of God in Christ: and a most accurate anatomy of the Christian soul, delineating all its affections, motions, temptations, and depths of perplexity; with their proper remedy.—*Gerhard. Com. Pla. § 144.*

factorily to accomplish this yet novel undertaking; and thus to furnish to every separate psalm, if I mistake not, a vastly greater interest than it can otherwise possess. Not that I mean thereby to disturb the esoteric or mystical reference which they so frequently and unquestionably have to the Messiah, or to undervalue the inappreciable labors of the excellent Bishop Horne; but rather to give them more force by a fuller display of their primary and historic sources.

“I, therefore, in a preliminary dissertation, give a chronological and general history of the Psalms, in their respective *order of time*; illustrating each from its own internal and most beautiful evidence, and assigning to each its specific impression, as derived from the deeply interesting historic facts with which it is connected.”

After Dr. Good's death, the manuscript copy of this work, over which he spent so many portions of his latest and his best days, was found completely ready for the press, even to the minutiae of the directions to the printer. According to the arrangement proposed by himself, the work would constitute two volumes octavo, each about 400 pages: the first comprehending the historical outline, and the translation of the Psalms to the end of Psalm XC; the second volume to comprehend the remaining psalms, and the notes, critical, philological, and explanatory. But he adds, in a *nota bene*, “If the whole *can* be printed in one handsome volume, *I object not*.”

In the historical outline, the author regards it as tolerably decisive, that we assign not any of the psalms to an earlier epoch than that of Moses, nor to a later than that of Ezra, including the composition of the whole between about 1452 and 415 years before the Christian æra. He marks, as other critics have done, the division of the book into five distinct sections, agreeing with the *Masora*; in which the first extends to Psalm xli. inclusively, the second to the close of Psalm lxxii; the third to the end of Psalm lxxxix; the fourth includes Psalm cvi; and the fifth comprehends the remaining Psalms. Each of these sections, as the attentive reader will have perceived, terminates with a doxology; such as,

‘Blessed be Jehovah, the God of Israel!
From everlasting even to everlasting. Amen, and Amen.’

Or, as this,

'Blessed be Jehovah-God, the God of Israel,
Who alone worketh marvels.
Yea, blessed be his glorious Name for ever and ever ;
And let his glory fill the whole earth ! Amen, and Amen.'

He then takes a cursory glance at the chief probable authors, Moses, David, Heman, Ethan, and Asaph ; and so speaks of the characters of those eminent individuals, as to lead to the inference that "all the psalms possess the highest authority that human dignity can give them, independently of their being inspired writings, and of their poetic beauty." He next presents a most entertaining and curious account (perhaps in one or two instances a little fanciful,) of the music of the temple, the distinctive characters of the instruments, the probable number of male and female choristers, the number and character of the chiefs of the temple harmony, the arrangement for the responses and choruses of the Levites with their brethren opposite to them, "*ward over against ward,*" the office of the Azrahites or Laureates, &c.

Dr. Good is disposed to attach a higher value to the *authority* of the titles to many of the psalms, than has been customary among those who have attempted to investigate this important portion of critical research. In the same department of inquiry, also, he adverts to what he regards as a palpable mistake in rendering a Hebrew term by the words "*to the chief musician,*" where the word musician is entirely interpolated. Dr. Good assigns, in these cases, as the proper rendering, "*To the SUPREME,*" or, "*Upon the SUPREME,*" according as the text is distinguished by the second or third person. The propriety of this rendering may easily be ascertained, by turning to psalms iv, v, vi, viii, ix, xi, xii, xiii, &c.

An equal degree of difficulty has been felt with regard to the meaning of the phrase prefixed to fifteen of the psalms, and usually rendered, "*a song of degrees.*" Dr. Good remarks, that St. Jerom has correctly rendered it, "*Canticum Graduum,*" a song of steps or progress ; that the psalms to which the title is prefixed, were, in every instance, sung during a *march*, or when the people were advancing or stepping forward, as in their triumphant return to Jerusalem after the Babylonish captivity, or ad-

vancing towards it on one of the annual festivals; and that the literal rendering in our own tongue, is, "a *progressionary* or *march-song*," colloquially, "a *sacred march*." This interpretation of the titles, gives to most of these fifteen psalms a peculiar beauty and energy.

After some appropriate observations on the acrostic or alphabetic psalms, Dr. Good takes a general view of the subjects which the entire book embraces; from this I quote the following graphic passage:—

"We have already observed, that the subjects treated of in the entire collection of the Psalter, embrace every diversity of condition that can characterize either domestic or public life. We have hence numerous examples of the sigh of penitence and contrition, the chastened meekness of resignation, the holy importunity of prayer, the sustaining confidence of faith, the energetic shout of thanksgiving: descants on the attributes of God, and the general course of his providence and his grace; on the regularity and picturesque beauty of the seasons; on the wonderful structure and phenomena of the heavens, the earth, and the ocean; the peaceful quiet of rural and pastoral life; the roar and violence of the tempest, and the terrors of the mariner when in danger of shipwreck. And, as the national events that are occasionally brought forward, extend from the time of Moses to that of Ezra, the Psalms may be contemplated as an abstract of Jewish history, through the whole of this period; the incidents chiefly adverted to, many of which are dwelt upon at great length, and described in the most glowing and impressive colors, being the Egyptian bondage, and the miraculous deliverance from it: the signs and marvels performed while journeying to the land of Canaan, from the passage of the Red Sea to the overthrow of the devoted nations on either side of the Jordan: the calamities that pressed upon David on his entering into public life, and during his proscription by Saul: the wonderful series of his triumphs: his consecration of mount Zion, and removal of the ark to the tabernacle then erected for its reception; his reverses under the overwhelming influence of an infidel and traitorous faction, in league with a part of his own family: his inauguration of Solomon into the regal dignity as his successor; the celebra-

tion of the marriage of the latter, apparently with the princess of Egypt: occasional interpositions of miraculous power in several subsequent periods of emergency; especially during the reigns of Jehoshaphat and Hezekiah: penitential cries for relief during the Babylonian captivity: festals and triumphant eulogies on the marvelous deliverance from that humiliated state; and the anthems of exulting praise on the rebuilding and opening the temple, and re-establishment of the walls of Jerusalem.

“But by far the most important feature of the Psalms to the present and all future times, is their figurative or parabolical character; the secondary sense, in which they prophetically describe, in lineaments that can seldom be mistaken, the life and offices of the Redeemer, the whole mystery of salvation by Christ Jesus.

“I dare not say that this esoteric but most important sense is adumbrated in every individual psalm; because I well know that there are many in which it is not to be found without a very licentious exercise of the fancy, and even then without any advantage from the supposed discovery. But the numerous references to this spiritual signification, which occur in the New Testament, and the striking parallelism of these as well as other passages, in the eye of every one, to particular parts of the great drama that is unfolded in the Gospel dispensation, form an incontrovertible proof, that, in the pre-ordination of infinite wisdom, the first was from the beginning designed to be a general type of the second.”

Unquestionably, however, an extraordinary circumspection is required in applying the Psalms, as well as some of the other Old Testament prophecies, to the Messiah, and the events which took place when he appeared on earth. Bishop Horne has often failed greatly in this circumspection; and Bishop Horsley, with his own peculiar boldness, indulged in a license which is utterly repugnant to the principles of sober Biblical interpretation. Dr. Good has, now and then, found difficulty in escaping the seductions of these great names, and especially that of Horne, the charm of whose devotional sweetness had, long ago, won his esteem, and, of late years, his warmest affection. If, on this point, I have formed a correct opinion, there are but *two* rules for the safe and satisfac-

tory application of passages in the Old Testament to the Messiah; namely, the undisputed *authority* of the New Testament, in the way of reference or of quotation; and the fact that the specific terms of a passage, in their *plain, manifest, unforced* acceptation, and in the fair scope of the context, so apply to the Saviour, as not to admit of other application but by a violation of ordinary rules of judgment or of grammatical construction. A neglect of these principles has led many excellent men to apply various passages of the Old Testament to the primitive "Gospel times" generally and exclusively, (such as Amos ix. 11—14; Isaiah xxviii. 20. xlix. 14—26. lxi. 4—6. lxvi. 5—24.) which evidently, however they may be partially verified in that early season, can only receive their entire accomplishment in the ulterior recovery of the Jews on their final and universal conversion to Christ.

In selecting a few specimens of Dr. Good's translations and introductory or connected remarks, I shall commence with that which, in a chronological arrangement, would be placed first in the series. After adverting to various portions of Scripture, which are evidently rhythmical, and as evidently composed by Moses, he proceeds thus:—

"There is no great difficulty in assigning the precise occasion on which the present psalm was composed. It is called "The Prayer of Moses," and was manifestly written during the visitation of some judicial pestilence or other calamity, that produced a tremendous destruction among the people, in which, according to the words of the psalm,

Thou overwhelmedst them with a look.*
So are we consumed by thine ire,
And hurried away by thy wrath.

And if we turn to the book of Numbers, we shall find the PRAYER here adverted to, and the calamity so feelingly described, related in an historical detail of the plague of fiery serpents inflicted upon the Israelites on account of their murmuring and refractory spirit at Zalmonah, or Pim, where the people died in great multitudes. The

* For an explanation of this or any other deviation from the common rendering, the reader must consult the explanatory notes upon the several passages.

words of the historian are, 'Therefore the people came to Moses, and said, We have sinned against the Lord and against thee; PRAY THOU unto the Lord that he take away the serpents from us : ' AND MOSES PRAYED FOR THE PEOPLE.*

"The subject of the prayer is in perfect unison with the occasion. The holy supplicant begins with adoring the almighty power of God, and pleads with him as the dwelling-place or home of his people in all generations : he draws a forcible picture of the vanity and feebleness of man, and the inequality of the contest between the creature and the Creator. He urges the penitence and abasement of the assembled congregation ; and implores for grace to make a due improvement of the awful calamity :

So teach *us* to number our days
That we may apply *our* hearts to wisdom : †

and closes with a humble trust in God's mercy for a removal of the scourge, and a restoration of the divine favor. ‡

"Dr. Kennicott, however, and various other critics, disbelieved this psalm to have been the production of Moses, and refer it to a much later age, though they cannot agree as to what other age it is expressly adapted : some of them even going so late as to the return from the Babylonian captivity. The chief ground for this dissent from the date assigned in the Bible, is an idea that the term of man's life was, at the Mosaic era, much longer than that of seventy or eighty years, as intimated in the present psalm. But such an opinion seems founded on the exceptions from the general rule, rather than the rule itself. The life of *Aaron*, *Moses*, *Joshua*, and *Caleb*, unquestionably exceeded the age of fourscore considerably, and ran on from a hundred and ten, to a hundred and twenty ; but all these were probably instances of special favor. The decree which abbreviated the life of man, as a general rule, to seventy or eighty years, was given as a chastisement upon the whole race of Israelites in the wilderness ; and with these few exceptions, none of them,

* Num. xxi. 7.

† Psalm xc. 12.

‡ Psalm xc. 13—17.

at the date of this psalm, as here conjectured, could have reached more than seventy, and few of them so high a number. But it does not appear that the term of life was lengthened afterwards. *Samuel* died about seventy years old, *David* under seventy-one, and *Solomon* under sixty: and the history of the world shews us that the abbreviation of life in other countries was nearly in the same proportion.

“In few words, the very fact of this curtailment of man’s duration, as occurring at the period before us, together with the nature of the crime for which the refractory Israelites were punished, their lusting after other food than that they were miraculously supplied with, is clearly hinted at in the eighth and ninth verses of the psalm, and seems very sufficiently to support the present appropriation:

Thou hast set our iniquities before thee,
 Our SECRET LUSTING in the light of thy countenance.
 How UTTERLY ARE OUR DAYS CHANGED BY THINE IRE!
 WE RUN THROUGH OUR YEARS AS A TALE:

whilst the rapidity of the change, the suddenness as well as the extent of the mortality that passed upon them, is forcibly as well as fearfully expressed in the third verse as well as the fifth:

Thou turnest man to dust as thou sayest,
 Return ye sons of the* ground!
 Thou overwelmeest them with a look.”

PSALM XC.

The prayer of Moses, the Man of God.

1. O Lord, thou art our dwelling-place
 From generation to generation.
2. Before the mountains were brought forth,
 Or thou hadst formed the earth or the world,
 From everlasting to everlasting thou art God.
3. Thou turnest man to dust, as thou sayest
 ‘Return, ye sons of the ground!’
4. While in thy view a thousand years are as a day,
 A yesterday, when it is by-gone,
 Or a watch in the night:—

* Consult the explanatory note for this rendering.

5. Thou overwelmeſt them with a look.
In the morning they were like graſs, they were freſh :
6. In the morning it was flouriſhing and freſh ;
By the evening it is cut down and withered.
7. So are we conſumed by thine anger !
And hurried away by thy wrath !
8. Thou haſt ſet our iniquities before thee ;
Our ſecret luſting in the light of thy countenance.
9. How utterly are our days changed by thine ire !
We run through our years as a tale.
10. The days of our years are ſeventy years at their utmoſt ;
And if by dint of ſtrength they be eighty years,
Yet is their reeruiting wearineſs and vanity ;
So ſoon is it cut down, and we are gone.
11. But who regardeth the power of thine anger ?
With a reverence of thee, thine indignation ?
12. So teach *us* to number our days
That we may apply *our* hearts to wiſdom.
13. Return, O Jehovah !—how long firſt ?
And relent thou concerning thy people.
14. O ſoon let thy loving-kindneſs replenish us,
That we may exult and rejoice all our days.
15. Let us rejoice according to the days thou haſt afflicted us,
The years we have ſeen of adverſity.
16. Let thy dealing be diſplayed to thy ſervants ;
And thy glory to their children.
17. And let the pleaſure of the Lord our God be upon us ;
And eſtabliſh thou the work we take in hand,
Yea, the work we take in hand, do thou eſtabliſh.

Some portions of the 49th psalm have, I believe, preſented greater difficulties to translators than almoſt any part of the Hebrew ſcriptures. This psalm, in Dr. Good's opinion, was conſecrated to the ſervice of the paſſover, and refers to a divine ranſom, and the utter impoſſibility of man's finding or making an atonement for himſelf, or for any one elſe. The psalmiſt invites univerſal attention to this important truth—

“ And hence proceeds to ſhow the folly and brutiſhneſs of toiling for the body and accumulating wealth and eſtates, while the care of the ſoul, ‘the one thing needful,’ is neglected and forgotten. And it concludes with the ſtriking obſervation, that the *worldling* himſelf, how much ſoever he may labor to inculcate his maxims and practice upon all around him in a time of health and proſperity, will yet do juſtice, when leaving the world, to the higher and more dignified purſuits of the good man, in

the midst of that besottedness of his rational powers which has sunk him to a level with the beasts that perish."

The propriety of this view will depend principally upon the correctness with which Dr. Good assumes *sons of the ground*, or *groundlings*, for the due rendering of the original. His reasons are given in the notes, and the Hebrew critic will decide as to their force and validity.

PSALM XLIX.

ON THE SUPREME.

A Psalm by the Sons of Korah.

1. Hear this, all ye peoples,
Give ear, all ye inhabitants of the world ;
2. Both sons of the ground, and sons of substance ;
Ye rich and ye poor together.
3. My mouth shall discourse of wisdom,
Yea, the theme of my heart shall be understanding.
4. I will bend mine ear to a parable ;
I will utter my burden upon the harp.
5. Why should I fear in *these* days of evil
That the iniquity of my supplanters should circumvent me ?
6. They that trust in their riches,
That boast of the greatness of their wealth,
7. No man can pay the ransom of his brother,
Or offer to God his own atonement ;
8. (So costly is the redemption of their souls !
So faileth it continually !)
9. That he should still live on,
That he should never see corruption.
10. For one beholdeth the wise die
As well as the fool and the brutish.
They perish, and leave to others their riches.
11. Their houses *are* their subject for ever,
Their mansions from generation to generation.
They call their *grounds* after their names :
12. But the GROUNDLING in the midst of splendor endureth not ;
He is like the beasts—they are on a level.
13. Such is their conduct—their folly,
Yet will their posterity incline to their course. (Selah.)
14. They are stowed like sheep in the grave ;
Death shall feed upon them ;
And the just shall triumph over them in the morning :
For their STRENGTH is utter DISSOLUTION ;
The grave is their home.
15. But God shall redeem my soul :

From the grasp of the grave
Assuredly shall he take me away. (Selah.)

16. Fear not thou when one is made rich ;
When the glory of his house is increased.
17. For in his death he shall carry off nothing whatever ;
His glory shall not descend after him.
18. Though while he lived he gratified his own soul,
Then shall he laud thee for acting well for thyself.
19. He shall go to the generation of his fathers ;
Never more shall they see the light.
20. The GROUNDLING in the midst of splendor, but without
understanding,
Is like the beasts—they are on a level.

Of psalm ii. Dr. Good thus speaks—

“This psalm has descended to us without a title ; but its exact place in the Jewish chronology is obvious, and we have the authority of the New Testament that it was composed by David himself, and with a more emphatic reference to the great Son of David than to his own personal history. It is impossible, indeed, to read it in the present day, without tracing out much of that secondary or esoteric meaning which is so common to the language of the book of Psalms ; or without perceiving that by the ‘multitudes that murmur in vain’ is strikingly typified the fickle and ungrateful people of Israel ; by ‘the rulers that took counsel together,’ the Jewish Sanhedrim ; and by ‘the heathen’ that joined in the ‘rage,’ Herod and his followers, who sought to destroy our Saviour when an infant, and Pilate who condemned him, and the Roman soldiers who crucified him. While in the general triumph which pervades the poem, and especially in the paramount decree of universal empire which it announces, we have a clear anticipation of the glorious events of our own times, and the still more glorious successes of which they are but the harbingers.”

Dr. Good’s translation is as follows.

PSALM II.

1. Why do the heathen rage ;
And the people murmur in vain ;
2. The kings of the earth array themselves ;
And the rulers take counsel together
Against Jehovah, and against his Anointed ?
3. ‘Let us break their bands asunder,

- And cast their cords away from us.'
4. He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
 5. Thus shall he accost them in his wrath,
And confound them in his indignation:
 6. 'Verily have I invested my king
Upon my holy hill of Zion.'
 7. I will proclaim the decree
Jehovah hath announced concerning me;
'Thou art my Son!
This day have I begotten thee.
 8. Ask of me—and I will give
The heathen for thine inheritance;
Yea, the limits of the earth for thy possession.—
 9. Thou shalt crush them with a rod of iron;
Thou shalt shiver them like a potter's vessel.'
 10. Be wise now, therefore, O ye kings!
Be admonished, ye judges of the land!
 11. Obey Jehovah with fear,
And rejoice with trembling.
Kiss the Son—lest he be angry,
And ye perish straightway
When his wrath is but just kindled.—
Blessed *are* all they that take refuge in him!

The fourteenth and fifty-third psalms, which are almost verbally alike throughout, are generally thought to have been composed by David; and Dr. G. supposes in a time when profligacy, everywhere gaining ground, had become almost universal. If it were in this fearful state of things that the royal prophet composed these psalms, they cannot but be regarded as peculiarly expressive. I shall here present Dr. Good's translation of

PSALM XIV.

ON THE SUPREME: BY DAVID.

1. 'No God!' saith the profligate in his heart.
They are corrupters: they practise abominable ascendancy.
Not one doeth good.
2. Jehovah looked down upon mankind from heaven,
To see if there were any that had understanding
To seek after God.
3. They are all led astray;
They are altogether contaminated:
Not one doeth good—not even one.

4. Have all the dealers in iniquity no sense,
Devouring my people as they devour bread?—
They call not upon Jehovah!—
5. Fearfully therefore shall they fear.
Behold, God is in the community of the just.
6. Ye would put to shame the adversary of the helpless!
Behold, Jehovah is their refuge:
7. Who shall give forth from Zion salvation unto Israel:
Then shall he reverse the bondage of his people;
Jacob shall exult, Israel shall leap for joy.

The 110th psalm, which was also composed by David himself, has every indication of its prophetic character. It forms a striking parallelism with the 2d psalm.

“Both (says Dr. Good) relate to the priesthood and kingly dignity, to the exaltation and enthronement of Messiah, and to his triumphant career over his enemies. Both also contain the solemn adjuration of Jehovah, upon his installation, in the words of the Almighty speaker himself, confirmed by a repetition of the oath, King David being also, in both odes, the utterer of all the rest in his own person. The chief distinction consists in the clear and exclusive application of the whole of the present psalm to the history of the Messiah.”

PSALM CX.

A Psalm of David.

1. Jehovah hath proclaimed to my Lord,
‘Be thou seated on my right hand
Until I make thine enemies thy footstool.’
2. From Zion shall Jehovah stretch forth
The sceptre of thy might;
Triumphantly in the midst of thine enemies.
3. Exuberant shall be thy people
In the day of thy power;
In the glories of holiness.
Beyond the womb of the morning
Shall flow forth the dew of thine increase.
4. Jehovah hath sworn, and he will not repent,
‘For evermore art thou a Priest
After the order of Melchisedec.’
5. At thy right hand shall my Lord
Strike through kings in the day of his wrath:
6. He shall give judgment among the heathen.—

- The chief gluttèd with carnage
 Shall he smite throughout the wide earth.
7. The occupier in the way shall he set on high,
 So that he shall be exalted a chief.

The psalms being obviously intended for the public worship of the Jews, are many of them adapted to choral and responsive singing; it is evident, therefore, that an attention to this peculiarity in their structure, will often serve to give them additional spirit and energy, and often, indeed, to elucidate their meaning. Some striking and elegant attempts to developè the minutix of structure in this respect have been made by Delany, in his "Life of King David," by Kennicott, Horsley, and others; but the process requires the utmost caution, lest the imagination should take the lead of the judgment. Dr. Good, with his anxious desire to exfoliate the true meaning of these divine compositions, has, on various occasions, exhibited his view of the probable choral division of the poem. Thus, in psalm cxviii. which he regards as written by David, for a thanksgiving ode on a successful termination of the wars in which he had been engaged, to be sung by the assembled Israelites, with the priests, &c. David himself taking a part; he presents the following, as the most probable choral divisions.

PSALM CXVIII.

(General Chorus, or House of Israel.)

1. O give thanks to Jehovah, for he is good :
 For his tender mercy is to everlasting.

(Chorus of Priests, or House of Aaron.)

2. Let Israel, now, declare
 That his tender mercy is to everlasting.

(General Chorus.)

3. Let the house of Aaron, now, declare
 That his tender mercy is to everlasting.

(Chorus of Priests.)

4. Let them, now, that fear Jehovah, declare
 That his tender mercy is to everlasting.

(King David.)

5. I called upon Jehovah in distress ;
 Jehovah answered me at large.

6. Let Jehovah be for me, I will not fear
Whatever man may do unto me.
7. Let Jehovah be for me, be with my succour ;
And of mine adversaries I will never be afraid.

(*Chorus of Priests.*)

8. It is better to trust in Jehovah
Than to put confidence in man.
9. It is better to trust in Jehovah
Than to put confidence in princes.

(*King David.*)

10. Let all the nations beset me round about,
In the name of Jehovah, behold, I would destroy them.
11. Let them beset me, yea, round about let them beset me,
In the name of Jehovah, behold, I would destroy them.
12. They have beset me as bees ;
They are quenched as the blaze of thorns.*
In the name of Jehovah, behold, I have destroyed them.
13. Forcibly didst thou thrust at me ;
But Jehovah succoured me in the assault.
14. Jehovah is my strength and my song :
Verily, he is become my salvation.

(*Chorus of Priests.*)

15. Let the voice of triumph and salvation
Be in the tabernacle of the righteous.
The right hand of Jehovah hath displayed prowess.

(*General Chorus.*)

16. The right hand of Jehovah is exalted :
The right hand of Jehovah hath displayed prowess.

(*King David.*)

17. I shall not die ; but live,
And tell forth the deeds of Jehovah.

* Dr. Delany, in his "Life of King David," (vol. i. p. 373.) dilates very forcibly upon the rich and beautiful imagery of this celebrated "*epinicion.*" "It is familiar (he says) with David, to couch such images in three words, as would, in the hands of Homer, be the materials of his noblest, most enlarged, and most dignified descriptions." Thus, he takes two examples from this twelfth verse :—

"*They* (that is, all nations) *compassed me about like bees ;*—

"*They are quenched as the fire of thorns.*"

"The reader (says the Doctor) has here, in miniature, two of the finest images in Homer," and he quotes two passages from Pope's Homer, book ii. ver. 209, &c. ver. 534, &c. in which both images are most exquisitely wrought out. He then adds, "The candid reader will observe, that here the idea of an army's resembling a flaming fire, is common both to Homer and David ; but that the idea of that fire being *quenched* (when the army was conquered) is peculiar to David." In the "Prayer Book" translation of the Psalms, as Dr. Delany remarks, the two images are by mistake blended as though they were but one—'They came about me like bees, and are extinct, even as the fire among the thorns.'

18. Correctly did Jehovah correct me ;
But he gave me not up unto death.
19. Open to me the gates of RIGHTEOUSNESS:
I will enter them—I will give thanks unto Jehovah.

(*Chorus of Priests.*)

*Opening the gate ; before which the Congregation had hitherto
been standing.*

20. This is the gate of Jehovah :
Into it let the righteous enter.
21. I will give thanks unto thee, for thou hast answered me ;
And art become my salvation.

(*Chorus of Priests.*)

22. The stone which the builders rejected
Is become the head stone of the corner :
23. From Jehovah hath this proceeded :
It is marvellous in our eyes.

(*General Chorus.*)

24. This is a day Jehovah hath made :
Let us exult and rejoice in it.

(*King David.*)

25. Save, now, I beseech thee, O Jehovah !
Jehovah, I beseech thee, be thou now propitious !

(*Chorus of Priests.*)

26. Blessed be he that cometh in the name of Jehovah :
From the house of Jehovah we give you blessing.

(*General Chorus.*)

27. Jehovah is God—and he is shining upon us.
Bind the victim with cords up to the horns of the altar.

(*King David.*)

28. Thou art my God, and I will give thanks unto thee :
Thou art my God, and I will exalt thee.

(*General Chorus.*)

29. O give thanks to Jehovah, for he is good ;
For his tender-mercy is to everlasting.

Much do I fear, after all, that the portions of my deceased friend's translations and notes, here selected, are but inadequate specimens of the value and interest of his undertaking, generally. I trust, however, that the public will soon have better means of forming a correct judgment. Meanwhile, I may venture to affirm that in this

his last labor, which he commenced, pursued, and closed, with so much unmingled pleasure, his main objects were to promote the glory of God, and the good of man; to detect the correspondences and affinities which subsist in many points between the works of Nature, the movements of Providence, and the riches of Divine Grace; to trace the characters of the principal writers of the Psalms, and as far as possible to unfold the circumstances in which they composed those touching and instructive odes; and to show, especially, with regard to David, not simply how he should be viewed as a Monarch and a Prophet, but how he should be appreciated as a lover of Nature, whose spacious and outspread volume "formed his daily and delightful study: he pored over it with the eye of a painter, as he copied it with the pen of a poet, and colored it with the warmth of a devout heart."

On comparing the Dissertation and Notes which accompany this Translation of the Psalms, with those which are published with Dr. Good's Translation of the Book of Job, we perceive a great difference, not in point of talent, but in reference to the simple exhibition of devout sentiment. In the former there is much learning, much research, and some display: in the latter, also, the learning and research are equally evident; but they are evinced in their *results*, not in the effort of the author; whose intellect seems absorbed while his devotion is enkindled by the holy inspiration of the sublime compositions, to which his best feelings were so long enchained. Hence, I think it will be found that though the fancy has sometimes predominated in sketching the *history* of the several psalms, yet, with regard to fixing the precise meaning of the text, a more uniform sobriety of interpretation prevails than in any of our author's previous attempts as a sacred commentator. This peculiarity will demand and receive a commensurate share of the public confidence and esteem.

The analysis, interspersed with copious, and I hope instructive extracts, which has thus been presented, of the most important of Dr. Good's publications, and other

completed works, will render it unnecessary for me to attempt an elaborate delineation of his intellectual character.

The leading faculty was that of acquisition, which he possessed in a remarkable measure, and which was constantly employed from the earliest age, in augmenting his mental stores. United with this, were the faculties of retention, of orderly arrangement, and of fruitful and diversified combination. If genius be rightly termed "the power of making new combinations pleasing or elevating to the mind, or useful to mankind," he possessed it in a high degree. He was always fertile in the production of new trains of thought, new selections and groupings of imagery, new expedients for the extension of human good. But if genius be restricted to "the power of discovery or of creative invention," whether in philosophy or the arts, they who have most closely examined Dr. Good's works will be least inclined to claim for him that distinction. Be this, however, as it may, there can be no question that his intellectual powers were of the first order, that, in the main, they were nicely equipoised, and that he could exercise them with an unusual buoyancy and elasticity. His memory was very extraordinary; doubtless much aided by the habits of arrangement, so firmly established, as the reader will recollect, by sedulous parental instruction. His early acquired fondness for classical and elegant literature, laid his youthful fancy open to the liveliest impressions, and made him draw

"The inspiring breath of ancient arts,
 ——— and tread the sacred walks,
 Where, at each step, imagination burns:"

and this, undoubtedly, again aided his memory; the pictures being reproduced by constant warmth of feeling. The facility with which on all occasions he could recall and relate detached and insulated facts, was peculiarly attractive and not less useful. But the reason is very obvious. However diverse, and even exuberant, the stores of his knowledge often appeared, the whole were methodized and connected together in his memory by principles of association that flowed from the real nature of things; in other words, philosophical principles, by

means of which the particular truths are classified in order under the general heads to which they really belong; serving effectually to endow the mind that thoroughly comprehends the principles with an extensive command over those particular truths, whatever be their variety or their importance.

With the mathematical sciences he was almost entirely unacquainted; but, making this exception, there was scarcely a region of human knowledge which he had not entered, and but few, indeed, into which he had not made considerable advances; and wherever he found an entrance, there he retained a permanent possession;—for, to the last, he never forgot what he once knew.

In short—had he published nothing but his “Translation of Lucretius,” he would have acquired a high character for free, varied, and elegant versification, for exalted acquisitions as a philosopher and as a linguist, and for singular felicity in the choice and exhibition of materials in a rich store of critical and tasteful illustration.

Had he published nothing but his “Translation of the Book of Job,” he would have obtained an eminent station amongst Hebrew scholars, and the promoters of biblical criticism.

And, had he published nothing but his “Study of Medicine,” his name would, in the opinion of one of his ablest professional correspondents, have “gone down to posterity, associated with the science of medicine itself, as one of its most skilful practitioners, and one of its most learned promoters.”

I know not how to name another individual who has arrived at equal eminence in three such totally distinct departments of mental application. Let this be duly weighed in connexion with the marked inadequacy of his early education (notwithstanding its peculiar advantages in some respects) to form either a scientific and skilful medical practitioner, or an excellent scholar, and there cannot but result a high estimate of the original powers with which he was endowed, and of the inextinguishable ardor with which, through life, he augmented their energy and enlarged their sphere of action.

SECTION III.

A DEVELOPEMENT OF DR. GOOD'S RELIGIOUS CHARACTER,
ILLUSTRATED BY EXTRACTS FROM HIS LETTERS, AND
HIS OWN UNPUBLISHED WRITINGS.

IF, in a country excursion, we meet a peasant, and are told that he is a hearty eater, an active walker, and a sound sleeper, we receive the information with the same indifference as we should if it were given relative to a horse, or other animal, that was passing at the same moment; but if, in addition, we are informed that this peasant has written elegant poetry, or composed some beautiful music, or translated several of Horace's odes, or made himself master of the theory of astronomy, we gaze upon him with a very different interest. And why is this, but because we find that instead of spending his life in merely exercising the functions of the body, or indulging the appetites and senses, he has learned to exercise the intellectual faculties? The obvious superiority of the mind to the body, accounts for our deeper interest in the supposed case; and, in like manner, for the solicitude with which we commonly listen to relations of the habits, the peculiarities, the general appearance, and the disposition, as well as the mode of study, of those who have become distinguished for literary or scientific knowledge. This is all well, as far as it goes; but unless it advance one step farther, it is sadly defective, notwithstanding. When we recognize the distinction between the body and the mind, and mark the inferiority of the former, the superiority of the latter, have we done everything that philosophy, or even common sense, requires; why have we neglected to bring into our estimate that essence of "the Divinity that stirs within us;" that awful all-pervading sentiment, which, independently of our own spontaneity, nay, in spite of it, intermingles the "longing after immortality" with the dread of futurity; that which makes a man *feel*, let him acknowledge it or not, that "*he shall*

give an account for the deeds done in the body, whether they be good or evil?" The distinction between the faculties of man as an accountable being, and his attributes as an intellectual being, is as palpable, and as difficult to be evaded by inquirers who deal fairly with themselves and with their species, as the distinction between mind and matter, or the active energy of thought, and the *inertia* of a stone. Let the veriest sceptic attempt to reduce the power of conscience, for example, to a mere intellectual principle, that shall have no reference to a Supreme Governor and the universal Judge, and he will find it as impossible as to refer the phenomena of the tides to the force of imagination, or those of an eclipse to the creative speculations of a man of genius.

Man is as certainly a creature endowed with moral responsibility, as he is a being possessed of a body to be moved, and a mind to regulate the motions by its own volition. He is constituted to be a religious being; it is his grand distinction, and all around him, duly used, and contemplated with a right mind, invites him to it. Wherever we turn our eyes,—to the heavens, to the earth, to the seas, to the worlds above us, to the worlds beneath, to the myriads of beings animate and inanimate, which surround us, to the worlds beyond our ken, to which the imagination makes its excursions, to the world *within*, where our soberest and deepest thoughts are sometimes drawn, “above, about, and underneath” we behold, with an evidence that stifles all doubt, that God exists, exists to rule, and hence to be obeyed, exists to bless, and therefore to be loved.

From trains of reasoning differing much from these, but leading to the same result, even Lord Herbert could infer that “there is no man well and entirely in his wits, that doth not worship some deity;” and that there was less absurdity in admitting there could be “*a rational beast, than an irreligious man,*” the terms of the latter proposition being more repugnant to sound reason than those of the former. If, then, it be impossible to contemplate the nature of man in all the perfection and beauty of which it is susceptible, without adverting to religion; if the influence of religious principle render him the wisest, the happiest, and the most useful he is capable of

becoming, giving to his intellectual faculties an energy, a scope, and an extent of beneficial application, otherwise unknown; it surely becomes a duty, in attempting to delineate the character of an individual, to mark upon the portrait the moral and religious as well as the mental features, and thus to exhibit him as he really was, with regard to those constituents of our being which confer the greatest dignity, and excite the liveliest admiration.

But here, we are especially exposed to difficulties, and beset with prejudices. "The mind, (as Lord Bacon long ago remarked,) darkened by its covering the body, is far from being a flat, equal, and clear mirror, that receives and reflects the rays without mixture, but rather a magical glass full of superstitions and apparitions." Thus, an omission which one class may regard as blameable, another may applaud; and consequently the attempt to supply such omission, which to the former class may seem expedient, will probably be regarded by the other as altogether unnecessary. Yet both classes cannot be right; and a few additional remarks may tend to shew where the error lies.

With the great mass of mankind, the assumed law of human action is a law of *reputation*, easily accommodated to circumstances and character, and very seldom indicating a defective measure. The historian *Paterculus* appealed to that law when he said of the cruel *Scipio Æmilianus*, that "in the whole course of his life, he *neither did, nor said, nor thought*, any thing but what was laudable." *Hume* proved how thoroughly he comprehended the same law, when he defined virtue as consisting "in those mutual actions and qualities that give to a spectator the pleasing sentiment of approbation." And the equally ardent lovers of virtue in the dark ages were quite as correct, when, according to Dr. Robertson, they justified the prevailing custom, for "every person to choose, among the various codes of laws then in force, *that* to which he was most willing to conform."

- In this age of intellectual and religious illumination, the scales of moral judgment are, too often, equally defective. I need not attempt to sketch the characters of the successful commercial man, the able barrister, the skilful physician, the man of deep and fortunate

research, and many others in every profession and every rank, who have passed through the world without raising a serious thought towards their Creator and Preserver, or prescribing to themselves any code of morals except that which accorded most with the modes and fashions of their respective classes, and kept God and his will most out of sight. Yet, who dare censure? nay, who must not commend? For whom have they injured? What law have they broken? If the case is to be decided by the law of courtesy, or of worldly reputation, who but must praise? if by the laws of their country, they must stand unimpeached. Still, a thoughtful man may venture, notwithstanding, to hint, that there *is* a law, less fleeting, awfully binding, nobly universal,—the law of Him who is “a discerner of the thoughts and intents of the heart,” who demands a surrender of all our faculties and affections to his service, in “whose sight even the heavens are not clean,” and before whom something is required which a conformity to the laws of honor, courtesy, and reputation, cannot alone supply.

Many, I am aware, will try to evade this conclusion, by taking refuge in the current sophism, that “man is not responsible for his *opinions*.” Yet, if it be so, if a human creature is free from all responsibility on account of his opinions, for what is he responsible? His actions? But why for them? Why should man be responsible for an action, when an animal is not? Obviously, because he has a spring of action which an animal has not; and is any one who flees to so defenceless a refuge, able to demonstrate that this spring, this motive, in no case depends upon opinion? It is possible for an acute disputant to take shelter again under an equivocal; but let him assign the fair and palpable meaning to the word *opinions*, in connexion with the occasion for which it was adduced, and this again will fail him. Erroneous opinions with respect to others, evidently influence our behavior towards them, behavior, which will be open to either praise or censure; and erroneous opinions with regard to politics, to religion, to the limits of speculation in commerce, have in every age, in almost every nation, been productive of the greatest evils. Did these evils involve no responsibility? If so, with what semblance of reason could the

leaders or the followers in any party, religious or political, blame those of the opposite party for the results of their conduct? The blame (whether it be correctly applied, or the contrary, is not the question,) the blame is *meant* to be most severe when it is pointed, not at an error of judgment, but at an error in the principles or the opinions (for practically they are the same) from which the censured course of action emanated. Besides, if the proposition here controverted were true, what would be the benefit of freedom of inquiry? If correct and incorrect opinions are equally safe, equally free from blame, equally conducive to honor in this world and to happiness in the next, (all of which the proposition implies,) nothing can be more absurd than for a man to waste his time in trying to distinguish one from another.

Let, however, the inquiry be confined strictly to morals and religion. A youth is of opinion, let it be supposed, that he is able to regulate his own conduct, without regarding the suggestions of his father, as by attending to them. In consequence of this erroneous opinion, he neglects to read a letter of wise and salutary caution, and soon falls into the very vices against which the letter was calculated to guard him. Is he not responsible for this? But, it may be said, he was of opinion that the letter was not actually written by his father, and, *therefore*, neglected it. Then surely responsibility attaches to him, for not having recourse to the means by which he might ascertain whether the letter was really written and sent by his parent, or was a forgery; and thus have so decided as to escape those vices. It is enough to hint at the manifest application of this to men whose principles lead them day after day into evil; who know, notwithstanding, that the Bible demands attention as the record of their Heavenly Father's will, and yet are of *opinion* that they may go safely through the world, and incur no responsibility, although they never investigate the claims of the Word of God to the veneration which it demands, never acquaint themselves with its contents, never bring themselves under its sanctions, never obey its precepts, never dread the gulf of perdition which it threatens, never aspire after the regions of bliss to which it invites.

Once more, to evince the fallacy of this too popular

sentiment. Is it not probable, that many persons, when they read or hear that "man is not responsible for his opinions," may wish to believe it true, from an internal conviction that the loose and faulty opinions upon which they have acted, have either precipitated them into vice, or not operated to preserve them from it? And may not the wish issue in the actual adoption? Whence proceeded that wish and its result, but from the conviction that they had committed some wrong, from the effects of which this sentiment enables them in imagination to escape? Here, then, the state of the heart, and the *felt* defects in the conduct, prepare the mind for the adoption of an opinion: belief is evidently here a voluntary act; proving infallibly that, in the case supposed, (and if in that, why not in every other?) men *are* responsible for the opinions, or sentiments, or principles, which they adopt. Let the young, especially, bear this in their thoughts, before a course of vice, or of simple neglect of duty, make them *interested* in the rejection of the truth. Let them be assured, that in very many instances they are accountable, even to man, for the actions which grow out of their opinions and sentiments, and in all cases accountable to the Supreme Being for the sentiments themselves; that everything with regard to opinions is important; that responsibility is incurred by embracing them too hastily, holding them in ignorance,* or retaining them too long; that their moment bears a fixed relation to the subjects to which they refer; and that therefore, those are most momentous which have regard to God, the soul, and eternity: that the highest duty of man is to Him who is "The Highest," and the greatest crime, that which is committed against the greatest authority.

The consideration of these errors has carried me farther than I intended; but it will not be found entirely irrelative to some of the subsequent matter.

I will now advert to what I am disposed to regard as a prejudice or mistake on the contrary side. It is often asserted, that medical men are more inclined to indiffer-

* The apostles ascribed the condemnation and crucifixion of the Saviour to the Jewish *ignorance* of the true sense of their own Scriptures; Acts iii. 17, 18.; xiii. 27, 28.; 1 Cor. ii. 8. Yet, they dealt with that ignorance as an awful crime, and exhorted them to repent of it; Acts ii. 23.; iii. 19.

ence in religion, and, in fact, to infidelity, than any other class of men. It would, of course, be difficult, if not impossible, to institute an actual computation; but if there could, I suspect the result would be, that lawyers, civil engineers, chemists, mathematicians, astronomers, commercial men, and, in Germany at least, even theologians, would supply as great a proportion of persons either professedly infidels, or totally indifferent to all religion, as the medical profession. The principal reason in each and all is the same. The mind, while left to itself, is so completely absorbed in its selected pursuit, whether it be of literature, science, or business, as to have neither time nor inclination to turn to so serious a concern as that of religion. If a few short intervals of leisure *can* be stolen from such incessant occupation, what can be so salutary, and what so harmless, as in those brief moments to avoid everything gloomy, and allow the intellect and soul to expatiate in the regions of conviviality and pleasure? Thus, amid the uninterrupted alternations of employment and hilarity, no space being appropriated to the most interesting as well as elevated of all topics, it is altogether neglected; a fleeting consciousness of the neglect, intermingled too often, we may fear, with a persuasion (which cannot with the utmost effort be entirely shut out) that sin has been actually committed, as well as a binding duty omitted, by a natural process renders the mind eager to escape from itself into the regions of uncertainty, indifference, and, it may be, scepticism. Slight modifications in the causes will produce commensurate variations in the effects; but the general result will, I apprehend, be nearly the same with regard to all the specified classes. Literary and scientific men will evidently be tempted more often to announce their scepticism, where it exists, than men engrossed in commercial pursuits; and thus it may incorrectly be inferred to prevail more in those classes than in the latter. Medical men, intermingling more with general society, from their professional vocation, will again, on that account, be farther exposed to the charge than even others who have enjoyed a scientific education: yet I apprehend scarcely any real difference will be found; or, if there should, that it is at once imputable to the dissolute habits indulged by many young persons of that profession

during their attendance at the hospitals, remote from parental watchfulness, and free from the restraints of moral discipline. The latter source of evil will, it is hoped, be nearly extinguished in a few years; in consequence of the great improvements rapidly making in every department of medical education, and the strong desire evinced by several eminent men, that there should be incorporated with the habits of study, such rules as shall best insure the professional benefits, while they most effectually check the contamination of loose principles.

Another fallacy in judgment, to which I must briefly advert, since it is applicable to the main object of the present section of these memoirs, is that which induces many to affirm, or, at least, to assume, whether they assert it or not, that changes of sentiment on any great political or religious question imply a want of genuine principle. That such changes often result from a defect in principle, or inconsideration, or in both, there can be no question: but that they, at least, as frequently flow from the operation of intellectual or moral causes, to which no blame can be justly imputed, is equally unquestionable. And probably many more such changes would occur, and would be openly announced, were men more true to themselves, more resolved to obey the dictates of their conscience, and to pursue to their legitimate conclusions, in principle and in practice, those important trains of thought relative to topics of highest interest, which often suggest themselves spontaneously, and which they can only extinguish by doing violence to their best feelings, at the beck of some sordid and secondary motive. That cannot be a right rule of judgment, which would universally make the notions acquired in early life, resulting quite as often from accident or prejudice, as from judicious intellectual culture, the standard of action through the whole course of human existence; which would, for example, cast blame upon Luther for not always remaining a papist, because at the commencement of his career of reformation he had violently professed himself such;* and

* "Let the reader know (says he) that I was formerly a monk, and that when I engaged in the cause of Reformation, I was a most frantic papist (papistam insanissimum;) so intoxicated, nay, so drenched in the dogmas

would equally commend Erasmus, having once declared himself a Roman Catholic, for remaining one to the end of his life, although he again and again poured the whole torrent of his ridicule upon Romish superstitions, and levelled his severest censures against papal tyranny.

On all such occasions, it is highly desirable that our judgment should be regulated by the suggestions of liberality and candor, and that we should not blame merely because an individual has quitted the party to which we might have attached ourselves : recollecting that the party he joins may be fully as much inclined to commend as we are to blame ; and that if either the censure or the commendation be directed to the mere change, without having endeavored to ascertain, and free from prejudice to appreciate, the real motives which effected it, they who indulge in such hastily formed sentences of condemnation or acquittal may be more culpable than the persons whose conduct they undertake to judge. It ought also to be recollected, that though the decisive step which marks the ultimate issue in a change of sentiments, may by its suddenness excite surprise and enkindle doubts, among those who know nothing of the mental or conscientious process which has really been going on ; it may, notwithstanding, have been conducted with the utmost circumspection, the successive steps may have been taken with the most laudable deliberation, often, too, accompanied by very painful struggles at the disruption of old associations, which prejudice, affection, and time, may have alike contributed to strengthen. " Each mind (says one of our most profound moral writers*) possesses in its interior mansions a solemn retired apartment peculiarly its own, into which none but himself and the Divinity can enter. In this retired place, the passions mingle and fluctuate in unknown agitations." When the man comes

of the pope, that I was quite ready to put to death, had I been able, or to co-operate with those who would have put to death, persons who refused obedience to the pope in any single article. Thus, I was not ice and frigidity in defending the papacy, like Eckius and his associates, who appeared to me to act more from self-interest than from conviction. Even to this day they seem to me to do the same, and to make a mockery of the pope. I, on the other hand, was thoroughly in earnest."—*Luther's Preface to his Works.*

* Foster, Essay on a Man's writing Memoirs of Himself.

forth from this retirement, to render palpable to the world the result of his converse with himself, and, it may be, with his God, must we of necessity censure, because the course of his proceedings is different from what it formerly was ?

One great evil of this fallacious judgment, especially since it prevails so extensively, is, that it tends to check the spontaneous operations of the mind, to stifle all honest inquiry ; and tempts the young and the timid rather to continue satisfied with their present notions, however crude, or even dubious, than run the risk of odium, by so cautiously scrutinizing opposed sentiments and maxims, as to feel themselves compelled to adopt new principles of action, and evince their energy by corresponding conduct.

It tends, moreover, to deprive a man of all the advantage which accrues from experience. He may watch the unfolding of events, the vicissitudes of nations, the destruction of old systems of law and government, the establishment of others totally new, the unprecedented diffusion of intellectual and religious knowledge, the rapid growth and extent of missionary exertions, and may trace some of the providential arrangements from which all these have emanated ; yet he must, nevertheless, remain what he was, or expose himself to censure for not pretending to be, what none but God can be,—immutable.

I shall not be understood to countenance or to palliate thoughtless and hasty, much less unprincipled, modifications of sentiment or action ; such as evidently spring from love of wealth, or of fame, or of power, from an unreasonable dread of the current terms of reproach, from that “fear of man which bringeth a snare :” I have simply meant to expose and deplore a mistaken rule of judgment, the evil effects of which I have often observed. No thinking man is the same, in point of intellect, at sixty years of age, as he was at forty, or at twenty ; nor probably will he have remained the same in point of moral conduct, the minor topics of religious sentiment, the manifestations of devotion, or the actual state of his own heart. Why should a spurious moral rule be permitted to check the acknowledgement of the intervening changes ? Why should we not rather, in all cases, where in the

judgment of charity there is reason to believe they have resulted from honest and honorable motives, be solicitous to trace the real sources from which they have sprung,* and thus to enlarge that truly valuable department of knowledge, the knowledge of man?

But the reader will probably think it more than time that I should close these preliminary discussions, and proceed to the main object of this section.

The Rev. Peter Good, I have long ago remarked, was a man of extensive information, and of exemplary character, communicating to his sons the rudiments of a sound and useful education, training them to habits of order, and by example as well as precept inviting them to the practice of piety. So far as I can ascertain, from the opinions of those who knew him, and from many of his private papers which I have carefully examined, I should regard him as a man of correct religious sentiments, according to the evangelical interpretation of the plan of salvation. Yet I suspect that both he and his estimable

* One of the most instructive portions of one of our most valuable pieces of auto-biography, Richard Baxter's "*Narrative of his Life and Times*," is that in which he minutely develops, with remarkable frankness and honesty, several changes in his own views, with regard to disputation, matters of opinion as distinguished from matters of faith, modes of preaching, different degrees of moral and religious certainty, zeal for the conversion of the heathen, &c. between his early manhood and old age. One short passage, in illustration of his manner and his spirit, to those who are not acquainted with his writings, I will here insert. "I do not lay so great a stress upon the external modes and forms of worship as many young professors do. I have suspected myself, as perhaps the reader may do, that this is from a cooling and declining from my former zeal, (though the truth is, I never much complied with men of that mind :) but I find that *judgment* and *charity* are the causes of it, as far as I am able to discover: I cannot be so *narrow* in my principles of church-communication as many are—that are so much for a liturgy, or so much against it, so much for ceremonies, or so much against them, that they can hold communion with no church that is not of their mind and way. If I were among the Greeks, the Lutherans, the Independents, yea, the Anabaptists, (that own no heresy, nor set themselves against charity and peace,) I would hold sometimes occasional communion with them as Christians, (if they will give me leave, without forcing me to any sinful subscription or action.) Though my most *usual* communion should be with that society which I thought most agreeable to the word of God, if I were free to choose. I cannot be of their opinion, that think God will not accept him that prayeth by the Common Prayer Book, and that such forms are a self-invented worship which God rejecteth: nor can I be of their mind, that say the like of extemporary prayers."—*Life*, p. 133, folio edition.

relative, Mr. Mason, thought less seriously of the consequences of erroneous speculation in reference to matters of *faith*, than a due consideration of the nature of man as a fallen creature, or the history of man as an erring creature, will warrant.*

John Mason Good, on quitting the residence near his father at Havant, to seek professional advantages in London, and afterwards to settle at Sudbury, felt a high respect for religion and religious men, and expressed a decided belief in the genuineness and divine authority of the scriptures; but with very inadequate notions of the importance of correct religious sentiment. The ardor with which he went through his medical engagements, and the avidity with which he divided his hours of leisure between the contending fascinations of literature and of society, left scarcely any space into which the concerns of eternity could enter. He was busy and happy, respected in his professional capacity, and esteemed in private life; but he lived, it is to be feared, without "God in the world." Disinclined, however, from joining the ranks of infidelity, then most numerous, he continued to avow his belief in the holy scriptures, and in a manuscript essay, still extant, descanted in favor of the Credibility of Revelation, and refuted some of the popular objections. Thus, with regard to the objection of the leading infidels at the beginning of the eighteenth century, that the christian religion wanted universality, being totally restricted to some particular countries, and therefore came not from "the God of the whole earth," he presents these observations:—

"That without such an universal communication, there must be an infinite distance subsisting between man and

* "Belief worketh: belief of any thing worketh: belief of a part of Christianity worketh a partial conformity to Christianity; and belief of the whole worketh universal obedience. . . . Nothing is more common than for men to form gross notions of God, and of Christian doctrine; and as surely as they do form them, they act agreeably to their notions. All truths have a worth; but the truths of religion are the first in value, and ought to be the first in rank. The gospel is truth and virtue struggling against error and vice. . . . That false doctrine doth *harm*, cannot be doubted. It hath hurt the bodies, the understandings, the consciences, and the tempers, of mankind: it hath injured the reputation, the property, the peace, the lives and liberties, of thousands. It hath suppressed genius, perverted government: what evil hath it not done?"—*R. Robinson.*

man, is most obvious. But it is a difference which equally subsists through other departments of the present life; and which the most superficial observation must discover. Why is one man endowed with the utmost luxuriance of health and self-enjoyment, while his nearest neighbor, perhaps, languishes beneath the most wretched existence from the cradle to the grave? Whence this infinite partiality and disproportion in the dispensation of riches, talents, and domestic felicity? Why, in effect, was the world at large created in the manner in which we find it? The Laplander enjoys not the delights of an Italian sky, nor the swarthy African the temperate breezes of the north. The shores of Sicily are visited with earthquakes and volcanoes; and those of Jamaica and the other West Indian islands with the most tremendous hurricanes and whirlwinds. The wisdom, the liberties, and the elegancies of Greece, have for ever fled from the Archipelago, and the once barbarous cliffs of Britain have received and cultivated them with success. Whence these immense differences and inequalities? Why, in this manner, are some nations, without any superior merit of their own, admitted to the enjoyment of the happiest climates and political advantages, while millions of their fellow-creatures, of equal original desert, are for ever excluded from the participation?

“That such differences exist, is one of the most obvious facts in nature: and that the Author of them is infinitely wise and beneficent, is certain to a demonstration. But if they be thus producible by a Being of such infinite perfections, in every other instance,—why should we deem them incapable of being produced in the single instance of the promulgation of an immediate revelation from heaven? There are mysteries, even in nature, which we cannot investigate, paradoxes which we can never resolve: and if we expect to find fewer in religion, in the relation which subsists between the Creator and his creatures, we have indeed but little pursued such kinds of studies, and must, in a thousand instances, find ourselves perplexed and disappointed.”

At this time, much as he might admire the general system of revelation, and acutely as he could defend it against objectors, he sought not for tranquillity and bliss

in the way which it prescribes. In an essay "On Happiness," composed about the same period, he reasons himself very elaborately into the persuasion that there is an intimate connexion "between morals and natural philosophy;" that "the same spark that shoots through the mind the ray of science and information, diffuses through the heart the softer energies of nature;" and he thus exhibits the final issue of the momentous inquiry:

"From such considerations as these, then, it results that *he* is pursuing the most probable path to human felicity, who, blessed by nature with a soul moderately alive to the social affections, and an understanding that elevates him above the prejudices and passions of the ignorant, cultivates with a sedulous attention the one, that he may best enjoy the capacities of the other."

With these views as to the nature of happiness, and the best mode of insuring it; with a decided avowal, moreover, of the system of materialism, and that of the Universalists with respect to future punishment, he selected for his principal associates some gentlemen who professed their belief in the doctrines of modern Socinianism. He continued associated with them during the last two or three years of his residence at Sudbury; and on his removal to London, in 1793, he joined one of the most celebrated congregations of that persuasion in the metropolis, with which he remained connected until the beginning of the year 1807.

Mr. Good's unequivocal adoption of Socinian sentiments occasioned great uneasiness to his father, as well as to some of his near relatives at Sudbury; and few besides the youngest readers of these memoirs will need to be told that this uneasiness sprung from sober consideration, and not from prejudice. For, if, as has been remarked, after a cautious induction of particulars, by one of the most elaborate investigators of the moral tendencies of that system which rejects the Deity and atonement of Christ,—“if it be unfriendly to the conversion of sinners to a life of holiness, and of professed unbelievers to faith in Christ; if it be a system which irreligious men are the first, and serious Christians the last, to embrace; if it be found to relax the obligations to virtuous affection and behavior, by relaxing the great stan-

dard of virtue itself; if it promote neither love to God under his true character, nor benevolence to men, as it is exemplified in the spirit of Christ and his apostles; if it lead those who embrace it to be wise in their own eyes, and instead of humbly deprecating God's righteous displeasure, even in their dying moments, arrogantly to challenge his justice; if the charity which it inculcates be founded on an indifference to divine truth; if it be inconsistent with an ardent love of Christ, and veneration for the holy scriptures; if the happiness which it promotes be at variance with the joy of the gospel; and, finally, if it diminish the motives to gratitude, obedience, and heavenly-mindedness, and have a natural tendency to infidelity, it must be an immoral system, and consequently not of God. It is not the gospel of Christ, but *another gospel*. Those who preach it, preach *another Jesus*, whom the apostles did not preach; and those who receive it, too frequently receive *another spirit*, which they never imbibed. It is not the light which cometh from above, but a cloud of darkness. It is not the highway of truth, which is a way of holiness, but a by-path of error, which misleads the unwary traveller; and of which, as we value our immortal interests, it becomes us to beware."*

Yet, happily, Mr. Good was to a great extent preserved from the worst tendencies of this system. He was too learned and too honest ever to affirm that the belief of the Divinity and atonement of our Lord was unknown in the purest age of the church, but was engendered among other corruptions by false philosophy; and he had uniformly too great a regard for the scriptures of the New Testament, to assert that the apostles indulged in far-fetched reasoning, or made use of a Greek word, (*μετὰ τὸν θάνατον*,) which conveyed an erroneous notion, from want of knowledge of the term they ought to have employed: he never contended that St. Paul did not mean to teach the doctrine of the resurrection of the body in the fifteenth chapter of the first epistle to the Corinthians; never sported the pernicious sophism that "where mystery begins religion ends." Being "buried alive" in occupations, and immersed in vexations of no ordinary

* Fuller's "Calvinistic and Socinian Systems compared as to their Moral Tendency."

occurrence, he did not commune frequently with his own heart, and too naturally sunk into a lamentable indifference to religion, at least, if that word correctly imply "converse with God;" but he never evinced indifference to truth and rectitude, nor ever, I believe, became involved in the more awful perplexities of scepticism.

Indeed, the Bible was always with him a favorite book; though for many years, it is to be feared, he turned to it rather as a source of literary amusement, or of critical speculation, than for any higher purposes. After his death there was found an interleaved Pocket Bible, bound in two volumes, in which he often entered notes and observations. This interesting relic is now in my possession. The annotations are very numerous, and by the variations in the hand-writing, and the appearance of the ink, mark with sufficient accuracy the dates of their insertion, from 1790, when they were commenced, until about 1824, when he found the type in which the Bible is printed, too small for him to continue reading it with comfort. These notes present decisive proofs of the nature of his sentiments in different periods of his life; and in some cases mark his solicitude in later age to correct the errors of the season of speculation and thoughtlessness. I shall, therefore, as I proceed, select a few quotations.

"PSALM xcix. 1. 'He sitteth between the cherubims.' To the Jupiter of the Greek and Roman poets were assigned a chariot and horses of thunder—probably from the resemblance between the noise of the last and the rattling of the first. A similar fable, Michaelis observes, is to be noticed among the Hebrews, and the cherubims are expressly the horses of Jehovah's chariot." Written probably about 1792.

"JOSHUA vi. 5—20. This description of the storming of Jericho, stript of poetical imagery, appears to be nothing more than is consistent with the nature of common occurrences. In these and the connected verses, a kind of siege is represented in the first place by the encircling of the Israelites—and this encircling might have been intended to produce some such effect as the modern line of circumvallation:—at length the sound of the trumpets and the shouting of the people formed the signal for a

general attack. In consequence of which assault, the place was taken by storm, and the walls were destroyed. The books of Joshua and Judges are full of these poetical exaggerations, agreeably to the spirit of the people to which they relate."

Again, "JOSHUA x. 12, 13. By the standing still of the sun and the moon, no more is probably meant than that the battle began early in the morning, and was continued till late at night, after the moon was risen. It is not improbable that, in the ardor of pursuit, Joshua might utter a wish that the day were lengthened, to give him an opportunity of completing the advantage he had gained over his enemies: if he did this—if the evening were remarkably light, and followed by a storm of hail and thunder, by which the enemy was thrown into farther confusion—what would be more natural, in a song of triumph, than to represent this day of victory as exceeding others in length, as well as celebrity? and the hero, as retarding the sun and moon in their course, and having storms and tempests at his command?"

These seem to have been written before the annotator became acquainted with Dr. Geddes, and they certainly are not sketched with the boldness with which that learned individual proposed his explications of the Hebrew narratives. Such attempts to evade, by irrational conjectures, the necessity of imputing the extraordinary nature of the events described to supernatural intervention, are certainly unworthy of serious refutation. They are ascribed, by Mr. Good, to a German critic, *J. G. Herder*. It is gratifying to observe that nothing of equal looseness and puerility presents itself among the remaining notes.

Shortly after the date of the preceding, the notes became of a more instructive kind, exhibiting brief accounts of the author, epoch, and scope of the several books, evidences of their authenticity, characteristics of the style and manner of the different writers, &c. together with new translations and concise explications of different texts. A few of the latter are subjoined.

"PSALM ii. 12. 'Kiss the Son:.' The allusion is to the practice of the heathen and idolatrous nations around them, among whom the worshippers were accustomed to kiss their images as a proof of fervent and solemn devo-

tion. Hosea refers to this, chap. xiii. 2. Cicero mentions a brazen statue at Agrigentum, worn down in the features of the mouth by the frequent kissing of the multitude.— See Parkhurst, *נישק*, p. 473.*

“PSALM cxxxix. 15. ‘When I was wrought with a needle in the depths of the earth.’ This is a proof, with many others, of the frequency of the allusion, among the Hebrews, to the sacerdotal robes. See Exodus xxviii. 2. And hence the frequent allusions to them which we meet with in the sacred poetry. Isa. lxi. 10, &c. The indescribable texture of the human system is, therefore, with much propriety compared to the exquisite needle-work of the high priest’s vestments.”

RUTH iv. 7. In the Chaldee paraphrase ‘plucked off his glove.’ Among all the Eastern nations it is customary in their sales and deliveries of lands and goods, &c. to pull off a glove, and give it to the purchaser, by way of investiture or livery. Hence the practice, in the feudal times, of throwing a glove on the part of the person giving a challenge. The king’s champion, on his coronation, still casts his glove in Westminster Hall.”

“PSALM cviii. 9. ‘Will I cast out my shoe;’ according to the Rabbins, ‘my *glove* :’ i. e. I have made a vow, or am bound to conflict with them.”

“2 SAM. i. 18. The book of Jasher, here mentioned, is only quoted in one other place, Josh. x. 13. where the quotation is likewise evidently poetical, and forms three distichs. The word Jasher implies a song, or singing: thus, *ar jashir Moshch*, ‘then sung Moses:’ so that it is probable this book was a collection of sacred hymns, composed at different times, and on different occasions.

“קשת means a bow; but it means as well the action of the instrument as the instrument itself, and this in a figurative as well as a literal sense, ‘ejaculation, flight, sally.’ ‘Also he bade them teach the children of Israel the ejaculation (flight or sally;) behold it is written,’ &c.”

* To *adore* is literally to lift the hand to the mouth, and the heathens expressed their devotion in this way, as well as that specified above. Thus, in *Minutius Felix*, “*Cacilius*, simulacro Serapidis denotato, ut vulgus superstitiosus solet, manum ori admovens, osculum labiis pressit.” “*Cacilius* observed an image of Serapis, and having raised his hand to his mouth, like one of the superstitious vulgar, he kissed it.” This practice is obviously alluded to, in Job xxxi. 26, 27, 28.

“LUKE xiii. 24. ‘Will seek to enter in, and shall not be able.’ This rendering seems to contradict Luke xi. 9. ‘Seek and ye shall find,’ as also the entire spirit of the gospel. Let the verse be connected with the ensuing, without a stop, and the difficulty is removed.—‘Shall not be able, when once the master of the house has risen up, and hath shut to the door.’”

During much of the time that Mr. Good professed Socinianism, his mind (he has often informed me) was not at ease. Early recollections of the fruits of better sentiments often assailed him; but his numerous engagements, and the delights of the literary society into which he was introduced soon after his removal to London, enabled him in great measure to stifle conviction, and to glide along upon the stream with external gaiety, not always, alas! accompanied with internal serenity. Happily, however, he was exposed to other influences, and especially to the domestic influence of one whose affection, consistency, and discretion in reference to her own sentiments, operated permanently, and with great energy, though almost unconsciously to himself, in leading him to the right path. This, together with the deportment of the Socinians with regard to religion, their obvious want of fairness in conducting many of their arguments, their intellectual pride, and the sceptical turn of mind manifested by some of them, tended considerably to produce the desired change. To the effect of these were added several trying providential dispensations known to his friends; and others, doubtless, known only to the great Searcher of hearts; and combined with all, that divine energy which gave to each its operation, and caused conversations, meditations, events, so to “work together for good,” that he who had long wandered was brought back, and most cordially adopted the language, “*Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee!*”

“When you are weighing things in the balance, (remarks good old Baxter) you may add grain after grain, and it makes no turning or motion at all, till you come to the very last grain, and then suddenly that end which was downward is turned upward. When you stand at a loss between two highways, not knowing which way to

go, as long as you are deliberate you stand still: all the reasons that come into your mind do not stir you: but the last reason which resolves you, setteth you in motion. So is it (most often) in the change of a sinner's heart and life: he is not changed (but preparing towards it) while he is but deliberating whether he should choose Christ or the world? But the last reason that comes in and determineth his will to Christ, and makes him resolve and enter a firm covenant with him, this maketh the greatest change that ever is made by any work in the world. For, how can there be a greater than the turning of a soul from the creature to the Creator? so distant are the terms of this change. After this one turning act, Christ hath that heart, and the main bent and endeavors of the life, which the world had before. The man hath a new end, a new rule, a new guide, and a new master."*

With Mr. Good, it was very evident that the understanding was entirely convinced, long before the heart was transformed. The same degree of communicated influence does not so *manifestly* stimulate some dispositions as it does others, "as the same quantity of fire will not so soon put solid wood into a flame as it will light straw," yet the latter will not glow so much nor retain its heat so long. The precise epoch of the change was, therefore, never known even to his nearest relatives; but its REALITY was indisputable; and they, who had the most frequent opportunities of noticing it, deemed it another proof of that striking "diversity of operations" with which "the same Spirit worketh all in all." However for a while the scales might seem to oscillate, however longer they might appear quiescent, "*the last grain*" was mercifully applied, and the indications of the balance were never after doubtful. Renovation of heart was proved by renovation of conduct, and the graces of the Spirit, burning brighter and brighter, were truly as "the shining light, which shineth more and more unto the perfect day."

Regarding it, therefore, as the height of presumption, under all the circumstances of the case, to attempt to assign the period of this essential change in the character

* Directions for Spiritual Peace and Comfort, p. 143.

of my deceased friend, I shall simply advert to some leading facts, in the order of their occurrence, and by means of his own papers, and other documents which I have been allowed to consult, endeavor to exhibit their impression upon his mind and heart: I shall afterwards avail myself of the most satisfactory evidence, again supplied principally by his papers, of his benevolence, humility, and devotion.

In narrating the principal events of Mr. Good's life, I gave some proof (p. 62.) of the deep and permanent impression made upon his spirits, by the death of his son, in the year 1803. On that occasion, as on many others, he endeavored to soothe his mind by poetic composition; and from among the pieces written to alleviate his affliction, I select the following:

ELEGY: TO THE SUPREME.

PSALM XLII.

As for the fountain pants the drooping hart;
 So pants, O God, my thirsty soul for thee—
 God of all life!—so fainst for where thou art;
 When, O my God, thy presence shall I see?

Tears are my food, tears only night and day,
 While the proud foe cries, "Boaster! where's thy God?"
 O'er the keen taunt I muse in dread dismay,
 And pour my soul beneath th' afflictive rod.

Then memory wakes—the days when I have gone
 With crowds, exulting, to thy house of praise—
 What shouts of triumph then outstripp'd the dawn,
 What kindling transports fill'd those holy days.

But why, my soul, should now thy courage fail?
 Why sink, o'erwhelm'd with impotence and fear?
 No: trust in God—his praise shall yet prevail;
 For yet my God, my Saviour, shall appear.

Short boast! for still I faint: but I will still
 Call, O my God, thy kindnesses to view,
 O'er Jordan's banks display'd, o'er Mizar's hill,
 And tow'ring Hermon moist with morning dew.

As when the bursting waterspout its rage
 Empties abrupt, deep roars to boiling deep;
 Such the dread war my shipwreck'd spirits wage,
 So o'er my soul thy wrathful billows sweep.

Yet will the Lord his servant ne'er forsake ;
 Through every day his goodness shall attend :
 And every night my grateful song shall wake,
 My prayer to God, my father and my friend.

O ! hasten then !—thy wonted smiles afford :
 Why leave me thus to mourn th' oppressor's rod ?
 Deep through each bone he wounds me, like a sword,
 As his proud tongue cries, " Boaster ! where's thy God ?"

But why, my soul, should thus thy courage fail ?
 Why sink o'erwhelm'd with impotence and fear ?
 Trust—trust in God—his praise shall yet prevail ;
 For yet my God, my Saviour, shall appear.

Severely as Mr. Good felt this affliction, and powerfully as it was calculated to convince him that other principles than those which he had for some years avowed, were necessary to sustain the soul under the pressure of heavy chastisement, he was not yet prepared to surrender them. Except at short intervals, when he was enabled to pursue some emollient trains of thought, he viewed the entire dispensation in an erroneous light, and yielded far more to feelings of irritation than to a sentiment of submission. But, indeed, he had much to break through, as well as to break off ; so that considerable time, and repeated efforts, were necessary before he could escape from the enclosure within which he had suffered his better faculties to be imprisoned.

Still, though he had become bewildered by the adoption of erroneous sentiments, he never entirely lost his love of truth : and hence the forced and unnatural criticisms in which his theological friends indulged, and the sceptical spirit which some of them manifested, by shocking his uprightness, contributed almost daily to his ultimate emancipation.

At length, the sermons of the minister of the congregation with which he had connected himself, gave him serious pain : and language which Mr. Good regarded as equivalent to the *recommendation* of scepticism, led to the following correspondence.

“ TO THE REVEREND ———.

“ *Caroline Place, Jan. 26th, 1807.*

“ Dear Sir,

“ It is with much regret I feel myself compelled to discontinue my attendance at the Chapel in ———, and to break off my connexion with a society with which I have cordially associated for nearly fourteen years.

“ I sincerely respect your talents, and the indefatigable attention you have paid to Biblical and theological subjects: I have the fullest conviction of your sincerity, and desire to promote what you believe to be the great cause of truth and Christianity; but I feel severely that our minds are not constituted alike; and being totally incapable of entering into that spirit of scepticism which you deem it your duty to inculcate from the pulpit, I should be guilty of hypocrisy if I were any longer to countenance, by a personal attendance on your ministry, a system which (even admitting it to be right in itself) is, at least, repugnant to my own heart, and my own understanding.

“ Without adverting to subjects which have hurt me on former occasions, I now directly allude to various opinions delivered in your very elaborate, and, in many respects, excellent sermon of Sunday last; and especially to the assertion that it is impossible to demonstrate the existence and attributes of a God; that all who have attempted such demonstrations have only involved themselves in perplexity; and that though a Christian may see enough to satisfy himself upon the subject, from a survey of the works of nature, he never can prove to himself the being and attributes of a God, clearly and free from all doubt.

“ I mean merely to repeat what I understood to be the general sense of the proposition; and not to contend that my memory has furnished me with your own words. And here permit me to observe, that I have been so long taught a different creed, not only from the reasonings of St. Paul, Rom. i. 20. and elsewhere, but from many of the best theologians and philosophers of our own country, from Sir I. Newton, Clarke, Barrow, and Locke, that I

cannot, without pain, hear what appears to me a principle irrefragably established, treated with scepticism, and especially such scepticism circulated from a Christian pulpit.

“I have thus, privately, unbosomed my motives to you, because, both as a minister and as a gentleman, you are entitled to them; and because I should be sorry to be thought to have acted without motives, and even without sufficient motives. My esteem and best wishes, however, you will always possess, notwithstanding my secession from the Chapel, for I am persuaded of the integrity of your efforts. I am obliged to you for every attention you have shown me; and shall, at all times, be happy to return you any service in my power.

“I remain, Dear Sir,

“Your obliged and faithful friend and servant,

“J. M. GOOD.”

“TO JOHN MASON GOOD, ESQ. CAROLINE PLACE.

“—————, Jan. 27th, 1807.

“Dear Sir,

“I am obliged to you for your polite communication of your intention to withdraw from ————— Chapel, and of your motives for that determination. Having myself exercised to so great an extent the right of private judgment, I would be the last person to object to the exercise of that right in others.

“I cannot, however, help considering myself as peculiarly unfortunate, that after all the pains which I have taken to establish the truth of the Christian revelation, I should, in the estimation of an intelligent, and, I would hope, not uncandid hearer, lie open to the charge of *inculcating from the pulpit a spirit of scepticism*, and that the allusion which I made on Sunday last to the unsatisfactory nature of the exploded *priori* demonstration of the divine existence, should have been understood as a declaration of a deficiency in the proper evidence of the being and attributes of God.

“I certainly would not myself attend the ministry of a preacher who was sceptical either in the divine existence, or the truth of the Christian revelation. I must,

therefore, completely justify you in withdrawing from my ministry while you entertain your present views. I can only regret that I have expressed myself inadvertently in a manner so liable to be misunderstood; and sincerely wishing you health and happiness,

“ I am, Dear Sir,

“ Your obedient servant,

“ _____.”

“ TO THE REVEREND _____.

“ *Caroline Place, Jan. 29th, 1807.*

“ Dear Sir,

“ I am obliged to you for your letter, and add only a word or two, in explanation of a single phrase which you seem to regard as uncandid. The term *scepticism* I have not used opprobriously, but in the very sense in which you yourself seem to have applied it, in the discourse in question, to the apostle Thomas, by asserting, upon his refusal to admit the evidence of his fellow-disciples, as to our Saviour's resurrection, that ‘ it is possible, perhaps, that the *scepticism* of Thomas, may, in this instance, have been carried a little too far.’

“ I quote your idea, and I believe, your words. And here, without adverting to other expressions of a similar nature, suffer me to close with asking you, whether I can legitimately draw any other conclusion from such a proposition, than that a scepticism, in some small degree short of that manifested by St. Thomas, is, in the opinion of him who advances that proposition, not only justifiable, but an act of duty? and that, to a certain extent, he means to inculcate the *spirit* or disposition on which it is founded?

“ It only remains that I repeat my sincere wishes for your happiness, and that I am,

“ Dear Sir,

“ Your obedient servant,

“ JOHN MASON GOOD.”

To this letter Mr. Good received no reply.

Shortly afterwards, in writing to an old friend, Dr. Disney, who had then quitted London, and resided at

the Hyde, near Chelmsford, Mr. Good narrated the circumstances which occasioned this correspondence. In the Doctor's reply, he thus speaks of the sceptical spirit of the minister from whom Mr. Good felt compelled to separate, and of its effects.

"It has long been the favorite scheme of a certain person to speak very highly of scepticism,—and I have long been made to understand that his commendation of scepticism, and his loose manner of expressing himself on certain subjects, extensively served the cause of infidelity among his pupils. I never cultivated his acquaintance, for reasons which I thought good and conclusive, while resident in the neighborhood of London, and in which I have been more strongly confirmed since I left it. I feel for the mortification you express, and have only to say, I most cordially wish you had no occasion for doing what you have done."

After adverting to the critical state of our public affairs at that period, he adds,

"Still I do not despair; but the discipline will be severe. Now *scepticism* would lay me prostrate at once: for there is delusion abroad in religion as well as in politics."

The separation that thus took place between Mr. Good and a minister and congregation with which he had been connected for nearly fourteen years, would naturally lead to a re-examination of the principles and notions held by them in common. The consequence was, a gradual surrender of all the characteristics of the Socinian creed; and a corresponding adoption of sentiments more in accordance with those of his always honored father, and of his valuable relative, Mr. Mason, upon whose religious views he now meditated with a renewal of his early veneration. He, as yet, however, scarcely adverted to them but as mere speculative opinions, simply preferable to those he had just abandoned: it was long before they assumed the character of principles of action, and issued, by God's blessing, in the transformation of his heart and affections.

For public worship he now frequented the Temple Church; where the powerful reasoning of Dr. Rennell, often engaged in the discussion of topics which, at this period,

occupied so much of Mr. Good's attention, served to confirm him in the propriety of the step he had taken. After a year or two, he frequently attended public worship, with his family, at St. Dunstan's Church, Fleet Street, and cultivated with the vicar an intimate intercourse, which I have every reason to believe was, in the best sense, beneficial to him. Then, after a few more years, the greater proximity to his own residence, and still more a cordial esteem for the minister and his doctrines, led him to worship almost constantly at St. John's Chapel, Bedford Row;* where he availed himself of the successive pastoral labors of Mr. Wilson and Mr. Jerram, until he passed from all worshipping assemblies here, to join "*the general assembly and church of the first-born,*" "*in heaven.*"

Shortly after Mr. Good detached himself from the Socinians he became acquainted with the Rev. Samuel Marsden, Senior Chaplain of the Colony of New South Wales, who returned to England early in 1807, and remained until May, 1809: in order, first to convince the government at home of the perilous state in which he left the colony, and secondly, to point out, and persuade them to adopt, the best means for its rescue and amelioration; with an ulterior object, namely, the introduction of Christianity among the heathen natives of the Australasian islands. This excellent individual, as distinguished for his engaging simplicity, and his genuine candor, as for the unswerving intrepidity with which he devotes himself to purposes of the purest Christian benevolence, no sooner developed his plans to Mr. Good, than he found the ardor of a generous spirit united with his own in promoting the same great objects. When Mr. Marsden was in London, they were together daily; and when the pursuit of any of his laudable purposes, commercial, mechanical, political or religious, took him for a season from the metropolis, he kept up a constant correspondence with his friend. The result was, indeed, an inviolable friendship of the highest order, productive of benefit to both parties—Mr. Marsden deriving knowledge incessantly from Mr. Good, in every department of art, science, and literature, which seemed

* Occasionally, however, he attended at Christ-Church, Newgate Street, where his friend, the Rev. T. Hartwell Horne, discharged part of the clerical duty.

likely to conduce to either the civilizing or evangelizing of the Australasian world; Mr. Good deriving as incessantly, but perhaps unconsciously, a growing admiration of the true sublimity of humble, unassuming, but unquestionable and active piety. He wondered, as he often told me, at the self-denying spirit, which, at the sacrifice of much personal comfort, would pass from the northern to the southern extremity of England;* on merely hearing of something which might *probably* be turned to the benefit of the outcasts in Botany Bay, or of the rude inhabitants of New Zealand; he endeavored, as one who loved to trace phænomena to their causes, to ascertain the principles from which this unremitting exertion sprung; he traced it (for he often assured me he could find no other clue) to the elevating influence of divine grace; and he could not but indulge the often-repeated wish that his own motives were as pure and refined, and his own conduct as exemplary, as those of his much valued friend. From this intercourse, also, and Mr. Good's subsequent meditation upon it, as well as from an uninterrupted correspondence on the same topics, up to the time of Mr. Good's death, much religious advantage, I doubt not, resulted.

From 1808, to the beginning of 1812, Mr. Good devoted a great portion of his Sunday mornings and evenings to his Translation of the book of Job, and the large body of notes which accompanies it. Though many of these are strictly of a literary character, yet there are others that relate to the most solemn topics,—as, human accountability, human misery, sin, death, the resurrection, an appointed Redeemer, a future judgment, &c. and which he evidently contemplated with the deepest seriousness, and has often described with much force and pathos. Still, I am not aware that there is, within the whole com-

* The first time I saw Mr. Marsden, in January, 1803, he had just returned from Hull, and had travelled nearly the whole journey, on the outside of a coach, in a heavy fall of snow, being unable to procure an inside place. He seemed scarcely conscious of the inclemency of the season, and declared he felt no inconvenience from his journey. "He had accomplished his object, and that was enough." And what was that object, which could raise him above the exhaustions of fatigue, and the sense of severe cold? *He had engaged a ropemaker, who was willing, at Mr. Marsden's expense, to go and teach his art to the New Zealanders!*

pass of the notes, a specific reference to the plan of the gospel, as a restorative dispensation, in which, by the atoning efficacy of a Saviour's blood, sin may be pardoned, and by the purifying energy of the Holy Spirit, man may be raised to the dignity from which he had fallen, and again shine in the "image of God." He did not appear, therefore, as yet, to regard this as entirely essential to true religion; in other words, to consider the evangelical system as the only solid basis of a rational hope of eternal felicity and glory.

It was manifest, however, to myself and others, who were permitted to converse with him freely on these points, that there was a progression of the most gratifying kind: and the papers now before me confirm the persuasion then formed. In the year 1812, he composed another essay on "Happiness," differing widely, indeed, from that written in 1792, to which I have referred, a few pages back. The comparison furnishes a striking proof of the effect produced by the lapse of twenty years, and their commensurate providential discipline, upon a man's trains of thought. I will venture, therefore, to quote the concluding passages of this more recent dissertation.

"We have already seen that, in proportion as society is ignorant, men are wicked; in proportion as it becomes wise (in the correct sense) they grow virtuous. They acquire clearer ideas of right and wrong, which are obviously nothing more than virtue and vice, under an additional set of names, or in a state of activity. And were the rules and laws of right, virtue, or wisdom to be constantly adhered to, or, in other words, the will of the Deity to be fully complied with, there can be no question that mankind, even in the present state, would enjoy all the happiness their nature will allow of; and that a kind of paradise would once more visit the earth.

"And why, then, is not the will of the Deity fully complied with? Why, since the consequence is so undoubted, and so beneficial, are not the rules of virtue constantly and universally adhered to?

"This is a most important question, as well in itself as in its results.

"The will of the Deity, or the entire rules of virtue, are not always adhered to, first, because, as collected

from reason or the light of nature alone, they are not, through the whole range of this complicated subject, in all instances equally clear and perspicuous; and, secondly, because in a thousand instances in which there is no want of clearness or perspicuity, there is a want of sanction—of a compulsory and adequate force. The rules of virtue are general, and must necessarily be general; but the cases to which they apply are particular. The case is present and often impulsive, but the operation of the rule is remote, and it may not operate at all; and hence the pleasure of immediate gratification is perpetually unhinging this harmonious system, and plunging mankind into vice with their eyes open.

“But civil laws, moreover, or the authority of the social compact, in favor of virtue, are not only often inadequate in their force, but they must necessarily, in a thousand instances, be inadequate in their extent. It is impossible for man of himself to provide against every case of vice or criminality that may offend the public; for the keenest casuist can form no idea of many of such cases till they are before him; and if he could, the whole world would not contain the statute-books that should be written upon the subject.

“There are also duties which a man owes to himself, as well as to his neighbor; or, in other words, human happiness, as we have already seen, depends almost as largely upon his exercise of private as of public virtues. But the eye of civil law cannot follow him into the performance of these duties, for it cannot follow him into his privacy: it cannot take cognizance of his personal faults or offences, nor often apply its sanction if it could do so. And hence, in most countries, this important part of morality is purposely left out of the civil code, as a hopeless and intractable subject. Yet even in the breach of public duties, specifically stated and provided for, it cannot always follow up the offender, and apply the punishment; for he may secrete himself among his own colleagues, and elude, or he may abandon his country, and defy the arm of justice.

“There seems, then, to be a something still wanting. If the Deity have so benevolently willed the happiness of man, and made virtue the rule of that happiness, ought

he not, upon the same principle of benevolence, to have declared his will more openly than by the mere, and, at times, doubtful, inferences of reason? in characters, indeed, so plain, that he who runs may read? and ought he not also to have employed sanctions so universal as to cover every case, and so weighty as to command every attention?

“As a being of infinite benevolence, undoubtedly he ought. And what, in this character, he ought to have done, *he has actually accomplished*. He has declared his will by an express revelation, and has thus confirmed the voice of reason by a voice from heaven: he has made this revelation a written law, and has enforced it by the strongest sanctions to which the mind of man can be open—not only by his best chance of happiness here, but by all his hopes and expectations of happiness hereafter. And he has hence completed the code of human obligations, by adding to the duties which we owe to our neighbor and to ourselves, a clear rescript of those we owe to our Maker. Nor is such revelation of recent date; for a state of retributive justice beyond the grave constituted, as we have already seen, the belief of mankind in the earliest ages of time; and amidst all the revolutions the world has witnessed, amidst the most savage barbarism and the foulest idolatries, there never perhaps has been a country in which all traces of it have been entirely lost, or have even entirely ceased to operate.

“At different periods, and in different manners, the Deity has renewed this divine communication according as his infinite wisdom has seen the world stand in need of it. New doctrines and discoveries, and doctrines and discoveries, too, of the highest importance, but which it is not my province to touch upon in the present place, have in every instance accompanied such renewal, justificatory of the supernatural interposition. But the sanction has, in every instance, been the same; while, and I speak it with reverence, the proofs of divine benevolence have with every promulgation been growing fuller and fuller—revealed religion thus co-operating with natural, co-operating with the great frame of the visible world, co-operating with every pulse and feeling of our own hearts, in establishing the delightful truth, that God is

LOVE; and in calling upon us to love him, not from any cold and lifeless picture of the abstract beauty of holiness, beautiful as it unquestionably is in itself, but from the touching and all-subduing motive, BECAUSE HE FIRST LOVED US."

The growing thoughtfulness of his habits led him now to more frequent self-examination, and excited more earnest desires that his whole existence might not pass away before he had accomplished the great object of this probationary state. On attaining his fiftieth year, he thus (in lines introduced not on account of their beauty but of their sincerity) expressed his pensive meditations on the past, and solicited divine guidance for the future.

VERSES

COMPOSED ON ENTERING MY FIFTIETH YEAR.

May 25th, 1813.

Two-thirds of life, or something more
If nicely scann'd, now travell'd o'er,
Let me review the travell'd scene,
And fairly weigh what life has been.

If right I reckon, it is this;
A chequered web of ill and bliss;
Some love of good, far more of ill;
The deed prevailing o'er the will;
Correet resolves, and aim at right,
Alternate felt and put to flight;
Gay promise smiling but to wound;
Truth eager sought, and error found;
The tree of Hope now yielding fruit,
And shivered now through every shoot.

Such is the sum: but let me not
Unjustly charge my varied lot.
Though hard at times, how hard indeed
Had my demerits met their meed;
Though hard, how rare has been the groan
That sprang not from myself alone.
While (and with gratitude I trace,
And own so undeserv'd a grace,)
From every ill the hand of Heaven
To draw some use has daily striven;
To check my heart's too ardent stream,
That urg'd a trust in every dream,
And led me to that empty shade,
Myself, alone to look for aid:
To teach me earth was ne'er design'd
A resting-place to suit the mind;

How vain its joys, how full of pride
 Its learning, when not sanctified ;
 To plume me for a higher scope,
 And make me humble, while I hope.

Father Supreme ! continue still,
 As most accordant to thy will,
 These wholesome conflicts,—till the end
 Be reach'd, at which they daily tend.
 Then, whether long or short my life,
 Slight or severe th' allotted strife,
 Imports not ;—This is all in all
 To live prepar'd for every call ;
 To feel thy guidance here,—and trust
 To feel it still beyond the dust.

From this time Mr. Good earnestly cultivated the acquaintance of pious men. What was still better, he became more closely acquainted with his own heart ; and sought for enjoyment in devout meditation. Always an admirer of the works of nature, he now contemplated them with a new relish ; and whether he suffered his thoughts to expatiate over the grander scenes which the universe presents, or tied them down to some of the minuter objects of the creation, he still, as his books of poetic memoranda amply show, saw, in the order, the splendor, or the beauty which he admired, the impress of Deity.

Let this be taken as a specimen :—

THE DAISY.

Not worlds on worlds in phalanx deep,
 Need we to prove a God is here ;
 The Daisy, fresh from Winter's sleep,
 Tells of his hand in lines as clear.

For who but he who arch'd the skies,
 And pours the Day-spring's living flood,
 Wondrous alike in all he tries,
 Could rear the Daisy's purple bud ?

Mould its green cup, its wiry stem ;
 Its fringed border nicely spin ;
 And cut the gold-embossed gem
 That, set in silver, gleams within ?—

And fling it, unrestrain'd and free,
 O'er hill and dale and desert sod,
 That man, where'er he walks, may see,
 In every step, the stamp of God.

I may here introduce another little piece, written about the same time, which, though less elegant than the above, excites interest on account of the tone of deep sincerity which pervades it.

THE RESTING-PLACE.

"There remaineth a rest for the people of God!"

Round the world I look, and find
Nothing that can fill the mind:
Learned toils, and arts that show
All is vain the wisest know.

Round I look, and solid bliss
Seek for next, but ever miss.
Pleasure springs, but, soon as found,
Dies, or only lives to wound.

From the world I turn, and try
Deep within what treasures lie.
Fruitless search! look where I will
'Tis a wilderness of ill.

Tir'd at length, of all around,
Tir'd of all within me found,
Up to Heav'n I look—and there
See the only good and fair;

All the panting soul desires,
Bliss that fills, but never tires;
Knowledge such as suits the blest,
Sacred, high eternal rest.

Rock of Ages!—here I build,
Here, if so thy grace has will'd;
Quit the world, and seek in theo
All I want or wish to be.

It was in one of our confidential conversations on the most momentous of all topics, in the summer of 1815, that Mr. Good first distinctly announced to me his cordial persuasion that the evangelical representation of the doctrines of Scripture was that which *alone* accorded with the system of revealed truth. He said he had greatly hesitated, as to the correctness of a proposition I had advanced a few years before,* that there was no intermediate ground upon which a sound reasoner could

* In my "Letters on the Evidences, Doctrines, and Duties, of the Christian Religion."

make a fair stand, between that of pure deism and that of moderate orthodoxy, as held by the evangelical classes both of churchmen and dissenters; but that he now regarded that proposition as correct. At the same time, he detailed several of the Socinian and Arian interpretations of passages usually brought forward in these disputes, and, with his accustomed frankness, explained how he had come, by degrees, to consider them all as unsatisfactory, and, for an accountable being, *unsafe*.

Of the gradual modification of his sentiments, as well as of the decision which by God's blessing he now attained, the notes in his Bible present ample evidence. But I shall only select two or three of the latter kind, written between 1817 and 1822.

“HEBREWS x. 19, 20. The spirit of man is concealed by the veil of the flesh: the spiritual things of the law, the holy of holies, were concealed by the veil of the temple. Christ is the end and sum of the whole;—and as the high priest entered into the holy of holies by the veil of the temple under the law, so we can only enter into the holiest by ‘the blood of Jesus,’ by the veil of his flesh, or incarnation, of which the veil of the temple was a striking type. And never did type and antitype more completely harmonize with each other, and prove their relation: for when Christ exclaimed upon the cross, ‘It is finished,’ and gave up the ghost—when the veil of his flesh was rent, the veil of the temple was rent at the same moment. The former entrance into the holy of holies, which was only temporary and typical, then vanished—and the ‘new and living way,’ the way everlasting, was then opened: and what under the old dispensation was only open to the high priest, and that but once a year, was, from that moment, open to us all, and open for all times and all occasions—a consecrated way, in which we are exhorted to enter with all boldness, in full assurance of faith; having ‘our hearts first sprinkled from an evil conscience, and our bodies washed with pure water.’”

“GENESIS ii. 23, 24. Under the figurative language contained in these two verses is a concealed representation of the whole mystery of the gospel—the union of Christ with the church, the glorious bride, that in the fulness of the times he will present to himself, free from

spot or wrinkle, holy and without blemish. St. Paul expressly tells us, Eph. v. 30, 31. that this momentous fact is here referred to, and spoken of in veiled or esoteric language. It is the first reference in the Old Testament—the earliest history of man, therefore, opens with it; it was the mystery of Paradise; ‘the hidden wisdom which God ordained before the world, unto his own glory.’”

“GENESIS iii. 7. And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves,” &c.

“It is so in every age and every part of the world. The moment a man becomes consciously guilty, his eyes are opened to the knowledge of evil;—he feels himself naked, and seeks a cover or a hiding place: he is full of shame, and cannot endure to be looked at even by his fellows;—he endeavors by some flimsy pretext, some apron of fig leaves, to screen either himself or the deed he has committed from their eyes. But most of all does he feel his nakedness before God, and endeavor to hide from his presence. Happy, indeed, is he, who, with this consciousness of guilt and shame, is able by any means to discern a covering that may conceal the naked deformity of his person from the penetrating eye of his Maker. One such covering there is, and but one, and blessed is he who is permitted to lay hold of it, and to put it on—it is the robe of the Redeemer’s righteousness.”

At this period of his life, Mr. Good, as he informed me, read with the most intense interest, Jeremy Taylor’s *Holy Living*: and one of his commonplace books evinces the state of his own feelings during the perusal. Under the head of *Apophthegms* from Bishop Taylor, are several of great value, of which I shall quote but two or three.

“No man is a better merchant than he that lays out his time upon God, and his money upon the poor.”

“Let every man that hath a calling be diligent in the pursuance of its employment:—yet ever remembering so to work in his calling as not to neglect the work of his *higher* calling, but to begin and end the day with God.”

“*Holiness of intention or purpose.* This grace is so excellent that it sanctifies the most common action of our lives; and yet so necessary, that without it the very best

actions of our devotion are imperfect and vicious. That we should *intend* and *design* God's glory in every act we do, whether it be natural or chosen, is expressed by St. Paul, 'whether we eat or drink, do all to the glory of God:' which rule, when we observe, every action of nature becomes religious, and every meal is an act of worship. *Holy intention* is to the actions of a man, that which the soul is to the body, or form to matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar. For without these the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar sinks into flatness and ruin, and the action is sinful, or unprofitable and vain."

Mr. Good's thoughts and meditations being thus set into the right current, it pleased God, by the afflictive dispensations of his providence, to confirm and preserve them in that direction. For a considerable period Mrs. Good's health was very indifferent; and at a season when she had been longer than usual well, both their daughters were afflicted almost simultaneously, with protracted and dangerous indispositions. The family were then on a visit to Mr. Good's son-in-law, at South End, a few miles from London; and Mr. G. was, for six or seven weeks in succession, engaged during the days in his professional pursuits, and during the nights most sedulously and solicitously watching the sick beds of his afflicted children. At this season of parental anxiety he scarcely got any sleep, except as he travelled from South End to the house in town: yet, though often worn down with fatigue and watching, and depressed with the most painful apprehensions, his spirits and his hopes never entirely forsook him. He seems, indeed, to have "HEARD *the rod, and him who appointed it;*" to have *understood* its voice, and rightly improved it; deriving from this affliction a deeper sense of the uncertainty of life and its enjoyments, of the sovereignty of God, as well as of his merciful forbearance, of the efficacy of faith, and the delight of resignation upon Christian principles, than on occasion of any former trial.

In the short interval between the recovery of one daughter, and the commencement of the severe indispo-

sition of the other, he thus expressed himself in a letter to his valued relative, Dr. Walton.

“ I receive her again from the hand of her Creator as one raised from the dead, and given to me a second time. . . . I hope I shall never forget this great and signal interposition of the Divine favor, in the *solemn vows* I have voluntarily undertaken. How difficult is it to bring one’s mind, in the prospect of so severe a loss, to repeat with seriousness and an unfeigned heart what we are every day saying, with too little attention and solemnity, ‘ Thy will be done !’* I tried as earnestly as I was able, and I even now dare not trust myself to inquire whether I attained all the spirit of resignation which ought to have been manifested. He who knoweth how to pity our infirmities, has had mercy at least upon the effort, and has graciously accepted the imperfect attempt; and has not overwhelmed me with a similar bereavement to the heavy affliction I suffered many years ago, and upon which I never, to this hour, dare suffer myself to think. Yet I know that even *that* was attended with benefit to myself, heavy as it descended upon me.”

After his death, there was found on the opening page of his interleaved Pocket Bible, a most gratifying token, not merely of his affection for his daughters, (of which, indeed, they needed not this proof,) but of a devout and grateful permanent recognition of the mercy of God vouchsafed in their recovery.

“ My dear Margaret’s dangerous sickness, from a bilious fever, commenced July 4th, 1818, and only began to decline about July 24th.

“ My dear Susanna’s still more dangerous sickness, from an inflammation of the brain, commenced about the ensuing August 10th : she was given over about August 16th; and began to recover about August 27th. For this double recovery I feel myself called upon to keep an annual day of thanksgiving to Almighty God, as long as it may please him to spare me.

“ August 8th, 1819.

J. M. G.”

* Nothing, I am informed, could be more touchingly impressive, than the solemn pause, resulting from the struggle between paternal affection and humble submission to the Divine will, which in domestic worship during these afflictions, always succeeded his utterance of this petition.

I ought previously to have mentioned, that nearly three years before the occurrence of the severe indispositions whose favorable termination is thus gratefully recorded, Dr. Good's eldest daughter had married a gentleman, then distinguished by his singular attainments, and subsequently by his ardent piety, the Rev. Cornelius Neale. The union took place with the brightest anticipations of extensive and permanent happiness, anticipations fully realized, except with regard to permanency. Mr. Neale, who had with extraordinary industry as well as talent, and commensurate success, gone through his academical course at Cambridge, (leaving that University in 1812, with the honor of Senior Wrangler, Chancellor's Medallist, and the gainer of Dr. Smith's first mathematical prize,) possessed but a delicate constitution of body, which became gradually more enfeebled by intellectual exertion, and the sedentary habits too common amongst studious men. Afterwards, on his taking orders, and devoting himself most sedulously to the duties of the clerical office, his frequent visits to the poor in damp and comfortless houses in a country village, soon brought upon him a pulmonary complaint, which closed his valuable life in August, 1823.

Upon a mind less alive than Dr. Good's to the kindlier sympathies and emotions, the circumstances of the long affliction of an endeared relative could not but operate powerfully. Besides these, there were brought into exercise the new feelings occasioned by the birth of grandchildren; new alternations of hope and fear, of delight and anguish, resulting from the vicissitudes of their health, and rendered doubly interesting by the peculiar state of their parents:—and thus was supplied, as I cannot but believe, precisely the discipline which was necessary to effect Dr. Good's entire confirmation in Christian principles, and induce him cordially to yield all his faculties "*a living sacrifice, holy, acceptable to God.*" The subsequent afflictive events, in which he was called to share, served but to free him more from secular adhesions, to quicken his activity in the heavenly course, and to prompt him to the augmented exercise of Christian benevolence, in various channels of usefulness.

Well do I recollect his unusual delight in announcing

to me the decision of his beloved son-in-law to devote himself to the ministry of the gospel, and the strong interest with which he related many particulars of intellectual and providential discipline, some of them very striking, which issued in that decision. To Dr. Drake, and other friends, his letters were dictated by equally pleasurable emotions. But the gratification was not of long continuance. Mr. Neale took orders in April; or May, 1822. In May, 1823, Dr. Good, in writing to Dr. Drake, thus expresses himself—

“ We have now removed from Caroline Place, to No. 80, Guilford Street. But our entrance into this new residence is marked with a gloom that I am much afraid will hang heavy on the few years that Providence may yet allot to me. Our dear and incomparable Mr. Neale, who you know married our beloved Susanna, is at this moment an inmate in it, laboring under a hectic fever, which, I am very fearful, will cut him off in the midst of life, of an exemplary service to God in the church, of the utmost utility to the poor and the parishes in which he has been employed,—himself and his wife, beloved, perhaps, more than ever couple were before. He will leave me to-morrow, for a house in the vicinity of London; but I cannot let him go far. We are thus overwhelmed with grief; but we endeavor to yield to the rod and Him who hath appointed it. Mr. Neale himself is in a frame of mind that any man might envy, ill as he is,—and my dear Susanna has strength found her to be able to nurse him night and day. Adieu, my dear friend!—of your condolence we are all sure.”

In another letter to the same friend, written within four months of that from which the preceding is extracted, Dr. Good thus pours out his feelings on the event which terminated all his solitudes, and those of his family, on account of Mr. Neale.

“ *Guilford Street, August 18th, 1823.*

“ My dear Friend,

“ When I received your last kind letter, I was daily expecting the close of my dear and most excellent son-in-law's sufferings,—and had already tried, but with little success, the plan you suggested, which, in truth, we were

obliged to discontinue, in consequence of its increasing the exacerbation.

“The conflict is now over—he has entered into his rest; having expired, as you may probably have seen by the newspapers, on Friday the 8th instant.

“The last text he preached from, when he had no idea of any serious illness, was, “To me to live is Christ, but to die is gain.” It was within a few hours afterwards that he was attacked with an hæmoptysis. His whole heart was in his ministry;—and the simple, unvarnished, but most impressive character, of his pulpit oratory, was calculated, with God’s blessing, to work wonders among the highest as well as the lowest classes.

“Under these circumstances, the alarming sickness with which he was attacked, might naturally, perhaps, be called ‘a *mysterious* dispensation.’ But he would never allow such a term to be employed,—for it never was made use of, he said, without betraying something of a latent murmur.

“He suffered much at times, and the pain alone was sufficient, and especially towards the close of the struggle, to throw him into severe perspiration—but his remark was, ‘My Saviour sweated drops of blood for me,’ and this upheld him.—It was a severe conflict to break off his strong attachment to his beloved children—and his still more beloved wife; and yet at last he was enabled to make a total surrender of himself to the will of God, and for months had ‘his conversation in heaven,’ far more than on earth. Yet, all the kindness of his heart, and all the fine taste of his genius, accompanied him to the latest moment: less than eight-and-forty hours before his dissolution, he told his dear wife, with a faltering voice, that, as he had not written her any lines for a long time, if she would bring him a pencil and a piece of paper, he would give her some; when he wrote off one of the most beautiful devotional odes I have ever seen. During the night before his departure, it was observed by Mrs. Good, who sat up by him, that she was fearful the night had been tedious to him;—he replied, ‘I shall have a long and a glorious day.’ He spoke prophetically—and the prophecy was fulfilled.

“What, my dear friend, are all the splendor and the pageantry of the world, compared with the sublime and solemn scenes to which I have thus been an eye-witness?—Surely these are foretastes of that ‘fulness of joy,’ and those ‘pleasures for evermore,’ which are reserved at the right hand of God, for those who are favored with so beatific a vision. They give, if it were wanted, a fresh and energetic stamp of reality to the glorious manifestation of the gospel,—and shew us for what we were born—and the more important lesson how this high destiny may be attained. My earnest prayer is, that the lesson may be lost upon no one within its sphere—and with the feeble powers of my own pen, I would enlarge that sphere, if possible, throughout the universe:—and I would address it to you, my dear friend, as importunately as to myself.

“We are all in great grief, as you may suppose, and especially my beloved daughter—but we are upheld by a thousand consolations, that fall to the lot of but few.

“Farewell, my dear friend, for the present; and believe me ever,

“Affectionately yours,

“J. M. GOOD.”

I may now, in farther illustration of Dr. Good’s religious sentiments and feelings, select a few pieces from his devotional poetry: leaving them to make their impression, not on account of the elevation of the language, or the sublimity of thought; but as proofs of the genuine emotion of a soul attuned in unison to the most touching and awful subjects, as well as of a complete subjugation of mind and heart to truths long resisted, but at length received in all their energy, and exemplified in all their purity.

ON EASTER DAY, 1819.

“*Truly this was the son of God.*” Matt. xxvii. 54.

“Yes, this was the Son of God.—
 ’Tis for man he bears the rod:
 Earth and skies are veil’d in grief;
 Man alone shews unbelief.”

"'Tis finish'd."—Through creation's bound
Fly, O fly, triumphant sound!

"'Tis finish'd!" Heaven transported sings;
"'Tis finish'd!" Earth re-echoing rings.

"'Tis finish'd!" through the realms of woe
The hated accents sternly flow:
"'Tis finish'd!" Man the traitor lives;
The ransom's paid, and God forgives.

"'Tis finish'd!"—Yes, the toil is o'er:
The wondrous toil the Saviour bore,
From Death's dread jaws the sting he draws,
And on the CROSS achieves his cause.

Sing the CROSS:—O, badge of shame!
Be STAFF OF GLORY, now, thy name.
Sing the Cross; for, o'er thy tree,
What triumphs crowd, blest Calvary!

"'Tis finish'd!"—The mysterious plan,
The mighty destiny of man.
Angels had gaz'd, with baffled skill,
And time but travelled to fulfil.

"'Tis finish'd!" all the vision high
That wrapt of old, the prophet's eye;
And still with ecstasy shall break
O'er the last martyr's flaming stake.

"'Tis finish'd!" see the Victor rise;
Shake off the grave, and claim the skies,
Ye heav'ns! your doors wide open fling:
Ye angel-quires! receive your King.

"'Tis finish'd!" but what mortal dare
In that triumph hope to share?
Saviour! to thy cross I flee:
Say "'tis finish'd" and for me!

Then I'll sing the Cross! the Cross!
And count all other gain but loss:
I'll sing the Cross, and to thy tree
Cling evermore, blest Calvary!

PEACE, BE STILL.

*Composed while watching at Night, and alone, over a very painful
Illness of my dear Wife: Feb. 1820.*

"Peace—be still!"—O Thou! whose word
The raging sea thus once address'd;
And quelled the tempest as it heard,
And all its fury lulled to rest:

"Peace—be still!" once more exclaim,
And quell this raging of disease;
These pangs that rend a worn-out frame,
That seeks in vain a moment's ease.

"Peace—be still!"—'Tis this alone
Stamps with success the healing art:
No drug can soothe a single groan,
If this withhold its sovereign part.

"Peace—be still!"—O heavenly charm
For every form of human ill:
Hear it, ye pains! your rage disarm,
Hear the blest mandate—"Peace—be still!"

EPITAPH ON AN UNNAMED SAINT.

O! spot revered!—though thou may'st hold,
Within thy consecrated mould,
Names more familiar to the great,
And wider famed for wealth or state;
Yet never, since the hallow'd hour
When Russell rais'd thy walls t' embower
Against the last trump's dread alarm,
The wardrobe of God's saints* from harm.—
No, never hast thou, holy Earth!
Clasp'd in thy bosom gentler worth,
A form more dear to man or God,
Than now reclines beneath thy sod.

Let CAM's green banks, from cell to cell,
Still on the echoing plaudits dwell,
That rang when, in his year, he bore
All the joint wreaths of college lore;—†
Here in this gloom, be told alone
The higher virtues, often shown,
When the pure altar and the hearth
Gave new and nobler feelings birth;
And fram'd a pattern none could see,
But love, and laud, and wish to be.

* On the walls of Chiswick Churchyard is engraved the following inscription: "This wall was made at ye Charge of ye Right Honourable & truelie Pious lord Francis Russelle of Bedford, out of puro zeale and care for ye keeping of this Churchyard, & ye wardrobe, of God's Saints whose Bodies lay buried from violating by Swine & other Prophanation. So witnesseth William Walker. V. A. D. 1623."

† "Camb. Calend. Year 1812. Senior Wrangler; Chancellor's Medallist. First Smith's Mathamatical Prize-Man."

Blest Saint! I dare not :—thou hast said,
 In life, and on the dying bed,
 Still meek and lowly, and but dross
 Accounting all things, save the Cross,
 There only glorying ;—and the verse
 That should revere thy simple herse—
 The lesson that should be reveal'd
 The Muse must drop—her lips are seal'd.

Chiswick Churchyard, Aug. 20th, 1823.

FOR MY DEAR MASON.*

Jesus with an eye of love
 Marks little children from above :
 And, when on earth for man he bled,
 Took them in his arms and said,
 " Little children! come to me,
 And a Saviour's welcome see.
 If you love me, you shall share,
 While on earth, my tenderest care,
 And, in death, shall mount above,
 Where your angels live in love,
 And their father's presence view ;
 And heaven is form'd of such as you."

A Foot-piece to Sir Joshua Reynolds' Print of

LITTLE SAMUEL.

Jesus to little children says,
 " Those that love me with heart and mind,
 I too will love,—and all their days,
 Whene'er they seek me they shall find."

This, little Samuel, when a boy,
 Learn'd at his pious mother's side ;
 And every day 'twas his employ
 To pray that God would be his guide.

He bent his knees, and rais'd his eyes,
 And clasp'd his little hands so tight,
 And God, that makes the Sun to rise,
 Poured o'er his mind diviner light.

* This, and the little touching piece that follows it, were addressed by Dr. Good to his grandson, Mason Neale, when he was about five years of age. The reader, while perusing them, will probably be reminded of Johnson's remark (in his *Life of Watts*) on the difficulty of "a voluntary descent from the dignity of science" to teach children.

THE NAME OF JESUS.

"Thou shalt call his name JESUS; for he shall save his people from their sins."

"Jesus! Saviour!"—yet again,
 Messenger of heavenly love,
 O, repeat th' angelic strain;
 Strike that name, all names above.

"Jesus! Saviour!"—at the sound
 Can there be a heart asleep?
 Through creation's utmost bound
 Let the thrilling music sweep.

Lo! he comes his name to attest,
 Mighty Saviour of mankind.
 Wide as guilt has spread his pest,
 Healing, here, the guilty find.

Prince of Peace—Desire of all!
 All the nations wait for thee:
 Mount thy chariot—rule the ball—
 Captive lead captivity.

Save us by thy promised birth:
 By thy present spirit save:
 By thy toils, thy pangs on earth!
 By thy conquest o'er the grave.

When in health temptations throng,
 When, in sickness, gloomy fear;
 In life, in death, be thou my song;
 Jesus! mighty Saviour! hear.*

IN THE BEGINNING WAS THE WORD; AND THE WORD WAS WITH
 GOD, AND THE WORD WAS GOD.

O WORD! O WISDOM! heaven's high theme!
 Where must the theme begin?—
 Maker and Sufferer!—Lord Supreme!
 Yet sacrifice for sin!

* The above were suggested by a sermon, which Dr. Good heard, preached by the Rev. Thos. Hartwell Horne, on December 25th, 1823. He transmitted a copy to Mr. Horne the following day, accompanied by the subjoined note.—

"My Dear Friend,

"The best proof I can give you of my obligation to you for your labor of last night, is by sending you the enclosed, the outline of which occurred to me on my return home. Were it more worthy of the subject, it would be more worthy of your acceptance, as well as more gratifying to

Yours very faithfully,

J. M. GOOD."

Guilford-street, Friday Afternoon.

Now REASON! trim thy brightest lamp,
 Thy boldest powers excite;
 Muster thy doubts, a copious camp—
 And arm thee for the fight.

View nature through—and, from the round
 Of things to sense reveal'd,
 Contend 'tis thine alike to sound
 Th' abyss of things conceal'd.

Hold, and affirm that God must heed
 The sinner's contrite sighs,
 Though never victim were to bleed,
 Or frankincense to rise.

Prove by the plummet, rule, and line,
 By logic's nicest plan,
 That MAN could ne'er be half divine,
 Nor aught DIVINE be man:

That he who holds the worlds in awe,
 Whose fiat formed the sky,
 Could ne'er be subjugate to law,
 Nor breathe, and groan, and die.

This prove till all the learn'd submit:
 Here learning I despise,
 Or only own what Holy Writ
 To heavenly minds supplies.

O Word! O Wisdom!—boundless theme
 Of rapture and of grief:—
 Lord, I believe the truth supreme,
 O, help my unbelief.

BEHOLD THE MAN!

Behold the Man!—was ever face
 With grief so furrow'd and worn down?
 Scoff'd at and scourg'd—a reed his mace,
 And goading thorns his mimic crown.

A reed his mace—his crown rude thorns,
 Whose sceptre sways earth, heaven, and hell;
 Whose glory all the heights adorns,
 Whose praise adoring seraphs tell.

Behold the Man!—and in that man
 A love surpassing wonder see;
 For thee in streams his life blood ran,
 He bow'd, he groan'd, he died for thee.

Behold the Man! through time's long reign
 Ye dead, awake! ye unborn, view!—
 From the deep world's foundation slain,
 Th' atoning Lamb is slain for you.

Behold the Man! and, while ye may,
 Sue to his sceptre, and adore;
 To-day he calls—beyond to-day
 That precious voice may sound no more.

Behold the Man! behold the God!
 The mighty Conqueror bursts the tomb;
 He rises, and resumes his rod;
 Flee while ye may the sinner's doom.

WATCH!

Life is a sea—how fair its face,
 How smooth its dimpling waters pace,
 Its canopy how pure!
 But rocks below, and tempests sleep,
 Insidious, o'er the glassy deep,
 Nor leave an hour secure.

Life is a wilderness—beset
 With tangling thorns, and treach'rous net,
 And prowl'd by beasts of prey.
 One path alone conducts aright,
 One narrow path, with little light;
 A thousand lead astray.

Life is a warfare—and alike
 Prepared to parley, or to strike,
 The praetis'd foe draws nigh.
 O, hold no truce! less dangerous far
 To stand, and all his phalanx dare,
 Than trust his specious lie.

Whate'er its form, whate'er its flow,
 While life is lent to man below,
 One duty stands confest—
 To watch incessant, firm of mind,
 To watch where'er the post assign'd,
 And leave to God the rest.

'Twas while they watch'd, the shepherd-swains
 Heard angels strike to angel-strains
 The song of heavenly love:
 Blest harmony! that far exceeds
 All music else on earth that dwells,
 Or e'er was tun'd above.

'Twas while they watch'd the sages trac'd
 The star that every star effac'd

With new and nobler shine :
 They follow'd, and it led the way
 To where the infant Saviour lay,
 And gave them light divine.

'Twas while they watch'd, with lamp in hand,
 And oil well stor'd, the virgin band
 The bridal pomp descried ;
 They join'd it—and the heavenly gate,
 That op'd to them its glorious state,
 Was clos'd on all beside.

Watch ! “ watch and pray ! ”—in suffering hour
 Thus he exclaim'd, who felt its power,
 And triumph'd in the strife.
 Victor of death ! thy voice I hear :
 Fain would I watch with holy fear,
 Would watch and pray through life's career,
 And only cease with life.

For the last seven or eight years of his life, Dr. Good, persuaded of the incalculable benefits, of the highest order, likely to accrue from Bible and Missionary societies, gave to them his most cordial support ; on many occasions advocating their cause at public meetings, and on others employing his pen in their defence. To the concerns of “ the Church Missionary Society ” especially, he devoted himself with the utmost activity and ardor, as a most judicious, learned, and able member of its committee. He suggested some useful plans for the instruction of missionaries, and, in certain cases, of their wives, in the general principles of medical science, the nature and operation of the simpler remedies, and in the safe practical application of such knowledge to numerous cases which may obviously occur amongst the inhabitants of the dark and uncivilized regions in which christian missionaries most frequently labor. These suggestions were not merely proposed in general terms, in the committee ; but, in many instances, carried into the minutiae of detail, by instructions which Dr. Good gave personally to the missionaries themselves.* Nor was the advice

* At his death, the Committee of the Church Missionary Society transmitted to Mrs. Good a resolution expressive of the very high value they set upon his services, and of the heavy loss they were conscious they sustained by that event. The resolution was accompanied by a letter of cordial sympathy from the *Rev. E. Bickersteth*, the Secretary.

thus given confined to professional topics. The stores of his richly endowed mind were opened to their use on subjects of general literature, biblical criticism, the rules of translation, the principles of geology, botany, zoology, nay, every department of knowledge calculated to fit them thoroughly for their noble and arduous undertaking. Nor, again, were these kind and valuable offices confined to individuals of the Church Missionary Society alone. His soul was too liberal and capacious, and his conviction of the paucity of the laborers too deep, to induce him for a moment to wish or to imagine that the glorious object could be accomplished entirely by missionaries of any one persuasion. On different occasions I have introduced to him missionaries and others connected with various religious societies, who were anxious to profit by his advice, on topics respecting which they scarcely knew where else to apply; and, uniformly, the individuals who thus availed themselves of the privilege, have testified in the most lively terms their grateful sense of the affectionate kindness of his demeanor, and the value of his suggestions.

During four or five years preceding the close of Dr. Good's life, he never (as I have mentioned towards the end of the first section of these Memoirs) seems to have lost sight of the practical conviction of the shortness of human existence, and the uncertainty of its termination. This conviction, while it quickened his activity with regard to the professional works upon which he was engaged, and which, from the best motives, he was solicitous to finish, served also to quicken his vigilance in the christian course, to give relish to his hours of retirement, and to sweeten his converse with God. Nor did he restrain himself to contemplation and devotion alone, greatly as he enjoyed them. In various intervals of leisure, which they who knew the most of the multiplicity of his occupations and pursuits most wonder how he found, he gave vent to his trains of meditation and feeling, in the composition of essays of greater or less extent, (as the subject drew him out, or the opportunity permitted,) of which the manuscript copies were found af-

ter his death, under the title of "OCCASIONAL THOUGHTS." These, indeed, give evidence that

"The soul's dark cottage, batter'd and decay'd,
Lies in new light, through chinks that time hath made :"

and that, as he approached the close of his earthly career, he was advancing in meetness for the celestial regions. They are also calculated to make a salutary impression upon reflecting minds. I shall, therefore, select with freedom from these instructive compositions; simply adding, that, in order that the state of mind of their writer may be duly appreciated, they should be perused with the recollection that they are not the productions of an ascetic, secluded from the world, and yielding himself solely to exercises of devotion, but of a man engaged conscientiously in the duties of a laborious profession, as well as in the composition of elaborate works of science and practice; from which he withdrew, as moments of retirement could be found, thus to solace himself.

OCCASIONAL THOUGHTS.

AND ENOCH WALKED WITH GOD.

Genesis v. 24.

"This is the only walk in which we can never go astray; and happy he who, amidst the innumerable paths by which he is surrounded, is led to the proper walk. To walk with God, we must take heed to every step of his providence and his grace—we must have a holy fear of not keeping close to him; though he will never leave us, if we do not leave him. We must maintain a sacred communion with him, and have our conversation in heaven rather than on earth; we must be perpetually receding from the world, and withdrawing from its attachments. We must feel our hearts glow with a greater degree of love to him, and, by the influence of his holy Spirit upon our affections, become gradually more assim-

lated to the divine nature. We must take his word for our directory, his promises for our food, and his blessed Son for our sole reliance, making the foot of the cross our only resting place.

“ If we thus walk with God through the wilderness of life, he will walk with us when we reach the dark ‘ valley of the shadow of death;’ and though we cannot hope for the same translation as Enoch, still, like him, ‘ we shall not be, because God hath taken us.’

MY KINGDOM IS NOT OF THIS WORLD.

John xviii. 36.

“ The world cannot exist without moral order, the first principles of which are written in the heart, and become a law of themselves unto those who are without the knowledge of a revealed law.* And, hence, it has been a great aim of every revealed dispensation to coincide with and give all possible support to this natural and most wholesome impression. Now, the ordinary effect of this law of moral order is to render a man respected and happy, whatever may be his station in life; and so far the maxims of the world concur with those of religion; for the man of piety is by his very tenets obliged to act up to the spirit of this law, and must necessarily participate in its general advantages. And as the moralist commonly finds that ‘ honesty is the best policy,’ so the Christian ascertains, upon the same scale, even in respect to external concerns, that ‘ the ways of wisdom are ways of pleasantness, and all her paths are peace:’ that ‘ godliness is profitable unto all things; having promise of the life that now is, and of that which is to come.’†

“ On this middle ground, the two systems touch, but beyond this there is little or no connexion on either side. ‘ My kingdom (said our Saviour) is not of this world.’ And it is wonderful to behold how much the general providence, as well as the special interposition of God, has, at all times, been laboring to fix this important doctrine in our bosoms; and to show us how little worldly power, or worldly talents, or worldly influence of any kind, have

* Rom. ii. 14.

† 1 Tim. iv. 8.

availed to propagate or uphold religion ; to introduce it into the heart, or to keep it there. The brightest and most heroic times for the church, have generally been those of persecution : the darkest and most disgraceful, those in which the arm of secular power has thrust forward its impotent and unhallowed efforts in her behalf ; and compelled mankind to become proselytes to the faith.

“What has the mightiest and most pompous crusade ever achieved in favor of that very cross whose cause it so wantonly undertook ; and under whose banners, consecrated indeed by the oil of mistaken or arrogant hierophants, but never by the unction of the eternal Spirit, the confederate armies of Europe have marched forward against the painim foe with enthnsiasm ? What single spot on the whole map of the globe can we select as a trophy of its triumphant career, as an extension of the boundary line of Christendom ? When have such exploits ever succeeded in permanently planting a church, or rescuing a single village from the thraldom of superstition or infidelity ? Or where, indeed, have they ever been crowned with the success that might have been reasonably expected on every other occasion ; and which has accompanied the sword of other powers when drawn for the spread of false religions ? Where Bramha now lords it with almost undisputed sway, from the Ganges to the Indus, there is little doubt that the faith of Budha was once the reigning superstition : and the rich and variegated regions of Egypt, Persia, Arabia, and Europe, the plundered and subjugated patriarchate of the East, the oppressive sufferings of the Archipelago, still attest, in a long train of triumphs, the proud harvests of the Crescent.

“Whence this extraordinary difference ? this contrast so irreconcilable with the natural order of things, and the march of moral calculation ? The words of our adorable Saviour alone solve the mystery : ‘ My kingdom is not of this world, (else) would my servants fight.’

“What have the wealth, or the splendor, or the talents, of the world, ever accomplished in favor of genuine religion ? or what are they accomplishing at this moment ? If we turn to the magnificent biographies of those who are already gone to give an account of this momentous concern at the bar of the final Judge ; or follow up their

successors into the witty or the fashionable circles of our own day—how small is the aggregate of their contributions! A precious example of genuine piety, issuing from the one or the other of these sources, is occasionally to be traced in the horizon, illuminating the surrounding opake with its refreshing lustre, as though to show that such a meteor is possible; while the general body seem spell-bound, for the purpose of verifying our Saviour's declaration, 'My kingdom is not of this world.'

"It was so in his day, and it will be so to the end of time. What was the furniture of the first evangelists, and how were they caparisoned for the combat? 'Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves.—Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.'*

"And so it was from the beginning. When God led forth his people from Egypt, it was entirely a work of special providence. In the barren wilderness they multiplied as the stars in the firmament for number; their clothes waxed not old upon them, nor were their shoes worn out by journeying: the heavens rained down food, and the flinty rock poured forth water. But chiefly was the great principle manifested, that 'the kingdom of God is not of this world,' when they were on the point of entering the land of Canaan, and of measuring their strength with that fearful enemy, whose name alone had cowed the hearts of their fathers only forty years before, from the false representation that they were giants in stature,† and defended by towns whose walls reached up to the heavens.‡ The whole passage, as related in the book of Joshua, is full of a simplicity and a majesty unrivalled in any other volume, and rarely equalled in the bible itself. In the face of this formidable people, who, aware of their approach, and in league with every adjoining power, were drawn up in a line of defence, they were commanded to march forward to the banks of the wide and impetuous Jordan, at that time overflowing its

* Matt. x. 9, 10, 19.

† Numb. xiii. 28.

‡ Deut. i. 23.

sides from the vernal floods of the neighboring mountains, and to cross the river. The whole army was instantly in motion; prepared at all hazards to obey the call, though they had neither rafts nor pontoons, nor any other visible means of coping with the stream. It was the voice of Jehovah that gave the word; and in the power of Jehovah they put their trust. They were nobly resolved to do their utmost, and to leave the issue in the hands of the God of Israel. It was enough; and those who act thus are always safe. We have no claim to expect the interposition of Providence, if we do not make use of every exertion for ourselves: and then may be most sure of it, when we have been most unwearied in our efforts.

“The army of Israel, and the multitudes of the entire nation who were with them, their wives and their little ones, being thus prepared and full of expectation, were suddenly ordered to halt. And to show how little God stands in need of human power and human prowess, and that the means of carrying forward his kingdom are not of this world—the ark by itself is commanded to take the lead, sustained on the shoulders of a few unarmed Levites alone, while the army and the people are forbidden to approach it within the distance of half a mile. In this manner marched forward the procession; the unarmed ark protecting the men of war, instead of the men of war protecting the unarmed ark. In this manner was it that the waters of Jordan fled,* like lambs, at the presence of the divine symbol: and the hostile country on the other side its banks was invaded, and fell prostrate before its mighty and irresistible influence.†

“What a consolation does this subject offer to every missionary undertaking of the present day, founded upon just principles, and simply actuated by a humble but zealous endeavor to extend the boundaries of that kingdom which is not of this world. How fully doth it open to us the only path in which we are to tread, and the only

* Psalm cxiv. 5.

† On contrasting this language with Dr. Good's notes on parts of the book of Joshua, (p. 234,) and endeavoring to account for so essential a difference, we must recur, for the only solution, to the Psalmist—“This is the Lord's doing, and it is marvellous in our eyes.”

armor we are to display. All human means must be resorted to that lie within our reach, suggested by prudence and sanctified by prayer. Yet, even these are to be but auxiliaries, and kept in the back ground, while, as to the world, its wealth and its talents are but little needed; and its pomp and its dominion are the worst allies we can engage on our behalf. Without the ark of the Lord—the Lord of all the earth*—no enterprise can be successful: but let this go before us, and success is certain, whatever difficulties may obstruct our way: ‘When thou passest through the waters, I will be with thee; and, through the rivers, they shall not overflow thee.’†—‘Who art thou, O great mountain?—before Zerubbabel thou shalt become a plain.’‡—‘Not by might, nor by power, but by my Spirit, saith the Lord of hosts.’§

“This high tone of feeling, this truly evangelical spirit, has, happily for us, and for the entire globe, at length been seized, and is acting upon; and the promises of God are in every quarter maintaining their veracity.”

FORM OF PRAYER.

July 27th, 1823.||

“Which I purpose to use among others, every morning, so long as it may please God that I shall continue in the exercise of my profession; and which is here copied out, not so much to assist my own memory, as to give a hint to many who may perhaps feel thankful for it when I am removed to a state where personal vanity can have no access, and the opinion of the world can be no longer of any importance. I should wish it to close the subsequent editions of my ‘Study of Medicine.’

* Josh. iii. 13.

† Isa. xliii. 2.

‡ Zech. iv. 7.

§ Ibid. 6.

|| A few days before the death of his beloved son-in-law, Mr. Neale. For several years the spirit of this prayer was fully exemplified in Dr. Good's practice. The sympathy he manifested for his patients was of the highest order. When he prescribed, he was in the habit of praying for Divine direction; on administering a medicine himself, he was often known to utter a short ejaculatory prayer; and, in cases where a fatal issue was inevitable, he most scrupulously avoided the cruel delusion too common on such occasions, but with the utmost delicacy and feeling announced his apprehensions.

“O thou great bestower of health, strength, and comfort! grant thy blessing upon the professional duties in which this day I may engage. Give me judgment to discern disease, and skill to treat it; and crown with thy favor the means that may be devised for recovery; for, with thine assistance, the humblest instrument may succeed, as, without it, the ablest must prove unavailing.

“Save me from all sordid motives; and endow me with a spirit of pity and liberality towards the poor, and of tenderness and sympathy towards all; that I may enter into the various feelings by which they are respectively tried; may weep with those that weep, and rejoice with those that rejoice.

“And sanctify thou their souls, as well as heal their bodies. Let faith and patience, and every christian virtue they are called upon to exercise, have their perfect work: so that in the gracious dealings of thy Spirit and of thy providence, they may find in the end, whatever that end may be, that it has been good for them to have been afflicted.

“Grant this, O heavenly Father, for the love of that adorable Redeemer, who, while on earth, went about doing good, and now ever liveth to make intercession for us in heaven. Amen.”

“THE WAY EVERLASTING.

Psalm cxxxix. 24.

“This is the only way that can be worth the pursuit of an immortal being:—a way that may hold on with him through his entire career, and not stop short and deceive him in the middle of his course.

“Now of all the ways, and they are innumerable, which the world has to offer us—which of them is there that can boast of this momentous and indispensable requisite? which of them can style itself *A WAY EVERLASTING*? Instead of being everlasting, there is not one of them that can engage to accompany us through the present life—some of them not through a twelvemonth of it,—while by far the greater number fail as soon as we enter upon them, and prove their vanity at the very outset.

“It is, therefore, a very subordinate inquiry, what are the kinds of pleasure that any of these have to offer? Nor is it of much more importance to be informed whether they can make good their pretensions? which, after all, few, if any of them, are able to do. For admitting they can realize what they hold out to us, our mortification must only be the greater when we find that the crop of fruition is exhausted, the season of enjoyment at an end, and that there is no new harvest to succeed to it.

“What we want, and without which we should never be satisfied, is that which the psalmist here longs for—*A WAY EVERLASTING*; a something that shall run the whole race of the soul, and keep up with its illimitable duration. Can ambition give us anything of this kind? Every one who looks the least beyond his own person must say—no! The man who treads in this way, seldom indeed holds on so far as even the way itself lies open;—worn out by the hectic that consumes his enfevered frame, or cut down in the midst of his hey-day by some fatal mischance that he did not calculate upon. Yet, let him reach the goal—let him be crowned with the guerdon he has sighed for, and which his sweat and his labor have more than merited. Are the laurels, indeed, perennial? Has he, in reality, acquired the precise object he has been in pursuit of? Let the Alexanders, the Cæsars, the Charlemagnes, the Cromwells, the Bonapartes of the world, answer the question. Instead of a way everlasting, they have only acquired a

Monumentum ære perennius;

a pyramid more lasting than brass: and their only real guerdon is a *hic jacet* on a marble tablet. This is all we know of them on this side the grave, and there have been but few of their companions here who would wish to be companions with them beyond it.

“But the ways of the world are innumerable, and this is only one of them. There is the way of wealth; the way of pomp and ostentation; the way of popular applause; the way of gallantry; the way of gluttony; the way of indolent repose; and the way of wit and learning. These, too, have their respective attractions. Over their portals are engraven the most alluring mottos, the most specious promises; like the philacteries over the shoul-

ders and foreheads of the Pharisees of old ; and, like them too, making an open mock of those who placed them there.

“ I do not mean to say that they are all exactly upon a level, equally hollow and deceitful, and alike unworthy the pursuit of an immortal spirit. But take the best of them—the way of sound, illuminating science ; that which unfolds to us the beautiful order of nature, and the adamantine rock of moral obligations. It accompanies us only to the end of the present life, and vanishes at the very point where we stand most in need of a guiding clue. It leads us to the grave—but it leads us no further ; and its end, like that of all the rest, is destruction. This, in truth, is the iron that entered into the soul of the best and the wisest sages of antiquity, when engaged in the momentous inquiry before us. They had their hopes and their surmises, but they had nothing more. The strongest part of the Epicurean philosophy is that which points out the unsatisfactory nature of all those arguments which mere reason is able to offer in favor of a future state. And hence, he who apparently knew them all (for they are of very ancient rise, and for the most part only reached Greece from the East) is fully justified in asserting that ‘ in much wisdom is much grief ; and he that increaseth knowledge increaseth sorrow.’* ‘ Life and immortality are brought to light (alone) by the gospel.’† This is a doctrine that cannot be too strongly insisted upon : for though it is not the only, nor even the chief doctrine the gospel communicates, it is that without which every other would be but of little importance.

“ The only way everlasting, then, that we can ever know—if we except that of everlasting destruction—and consequently the only way that is fitted to the nature of an immortal soul, is the way of religion—and of religion as expressly revealed to us by God himself ; and it is a way not more distinguished by this peculiar attribute of perpetuity than by every other that it possesses.

“ Instead of captivating by the magnificence or decorations of its vestibule, and the beauty of its opening scenery, nothing can be more staggering or repulsive : ‘ Strait is the gate, and narrow is the way, which leadeth

* Eccles. i. 18.

† 2 Tim. i. 10.

unto life, and few there be that find it.* Its ensign is a Cross; and the discipline it demands of every one who enters it, is a course of mortification at his commencement, and a life of humility through his whole career. But, equally different from every other path in which we can possibly tread, it widens and brightens, and grows delightful as we proceed; and gives at length to the astonished eye every charm of real worth, every unmingled beauty of scene, in rich and uncontracted profusion, which every other path makes an empty boast of, and gives them in perpetuity; for death itself is not allowed to destroy the extatic prospect. The dark valley of the shadow of death must, indeed, be passed through; but the beams of the Sun of righteousness will ever illumine it, and display, beyond its beclouded vista, 'the path of life' still spreading, the 'fulness of joy' that is in God's presence, the pleasures that are at his right hand for evermore.†

"It is this last part of the description that gives the finishing stroke to the whole, and forms the sum of the happiness of heaven—the way that it displays to us is a way everlasting. Were it not so, indeed, it would be heaven no longer. The single thought that the joys of the blest above could have a close, would give a sting to every delight, and raise a sigh in the midst of every hallelujah. And it is on this point, therefore, that the holy psalmist concentrates his attention in the passage before us; with this he concludes his supplication, overlooking all the rest, as though swallowed up in the grand and momentous idea of perpetuity, and totally inadequate to the vast grasp of his aspirations without it—O, LEAD ME IN THE WAY EVERLASTING!"

"BE OF GOOD CHEER: IT IS I; BE NOT AFRAID.

Matt. xiv. 27.

"We are perpetually hearing of the troubles and calamities of life: and God knows there is reason enough for the complaint in every quarter. Where is the breeze that does not waft a sigh? the sun that is not at times

* Matt. vii. 14.

† Psalm xvi. 11.

veiled in clouds? the harvest that does not produce thorns and briars? where is the house without its mourning? the city without its place of graves? How constantly is congratulation exchanged for condolence; and the joyous peal for the knell of death? Life is a series of griefs and harassments; and we no sooner escape from one evil, than we have to encounter another. And as the man is the daily sport of wayward facts, so is the mind of wayward fancies. As though we were not satisfied with the sorrows that actually lie in our way, we create visionary ones in our imagination, or anticipate those that are approaching; and, desecrating them through the mist of our own fears, give them a horror and gigantic gauntness that does not naturally belong to them.

“Now, for all this there is but one remedy: and, blessed be God, that remedy is a specific: it has stood the test of nearly two thousand years, and has never failed in a single instance. It is the repose of the Christian upon his Saviour: a consciousness of his perpetual presence and support. ‘Be of good cheer: it is I;—be not afraid.’ The Christian lays the entire score to the charge of sin. Man had no fear, no trouble of any kind, when in a state of innocence: and when he shall be removed from his present sinful condition, he will be removed, also, from the sorrows and perplexities that are indigenuous to it. In heaven the heart is happy, because it is holy. There can be no tears where God is present; no anxiety, to mar the pleasures that are at his right hand for evermore. The harmony of the skies has no discord—the song of the Lamb is all triumph. How can he be afraid who has for ever sat down by the side of the great Captain of his salvation, and whose banner, waving over him, is love?

“This is one support on which the Christian relies in his passage through the wilderness of the present world; and it gives steadiness to his foot, and exhilaration to his cup. He confides in his Saviour as to the result. If his course be painful, he knows it will be but short; and he, hence, girds up the loins of his faith, and refreshes himself by foretastes of the future.

“But the Christian is not left to anticipation alone. He has another support, and of ineffable value, that ap-

plies to the time being; and softens the roughness and mitigates the sting of every evil he is actually encountering. He not only knows that he shall dwell with 'him whom his soul loveth'* hereafter, but that his beloved Saviour is personally with him as his companion in every trial, and will arm him with strength according to his day. Our blessed Lord has nowhere told us that a profession of the gospel, an assumption of his cross, will be a smooth and inviting course; but only that its sufferings will be amply compensated; and that the balance of enjoyment will be infinitely in its favor in the long run. 'The ways of wisdom are, indeed, ways of pleasantness, and all her paths are peace;' but it is a pleasantness and a peace, not of the world, but in spite of the world, and which the worldling intermeddleth not with.†—'In the world (says our Lord) ye shall have tribulation; but be of good cheer, I have overcome the world:—and, lo! I am with you alway, even to the end of the world.—Be of good cheer: it is I;—be not afraid.'

"There is no one point our blessed Lord seems to have been more solicitous to inculcate during his ministry on earth, than a cordial reliance on the presence and special protection of God, as an antidote against the troubles of life. It forms the leading subject of the first sermon his lips ever uttered, and it runs through the whole of his dying address. 'Take no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.'‡ 'Peace I leave with you; my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'§

"The first of these passages refers to the general providence of God, or that which, with infinite wisdom and goodness, controls the affairs of ordinary life: the second to his special providence, or the peculiar interpositions of his grace, on extraordinary emergencies. And both are the rich dowry of the Christian.

"Why should he be troubled in thought about the fate of the morrow, who knows that God, who is his God, has

* Sol. Songs, i. 7.

† Prov. xiv. 10.

‡ Matt. vi. 34.

§ John xiv. 27.

taken thought for him beforehand ; and has given commission to the morrow to provide for itself? Its sun will surely shine—its bread and water will surely be made good. And, even in the midst of all its evils, which no forethought can ward off, and which the highest day of prosperity will even find sufficient,—he who has taught him to drop all anxiety upon the subject, will be with him to bear or to lighten the burden, still whispering in his ear—‘ Be of good cheer : it is I ;—be not afraid.’

“ But it may be his lot to suffer extraordinarily ; and to suffer too, from his very adherence to his duty ; from his attachment to ‘ the faith that was once delivered to the saints.’ He may be thrown into the furnace of persecution ; ‘ the commandment may be urgent, and the flame exceeding hot ;’* but the form of the Son of God shall still walk in the midst of the fire ;† and its smell shall not pass on him, neither shall it have power over his body.‡ ‘ Be of good cheer : it is I ;—be not afraid.’

“ He may be doomed to struggle with domestic affliction : the storm may gather round him from every quarter : its waves may roar and be tumultuous ; and his little bark be on the point of foundering amidst the swell.—Still lift up thine eyes, and behold !—Lo, Jesus is walking upon the sea :§ hear the gracious accents of his voice—‘ Be of good cheer :—it is I ;—be not afraid.’

“ But he is stretched upon the bed of sickness ; every human hope vanisheth ; heavy hang the shades of death on his eyelids. His disconsolate family press around him, and pierce his heart ; the strugglings of dissolution rend his limbs ; and an awful eternity stretches before him.—What can support him in this complicated struggle ? this overwhelming conflict of soul and body ? Here, too, the means are ample ; the crisis is abundantly provided for. The Saviour is still present more than ever ; he enters with a fellow-feeling into his sufferings : for he, too, has tasted the bitterness of death ; he has slept in the bed of the grave ; he has trodden the same path, and even smoothed it by his footsteps, and is only gone before to prepare him a place.|| Lift up the quivering lid, and

* Dan. iii. 22.

† Id. 25.

‡ Id. 27.

§ Matt. xiv. 25.

|| John xiv. 2.

catch a glimpse of him:—hear the music of his voice, for it is still sounding—‘Be of good cheer:—it is I;—be not afraid.—I am he that liveth and was dead; and behold, I live for evermore, amen:—and have the keys of hell and of death.’*

AND THEY HEARD THE VOICE OF THE LORD GOD WALKING
IN THE GARDEN IN THE COOL OF THE EVENING.†

Gen. iii. 8.

“The voice of God is for ever speaking, but man is not for ever hearing it; and hears it, indeed, at all times, far less than he should do. But there are seasons in which God will be heard, whether we may choose it or not. The most abandoned sinner that ever lived cannot for ever shut his ears against the voice of his Creator. He may drown the sound, perhaps, at times in the discordant din of the world; in the noise and uproar and merriment of a feast; he may rise above its hallowed whisper in the giddy vortex of prosperity; or may stupify himself beyond its reach in the apoplexy of intoxication. Nay, he may, with fool-hardihood, brave its loud address in the tempest and in the thunder-storm, and remain careless and unmoved amidst the wreck of nature around him. But the voice of God shall still find him out, and terrify him in the midst of all his evasions.

“It shall find him out when he least expects it, and when he is least prepared for it. IN THE COOL OF THE EVENING, when retired from the world, and wearied with its business or its pleasures; when reclined at ease in his own bowers, or seeking quiet or recreation in his shady walks—the voice of God will find him in the garden, and arrest him with the awful sound, ‘Where art thou?’ To fly is now in vain: his feet are fast locked as in a trap; and the trees of the garden form no shelter.

“Again strikes the awful sound, ‘Where art thou?’ the eye of God is upon him, and reads into his heart’s core. No disguise can now serve him. No shield, no

* Rev. i. 18.

† This was written on the receipt of Dr. Drake’s “Winter Evenings,” and “Evenings in Autumn.”

protector is at hand. He feels himself naked indeed—he feels, and sinks with shame and confusion.

“How miserable is the life of the wicked man! He dares not trust himself to the company of his own conscience. He may cast up the accounts of his merchandise, and exult in them: but he dares not cast up the nearer accounts of his own heart. Life is, indeed, for him a forced state, a fever, a delirium: and its only comfort is the sweat and the exhaustion of a crowd, or the stupifying narcotic of the bowl or the bottle.

“How miserable is the life of the wicked man! All the beauty of nature is lost upon him. He needs no flaming sword to keep him from the garden of Eden: for the single thought that the LORD GOD is walking in the garden, will at all times drive him away from it like a whirlwind.

“It is here, however,—it is IN THE COOL OF THE EVENING, in the retirement of silence and solitude, when not a breath is stirring around us, that the voice of God is oftenest heard. Elijah was commanded to take his stand upon the mountain; and he beheld the mountain rent with a whirlwind; and after the whirlwind an earthquake; and after the earthquake a conflagration. Yet Jehovah was not in the whirlwind, nor in the earthquake, nor in the conflagration. But A STILL SMALL VOICE succeeded, and that voice was the voice of Jehovah.

“Happy he who hears it as Elijah did! in the way of duty, and charged with a confidential commission. But let it come how it may, and for what purpose it may, yet let him hear it. The still small voice of God can never fail to bring with it a blessing: and in the cool of the evening, in the privacy of the garden, the heart is most open to its impressive message.

“It may be a voice of warning: but it will still be in mercy. O, hear it, and be thankful. Drink in the solemn menace, and prostrate thyself. Escape for thy life from the course and companions it denounces. Escape, lest thou be consumed in their iniquity. O, haste then and escape! for the sun, whose beams shall soon be hid in the smoke of vengeance, is already rising upon the earth.

Escape from the condemned crowd, and flee to the privileged spot—to the little city of Zoar.*

“It may come as a voice of chastisement. It may lay thee on the bed of sickness, or sweep away the delight of thine eyes. Still hear its solemn import, and bethink thyself. Reflect on the abuse with which thou has employed every former mercy: how little the hand of God has been acknowledged in thy prosperity: what idols have usurped his supreme place in thy heart; how rapid the step with which thou wert rushing on to eternal destruction—a lover of pleasure, and without God in the world.’ Hear thou the rod, and him that hath appointed it:† it is still sent to thee in mercy. Humble thyself in dust and ashes; pour out thy soul in deep penitence; kiss the Son, while his wrath is thus kindled but a little;‡ put thy trust in him, lest thou perish in the way. He may demand the cutting off a right hand, or the plucking out a right eye; but ‘it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.’§ If Eli cannot enter into heaven with his sons—let him enter by himself—and rejoice with trembling.

“But there are those to whose ear the voice of God comes in tones of unmingled delight; who languish and ever faint for it, as the panting hart in the desert for the water spring. These are the children of God; the despised saints of the world: but who cannot be more despised by the world than they themselves despise the world’s frivolous and short lived enjoyments. Though they are in the world, they are not of the world; they are travellers to a better country, to a more abiding city. The day is to them a time of probation; they conscientiously discharge the duties that lie before them, and fulfil the work of the day in its day. But they pant for the season of refreshment; for the cool of the evening; for the hour of meditation and prayer; for that decline of the sun’s heat and garish splendor, in which the world recedes, and heaven opens before them. They hear the voice of God walking in the garden, and joyfully go forth to meet him; they press forward from the shades, and are not afraid.

* Gen. xix. 23.

† Mich. vi. 9.

‡ Ps. ii. 12.

§ Matt. v. 29.

“Everything, then, around them, gives a token of God’s presence; the solemn stillness, the soothing twilight, the tinkling sheep bell, the village curfew, the rippling stream, the fragrant breath of the wild hedge-row, the even song of the woodlands; the harmonious carol of nature poured forth from every quarter and every object in praise of the great Creator. Here is no discord: the garden of Eden is again open; the flaming sword is withdrawn. Man is at peace with God, and all things are at peace with man.

“It was thus the holy Psalmist mused. Retiring from the concerns of the world, he, too, sought communion with God; he sought the cool of the evening, and heard his voice walking in the garden. He saw the work of his hands, in the firmament opening above; and in the various tribes of animals spread below, rejoicing in the deep forest, and in the green pasture, and in the balmy air, and in the rustling waters. But most of all did he see God in the wonderful structure of his own kind; in the condescending grace displayed to him; in the dignity to which he is advanced by the great mystery of redemption—raised from the dust to rank with angels, from sin to the friendship of God himself.

“It was this last thought that overwhelmed him with astonishment, and compelled him to exclaim, as the head, the heart, and the tongue of the thronging temple around him, the priest of the hallowed altar before which he bowed:

When I contemplate the heavens, the work of thy fingers,
 The moon and the stars which thou art arraying,*
 What is man, that thou art mindful of him?
 Yea, the son of the ground,* that thou visitest him?
 Behold,* thou hast made him little lower than the angels,
 And crowned him with glory and honor.
 Thou hast given him dominion over the works of thy hands;
 Thou hast put everything under his feet:
 All flocks and herds, even the beasts of the forest,
 The birds of the air, and the fishes of the sea,
 Traversing the paths of the waters.
 O Jehovah! our Lord,
 How excellent is thy name in all the earth!

* These passages are rendered strictly from the Hebrew; and show fully, among other things, that the psalm was intended as an evening song of praise.

AND AS HE REASONED OF RIGHTEOUSNESS, TEMPERANCE,
AND JUDGMENT TO COME, FELIX TREMBLED.

Acts xxiv. 25.

“The whole of this story, and especially the admirable defence of St. Paul, equally distinguished by its dignity, its eloquence, its art, and its holy courage, might well vie in interest with the most impressive causes that have ever been brought before a human bar, were it even possible to confine its consequences to the individual arraigned, or to the concerns of the present world. But when we give full scope to its mighty bearing, examine the subject to which the accusation relates, as forming the key stone of the christian creed, and dwell on the holy confidence with which St. Paul advances and maintains it as the ground work of his own defence, all other trials and courts of judicature shrink into insignificance before it.

“It is peculiarly instructive to mark how entirely the apostolic defendant passes by all the abuse and invective, the charge of being ‘a pestilent fellow,’ and ‘a ringleader of the sect of the Nazarenes,’ with which the counsel for the prosecution opens his address—as altogether contemptible, and unworthy of his notice;—and with what rapidity he passes on to the real malignity, the gravamen, of the crime imputed to him, his belief in the resurrection of the Son of God from the dead, as the first fruits of the resurrection of all mankind: as though still having before him the momentous truth he had just written to the Corinthians, ‘If Christ be not raised, your faith is vain, ye are yet in your sins.’* ”

“Whatever the collateral matter brought forward on this occasion, St. Paul felt that it was against this master doctrine of the infant church, that the whole venom of his enemies was let loose. And to this, therefore, he restricts his defence. ‘Except,’ says he, ‘it be for this one voice, this single declaration, that I cried, standing amongst them, Touching the resurrection of the dead (for no other charge) am I called amongst you this day.’ ”

“The case was so clear, that the court could not hesi-

* 1 Cor. xv. 17.

tate a moment. The accusers were filled with confusion; and the prisoner, though not immediately released, owing to the corruption of the judge, who, we are expressly told, hoped that money should have been given him of Paul, that he might loose him,* and who we may, hereby, be confident had been prodigally bribed on the other side to condemn him, was merely entrusted to the general superintendence of a centurion, who was expressly commanded to 'let him have his liberty, and to forbid none of his acquaintance to minister or to come to him.†

“But the most important feature in the entire case is the striking contrast exhibited in the conduct and demeanor of St. Paul himself and that of the Roman governor, to whose award he was committed, and upon whom, under God, his fate altogether depended. We behold the one standing, as a prisoner, at the bar, surrounded by a band of soldiers; the other sitting on the judgment-seat in all the pomp and circumstance of power: yet the prisoner is bold and at ease, while the judge shrinks and trembles before him. What is the cause of this marvelously reversed order of things? the mysterious impulse that thus induces them, as it were, to change places? that gives quiet and dignity to fetters, and thorns and confusion of face to authority?

“The answer is one in which every human being is concerned; and which has operated from the beginning of the world, and will continue to operate till its consummation. The infinite difference of their past lives: the influence of conscience upon their hearts, now equally arraigning them before her still loftier tribunal, and whispering her just award in their ears.

“When Mr. Addison was lying on his death-bed, being sensible, by the grace of God, of a composure that falls to the lot of but few Christians in that trying hour, he called for one of the infidels he had been acquainted with, that he might read a lesson to him in the holy calm of his mind; ‘See, (said he) how a Christian can die!’ The language of St. Paul in his defence on the present occasion, is, ‘See how a Christian can live!’—and live,

* Acts xxiv. 26.

† Acts xxiv. 23.

too, in the midst of calumny and oppression, of bonds and the sight of martyrdom. 'This (says he) I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and the prophets. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God and toward men.'*

"The great secret is here disclosed to us: the heroic feeling is fully accounted for; and the discipline may be practised in all ages. If any man would be a partaker of the joy and the exultation which St. Paul manifests, and which raises him above every weight of affliction, let him *live his life*; let him tread in his footsteps; let him, too, exercise 'a conscience void of offence toward God and toward men;' let him, too, exert his faith in 'all things which are written in the law and the prophets;' let him, too, 'worship the God of his fathers in the way' which the world may laugh at and condemn,—and he shall reap the same reward—he shall rise to the same tone of triumph. External circumstances will, to such a man, be of little moment. In bonds or at large, in evil report or good report, in life or in death, he is endowed with a buoyant and compensating power, that renders all earthly things indifferent to him. 'The peace of God, which passeth all understanding,' shall still surely be his, and shall still 'keep him in the knowledge and the love of God. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, shall still be with him, and remain with him for ever.' On such a man what hold can persecution take? What influence can the flaming stake have, or the agonizing cross? He will glory in tribulation, he will sing praises in torture, and will exclaim, with St. Paul, on another occasion, 'Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.'†

"On the contrary, of what advantage is wealth or station, or official authority, to him whose awakening con-

* Acts xxiv. 16.

† Phil. ii. 17.

science stirs up the flames of hell in his bosom? and shows on what a pointed spear that man leans who rests his heart on the world? Such was Felix at the time before us. His conscience had never, perhaps, till now been stirred up at all. For, however tender by nature, and watchful in the discharge of its duty, it may be hardened and set asleep by art. Unhappily, there are narcotics in abundance, and far more dangerous than those of pharmacy, and that lie within the reach of every one, and that are too often culled by every one that can stupify it, as it appears to have been stupified in the case before us; that can render life a delirium, and put a lie in the right hand of the fool who thus cheats himself. Thousands and tens of thousands are there who have thus dragged themselves from the beginning of life; whose conscience has never once awoke; and who go on with the besotted dream to their graves; and then only open their eyes to the dread reality of 'the worm that never dieth, and the fire that is never quenched.'

"Happy they, O! happy above all men, whose conscience never sleeps; who prize its warning voice; drink in its wholesome monitions; discipline themselves by its precepts; and sweep, and garnish, and sanctify their hearts, as a temple for the Holy Ghost. And next to these are they happy—and happy, too, in the midst of all the pangs that may chastise them, the cleansing agony they are doomed to endure—whose slumbering conscience is, at length, startled in the midst of its lethargy, and urged to a faithful discharge of its duty; who, in the noon and sunshine of their sinful career, are stopped short by the hand of Providence; are stung with a feeling of their own guilt and depravity; and, while in the high road of profligacy and forgetfulness of God, have a lesson read to them 'of righteousness, temperance, and judgment to come,' that makes them tremble. It is a season of mercy, it is a call to repentance; the penance may be sharp, but it leads to health and happiness; it is a blessed purgatory, and the only one to be found in the scriptures; the only middle state of torment, that can save from hell, and prove preparatory to heaven.

"It was vouchsafed to Felix, but, like millions who have been favored in the same manner since, he was

found a coward in the day of trial, and flinched from its searching potency. The iron entered into his soul, it touched him to the quickest point of his heart; all his deeds of oppression, extortion, and injustice, arose in fearful vision before his face; his robbery of the widow and the orphan, his condemnation of the innocent, his rapacity and cruelty toward the prisoner who was then addressing him, and who he felt ought to be as free as himself; they were the ghosts of his past crimes, permitted to haunt him on the polluted seat of justice, and to harrow all his heart-strings. 'And as Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled.' He trembled, but he did nothing more; he trembled, but it was not the trembling of penitence; he trembled, but he lulled the panic with an opiate: 'Go thy way,' said he, 'for this time, and when I have a convenient season, I will send for thee.'

"It is thus the great God is trifled with from day to day, and the Holy Spirit grieved, and the Redeemer of the world crucified afresh.—O! pause, ye whose hearts are conceiving the same deadly words—pause, ere they proceed from your lips. They may be the last words ye may ever pronounce: the bolt of avenging justice may overtake you while uttering them. Or, if such be not the case, your doom may still be as certain; your everlasting ruin as inevitable; and this, too, though you should live to the age of Methuselah. There may be 'a convenient season' for others, but to you it may never return. He who breaks it off when once offered to him, may never find any 'convenient season' afterwards. It came not to him at the time from his own seeking; and it may never again be vouchsafed to him by the bounteous Spirit that sent it. The day of grace may have spent its last sands; and the only season that remains, and that will remain for ever, may be a season of hopelessness. The heart may be given over; the caustic that was meant to produce a wholesome smart may have seared it; and the blessing be turned into a curse. The man may again, indeed, hear 'of righteousness, temperance, and judgment to come'—but he may hear without trembling—till the judgment to come overtakes him, and his trembling shall be for ever."

LET US NOW GO EVEN UNTO BETHLEHEM, AND SEE THIS THING WHICH IS COME TO PASS, WHICH THE LORD HATH MADE KNOWN UNTO US.*

Luke ii. 15.

“It is now nearly two thousand years since the great spectacle, to which this invitation relates, was displayed in the sight of men and of angels; a spectacle, beyond all controversy, the first in power, in wisdom, and in benevolence, that has ever been exhibited on the theatre of universal being; and which, so to speak, forms the masterpiece of the combined attributes of the Godhead. And yet how many millions of human kind, for whose benefit alone it has been performed, have passed into the world and out of it without ever having heard thereof by the smallest whisper. And, what is of far more importance to ourselves, how many millions are there of those who not only hear of it, but to whom the invitation is from year to year, nay, from day to day, expressly addressed, and whose everlasting salvation depends upon their compliance,—who never once think of accepting it, and are satisfied with the invitation alone; who have the bible before them, but suffer it to remain a sealed book; and never open, even its first page, with any serious desire of studying its subject-matter; who never take a single step in the road to Bethlehem, to examine what God hath there made known unto us. So brutish is the heart of man, so dull its desire after heavenly things, so rooted to the concerns of earth; as though, like the grass on which we tread, he could only grow from the ground. So intoxicated is he with his temporal interests—the bubble of the moment, that bursts even while he is grasping it, that the great business of an eternal state is forgotten; or rather, sacrificed at the shrine of the reigning idol of the hour. The gracious errand of divine love is never listened to, the song of angels is unheard, and the stupendous plan of redemption is suffered to pass by as a pageant.

* Written at Christmas, 1825.

“O, the long-suffering, the loving-kindness of an offended God!—Truly, ‘thy mercy, O Lord, is in the heavens, thy faithfulness reacheth unto the clouds!’ And, hence alone is it that, instead of a deluge of water, like that which formerly destroyed the world, or a consuming fire, like that which is in reserve for it hereafter, the same gracious message is still repeated to us down to the present hour; and we are still, and especially as on this returning festival of the Saviour’s nativity; invited to ‘go even now unto Bethlehem, and see the thing which is come to pass, which the Lord hath made known unto us.’ Let us, then, now, **EVEN NOW**, if never before, follow the footsteps of the heavenly host, the track in which their holy harpings guide us; let us catch the sweet carol of their accordant tongues, ‘Glory to God in the highest, and on earth peace, good-will towards men.’

“And what does Bethlehem unfold to us? The eye of sense perceives nothing but a stable, a mother of humble station, and a swaddled babe lying in a manger. Yet this is the sight to which we are directed; this is the spectacle on which heaven is looking down with intense eagerness; this the grand event for which time has been travelling onward, and in which all the prophecies and the promises of God are concentrated. It is the babe lying in a manger. O paradox of men, and of angels! O stupendous miracle of seeming contradictions! ‘O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!’ That manger cradles the Lord of heaven and earth; that feeble babe is ‘the mighty God, the everlasting Father, the Prince of Peace!’ What a prodigy, and what a scene for its development! When man was made of the dust of the earth, a paradise was prepared for his reception; and all creation put on its richest livery. When the Son of God is made man, and descends from heaven upon the gracious errand of man’s eternal salvation, he hath not where to lay his head, and is consigned to ‘a manger because there is no room for him in the inn.’

“WHAT A LESSON OF HUMILITY IS HERE READ TO US! It is not with the great, or the mighty, or the noble, that the Saviour of the world condescends to take up his

abode ; to be clothed in scarlet and fine linen, and to fare sumptuously every day. It is not in the courts, or the palaces, or even the temple of Jerusalem, that he chooses to make his blessed entrance into the world. But, trampling, as it were, upon all that man calls great and magnificent ; making an open mock of the pomp, and the pride, and the vain glory of life, he vouchsafes to dignify the walk of the lowly with his presence, 'to fill the hungry with good things, while the rich are sent empty away :' to be born in a stable, instead of under a canopy ; in Bethlehem, the city of David, 'though little among the thousands of Judah,'* rather than in the capital of the Jewish monarchy, the citadel of its strength.

"And, as was the opening, so, too, was the progress of his career. 'Not many wise men after the flesh, not many mighty, not many noble, were called ;'† but it was the poor who had the Gospel chiefly preached unto them ; and the halt, and the deaf, and the dumb, and the blind, who were selected to be the principal heralds of the Redeemer's praise. Where, then, is boasting under the Gospel ? It is utterly excluded, it is anathematized, it is proscribed by every step of our divine Master's progress, from his mysterious entrance into life to his awful exit ; from the manger at Bethlehem, to the cross at Calvary.

"And as he hallowed the path of humility, so did he that of affliction. It was his daily trial to 'endure the contradiction of sinners ;' his 'visage was marred more than any man's ; he bore our griefs, and carried our sorrows ; was wounded for our transgression, and bruised for our iniquities ;' and, 'was made perfect through suffering.'

"What a lesson of human wisdom is here read to us ! Let philosophy look on, and blush at its own conceits. How little has man's understanding been able, at any time, to fathom the nature and the attributes of the Deity, or to dive into his mysterious councils ! Every age and nation have had their successive mythologies and theologies, their creeds for the vulgar and their creeds for the learned. Egypt, India, Persia, and Greece, have vied with each other in their respective fancies. And,

* Mic. v. 2.

† 1 Cor. i. 28.

as though for the express purpose of shewing us the utter vanity of all the natural powers of the human mind, when pressed to their utmost stretch of elaborate cultivation, the experiment was permitted to be carried on among these nations in succession, through a period of little less than four thousand years. And what, in every instance, was the result?—Shadows instead of realities; visionary conjectures instead of substantial truths:

No light, but rather darkness visible.

“And then, and not till then, ‘after that, in the wisdom of God, the world by wisdom,’ was thus proved to ‘know not God, it pleased God,’ by what the world called ‘the foolishness of preaching,’ thus retorting its own terms upon itself, by the great scheme of redemption, by the revelation of his own Son from heaven, to illuminate the darkness of nature, and ‘to save them that believe.’

“Where, then, is the wise? Where is the disputer of this world? God hath chosen the foolish things of the world (foolish in the world’s own conceit) to confound the wise; yea, God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence.’* ”

“Such was the glowing and triumphant language of St. Paul, in his day, to the Jews, who were still requiring signs, and to the Greeks, who were still seeking after worldly wisdom. ‘But we,’ says he, ‘preach Christ crucified; unto the Jews a stumbling-block, and unto the Greeks foolishness; but, unto them that are called, Christ, the power of God, and the wisdom of God.’†

“The triumphant language of the apostle has been fulfilled; his prophetic vision has been realized; and Christ has proved most marvellously the power and the wisdom of God in every age of the world since his own era. Yet how incorrigible is the heart of man when perverted! how obstinate in its errors! how blind to the noon-day, ‘the light from heaven, above the brightness

* 1 Cor. i. 20, 27, 28, 29.

† Id. i. 22, 23.

of the sun,' that shines around it!—if the question be still asked, 'Where is the disputer of this world?'—Thousands will, even to the present hour, hold up their hands unabashed, and proudly accept the Scripture challenge. They go to Bethlehem, indeed, but they return as they go there: no heavenly music has sounded in their ears; they have seen neither angel nor Saviour; they went not to worship, and will not believe. 'The thing which has come to pass,' and which the Lord hath made known to mankind at large, they regard, not as matter of implicit faith and holy wonder, but as matter for the tribunal of their own reason. With insufferable arrogance they arraign the Godhead before its impotent bar; they measure the plan of infinite wisdom, the energy of Almighty power, the great mystery of godliness, by their own standard; and convict the cause of falsehood or of error upon the sole ground that reason cannot comprehend it. And hence, as in the time of the apostles, to some it is, in many parts, a stumbling block, to others altogether foolishness; some, sitting in the seat of the scorner, would summarily enter a general verdict of imposture: while more, perhaps, not far off, though openly condemning one half, are yet ready enough, with an affectation of liberality, to acquit the remainder, on being allowed to put their own corrections into the inspired text.—Merciful God! great, indeed, was thy long-suffering that waited in the days of Noah! but how much greater is that which waiteth in our own day, overpowered as it is in such a diversity of ways with 'the profane and vain babblings, and oppositions of science falsely so called!'

"Let, then, the world go where it may,—let us go even unto Bethlehem. What a lesson is there read to us on the evil of sin! In the dealings of God's providence there is no waste, and as little in the dealings of his grace. A masterly economy, an exact adjustment of cause to effect, is a striking characteristic in both. And hence, if the wickedness of the world could have been expiated at a less price than the sacrifice of the Son of God, never would he have left the throne of his glory to become "a man of sorrows, and acquainted with grief."

* 1 Tim. vi. 20.

And what can more forcibly demonstrate to us the intrinsic enormity of sin, of sin of every kind, the utter abhorrence with which God beholds it in all its incalculable ramifications, its essential repugnancy to the purity and holiness of his own nature, than the stupendous cost of its atonement. Though armed with almighty power, God has not the power to forgive sin unconditionally; though his mercy is infinite, not a pang due to mankind could be remitted to the Son of his love: though Christ was God, and 'thought it no arrogancy to be equal with God,' the severe penalty demanded for human transgression was that of making himself of no reputation, of divesting or '*emptying himself*' of his glory, as the passage has been more correctly rendered; of humbling himself to the fashion of a man, nay, to 'the form of a servant,' 'despised and rejected of men;' and of becoming 'obedient unto death, even the death of the cross.' O wonderful concentration of harmonizing inconsistencies! God becomes man; the Everlasting Father a feeble babe; Essential Holiness a sin-offering; the inexhaustible Fount of all blessing and happiness is made a curse: 'Without controversy, great is the mystery of godliness,' infinite the evil of sin.

"Let us go also to Bethlehem, and there read a lesson of love: of the love which God has so stupendously manifested to man; and the love which man ought to feel towards God. 'Greater love hath no man than this, that a man lay down his life for his friends:* but God commendeth his love towards us in that, while we were yet enemies, Christ died for us.†

"It was love, infinite, exuberant love, that planned, from all eternity, the blessed scheme of man's redemption. Before guilt was contracted, or man was in being, salvation was provided for him; the atonement was ready before sin was committed. 'Lo, I come!' said the Saviour of the world; and in the volume of the book of heaven the engagement was recorded from the beginning: 'Lo, I come to do thy will, O God!'

"And through the whole accomplishment of this will, love alone was the ruling principle. Every step was

* John xv. 13.

† Rom. v. 8.

marked with it, every action testified it, and every word sealed it. His miracles were all love, inexhaustible, overflowing love : the most aggravating provocation could never turn the sweet current, nor rouse its gentle surface into a ripple. Instead of commanding fire from heaven upon his enemies, he breathed forth his blessing on them that cursed him, and prayed for them that spitefully used him and persecuted him ; and died on the cross with the touching benediction of, ' Father, forgive them, for they know not what they do !'

" But, O, the tenderness, the sweet and overwhelming endearment, the friendship and affection beyond that of a brother, which he poured forth to his disciples in the scenes of privacy and blessed confidence. When he weeps at the grave of Lazarus, who can help weeping with him ? When delivering his last address to his beloved eleven—how melancholy that one should have fallen off from the original number ! there was love in that emergency, O Iscariot, even for thee, hadst thou, then, like the overtaken, but soon subdued and penitent Peter, gone ' out, and wept bitterly.' Who can hear his touching address without melting ? what heart but is all attention to catch every word as it drops from his gracious lips ! what distress, but what comfort does he set before thee ! how completely are his own sufferings forgotten and swallowed up in the agony that oppresses the faithful few around him. He sees them terrified, overpowered, broken-hearted ; he beholds the tearful eye, and the bursting bosom, and the speechless silence. And, O ! what a cup of cordial does he provide for them ! never was so consolatory a farewell uttered, so rich a legacy bequeathed. ' Peace I leave with you : my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'

" And what our divine Master said unto his disciples at that time, he says to his disciples still, and will say to them to the end of the world. Let us, then, go to Bethlehem ; let us see this thing which has now, more especially, come to pass ; which is, at length, fully consummated. Let us learn the lesson of love which it so impressively sets before us. Let love beget love ; the love of God call forth the love of man ;—love supreme, uninterrupted,

overflowing, to him who first loved us ; and love free, unlimited, and universal to our fellow mortals. ' By this shall all men know that ye are my disciples, if ye love one another.'

" Let us go, then, to Bethlehem ; let us begin with the Saviour if we would end with him. Let us go even to Bethlehem, but let us not take up our final abode there. Let us follow the footsteps of our Redeemer from Bethlehem to Calvary, from Calvary to mount Olivet ; from his humiliation to his exaltation ; from his cross to his crown. Let us follow him from his first advent to his second ; from the manger to ' the regeneration, when the Son of man shall sit on the throne of his glory.' Yes ; to Bethlehem let us go ; but let us catch the angelic carol of this holy season, and employ it as a chant for every day of our lives. He who thus unites with the multitude of the heavenly host, while here below, in singing ' Glory to God in the highest, and on earth peace, good will towards men,' may humbly hope he is in the right way to unite, ere long, in the realms above with the far greater chorus, the multitude that no man can number, in striking to a still higher, and more triumphant note, their own favorite anthem, that new song which shall never cease to be new throughout the countless ages of eternity, ' Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing ;—for he hath redeemed us to God by his blood, out of every kindred, and people, and nation, and tongue.—Hallelujah ! for the Lord God omnipotent reigneth.' "

Besides the "Occasional Thoughts" thus quoted, there are others equally instructive and impressive, on the texts 1 John v. 4, Job xxviii. 2, 1 Sam. xxv. 1, and Matt. xi. 5. In conformity with Dr. Good's usual habits of order, he entered upon a slip of paper, the texts which seem to have been regarded as most suited for these short but interesting trains of reflection, drawing a line downward across the passages on which he had been able to pursue on paper the entire course of his meditations. From this memorandum it appears that he had intended

writing on four more topics; and from their order and nature I cannot but imagine that with them he meant to terminate the series; or, indeed, considering his anticipations of death, as evinced by his letters, I cannot but conclude, that he thought his life and the series would close nearly together. The subjects were,—

“The winds of doctrine.” Eph. iv. 14.

“They took knowledge of them that they had been with Jesus.” Acts iv. 13.

“Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead.” Isaiah xxvi. 19.

“One thing I know, that whereas I was blind, now I see.” John. ix. 25.

And truly one may well be filled with delight and astonishment at the radical and permanent change thus strikingly accomplished, and more and more manifested unto the end of his course. Meditating upon the eagerness with which for years he pursued the phantom fame, and upon the insatiable nature of human desires; recollecting that, if a covetuous man could fill his stores with gold, he would not therefore fill his heart; that if the ambitious man could acquire more titles than he could enumerate, he would not thereby sate his ambition; that if the man athirst after human learning were to accumulate a library unequalled in extent and variety, he would still pant for more knowledge, and eagerly aim at facilities in its pursuit; that though a man of scientific research were to waste his strength and exhaust his spirits, yet the cravings of his curiosity would not be diminished, nor the agitations of his soul cease; that the varied pursuits of man, and the absorption to which they lead, by a thick veil of intellectual conceits, too often intercept the view of eternal objects;—still we have here the most cogent proof that there is no insurmountable barrier to purposes of Divine mercy; that the flashes of immortality, whenever God pleases, are all searching and penetrating, and what is otherwise most powerful sinks into nothing compared with the irresistible energy with which the Holy Spirit prepares his own way into the heart of man, and transforms that heart into a living temple for himself.

These are the considerations which will give, I hope, to the preceding developement of religious character, an interest, notwithstanding its many imperfections; and which have principally weighed with me in attempting the delineation.

I need not now occupy the time of the reader by enlarging upon the manner in which Dr. Good discharged the offices of friendship or of domestic society; or by relating instances in proof of his self-denying kindness to the poor, his disinterested benevolence, his ever ready and sincere sympathy with the afflicted. He had for some years studied in the school, where the lesson is reiterated, to "rejoice with them that do rejoice, and weep with them that weep;" and it was his daily care to the very close of life to exemplify that lesson. I may, however, adduce an affecting illustration of this, by inserting the last letter which he ever wrote. It was addressed to a pious lady, the wife of a clergyman in _____, who, under apprehension of a cancerous affection, had written to him.

" Guilford Street, Dec. 21, 1826.

" My dear Mrs. H——,

" Your very excellent and impressive letter has deeply interested us in everything that relates to you, though I assure you we did not stand in need of any circumstance so afflictive, to associate our feelings in your welfare. We had heard, in a loose way, of the fears you were entertaining, and we had already sympathized with you; but the rumor having appeared to die away, we were in hope it was without foundation. I am sure Mr. C—— has given you the best advice—that, I mean, of coming to town, and obtaining the best professional opinion and assistance you can;—and I have only to add hereto, that I think you should come without delay. It is possible that, by the blessing of God, means may at present be devised for eradicating the disorder without any painful operation; for it seems to me, that the complaint, whatever it may terminate in when confirmed, is at present only in such a state as to render it doubtful what name to give the tumor. But by all means, and let the event prove what it may, give Mr. Abernethy, or whomsoever you

may consult, (and you cannot consult a more skilful man than himself) an opportunity of trying his own powers, and choosing his own time, for whatever may be judged requisite.

“ You write under the guidance of so blessed a spirit, and with feelings so dear to every good and pious heart, that, let the result be what it may, there can be no question that you will ultimately have to rejoice in the tribulation; and look upon it as sent in kindness by Him, who never afflicts willingly, nor grieves ‘ the children of men ;’ and allow me to add, that an example like this which you are permitted to afford in suffering, and in meekness of resignation, cannot fail of having a commanding influence on the world at large. ‘ See how these Christians suffer !’ is, thank God, an exclamation that may occasionally be heard in the present day, as well as in former times ; and it has already struck deeply home into our own hearts.

“ But the chief causè of my writing is, to offer you, on the present occasion, in my own name and that of my dear wife, every facility that our house will afford : come to us without loss of time, and so far as my professional influence may extend among my brethren, or the offices of friendship may be of any avail, you shall readily command them. I assure you, we feel also very deeply for Mr. H——, as I trust he will perceive, when he comes to town. But I must leave Mrs. Good to add her own request to mine, upon this important subject, and I trust our conjoint entreaty will not be in vain.—With kindest regards to Mr. H——, believe me,

“ My dear Madam,

“ Ever faithfully yours,

“ J. M. GOOD.”

The sympathy thus affectionately offered, was never administered : for, only two days after Dr. Good had written this letter, he left home, as I have already mentioned, to visit his daughter and her children, at Shepperton ; and before the reply, though transmitted without delay, reached him, he was so seriously ill, as to render its being read to him altogether inexpedient. Having, in the passage to which I have just referred, spoken of

the severe indisposition which so rapidly terminated in his death, it now remains for me to enable the reader to judge of his state of mind, and of the divine supports which he experienced at that awful and affecting season : this I shall do by extracting largely from a letter, transmitted at my request, by those members of his family, whose affection, ever watchful, soothed him most in the time of his last and greatest extremity.

“ Dear Sir,

“ Since you desire to record with sacred care, a correct statement of the faith and feelings of your departed friend, during the solemn closing scene of his earthly pilgrimage ; the following memoranda are, in compliance with your request, forwarded to you for this purpose. These short notes were written by individuals of the family, a very few days after the death of their greatly loved relative. If affection should tempt them to be too minute, and to transgress the limits which less interested spectators would have assigned to themselves in describing such a scene, it will be forgiven by those who are already deriving peace, and more than peace—*joy*, in the assurance, that ‘ Precious in the sight of the Lord is the death of His saints.’

“ Had you, my dear Sir, been in the dying chamber of the friend whom you so much valued, and who returned your friendship with unvarying affection and esteem through so long a period of years, you would have joined with his family in adopting the language of the Rev. John Scott, upon a similar occasion, when he says, ‘ We feel we have had a grand and most edifying Christian spectacle proposed to us.’ And you would dwell with particular delight upon the apology offered by Hooker, for minuteness in the detail of scenes like these. ‘ The Lord himself hath not disdained so exactly to register in the Book of Life, after what sort his servants have closed up their days on earth, that he descendeth even to their very meanest actions ;—their cries, their groans, their pantings, breathings, and last gaspings, he hath most solemnly commended to the memory of all generations. And shall it seem unto us superfluous, at such times as

these are, to hear in what manner they have ended their lives ?

“ You have, dear Sir, already alluded to your friend’s ill state of health, previous to his journey to Leamington, and to his unavoidably delayed visit to Shepperton, about two months afterwards. In this retirement, he was accustomed occasionally to relinquish, for a short time, his professional studies, and to unbend his mind in the midst of his family and friends. The memoranda you requested, state, that on the 23d of December he set out on his journey thither. Mrs. Good having left him as usual after the breakfast hour, till the time appointed for leaving home, observed, as he got into the carriage, that he looked extremely ill ; and stated her full belief that he was unable to bear the ride ; he would not, however, consent to the postponement of his visit, and proceeded on to Piccadilly, where, with great exertion, he paid a medical visit. On continuing their journey, Mrs. G. observed that the exercise produced great pain, and urged him to return ; again he declined complying with her request, stating the extreme disappointment and anxiety it would cause his daughters, the youngest being then on a visit to her sister. They, therefore, proceeded slowly, and reached Shepperton an hour and a half after the appointed time. His children were much grieved to notice the alteration in his countenance and manner : but he assured them that what he felt was the effect of the ride, and would be removed in a few days ; and endeavored, with his usual cheerfulness, to join the family in the dining-room, only resting on a sofa. He rallied for a few minutes after dinner, and calling his grandchildren to him, gave to each the little books which he had selected for them, and in some of which he had made for his grandson interlineations, by way of explanation of some simple philosophical experiments ; while in others were passages carefully erased with his own hand, as containing expressions or principles which he disapproved : these were his last gifts. Shortly afterwards he was obliged to remove to a room adjoining his sleeping chamber, so soon to become the chamber of death.

“ On the same evening, the attendance of his friend Mr. Cooper was requested ; he, at that time, being at his

country house, in the same village ; and it was a cause of peculiar thankfulness to Dr. Good and his family, in this season of affliction, that Mr. Cooper was so near.*

“From Sunday, Dec. 24th, to Thursday, Dec. 28th, Dr. Good continued, though with daily increasing difficulty, to be moved on a sofa in the room adjoining. Frequent doses of opium were even then obliged to be administered ; they produced occasional confusion of thought, which he was fully aware of, and recalled himself, saying, ‘O, this opium, it distresses me ; I cannot separate imagination from reality ; but I must be quiet.’ The fear of committing himself, or speaking incoherently, not only at this time, but even in a much later period of his illness, Dr. Good’s family and friends were consoled by remarking ; because it gave the full weight to all his deliberate statements of his own views or feelings, which such statements would have deserved had they been delivered while in possession of entire health and vigor of mind. What regard was due to them may be judged by the consultation held with Mr. Cooper, already alluded to—and many others which may be noticed in these memoranda. Notwithstanding, however, his extreme suffering, he entertained not the smallest idea of immediate danger, and fully believed the present attack would pass off. It was at this period he said to Mrs. Good, ‘You know my views have been for some years past materially changed. I have *been now* doctrinally right, but practically wrong.’ The nurse, who at this time sat up with him, says that great part of the night was spent in prayer :

* “In a later period of his illness, they were much indebted to the prompt and kind attendance, first of Dr. Cooper, with whom Dr. Good was formerly connected in some literary work, and afterwards of Mr. B. Travers, his colleague in a public office. Both these gentlemen afforded the utmost kindness their friendly assistance, though they had twenty miles to travel for this purpose. Mr. Ives, of Chertsey, had long before this offered his kind and constant attendance, which had been gladly accepted. To none of these attentions was Dr. Good insensible ; he gratefully felt them ; but especially was he deeply indebted to his friend Mr. Cooper for his skill, his unremitting watchfulness, and unwearied kindness to himself and family. From the period in which Dr. Good became materially worse till after his death, Mr. Cooper never quitted him, except for a very short time to give some needed directions in his own house ; he slept on a sofa in the room which opened into his friend’s dying chamber, and with the most tender sympathy administered with his own hands all the palliations his skill could suggest.”

sometimes, however, he spoke to her, exhorting her not to delay the consideration of religion. Unwilling to grieve his family by any expression of the agony he endured, his very delirium served to show his kindness; as he then generally talked of being well, and begged those around him not to concern themselves so much.

“The wonderful ebb and flow of reason, the aberration of mind at some seasons, succeeded by a complete self-collectedness and full possession of his reasoning powers at others, can scarcely be conceived by those who were not eye-witnesses of the fact.

“Like many other individuals, he often manifested ‘*the ruling passion*’ during his last illness. After he was entirely confined to his bed, and whilst suffering great pain, he desired one of his daughters to prepare him a mixture, using the chemical terms for the different ingredients: she replied, ‘Dear Papa, you must be more plain in your directions, or I am afraid I shall mistake.’ Dr. G., who had just strength to raise his head a little from the pillow, said, in a gentle tone of half reproof; ‘Don’t you remember the name of that? I thought you had known—it is only so and so—but it is well to call things by their right names.’ At another time, when she urged him to take larger doses of Hyoscyamus, as they seemed to produce temporary relief, he entered minutely into all his reasons for preferring a more frequent repetition, rather than an increase of the quantity, adding, ‘therefore give me just the number of drops I tell you.’ These little incidents, in connexion with his always using terms of art to describe his pain, and often saying to his family, ‘You will find’ this or that complaint he had to speak of ‘in my book,’ obviously indicate the yet unextinguished prevalence of his leading dispositions, a love of order, and an ardent attachment to his professional pursuits.

“None but those who intimately knew Dr. Good can conceive how, in the daily occurrences of life, he seemed to forget his own ease in his attention to the wants of others, and in his earnest desire to promote their comfort. And never was this disposition more manifested than during his last illness. On one occasion he said to his eldest daughter, ‘Perhaps I did wrong in coming here

on Saturday; but I knew how greatly distressed you and Margaret would be, and I could not bear it. I thought the exacerbation of the disease would pass off with a little rest, and so I believe it will in time. Now, however, it is all well, I am very thankful to be in the midst of my family; only, I grieve for the trouble I give you all: and the dear children too, poor little loves. I cannot bear them now; but my dear boy Mason must come to me by and by.'

"On Friday December 29th, as you have already remarked, Mr. Cooper held a consultation with Dr. Good, who saw and wrote a prescription with his usual accuracy for his patient, the niece of his much loved and greatly esteemed friend, the Rev. Mr. Russell, rector of the parish. A more striking scene can scarcely be conceived—The young lady, who was extremely ill, and supposed to be in immediate danger, was, at her own earnest request, brought into the house, and placed by the bed-side of her kind physician, who gathered up all his strength to attend to her symptoms, which were stated with extreme difficulty. At this time his own danger began to be apprehended by his afflicted family, and the friends of both parties listened, with no common interest, to what was passing before them. The exertion, however, was far too much for Dr. Good. The excitement it produced, occasioned through the whole of the same night and succeeding day much confusion of thought.

"In the evening of Saturday December 30th, he was once more completely himself; and this being observed, Mr. Russell was sent for. On his entrance, Dr. Good put out his hand, saying, 'You are the very person whom next to my own family I am most anxious to see.' Mr. Russell replied, 'I am come for the purpose of imploring the blessing of the Redeemer upon you.' Dr. Good then inquired, mentioning their names individually, if all his family were present? And each answering, he said in almost his usual tone of voice, and with much composure of manner, 'I cannot say I feel those triumphs which some Christians have experienced; but I have taken, what unfortunately the generality of Christians too much take, I have taken the middle walk of Christianity; I

have endeavored to live up to its duties and doctrines, but I have lived below its privileges. I most firmly believe all the doctrines of Scripture, as declared by our church.—I have endeavored to take God for my Father and my Saviour; but I want more spirituality, more humility, I want to be humbled.’——Here he became much agitated, but yet went on,—‘I have resigned myself to the will of God. If I know myself, I neither despair nor presume; but my constitution is by nature sanguine in all things, so that I am afraid of trusting to myself.’ Some remarks being made about the righteousness of Christ, Dr. Good replied, ‘No man living can be more sensible than I am, that there is nothing in ourselves; and of the absolute necessity of relying only upon the merits of Jesus Christ. I know there is a sense in which that expression of Saint Paul’s, “*of whom I am chief,*” is applicable to all; but there are some to whom it is peculiarly appropriate, and I fear I am one. I have not improved the opportunities given me; I have had large opportunities given me, and I have not improved them as I might: I have been led astray by the vanity of human learning, and the love of human applause.’

“Something being said about the cleansing blood of Jesus Christ; he again repeated, ‘Do not think I despair; I am naturally sanguine, I am afraid of myself.’ In compliance with Dr. Good’s own request, Mr. Russell then read John i. 15, 16. dwelling upon the words ‘Out of his fullness have we all received.’—Mr. Russell then asked, ‘Is there any thing in particular that you wish me to pray for?’—Dr. Good answered, ‘No, I have endeavored to give you, not as a matter of form, but in the sight of God, a transcript of my feelings.’ ‘But,’ repeated Mr. R——, ‘is there nothing in particular that you wish me to pray for?’ The reply was, ‘I want to be more humbled under a sense of sin; I want more spirituality, more humility.’ Mr. Russell accordingly knelt down to pray. But after this testimony to the truth, this statement of his feelings, in which all the powers of his soul and body seemed summoned up and concentrated, nature was exhausted.

“Those present had been throughout this trying, yet abundantly consolatory scene, fearful that a return of de-

lirium would follow so much exhaustion ; but before the conclusion of Mr. Russell's prayer, Dr. Good fell into the only peaceful sleep which he had enjoyed for many days.

“ Sunday December 31st, was a day of intense agony and frequent wanderings of mind ; yet with intervals of perfect recollection and composure. About noon Dr. Good sent for his little grandson, and after solemnly blessing him, in the name of the Father, and of the Son, and of the Holy Ghost, he added instantly, ‘ Now no more,—go, I dare not trust myself ;’ showing in this last remark a perfect self-recollection, a state of mind which continued for several hours. Shortly after this, some one mentioned Miss W.’s name, (the young lady who was governess to his grandchildren.) Dr. Good desired to see her, and on her coming into the room, and taking the convulsed hand, which he evidently wished but wanted the power to put forth, he spoke some words expressive of his satisfaction as to her care of the children, and urging the responsibility of the charge she had undertaken, and her need of remembering it, especially, he added, ‘ whilst their mother was laid aside (meaning by attendance upon himself) and I know not how long that may last.’ ‘ I don’t know,’ he said, ‘ how much I may have to suffer, but I am yet a strong man ; whether we shall ever meet around the dining-table again, I cannot tell ;’ and concluded by some expression of hope and desire that he should meet her hereafter.

“ Dr. Hooper arrived late in the evening of this day. Our dear father immediately knew him, described his own sufferings in the usual medical terms, and was not satisfied unless the quantity as well as quality of the medicines administered was stated to him. Dr. H. did not remain long, too quickly perceiving how unavailing, in this case, was human skill : with tenderness and frankness he told us his opinion, and assured us of his readiness to remain longer, notwithstanding his pressing medical engagements, if his continuance would be of the slightest benefit to his friend. In the intervals of composure, and when not suffering from extreme exacerbations of pain, some of Dr. G.’s family endeavored to repeat occasionally short texts of scripture, to which he

always listened with pleasure, appearing however much more struck with some than with others. On one occasion, without any suggestion or leading remark from those around, he was heard to repeat distinctly with quivering convulsive lips, 'All the promises of God are yea and amen in Christ Jesus.' 'What words for dying lips to rest upon.' At another time, as one of his family was sitting by, he uttered some expression, not accurately remembered, of deep sorrow for sin. This text was then mentioned, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' He repeated, 'faithful : yes—nothing can be more suitable.'

"The same evening one of his family kneeling over him said, 'May I pray, can you bear it?' the reply was—'I am not sure, I am in great pain; but try and pray.' Accordingly a few words were offered up, imploring that the Saviour would reveal more of His loving-kindness, His exceeding glory, to him; he listened attentively, and uttered something expressive of his feeling that these petitions were suitable to him, and of his deeply joining in them.

"On Monday, January 1st, his sufferings increased, and his mind wandered. At 7 o'clock on the morning of this day his youngest daughter proposed repeating a well known text of scripture, as the likeliest means of recalling him to himself. She was answered that this in his present weakness would only confuse him more. A text of scripture, however, was repeated, and the effect was wonderful; it seemed a perfect calling back of the mind: he listened with manifest pleasure, and concluded it himself. Many were the texts which were repeated at different intervals throughout this day, and to which he listened with more or less pleasure, as they more or less seemed to strike his feelings as suitable to his own case. Some of them were, 'The blood of Jesus Christ cleanseth from all sin.' 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' 'The Lord is my Shepherd.' 'Yea, though I walk through the valley of the shadow of death, I will fear no evil.' Mr. Russell being about to quit the room, Dr. Good called out, begging him not

to go. It was most strikingly impressive to hear his quivering lips uttering the words of scripture, at a time when intense agony occasioned such convulsive motions of the whole body, that the bed often shook under him. His youngest daughter, who was then holding his poor cold hands, said to him, 'Do you remember your favorite hymn?' 'There is a fountain fill'd with blood:' he had repeated it in the earlier part of his illness, and told Mr. Russell that sometimes when walking through the streets of London he used to repeat it to himself. In one instance he altered it unintentionally, but still strictly preserving the sense.

"Dr. Good repeated it as given in the St. John's collection of hymns, with this exception—Instead of

'When this poor lisping stammering tongue
Lies silent in the grave.'

he substituted

'When this decaying mouldering frame
Lies crumbling in the dust.'

This little variation may not be regarded as altogether unimportant, since it shews that his mental powers were still vigorous.

"Sometimes when those around could not remember the exact words of the passage of Scripture intended to be quoted, he corrected the error, and repeated them accurately. One of the texts he appeared to dwell upon with most earnestness and delight was, 'JESUS CHRIST, *the same yesterday, and to-day, and forever.*' When Dr. Good's former Unitarian views are remembered, the dwelling upon this particular text could not but be consolatory to his family. Another text, which, without any suggestion or leading remark, he repeated several times, was, 'Who art thou, O great mountain, before Zerubbabel thou shalt become a plain; and He shall bring forth the head-stone thereof with shoutings, crying, Grace, Grace unto it,' dwelling with peculiar emphasis upon the words, 'Grace, Grace unto it.'

"He also appeared to derive great comfort from these texts repeated by Mr. Russell, 'When flesh and heart fail,' &c. Also, 'When thou walkest through the fire, I will be with thee,' &c. He also listened with much ap-

parent comfort to that portion of the *Te Deum* suggested to him by his wife, 'When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.'

"On the afternoon of this day, (Monday,) Dr. Good perfectly knew every one, again expressed himself thankful to be placed in the midst of his family, and to be near Mr. Russell. When Mr. Travers arrived in the evening, he immediately recognized him, addressed him by name, and submitted to the means used for his relief, though painful. Upon the last opiate draught being given, he he would not rest satisfied until told the precise quantity, which consisted of fifty drops of laudanum; and, considering the great quantity administered at different times, it is indeed surprising that his memory and mental powers should, up to this period, have been so little impaired. Mr. Travers, having employed all the means which surgical skill could devise, seeing they were of no avail, did not remain long with Dr. Good. After this time, he was constantly convulsed, and uttered but one or two connected sentences. Seeing one of his family standing by, he made use of his frequent appellation 'dearest.' But his power of comprehension appeared to last much longer than his power of articulation or of expression. His hearing now became greatly affected. Mr. Russell called to him in a loud voice, 'Jesus Christ the Saviour:'—he was not insensible to *that* sound. His valued clerical friend then repeated to him, in the same elevated tone, '*Behold the Lamb of God:*' this roused him, and with energy, the energy of a dying believer, he terminated the sentence, 'WHICH TAKETH AWAY THE SINS OF THE WORLD:' which were the last words he intelligibly uttered, being about three hours before his death. Mr. Russell twice commended the departing spirit into the hands of Him who gave it. The last time was about one o'clock on the morning of Tuesday the 2d of January 1827, and at four o'clock the same morning, the breath, which had gradually become shorter and shorter, ceased entirely."

And now let us retire from this solemn scene,—assured that the blessed spirit, as it escaped from the encumbrances of mortality, soared to the eternal regions, and joined

the "innumerable multitude" who "surround the throne" and "cast their crowns at the feet of THE LAMB;"—consoling the bereaved relatives with that assurance,—and seeking benefit to ourselves by contrasting the peaceful end of the Christian believer with the numerous instances which daily occur of men who die "without hope:"—remembering that the main "difference between one man's death and another's, dependeth on the difference between heart and heart, life and life, preparation and unpreparedness;"—a difference which is essential, and flows from the grace of God.

SERMON,

OCCASIONED BY THE DEATH OF

JOHN MASON GOOD, M. D. F. R. S. &c.

BY CHARLES JERRAM, M. A.

VICAR OF CHOBHAM, AND LATE MINISTER OF ST. JOHN'S CHAPEL.

2 Tim. i. 12.

“I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

THERE is something peculiarly awful in death, not only as the separation from all we love and value on earth ; not only of the termination of all our temporal plans and pursuits, as the dissolution of our bodily frame, and the entire breaking up of the present system of things ; but especially as the commencement of a new state of existence, as the entrance into regions hitherto untried and unknown, as the admission into an order of society altogether new and strange, and the beginning of a period that measures its duration, not by the succession of months and years, but by eternal ages, and the existence of Him, who knows neither beginning of days nor end of time.

It is true, many pass out of this life into the next, without much thought or anxiety. They submit to the evil, as one of necessity, and common to man, and think of nothing that may lie beyond the grave. They must take their chance as others do ; and with their eyes voluntarily closed, plunge into the abyss, without knowing or

much reflecting into what depths they may fall. *Thoughtful* men, however, are differently affected by death. Its probable, or even *possible* results greatly occupy their mind. The soul must live forever; an account of the past must be given to a Judge, whose decision will be final, and its consequences eternal. Imagination can fix no limits to the magnitude of these facts, and the greatest anxiety is felt respecting them. A place of refuge, when the storm gathers; a prospect of happiness, when the present scene closes;—a resting place for the weary,—a sure habitation,—O, how desirable! But where are they to be found?—What an inquiry! How enviable is the condition of him, who has carefully viewed the alternative of life and death, and has no misgiving thoughts, no foreboding fears as to the future! He stands on the shore, looks at the ocean, is ready to embark, and can say to his friends, “I am leaving you, but I shall soon reach the haven of rest; I know my pilot; I can trust the vessel, and I fear no danger.”

Such was the confidence of St. Paul; and such, in a lower and qualified sense, was that of the lamented individual, whose recent death we are now called upon to improve. Each could say, though not with the same degree of assurance, nor with equal strength of hope, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

We may consider this passage as speaking the language, I. OF SERIOUS REFLECTION; II. OF ESTABLISHED FAITH; and, III. OF ASSURED HOPE.

I will make a few remarks on each of these topics, and conclude with an application of them to the case of our departed friend; and may “the spirit of all grace” lead us into such a train of thought, as may issue in each of us being able to say for ourselves, “*I* know whom *I* have believed, and *I* am persuaded that he is able to keep that which I have committed unto him against that day.”

I have said, that the text is the language of,

I. SERIOUS REFLECTION: and that it is so, might be collected even,

1. *From its indefinite terms.* Nothing is here said specifically, except that the apostle had a fixed confidence and an assured hope. He mentions a day, a deposit, and an individual, without stating the particulars which were passing through his mind. He speaks of "*that day*," without telling us *what day*; of a *deposit*, but says nothing of its *nature*; of an *individual*, but he does not mention *whom*. Now what does this indicate, but that his mind had been so constantly fixed on these topics, that there was no need to mention them definitely?

The day of judgment was so ever present in his thoughts, that he could scarcely think of any other day, except in reference to it; and therefore he calls it, as he does in two other places of this epistle, (i. 18. iv. 8.) "*that day*," the day for which all other days were made; that alone in which man has a deep interest, and which must determine the issue of every other day.

Again: *The care of the soul* was so paramount to all other cares, that all anxiety about the latter was lost in the former; and therefore, when he speaks of taking care of anything, it was unnecessary for him to mention the *soul*; for this was always meant, if nothing else were directly spoken of. Hence, when he says, "I am persuaded that he is able to keep *that which I have committed to him*," not a moment's doubt could remain as to the nature of the deposit; for there was but one thing about the security of which he had any anxiety; and that was his *soul*—his soul, with all its concerns, as connected with time and eternity.

Again: with regard to *Jesus Christ*, there was no one in earth or heaven that was so constantly in his mind. Just as the traveller, when crossing either sea or land, if he looks upwards, always sees the same sun; so this blessed apostle, through the whole journey of life, and in all its vicissitudes, kept his eye incessantly on this "Sun of righteousness." Whatever was the subject of his conversation or writing, it always led to, and ended in him. He could think of nothing else, and speak of nothing else. He was his Saviour and his God, his sun and his shield, his hope and his consolation, his guide and his friend, his joy and his crown. There was "none in heaven but he, and none upon earth whom he desired

in comparison of him." When, therefore, he says, "I know *whom* I have believed," it was perfectly unnecessary to mention his name: there was but one, there *could* be but one, to whom his thoughts reverted, who was worthy of his confidence, and was able to sustain it. So that the very indefiniteness of the passage shews the frequency and intensesness with which the apostle reflected on the topics to which he alludes. But it is,

2. *From the manner in which St. Paul here speaks of a most solemn transaction, that we especially perceive his deep thoughtfulness and serious reflection.* From a consideration of what he knew of Christ, he had been induced to commit to him the keeping of his soul, till the final judgment; and he now, as he had often done before, reviews this transaction, and considers it in all its bearings and certain consequences. He seems to have been reflecting on the power of Christ to preserve his deposit; and the awful alternative, if he should have misplaced his confidence: but on the closest scrutiny of what he had done, he sees no reason to repent, or wish he had acted otherwise. On the contrary he feels perfectly satisfied that everything is safe, and that he shall never be disappointed of his hope. When the deposit is required, he is confident it will be found, and will be produced to his unspeakable advantage and joy. He is like a person who has the charge of a treasure of inestimable value; and who knows that it is impossible for himself to keep safe possession of it; and yet, upon his producing it on an indefinite day, everything that is valuable to him in this world depends. He looks anxiously therefore around him for some one with whom he may entrust it, and having at length found one, who is willing to undertake the charge of it, and whom he thinks able to preserve it, he commits it into his hands, and incurs all risks. From a natural anxiety as to the issue, he frequently reviews the transaction. He again and again thinks of his treasure, of the day of final audit, and of the person in whom he had reposed his confidence: but from every review, he derives increased satisfaction. The more intimately he becomes acquainted with his friend, the stronger is his conviction that nothing can overcome his power, or shake his steadfastness, or abate his kindness. His first impres-

sion of safety is at length raised to the full assurance of hope, and he says, with the utmost confidence, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him, against that day."

Such, my brethren, were the serious reflections of the apostle on the solemn transaction in which he had committed his soul to the keeping of Jesus Christ: and tell me whether the affair did not deserve and demand all the care he so anxiously bestowed upon it. What can you conceive of greater magnitude? What that is pregnant with more momentous results? Can imagination bring together more than is comprehended in the *three words, The soul of man: The Son of God: The day of judgment?* Or can it connect, *in one transaction*, more than is involved in *committing the soul to the son of God, against the day of judgment?*

Weigh the words separately; and what estimate will you put upon the *soul*? On what scale of relative value will you appreciate that which derived its origin from the inspiration of God, and was stamped with the impression of the divine image? that which is the connecting link between earth and heaven? which extends itself through boundless space and endless duration? which has capacity of sufficient dimensions to contain the joys of heaven or endure the pains of hell? which was redeemed at an infinite price? which engages the ceaseless attention of the principalities and powers both of light and darkness, and which is destined to be the everlasting associate of angels or devils? What is the price then I ask of the human soul, and what will a man take in exchange for it? What sleepless anxiety must every man feel for its safety! What sacrifices of present ease and enjoyment, of wealth and reputation, of health and even of life will he not cheerfully make that the soul may receive its due portion of attention, and be finally saved! So reason would conclude; so common sense would suppose; so self-interest would seem to suggest. But what are the facts of the case? Where is this just estimate *practically* formed? Who thinks and plans and acts as if the soul were the chief concern of man? Nay, may we not rather ask, who really thinks it deserves any care at all? Who has

spent one single day in serious inquiry about either its origin or its destiny; its capacity or its powers; its redemption or its salvation? Who resists a temptation for its safety, or sacrifices a lust for its dignity, or foregoes a momentary enjoyment for its everlasting well-being? O, my brethren, what ravages has sin made, not only on the happiness, but on the qualities of man—on thought—on reflection—on reason—on the soul! All that is spiritual, immortal and godlike, is merged in sense, in appetite, in the brute. The profligate “wastes his spiritual substance in riotous living.” The profane “sells his heavenly birth-right for a mess of pottage.” The covetous clings to the earth, and “loads himself with thick clay:” and even the beggar, as if it were not enough that the body should perish for lack of food, prodigally throws away his soul also! May God,—for God only can do it,—awaken us from this sleep of death, and arouse us to a sense of our true interests! When he does this, we shall be pressed in spirit, and “work out our salvation with fear and trembling.”

But if the price of the soul be above rubies, what shall we think of Him, who “redeemed it with his precious blood?” *What, I ask, do you think of Christ?* What do you think of his *person*, who is “the wonderful Counsellor; the mighty God; the everlasting Father; the King of kings, and Lord of lords?” What think you of his *humiliation*, who, though he was “the brightness of his Father’s glory and the express image of his person,” yet “made himself of no reputation, but took upon him the form of a servant; and was made in the likeness of men: and being formed in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross?” What think you of the *grace* of Him, “who, though he was rich, yet for your sakes became poor; that ye, through his poverty, might be made rich?” What think you of the *mysterious character* of Him, who was “God manifested in the flesh?” What of his *greatness, power and glory*, who is “the hope of the ends of the earth,” the guide and support and joy of all the saints from the first parent of man to his latest posterity? What of him, whose “kingdom is an everlasting kingdom, and whose dominion is from generation to generation?” at

whose "name every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father!" Who ruleth over all things both in earth and heaven—who "hath spoiled principalities and powers;" who has conquered death and the grave; who will subdue Satan, destroy his kingdom, reduce the whole world to the obedience of faith; reign triumphantly in his church, and fill the whole earth with his glory? *What, I ask, do you think of Christ?* Is the Redeemer of Israel come? Are the prophecies respecting him accomplished? Has the Son of God appeared among us? Has he made the atoning sacrifice? Has he entered heaven for us? Is he invested with his kingdom, and "made head over all things for his church?" Has he commissioned his ministers to preach the gospel to every creature? Are there any signs of his second coming? any shaking among the nations; any light breaking into "the habitations of darkness and cruelty;" any indications of "the little stone, cut out of the mountain without hands, becoming a great mountain and filling the whole earth?" any tokens of the "mystic Babylon" falling before the ark of the covenant? any preludes to "the battle of the Lord God Almighty?" to the overthrow of Satan's kingdom, and the establishment among every people and nation and language of that kingdom which shall fill the whole earth with peace and righteousness and glory? If so, I ask again, *what think ye of Christ?* Can imagination fix any bounds to the grandeur of his character, the extent of his dominion or his importance to man? Well might the apostle ever have him present in his mind, and deem him worthy of being entrusted with the keeping of his soul!

I cannot conclude these reflections, without remarking how different an aspect this view of things gives to the Christian system, to those notions of it, which reduce Jesus Christ to the level of a mere man, to a divine messenger and moral teacher. There is indeed nothing of mystery in this; but there is nothing also of grandeur and magnificence. It finds man in the dark, and it furnishes him with a portion of light; liable to evil tendencies, and it gives him advice; subject to mortality, and it reveals a future life. The centre of this system is a man,

and he performs the part of a man, of a good and a wise man. Like Socrates and Plato, who were also good and wise men, he points out the path of honor and of rectitude, and assures us that virtue is its own reward in the present world, and is entitled also to reward in the life to come. But look at the coldness, the nakedness, the meanness of the affair; and then turn your eye upward, and behold "the Sun of Righteousness," and gaze on his glory, and feel his warmth, and walk in his light, and contemplate the myriads of beings, in the east and in the west, in the north and in the south, whom he animates, delights and blesses in his daily course, and will continue to do so, while he retains his station in the spiritual firmament; and when these heavens and this earth shall pass away, he shall establish a new order of things, and reign gloriously in "new heavens and a new earth," till at length, "he shall deliver up the kingdom to God even the Father, and God shall be all in all."

We have thus seen that two of the subjects which were constantly uppermost in the thoughts of St. Paul,—*the soul* and *the Son of God*,—were well worthy of his most serious reflection; nor shall we think the third less so, when we connect the *day of judgment*, with all the circumstances of grandeur and terror that will attend, and the final and irreversible results which will follow it. But on these topics I cannot now dwell; and indeed, in a case where all description must fall infinitely short of the reality, the wisest plan seems to be to leave imagination to take its own course, and present its own picture to the mind. What that day will be "for which all other days were made," or what that voice, which will awake the dead; or that power which shall shake the firm earth; or that fire which shall dissolve the heavens, or that Majesty of the Son of Man, before which all creation shall be confounded, I cannot explain. Nor will I attempt to describe the congregated world, standing before the Son of God, surrounded with the glory of the Father, and all his holy angels, awaiting their irreversible sentence from his awful lips; nor that terror and heart-withering despair, which will seize his enemies when "hell goeth forth to meet them at their coming;" nor what is implied in "the worm that never dieth, and the fire which is not

quenched." Nor will I say anything of "the redeemed returning and coming to Zion with songs and everlasting joy;" nor of the "opening of the everlasting doors, that the King of glory may enter in," with all his ransomed and triumphant church; nor of their being shut in with their Lord; nor of their ascriptions of praise; nor of their holy and happy associates; nor of the New Jerusalem; nor of the water and the tree of life; nor of what is implied in the tabernacle of God being with men, and of his dwelling among them, and of his wiping away all tears from their eyes, and of there being no more death, neither sorrow nor crying, nor any more pain; nor of the rest, the enjoyment, the glory, the perpetuity of this new state of things; I will not dwell on these topics; only I must say that such a day as this is deserving of our serious thoughts and reflection, because we have each an infinite stake in it. We shall not be spectators, but actors. It will not be a pageant, but a reality. Not an assize for others, but a day of trial for ourselves; and on the issue of which our everlasting "weal or woe," depends.

Such then are the three great subjects which the apostle ever had before him: *the Soul*; *the Son of God*; and *the day of judgment*; subjects large enough, it will be confessed, to fill the whole mind, and to occupy it with intense thought. Nor shall we be surprised at the conclusion to which they finally brought him. He was determined to commit that soul into the hands of that Saviour against that day. Let us make a brief remark or two upon it.

There is a peculiar *grandeur* in the transaction. The stake is immense; the person taking the charge of it is the Son of God, coming down from heaven, for the express purpose; and the results are unalterable and everlasting. What can be compared with this? A kingdom in the extremity of danger, hazarding its last conflict with a foe, hitherto invincible, and now, as its last resource, placing itself in the hands of a new commander, whose name had filled the world with its glory, dwindles into nothing before it; because everything in this case is finite and temporal; everything in the other, infinite and eternal.

The transaction is one of urgent necessity. The soul is in danger of being lost. There is but one possible way of securing it; for "there is none other name under heaven given among men whereby we can be saved, but only the name of Jesus Christ." The day of death, which is to us as the day of judgment, is at hand, it *may* be the present day. The affair therefore *must* be attended to, or we are ruined; and it must be attended to *immediately*, or we incur the fearful risk of its being never done at all. "*Now*, then, is the accepted time, now is the day of salvation."

Lastly, *the transaction comprises the whole of religion.* It is the sum and substance of everything which is contained in the whole gospel; it has its foundation in all its peculiar doctrines; the divinity of the Saviour, his atoning sacrifice, his eternal priesthood, his mediatorial government. It calls for the exercise of every Christian grace—faith, hope, love, dependence, patience, perseverance, meekness, humility, gratitude. It involves all Christian privileges and prospects—adoption into the family of God, union and communion with the Saviour, supplies of grace, and strength, and eternal glory. And when a person has committed his soul into the hands of the Son of God, against the day of judgment, he has performed the great business of life; he has answered all the purposes of redemption, and he has secured all the interests of eternity. But it is more than time that I draw your attention to the text, as speaking the language of

II. ESTABLISHED FAITH.—On this point, I need not long dwell. It is obvious that when the apostle says, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day," he expresses his firm and entire reliance on Jesus Christ for the salvation of his soul; and that after repeated and most careful reviews of what he had done, he sees no reason to alter his mind, and nothing to shake his confidence: he still reposes in Christ, and is determined to do so to the very last: his faith is established, and his mind is at rest. It is needless therefore to insist further upon this; but I will take occasion

from this instance of genuine faith, to draw your attention to its *nature and reasonableness*.

The minds of Christians have often been perplexed on the subject of faith; and they have been harassed with doubts whether theirs be scriptural, and such as God will approve. Now this passage seems admirably calculated to remove these perplexities, and to put the question entirely to rest. Let us then dwell for a moment on each step in the progress of the apostle towards this established faith; and it will be remarked that there are *three*—KNOWLEDGE, BELIEF, TRUST. “*I know* whom I have *believed*, and I have *trusted* my soul to Him.” *Knowledge* then, it will be observed, was his first step. He first *knew*, and then *believed*. It is of importance to remark this, because it has been sometimes said, that faith is the offspring of ignorance, and flourishes best in the absence of evidence. This indeed may be true of the faith of many who call themselves Christians, but it is not the faith which the gospel recognizes. Thousands believe what others believe, and merely because others believe it. They receive, as articles of faith, what their church prescribes, without a moment’s thought on what higher authority it rests. If their church be orthodox, they are so; but if it admit as truth the grossest errors, they make no distinction, and receive the whole as christian verities. But this is superstition, not religion; credulity, not faith; and ought never to be confounded with that reception of Christian doctrines which results from the evidence of scriptural testimony. The faith of the apostle, it is evident, proceeded from his knowledge of Christ; and let it be observed that this knowledge is twofold—historical and experimental. He believed in Jesus Christ for the same reason that he believed in any other person of whom he had heard mention, or whose name was recorded in history. He had heard of Jesus Christ from those that knew him; and he read in records, which he had no reason to distrust, of his miracles, and prophecies, and doctrines, and could entertain no reasonable doubt of their truth; and therefore he believed them. And this was the apostle’s *historical* knowledge of Christ; and it is the same, in substance, as that of Christians in the present day. They also have access to

the same records; they read the same facts, and come to the same conclusion. They could not do otherwise, without rejecting the principles on which credit is given to all the facts and events of former times, and thus destroying the foundation of all historical knowledge. Now this knowledge of the facts recorded in the gospel, affords a basis on which faith first reposes; it satisfies the mind that Christ is the Messiah and the Saviour of the world; but it is not all that is necessary for the peace and happiness of a Christian. He has a personal interest in the Saviour of whom he reads, and has an important affair to transact with him; and he needs an acquaintance with him of a more intimate kind, before he can feel perfectly at ease in entrusting his concerns in his hands. A comparatively slight knowledge of an individual, in whom we have no particular interest, may suffice for our giving him credit for many excellent qualities; but if we have a deep stake in the truth of what we have heard only in report, we need something further to justify our confidence. We cannot be satisfied without some intimate knowledge of him; some experience of his kindness and ability; and the more we obtain of this kind of knowledge, the more firm is our reliance and repose. Now such is the Christian's *experimental* knowledge of Jesus Christ. What he first *heard* of him, justified him in crediting what was recorded of him; but having an important *trust* to repose in him, he seeks a closer acquaintance with the Saviour, and finds at length that "he is able to save to the uttermost all that come unto God by him." Hence it appears that faith has its foundation in *knowledge*; in knowledge grounded upon facts and actual experience; and without such knowledge, there can be no genuine and established faith.

The second step towards an established faith is *a belief or full assent of the mind and heart to the truth which we have learned in the gospel*. This indeed has been shown, as the necessary result of the knowledge of Christ, but I here repeat it for the purpose of more distinctly noticing the gradation from knowledge to belief, and the nature of that assent which the Christian gives to the mysteries of the gospel. This belief does not imply that we understand or even think of the *principles*

or *modes* which are involved in christian doctrines, but it regards simply the *facts* which they contain; and these are things very different and distinct. We believe innumerable facts, of the principles or causes of which we know nothing, and believe nothing. The union between the soul and body of man, is a fact which we readily admit; but of the *manner* in which that union subsists, and the essences of each we are entirely ignorant, and believe nothing. "God manifest in the flesh," is a *fact* which is as easy to be believed as any other; but there is a mystery in the *manner* in which that union was effected, which baffles human conception: and we are not required to believe anything respecting it. Almost every christian doctrine involves a mystery, and we are charged with believing unintelligible dogmas. But this imputation is unjust. The proposition which states the doctrine is perfectly clear, and it is this only which we believe. The knowledge of the Christian respecting Jesus Christ, and the doctrines of the gospel, extends only to plain facts, and these are the things only which he believes: and all that I would now add on this topic is, that the Christian has all the satisfaction in believing in Christ that the nature of the case admits. He has *better* evidence, as has been repeatedly shown, for admitting the facts stated of him in the Scripture, than for crediting other recorded events of the same antiquity; and superadded to this, he has the knowledge of experience: he has the evidence of moral sense, the conviction which undeniable effects produce of the cause which gave them birth. It was to this kind of evidence that the blind man restored to sight resorted, when questioned by the Jews as to the cause of his cure: "one thing I know, whereas I was blind, now I see." May God grant us a greater abundance of this evidence! It will serve us in stead of ten thousand subtle arguments; and what is still better, be always in readiness to repel the insinuations which would lead us to doubt of the reality of our interest in Christ.

I have still one or two remarks to make on the last stage in genuine faith, and that indeed to which the former are only introductory. It is *the trusting of the soul into the hands of Jesus Christ, to be saved by him.* Hav-

ing received sufficient information respecting the Saviour, and having placed the fullest confidence in what is recorded of him, the Christian comes at length to the all-important transaction of depositing his treasure with him, of committing his soul to his custody, to be saved at that day. Now the *nature* of this trust is the clearest thing imaginable;—it is one, in temporal things, of every day's occurrence, and in which we make no mistake; for however common it be to place a mistaken reliance, it never occurs that we mistake having placed our confidence. Apply this to faith in Christ. You know something of him, and you believe in him, because you know him. The only thing that is now wanted, is to put that knowledge and belief into practice, by committing the soul into his custody. He came into the world for the express purpose of saving the soul; you believe that he is able to save it, and the next step is, to commit it into his hands; and then you can say with the apostle, "*I know whom I have believed, and I have entrusted my soul to his keeping.*" What then, my brethren, is there mysterious in faith? Is it not an easy affair to ascertain what you *know* of Christ, what you *believe* respecting him, and whether you have *trusted* in him? The only point on which I would particularly admonish you, is to take care that you advance to the *last* stage of faith; and I do so, because few ever reach this. They know something of Christ, and they give credit to all that is recorded of him; and at this point they stop; and it is precisely here where Satan stops. He knows all and more than all that you know of Christ, and he believes it all; but he can go no further; and if you remain here, your belief will no more avail you than that of Satan avails him. *The last, the all-important, and for which everything else is simply preparatory—the last stage—*IS COMMITTING THE SOUL INTO THE HANDS OF CHRIST FOR SALVATION. This then is FAITH; it consists of KNOWLEDGE, BELIEF, TRUST—these three: but the greatest of these is TRUST. And what is there *unreasonable* in this? It is common to treat the Christian, who makes so much of faith, as a weak enthusiast—a wild fanatic. But what ground is there for such contempt? Does he not act on the same principle as that

on which all the extensive concerns of human life are transacted? What, for instance, induces the merchant to send his goods to foreign countries, and place them in the hands of men whom he has never seen? It is answered, he has made inquiries into character and ability, and is satisfied with both: he believes the information he has received, and he commits his property to his care. And is not this precisely the case with the Christian, who has confided his soul to Christ? The only difference is, that the soul infinitely transcends in value all other treasures, and therefore requires a corresponding care that we are not deceived in the individual to whom it is entrusted; but he is furnished with all the additional evidence which the paramount importance of the case demands; his faith rests on infinitely surer documents than any which merely human testimony can afford, and on a Being who is able to sustain all his hopes, for he sustains the world, and fixes the destinies of man. The Christian *knows* in whom he has believed, with a more perfect and better established knowledge than any man knows the person to whom he confides his greatest earthly treasures. Let not then the man of the world treat the man of God as a weak and credulous enthusiast. The same reasons which will satisfy him in conducting his temporal concerns, satisfy the Christian in transacting those which are eternal; and the Christian who reposes his soul on Christ, has a better foundation on which to rest, than he who confides his property to man. Man is vanity in his best estate, and will deceive our expectations. But Jesus Christ is the Rock of ages: he liveth and abideth for ever—"Jesus Christ, the same yesterday, to-day, and for ever."

An established faith, like this of the apostle, can scarcely fail to be accompanied by

III. AN ASSURED HOPE;—and this is strongly expressed in our text: "I am persuaded that he is able to keep that which I have committed unto him against that day." Having, after mature reflection, deposited his treasure with One who is so able and ready to take the charge of it, it might naturally be expected that he would feel the greatest satisfaction on every review of the trans-

action, and a confident persuasion that it was perfectly safe. He had dug deep, and laid the foundation of his building on a rock; and therefore when "the flood arose, and the stream beat vehemently upon it," he would have no misgiving fears, but wait in calm repose till the tempest had passed over. And this composure of mind is one of the present unspeakable advantages of having used due reflection in committing the soul to the care of the Son of God. In the even tenor of life, when no immediate danger threatens, and no principles are put to the test, a few slight thoughts of Christ and the soul may be sufficient to keep the mind at ease, and satisfy the conscience that all is well; but when trials come, when sickness visits, when death approaches, and the realities of the future world burst suddenly on the mind, then something more will be wanted than vague notions, unsettled opinions, and unfounded hopes: and the confusion and terror will be dreadful, if everything be to seek at the important crisis when all should be prepared and in readiness.

But how different is the case of the prudent man, who has laid his plans to meet the worst of times; who took his first steps with caution, and proceeded on just and well established principles! In the time of emergency, he looks on the past, and receives comfort. He calls to mind his former experience, and derives hope for the future. The storm may be coming on, but he is at safe anchorage. Death may approach, but he has lost his terrors, and he looks beyond the grave with "a hope full of immortality." But it is not necessary that I should enlarge on the comfort of an assured hope. All must be sensible that there is no happiness like that of being able to say, in the day of trial, and in the last conflict, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him, against that day."

I am unwilling, however, to lose the opportunity which this passage of scripture affords, of pointing out *the difference between the nature of faith and hope*; and I do this the rather, because the two are often confounded and mistaken for each other, and serious consequences have resulted from the error. Faith, we know, is neces-

sary to salvation ; but hope is not necessary. Now if the former may exist without the latter, as we shall soon see that it may, it is evident that the soul may be safe, without the comfort of knowing it : but if the persuasion of our being safe be mistaken, as it often is, for the faith which confides the soul to Christ, then, as that persuasion may be the result of ignorance and presumption, as we know it sometimes is, the most fatal consequences must ensue, for that which is not necessary to salvation has been substituted for that which is ; and a false foundation has been laid for future happiness, which must sink at the moment when the need of it is most felt : whilst, on the other hand, the true believer, who has not this persuasion of his safety, may be exceedingly distressed with the fear that his religion is deficient in an essential quality.

Now I conceive that the passage before us makes the difference between faith and hope exceedingly clear. We see from it, that it is the province of *faith*, to believe and trust in Christ ; and of *hope*, to derive comfort from having done so. *Faith* commits the soul to the keeping of the Son of God ; and *hope* is persuaded that he will take care of it. *Faith* fixes its foot on a rock ; and *hope* feels assured that it is safe. *Faith* lays hold of Him, who has conquered death and the grave ; and *hope* exults, " Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

This, then, is their obvious distinction : but it must be repeated, that though faith and hope stand somewhat in the same relation to each other as cause and effect, yet they do not always accompany each other ; and the former sometimes exists without being attended with the latter. The reasons are obvious. Faith, we have seen, consists in so believing in Christ, as to confide the soul to his care ; and when the consciousness of his power and willingness to undertake this charge is felt, there must be joy and peace : but various circumstances may prevent this consciousness ; and when this is the case, doubt and uneasiness must follow. Occasional lapses into sin, omissions of duty, defects in christian temper, languid desires after holiness, inordinate earthly affections, coldness and formality in religious services, a mor-

bid sensibility, mental or bodily infirmity, and an almost endless variety of things may darken the mind, occasion doubts of personal sincerity, and induce the individual to call in question the reality of his religious profession; and though he may still retain the strongest conviction of the ability and readiness of Christ to save sinners, and may say with Job, "though he slay me, yet will I trust in him;" yet the very fear that he may reject him, conscious as he is that he deserves to be rejected, will occasion great anxiety and distress.

But besides this, circumstances may arise of so awful and unexpected a nature, as to fill the mind with sudden terror, and render it totally incapable of reflection; and when this is the case, the fact of there being no real danger brings no repose. When the storm arose on the lake of Gennesaret, the minds of the disciples were so overwhelmed with fear, that "all hope that they should be saved" seemed taken away, though Jesus Christ himself was embarked with them. When "the mount burned with fire," and was surrounded "with blackness and darkness and tempest," and "the sound of the trumpet waxed louder and louder," not only were the people of Israel filled with fear, but "so terrible was the sight, that even Moses said, I exceedingly fear and quake." Let a person, who has no want of natural fortitude, stand on a rock in the midst of the sea, the waves of which never yet reached its summit; and though, in ordinary circumstances, he would feel no alarm, yet when, for the first time, he sees the storm sweep over the bosom of the great deep, and the billows roll in terrible fury, and the elements above and below him meet in dreadful conflict, and it is more than probable that his courage would fail him,—that he would imagine the firm foundations of the earth were giving way, and that his destruction was inevitable. The individual, it is true, was safe all this while, the rock on which he stood had braved ten thousand such tempests, and would stand unmoved in ten thousand more, yet he would still be filled with terror, and the voice of an angel could not calm his fears. And thus, I am persuaded, it has often happened, that the Christian, resting his whole salvation upon Jesus Christ, has been thrown into the greatest dismay, and placed on

the very brink of despondency, when "the King of Terrors" has suddenly presented himself, and thrown open, in an instant, the doors of the invisible world, and has disclosed, in one overwhelming view, all that is vast, and terrible, and unchangeable in these everlasting regions. Deep has seemed to call unto deep, at that awful moment, and all the waves and billows of interminable woe seemed to be passing over his soul; and all that he could do in an hour of terror like this, was to cry, "What must I do to be saved?" "Save, Lord, or I perish." It is in vain to remind him, in circumstances so alarming, of the rock on which he stands; of the Saviour, who has the care of him; of the covenant, which insures his salvation, or of the promises of eternal truth: fear has closed his ears, and driven reason and reflection from their seat; and nothing is seen or heard, or thought of, but tribulation, and anguish, and woe.

Let it however be observed, that this is the exception, and not the rule; the occasional alarm, and not the settled repose of him who rests on the Rock of ages, and knows in whom he has believed: such can, for the most part, and almost habitually say, "I am persuaded that he is able to keep what I have committed to him, against that day."

To this I may add, that as this faith and hope generally accompany each other, so also they have to each other a relation of *degree*: a weak faith is followed by a faint hope; a strong faith, by a firm hope; and a "full assurance of faith," by a "full assurance of hope." So that they not only correspond with each other as cause and effect, but have also a relative connexion of quality and strength. This indeed is too obvious to be insisted upon, and I mention it merely in order to point out the cure for a feeble and desponding mind. Doubts and fears, respecting the safety of our state, usually arise either from a defective knowledge of Jesus Christ in his person or offices, or from an apprehension that our faith in him is not genuine. If we would remove these fears, and obtain a settled and well grounded hope, the process is obvious. Study the character of the Saviour; get the mind thoroughly imbued with his whole history, as exhibited in the promises and prophecies respecting his

first coming; his wonderful incarnation, his life and miracles, his sayings and doctrines, his spirit and temper, his kindness and compassion, his sufferings and death, and the ends they were to answer; his resurrection and ascension, his mediatorial priesthood and government, the ultimate purpose of his grace and mercy to man; and the final triumph of his kingdom over death and the grave and hell, and the everlasting salvation of unnumbered millions of the race of man. Do more than this. Learn what he meant, when he said, "My flesh is meat indeed; and my blood is drink indeed." "I am the bread of life. If any man eat of this bread he shall live for ever." Obtain an *experimental* acquaintance with him; aim at an union and communion with him. *Walk* with him, as Enoch did: Let "the life which you live be by faith in the Son of God;" and having thus gained an intimate knowledge of Jesus Christ, you will feel the utmost confidence that all you repose in him will be safe, and be able to adopt the words of the apostle in their full meaning and abundant comfort, "I *know* whom I have *believed*, and I am *persuaded* that he is able to keep that which I have *committed* unto him against that day."

I will only further direct your attention to the *order* in which faith and hope stand. It is the order, you will observe, of cause and effect; and it would be as absurd to expect hope where faith does not exist, as to look for an effect without any cause: and yet irrational as such an expectation may appear, nothing is more common. Thousands express a confident hope of final salvation, who have not the least regard to Jesus Christ, from whom alone salvation flows. Let the question be proposed to the mass of professing Christians, "Why do you hope to be saved?" and the common answer will be, either that they have led inoffensive lives, and have diligently attended the ordinances of religion; or that they are less criminal than many others, and doubtless shall obtain forgiveness of their defects at the hands of a merciful God. Now in these and similar pleas of hope, there is not the least recognition of a Saviour; no regard whatever is paid to the atoning sacrifice, and no reference to God as "reconciling the world unto himself, by

the death of his Son." Their hope would have been precisely the same, if there had been no revelation of the love of God to man through Jesus Christ, and nothing had been done by Christ to expiate the sin of the world by his own death. But will a hope like this support the soul in the day of the great account?—Let those who now trust to it, weigh the question well, and learn what that means,—“other foundation can no man lay than that which is laid, which is Jesus Christ;” “for there is none other name under heaven given among men whereby we can be saved.” Let it then never be forgotten, that *there can be no hope without faith*; and that the only order in which these graces can stand, is *faith first*,—and *then hope*.

But it is more than time that I apply this subject to the case of our departed friend.

That the faith of Dr. Good was built on the same foundation as that of St. Paul, and that hope sustained him, as it did this holy apostle, above the fear of death, we have the most ample testimony; and when we have adverted to a few facts in the life of our friend, we shall see reason to conclude, that,

1. *The reposing of his soul for salvation in the hands of Jesus Christ, and the satisfaction he felt in the review of his having done so, were the result of much reflection and serious deliberation.*

It is well known that our departed friend had, at one period of his life, imbibed the opinions of the Socinian school. He rejected the doctrines of the divinity of Christ, his atoning sacrifice, and his mediatorial government; and received the tenets which distinguish that peculiar sect. It is equally well known, that at a more advanced period of his life he relinquished those sentiments, and in process of time adopted the general system of doctrines as stated and maintained in the Established Church. Now, in order to see the full importance of this essential change of sentiment in Dr. Good, and its practical bearing on the great question which it involves, it will be necessary to take a short view of his literary character, and the causes which led him to renounce his former creed.

All, who knew Dr. Good, will allow that he was a scholar of no ordinary attainments; but the *extent* of his talents and erudition is known perhaps by few, and I feel apprehensive that in confining myself even within very narrow limits, I may still seem to overstate the facts of the case. But I should not do justice to the cause of truth, if I did not make a few observations on his rich intellectual endowments and literary eminence. He possessed so quick and retentive a memory, that whatever he heard or read with interest became his own; and hence his memory was a store-house, in which were deposited the riches which others, as well as himself, had collected from the vast sources of the natural, moral, and intellectual world. His perception of things was remarkably prompt, clear, and discriminate, so that he almost intuitively saw the nature and bearing of things, as soon as presented to him. His mind was large and comprehensive, so that he could generally take in the whole of a subject, as well as distinguish its minute parts: and hence he possessed, in a more than ordinary degree, the rare talent of correctly classifying and placing facts in a luminous order. The versatility of his talents, and the extent of his erudition, were truly extraordinary. He seemed to be capable of fixing his mind with equal intenseness on the most opposite subjects; and there is scarcely a single department of literature, of philosophy, of the arts, or of taste, which has not in its turn received his attention, and been enlarged by his genius. Those who intimately knew him, and indeed his published works attest the fact, say that he had a *critical knowledge* of many of the ancient and modern languages, and a *competent acquaintance* with not fewer than twelve. It is supposed that his published works, if collected, would fill upwards of twenty thick and closely printed octavo volumes, seventeen or eighteen of which are standard works, many of them on deep and recondite subjects, and all of them enriched with various knowledge, drawn up with great correctness of style, and adorned with the imagery of a vivid imagination. But I pass by these things, to remark, that among his various professional, classical, and scientific pursuits, he found time to attend to Biblical

literature ; and about twenty-three years ago, he gave to the public the first fruits of his acquisitions in this department of science, in a translation of the Book of Canticles, with notes critical and explanatory ; and in the year 1812, he published, in a thick octavo volume, a translation of the Book of Job, also with copious notes. In this latter publication especially, there is even a redundancy of literary wealth ; and he seems to have rendered almost every nation and tongue, whether ancient or modern, tributary to the illustration of this interesting, but in many parts, obscure portion of the sacred volume. But beside these published works, he has left in manuscript a translation of the Book of Proverbs ; and also of the Psalms. This latter translation is accompanied by various historical, critical, and theological dissertations, and is apparently ready for the press. It seems to have been his last, and certainly it was his most favorite work. It was undertaken, and probably composed under the impression that it *would* be his last ; and a learned and pious friend who, a few months ago, was favored with the perusal of some parts of this work, informs me that " it is truly exquisite." I may just add, that his interleaved Bible shews not only that the Sacred Scriptures were his favorite study, but that he brought to the illustration of them whatever could be collected from the copious stores of ancient and modern literature. This, however, is neither the time nor place to go further into the literary character of our departed friend ; nor should I have gone thus far, had I not thought it necessary to do so, in order to place, in a proper point of view, the importance which attaches to that entire change of sentiment in Christian doctrine to which I have before alluded. It is quite evident that our departed friend was competent to examine the ground upon which each system rests ; that he was not likely to make such a change, without mature deliberation ; and that the course of his studies naturally led, as well as eminently qualified him, to go fully into the whole subject : and the fact that he did, under all these circumstances, relinquish his former tenets, and ultimately embrace the orthodox faith, is very important.

The causes which led to this change were various :

the principal, no doubt was, that he found the tenets of Socinianism inconsistent with the plain import of Scripture, and its uniform texture; and the fact is thus stated by one, who could not be unacquainted with it. "It is now about twenty years since he entirely withdrew himself from all connexion with Unitarians. Previous to this decisive step, his mind had appeared dissatisfied with many of their statements, as being repugnant to the clear testimony of scripture. But one discourse in particular of Mr. —, seemed to be, in his judgment, so entirely at variance with the Bible, that he determined, on that very Sunday evening, to write a statement of his own views, with a declaration of his intention to discontinue his attendance at his accustomed place of worship." The authority then of the divine word, and the doctrines he had embraced, he clearly saw could not be held together; and as he had no alternative, but the rejection of one, he surrendered the last;—a course of conduct which is not always pursued, for it far more frequently happens, in similar dilemmas, that the Scriptures become the sacrifice, and infidelity the retreat:—a result indeed so natural, where Socinianism has been identified with Christianity, and found at length to be untenable, that it is somewhat surprising that it does not universally take place. It does however occur with sufficient frequency, greatly to swell the number of infidels, from the deserted ranks of Socinianism.

I ascribe it very much to the honesty of Dr. Good, as a critic and a scholar, that he came to the determination of renouncing his early opinions. He was too acute not to see the discrepancy between them and the standard of Christianity; and too faithful to the canons by which the language of all authors ought to be interpreted, not to surrender sentiments when thus opposed to principles. Hence he made no hesitation in thus formally renouncing a creed which he could not maintain without relinquishing the principles which lie at the foundation of science in general.

But I cannot here dwell more particularly on this important change in the religious opinions of our departed friend;—only I would observe, that it took place long

before he experienced a corresponding change of nature. Light broke into his understanding, before grace found its way into his heart. He saw the error of his former tenets, before their danger; he found them at variance with the deductions of reason, before he discovered that they were subversive of happiness, and threw an impenetrable shade over all that is glorious in our hopes, or exquisite in our enjoyments; and had he died in his former opinions, he would have wanted all that sustained and comforted him on the bed of death. His altered creed, however, was at length followed by,

2. *A corresponding change of heart and life*, he became "a new man," and thus verified the declaration of the apostle, "If any man be in Christ Jesus, he is a new creature; old things have passed away, and all things are become new."

In remarking, however, on the religious character of Dr. Good, I would premise, that it was not till within the last few years of his life that a marked and decided change took place. "There has been, (says one of his beloved family, of whose communication I shall now make considerable use,) a very gradual, yet to those who knew him intimately, a very perceptible increase of real piety and love manifesting itself in his whole conduct, for some years past: but this has been especially obvious during the last three or four years." I have reason to believe that the change here alluded to is chiefly to be ascribed, under the blessing of God, to a very severe domestic affliction in the death of his son-in-law, the Rev. Mr. Neale. This eminent scholar and devoted Christian minister was removed from his family and the church in the midst of his days. During a long and painful illness, he was watched over by almost more than parental solicitude by Dr. Good; and it was evident to all his family that his mind was most deeply impressed by the Christian meekness, patient suffering, heavenly mindedness, and deep experience of this beloved relative. It was scarcely possible that an example like this could be lost on so reflecting and susceptible a man as Dr. Good. He was evidently much affected by it, and was led to greater frequency and earnestness in prayer: and from this time there was a manifest, decided, and progressively advanc-

ing improvement in the temper, desires, and pursuits of our departed friend. But let us proceed with the narrative which I had just commenced. "It is now," continues the same relative, "about fourteen years since family prayer was first introduced, but in a manner altogether different from the deep feeling and interest with which of late years, he has conducted this important service. It was with him, for some time, evidently a formal duty, hurried over as a mere ceremony, without any proper feeling of its value or privilege. At first, some short prayer was read, without any reading of scripture, and only in the morning. About a twelvemonth afterward, a portion of scripture was read, and prayers morning and evening; but in a way, O how much unlike the deeply serious and most earnest manner shewn of late! when he has often been completely overcome by his feelings, and forgetful of his own fatigue, and of the length of time thus occupied, it has been necessary occasionally to remind him of the unavoidable engagements of his domestics. But latterly, no personal or family objects would have been allowed by him to stand in the way of the regular performance of this sacred duty. His *punctual* attendance upon public worship also, has for some time past been observed to be gradually more and more striking, as has most evidently his approbation and love of evangelical preaching. *His self-denying kindness to the poor* has been also very remarkable, and whilst there has been clearly seen of late years a growing benevolence of character, and a willingness to embrace every opportunity of doing good, professionally or otherwise, to those who needed his help; he has seemed to take an especial pleasure in being made useful to any whom he believed to be the servants of God. *The interests of the Church Missionary Society* were especially dear to him. They were the frequent subject of his conversation in his own family, especially after any interval of separation had elapsed.

"*To his own family* he avoided speaking particularly of himself, and of those sufferings which it is now known he must have endured, for some time previous to his departure, knowing the distress it would give; but to others he frequently spoke of his declining health; yet rather

gently *intimating* than openly declaring what the issue would be. He had of late been much engaged in looking over his affairs, arranging his papers, and burning many, not, *as it seemed to his family*, with any apprehension of the rapid progress of the disease he labored under, or of the nearness of his departure hence, but apparently in a spirit of watchfulness, that he might be ready for that day and that hour in which the Son of man cometh.— His journey, to Shepperton, a few days previous to his death, brought on violent pain, and he was almost exhausted on his arrival, but he rallied, after a time, sufficiently to give his grandchildren each a little present as his last gift. During his last illness, extreme pain incapacitated him from talking much, but he was sometimes heard to utter broken sentences, such as—‘O the folly of putting off religion to a dying bed!’ without seeming to have any immediate reference to his own case, because he expected, at this time, to recover from the present attack. Again: ‘O the vanity of human learning!’ The nurse, who sat up with him in an earlier part of this illness alone, says, that great part of the night was spent in prayer. Sometimes he would speak to her, and the purport of his observations, we have reason to believe, was an exhortation not to put off religion. Unwilling to grieve his family by any expressions of the agony he endured, his very delirium served to show the kind feelings of his mind, as he then generally talked of being well, and begged those around him not to concern themselves so much. The wonderful ebb and flow of reason, the entire aberration of mind, at some seasons, often succeeded by a complete self-collection and full possession of all his reasoning powers at other times, can scarcely be conceived by those who were not eye-witnesses of the fact. He was often fully aware of this change himself, one time saying, ‘O this opium! it has distressed me: I cannot separate imaginations from realities, but I must be quiet.’ At another time, after solemnly blessing his grandson in the name of the Father, and of the Son, and of the Holy Ghost, he added instantly, ‘Now, no more:—go,—I dare not trust myself.’ This fear of committing himself, or speaking unadvisedly, his family and friends were consoled by remarking, because it gave the

full weight to all the deliberate statements of his own views or feelings which such statements could ever have deserved, had they been delivered whilst he was in possession of entire health and vigor of mind. I will merely add to this interesting account of the gradual, but most decided change in the religious state of Dr. Good, that he gave public evidence that he had not "received the grace of God in vain." Few, I believe, who were favored with an intimate acquaintance with him, would deny that there was an increased seriousness in his deportment, and a far greater zeal in the service of God. How constantly he was in his place in this chapel, you can yourselves testify; and it was very rarely indeed, that he did not present himself at the altar, when the dying love of the Saviour was to be commemorated; and I have often witnessed, with great satisfaction, his apparent devotion on these solemn occasions. He was always a kind husband and affectionate father, but Christianity greatly quickened and refined these feelings, and gave them a holier direction. The same observations are applicable to the manner in which he discharged the offices of friendship and Christian charity; and I feel a peculiar pleasure in stating thus publicly, that I have seldom, in my intercourse with Christian friends, met with an individual more kind, more disinterested, and more affectionate. His purse was always ready to promote any charitable object, and his professional talents, to administer gratuitous relief to such as needed it. And here I cannot help reading to you a paper, which has just been found among some manuscripts which he has entitled, "Occasional Thoughts," and which are written generally on texts of Scripture, and discover great originality of thinking, point in expression, and above all, fervent piety and devotion of heart. The paper is dated July 27, 1823, and was evidently intended to be turned to a public use.*

But after all, let me not be understood as representing Dr. Good as a perfect character, or even as greatly pre-eminent in piety and spiritual mindedness. To do so, would be to contradict his own declaration on his death-

* For the Paper above alluded to, see Form of Prayer, pp. 273, 274.

bed; for it was a subject of grief to him that he had not taken a higher standard, and aimed at greater Christian attainments. "I have taken," he said, "what unfortunately the generality of Christians take, the middle walk of Christianity, I have endeavored to live up to its doctrines and duties; but I have lived below my privileges. I have had large opportunities given me, but I have not improved them as I might have done. I have been led astray by the vanity of human learning, and by the love of human applause:" and when asked by the pious minister, in whose parish he died, whether there were any thing in particular that he would wish him to pray for, he replied, "I want to be more humbled under a sense of sin; I want more spirituality, more humility." And here I cannot help remarking, that the great defect of Christians in general is that lamented by our departed friend. They do not expect, and therefore do not aim at, great attainments in the divine life. It seems sufficient to them if they just prevent the spark of religion from dying, and are just able to reach the kingdom of heaven. But let such know that they are depriving themselves of the most exquisite pleasures, during their Christian course; and incurring the risk of seeing their sun go down under a cloud. The consistent Christian, who raises his expectations of spiritual attainments to a high pitch, and who assumes, and acts on that assumption, that he "can do all things through Christ which strengtheneth him," will far outstrip all others in obtaining a meetness for heaven; and will, in all probability, enjoy a much stronger sense of the divine favor in the hour of death, "for them, says God, that honor me, I will honor."

As we have the most undoubted evidence that religion, and the care of the soul were with Dr. Good an affair of deep reflection, so we have equal proof that he had most deliberately placed

3. *His whole dependence for salvation on Jesus Christ;* and this deserves especial remark, as it is precisely on this point that the reality of his change of sentiment and renovation of heart would be put to the test; for "no man can say that Jesus is Lord, but by the Holy Ghost;" nor would any one entirely renounce every other dependence in the hour of death, save Jesus Christ, and him

crucified, unless he believed him to be "able to save to the uttermost all that come unto God by him." In deliberately putting therefore his soul into the hands of the Saviour, and knowing in whom he had believed, he at once acknowledged, and rested his everlasting interests upon the Godhead of the Saviour, and the all-sufficiency of his atoning sacrifice. Now that Dr. Good did this, is most evident from some of his last and most solemn declarations. "No man living," said he a day or two preceding his death, "can be more sensible than I am that there is nothing in ourselves in which to trust, and of the absolute necessity, of relying on the merits of Jesus Christ." "All the promises, (he again remarked with great emphasis,) are yea and amen, in Christ Jesus." He more than once repeated parts of that beautiful hymn of Cowper,

"There is a fountain filled with blood
 Drawn from Immanuel's veins,
 And sinners plunged beneath that flood
 Lose all their guilty stains."

And he dwelt with great feeling on the following verse :

"E'er since by faith I saw the stream
 Thy flowing wounds supply,
 Redeeming love hath been my theme,
 And shall be till I die."

I dwell the rather on this, because it affords the most satisfactory evidence of his complete renunciation of Socinian principles, and his entire reliance for salvation on the blood and righteousness of our Lord Jesus Christ.

It only remains that I add respecting him, that "knowing in whom he had believed,

4. *He was persuaded that he was able to keep what he had committed to him against that day.*" Or in other words, his faith in Christ yielded him a well grounded hope of everlasting life. This hope, it is true, did not rise to that degree of assurance, which fills the soul with joy, as well as peace; he said "I cannot say that I feel those triumphs which some Christians have experienced;" and he seemed rather to check than indulge what might lead to them; for he said "my constitution is by nature sanguine in all things, so that I am afraid of trusting myself." He often however repeated that text, and dwelt

upon it with evident satisfaction, "Jesus Christ the same yesterday, to-day, and for ever;" and when the power of distinct articulation was gone, and he was almost in the action of death, and his kind clerical friend said to him, "Behold the Lamb of God," he added, with an effort that surprised those around him, "who taketh away the sins of the world." And these were the last words he intelligibly uttered. He soon after fell asleep, and his spirit ascended up to God who gave it, there to join with kindred spirits, in ascribing "unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father, glory and dominion for ever and ever, Amen."

The lesson which this narrative seems peculiarly calculated to teach is the insignificance of the highest intellectual endowments, and the most extensive erudition, when compared with Christian character, and an experimental knowledge of our Lord and Saviour Jesus Christ. I readily grant that no earthly distinction can be put in competition with mental pre-eminence. All that glitters in the eye as grand, and all that captivates the heart in wealth and pleasure, sink into nothing before the greatness of a superior mind, enriched with the stores of wisdom and knowledge. But alas! even this distinction may be enjoyed, and the great purpose for which man was created and redeemed be defeated. The greatest attainment of man is a conformity to the divine image, and his highest destiny is to be "partaker with the saints in light." Whoever comes short of these, falls below the standard of man, and forfeits his claim to the heavenly inheritance; he is poor in the midst of his mental wealth, and without resource for the day of need. A death bed will expose both his poverty and wretchedness; and the opening of a world, where nothing can be admitted that does not bear the character of holiness, and the stamp of the divine image will in a moment disclose the utter worthlessness of all that the world admires and idolizes. Had our departed friend possessed nothing better than natural endowments and literary acquirements, in what a wretched condition would he have been, when those talents and those attainments would have been of

no further account, than as they involved a higher responsibility and the abuse of them had incurred a deeper guilt and heavier condemnation! He would then have exclaimed in the language of hopeless despair, instead, as he did, of comparative insignificance, "O the vanity of human learning! O the folly of human applause!" It is on occasions like these, that we see the littleness of rank and station, of titles and honors; for they cannot procure a night's repose, nor mitigate a single pain, nor silence one accusation of conscience, nor diffuse a ray of light over the darkness that hangs over futurity, nor bring down one token of the divine favor. Here, nothing but principles, nothing but faith, nothing but a Saviour can avail us. The prince and the scholar here stand on the same ground as the humblest peasant. They have precisely the same wants, they need the same supports, and must be cheered with the same promises. They feel alike, and they express themselves alike. They both need forgiveness, and both say "God be merciful to me a sinner!" They both stand on the verge of the same world, and both cry "Save, Lord, or I perish." They both want the same Omnipotent support, and they both lay hold of the same "hope set before them." I entreat you then, my brethren, to appreciate that rightly now, which you are sure to do, if you are in a sound mind, on the bed of death. Let nothing be deemed of such importance as Christian principles and Christian character. Meditate much on the three greatest subjects to which the thoughts of man can reach. **THE SOUL. THE SON OF GOD. THE DAY OF JUDGMENT.** *Connect* the three; and never rest till you can so conjoin them as to say **I KNOW WHOM I HAVE BELIEVED, AND I AM PERSUADED THAT HE IS ABLE TO KEEP WHAT I HAVE COMMITTED TO HIM AGAINST THAT DAY.**



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