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SOUTHERN DISTRICT OF NEW-YORK, ss.
BE IT REMEMBERED, That on the 3d day of January, A. D. 1831, in the fifty-fifth year of the independence of the United States of America, J. & J. HARPER, of the said district, have deposited in this office the title of a book, the right whereof they claim as Proprietors, in the words following, to wit:
"The Book of Nature. By John Mason Good, M.D. F.R.S. F.R.S.L. Mem. Am. Phil. Soc. and F.L.S. of Philadelphia. To which is now prefixed, a Sketch of the Author's Life."
In conformity to the Act of the Congress of the United States, entitled "An Act for the encouragement of Learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned." And also to an Act entitled, "An Act, supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."
FREDERICK J. BETTS,
Clerk of the Southern District of New-York.



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SKETCH OF THE AUTHOR'S LIFE.

In attempting to furnish the readers of "The Book of Nature" with a delineation of the life and character of its distinguished author, even a more experienced biographer might approach the task with hesitancy. The writer of the following sketch will not therefore affect to conceal his apprehensions that in so brief a space as is allotted to him, he may fail of doing justice to the name and memory of one possessed of such rare intellectual and moral endowments. Happily, however, the name of Dr. John Mason Good has become identified with the history of our own times, and his numerous and able contributions to our stock of knowledge, of a literary, professional, and religious nature, furnish a monument to his memory more imperishable than brass. His friend and contemporary, Dr. Olinthus Gregory, in his "Memoirs," embracing his life, writings, and character, has given to the world ample testimonials of his surprising genius, untiring industry, and extraordinary erudition. And though the lines are traced by the hand of affection, yet we discover no marks of fulsome adulation or enthusiastic eulogy. The writer seemed to feel that to depart from the simple and artless narrative of facts would but detract from the merits of the individual whose learning and virtues constituted his theme. Little else than a summary of this interesting biography will be attempted in the present sketch.

Dr. John Mason Good was the son of the Rev. Peter Good, a minister of the Independent or Congregational class of Dissenters, at Epping, in Essex. He was born May 25th, 1764, and received his name from the celebrated John Mason, author of the treatise on "Self-knowledge," who was his maternal uncle.

His first studies were under the superintendence of his father; who, for the sake of educating his sons to his own mind, organized a seminary, in which were also the sons of a few of his personal friends,—the number of pupils being limited to sixteen. There he very early acquired those habits of study, and that taste for literary pursuits, in which he was destined to excel in after-life. He acquired, while very young, an accurate knowledge of the Latin, Greek, and French languages, and thus laid the foundation for his subsequent high attainments as a linguist.

When he was a little more than twelve years of age, his indefatigable studies began very seriously to impair his health, and his sedentary habits produced a curvature of the spine, which interrupted his growth, and well nigh destroyed his constitution. But even then, it was only at the fervent importunity of his honoured father, that he consented to partake

with his companions of those rural and healthful sports, so necessary to mental relaxation and corporeal strength. And although he seemed to have no relish for these puerile pursuits at first, yet their effect upon his body and mind was such, that he soon engaged in them with his characteristic ardour, and became as healthful, agile, and erect as any of his youthful associates.

At fifteen years of age he was apprenticed to Mr. Johnson, a surgeon apothecary, at Gosport. Here he quickly acquired and performed the pharmaceutic functions; and, by reading and practice, very soon became a very valuable assistant to his master. Within the first year, notwithstanding his multifarious avocations, he commenced his career as a writer, by composing a "Dictionary of Poetic Endings," and a number of little poems of sterling merit. Next, he employed his leisure hours in drawing up "An abstracted View of the principal Tropes and Figures of Rhetoric in their Origin and Powers," illustrated by a variety of examples.

Before he had completed his sixteenth year, Mr. Johnson's illness threw upon his apprentice an unusual weight of responsibility; and the business of conducting the establishment, almost entirely without superintendence, engrossed most of his time. He nevertheless began under these embarrassing circumstances to study the Italian language, of which he soon made himself master; and his commonplace book shows with what zeal, industry, and effect he pursued this and his other studies.

Shortly afterward, however, Mr. Johnson's continued indisposition rendered it necessary to engage a gentleman of skill and experience to conduct his extensive business; and he selected for this purpose Mr. Babington, then an assistant-surgeon at Harlem Hospital, and since well known as a physician of high reputation in London.

The death of Mr. Johnson occurring soon after the consummation of this arrangement, Dr. Babington and Mr. Good were separated, after having formed a mutual and endearing attachment, each having availed himself of opening prospects which simultaneously presented themselves. After pursuing his studies a short time under the direction of a skilful surgeon at Havant, into whose family he was received, he was offered a partnership with a reputable surgeon at Sudbury. To qualify himself for this situation he went to London in 1783, and attended the lectures of Dr. Fordyce, Dr. Lowder, and other eminent professors; and availing himself of the advantages of hospital practice, he became an active member of a society for the promotion of natural philosophy, then existing among the students of Guy's Hospital. He soon distinguished himself by the part he took in the discussions, and by his original essays, one of which, "On the Theory of Earthquakes," is said to have been peculiarly ingenious, elaborate, and classical.

The following summer of 1784, he commenced his professional career in Sudbury, and though but twenty years of age, soon gave striking proofs of his surgical skill, which gained him the confidence of the public; and his partner soon after retired from the business, and resigned the practice in his favour. In 1785, he married Miss Godfrey, of Coggeshall, a young lady of accomplished mind and fascinating manners. But scarce had the joyous festivity of his youthful heart commenced, which he so beautifully expresses in the poem written on his marriage, before he found, alas! "a worm was

in the bud of this sweet rose." In a little more than six months his beloved companion died of consumption.

Such was the shock upon his sensibilities produced by this sad and melancholy bereavement, that it seemed to have paralyzed his mental energies; during the four years of his solitary condition, he seemed to suspend those active literary employments, of which he had given so hopeful promise. In 1789, he married a second time. The object of his choice was the daughter of Thomas Fenn, Esq., a highly respectable banker at Sudbury. With this lady, who possessed superior excellence and worth, he shared the conjugal endearments during the last thirty-eight years of his life. The fruits of this marriage were six children, two only of whom with their widowed mother survive.

The year after this marriage, Dr. Good commenced the study of the Hebrew language, of which he soon acquired a critical knowledge, as was exhibited in some of the most valuable productions of his pen. The sphere of his professional labour became very extensive, and a prospect of competence and even wealth was opened before him. But too soon he proved the versatility of all human possessions; for in 1792, by becoming legally bound for the debts of others, or by lending a large sum of money to personal friends which they were unable to pay, he became involved in great pecuniary embarrassment. Instead, however, of availing himself of the entire relief which was promptly offered by Mr. Fenn, he estimated his loss as the penal infliction for his imprudence, and therefore determined to tax his mental resources for his penance; and to his misfortune he was indebted for the development of genius and talent of which he was till then unconscious.

He began with increasing assiduity a course of literary activity almost without a parallel. He wrote plays, made translations, composed poems and philosophical essays, which, though possessed of acknowledged merit, all failed to yield him pecuniary remuneration to any extent. At length, however, he published his fugitive pieces in "The World," the Morning Post of that day, and under the signature of the "Rural Bard," he introduced himself to popular favour.

In the year 1793, having unsuccessfully contended against the frowns of adversity, he was fortunate enough to receive a proposition to remove to London, and engage in partnership with a surgeon and apothecary of extensive practice in the metropolis, and to obtain an official connexion as surgeon in one of the prisons. He availed himself of this opening, and went to London, his spirits buoyant with hope, that a fairer and brighter day was about to dawn upon him. But again he was doomed to the sad and unavoidable defeat of his apparently well-founded expectations; for, having been admitted the same year a member of the College of Surgeons, and having received other marks of professional distinction, his partner became jealous of his rising popularity, and his envy caused him to pursue a course of conduct which resulted in the failure of their business and the dissolution of their partnership. Still he concealed from his father-in-law, and even from his own family, the extent of his embarrassments, and shrunk from receiving full relief, though perfectly within his reach; and resolved to incur no obligation, but rely upon his own resources.

Although he was surrounded by an increasing family, frequent and unexpected vexations, and the defeat of all his favourite projects, each in its turn did not in the least dishearten him, but, on the contrary, were continual incentives to his professional activity and to the most extended literary research. For nearly four years, thus circumstanced, he concealed his anxieties from those he most loved, maintained a cheerful demeanour among his friends, pursued his theoretical and practical inquiries into every accessible channel; and, at length, by his exertions, and the blessing of God, surmounted every difficulty, and obtained professional reputation and emolument, sufficient to satisfy his thirst for fame, and to place him in what are regarded as reputable and easy circumstances.

In 1795, he gained a premium of twenty guineas by successfully competing before the Medical Society; having presented the best dissertation on the question, "What are the diseases most frequent in workhouses, poor-houses, and similar institutions, and what are the best means of cure and of prevention." Soon after, his talents and acquirements began to be highly appreciated, and in 1797 he commenced his translation of Lucretius. To his knowledge of the Hebrew, Greek, Latin, French, and Italian, he now added that of the German, Spanish, and Portuguese; and, by the year 1800, he had made considerable attainments in the Arabic and Persian languages. Very soon he gave evidence in some of the Reviews of his success in these difficult languages, and attracted the attention and secured the kind offices of many of the literati of Great Britain.

He next published his "History of Medicine," which has not since been surpassed either in accuracy or style. During the few years which intervened between his temporal embarrassments and his final triumph over them, in 1812, besides multiplied productions of his pen in prose and poetry, of which a catalogue would be too prolix for our present purpose, he made a translation of the Song of Songs or Sacred Idyls, Essay on Medical Technology, Translation of the Book of Job; and, in conjunction with Dr. Gregory and Mr. Bosworth, prepared for the press the *Pantologia*, or Universal Dictionary of Arts, Sciences, and Words, in twelve volumes, royal octavo.

In the year 1810, he was invited to deliver a series of lectures at the Surrey Institution, "on any subjects, literary or scientific, which would be agreeable to himself." He complied with the request of the directors, and delivered a first, second, and third series of lectures during three successive winters, to crowded audiences which attended with gratification and delight. His subjects were—of the first series, "The Nature of the Material World;" the second, "The Nature of the Animate World;" and the third, "The Nature of the Mind." To these lectures we are indebted for the nucleus upon which Dr. Good afterward amplified, until the "Book of Nature" was the finished product.

He continued, in addition to these immense intellectual labours, to perform the duties of surgeon and apothecary, walking twelve or fifteen miles a day through the streets of London, until the year 1820, when he added the more elevated character of a physician, and, in his own language, "began the world afresh, with good omens and a fair breeze." Immediately afterward, he published his "Physiological System of Nosology," and within two years, "The Study of Medicine" was finished. This work the British

Medical Reviews pronounce "beyond all comparison the best of the kind in the English language," and its author "one who could devour whole libraries."

Such were the perpetual occupations of this eminent man, literary and professional, and such the splendid acquirements which he gained by his genius and industry, even amid a larger share of perplexities and disappointments than have served to damp the energies of many who might otherwise have shone as stars of the first magnitude. Thus illustrating his claims to *true merit*, which, according to Oliver Goldsmith, "consists, not in a man's never falling, but in rising as often as he falls."

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

Hence we find him at one and the same time engaged in acquiring several distinct languages; translating largely from others; editing and sustaining Reviews; contributing to other periodicals on various and distinct branches of polite literature; preparing for the press original works; enriching his commonplace book with "elegant extracts," the result of his immense reading, besides daily performing the arduous duties of a general practitioner, to an extent of which many would have complained, though they had no other occupations; and which thousands make a sufficient apology for neglecting to read even the professional improvements of their own time. The great secret of his distinguished career was, in having adopted early in life Mr. Mason's "Rules for Students," as commended by the example of his father; that, for eminence and success in literary pursuits, "five things are necessary; viz. 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."

In these five particulars it will be perceived that Dr. Good greatly excelled; and his eminence as a scholar, philosopher, linguist, and physician was, no doubt, the result of his perseverance in practising them, rather than of any extraordinary originality of genius, or splendid endowments of nature.

Among the rare excellences of the character of Dr. Good, and by no means the least interesting traits of his history, may be mentioned his extraordinary temperance, fortitude, humility, and devotion. Amid all the occupations of his professional life, and all his application to literary pursuits as a student and an author, he still found time and inclination to investigate the claims of Christianity; and, having become convinced of its truth and importance, practised upon its precepts with rigid scrupulous-

ness, and was eventually led to embrace its doctrines and its spirit as the great ultimatum of human attainments. In the language of his biographer, he had "sought for intelligence at the Great Fountain of intellect, and had found Him whom to know is life eternal."

It is true, that in the former part of his life, Dr. Good was led into many errors of opinion, which he found reason to recant; and he afterward deprecated the errors in practice resulting from those opinions. But although, at that time, the ranks of infidelity were most numerous, and, we may add, ably occupied, and by many of his literary associates; yet he could never altogether overcome the principles impressed upon his mind by the early instructions of his father: and hence he was preserved from those fatal errors, which, if received into his mind at that time, would doubtless have led him into a labyrinth of metaphysical subtlety, from which he might never have extricated himself.

But he avoided these dangers to which by his early associations he was exposed; being protected by the impressions made on his mind under his paternal roof, in favour of the truth and authenticity of the sacred Scriptures; and he wrote an essay on the "Credibility of Revelation," which is still extant: but, it seems, he either wanted the opportunity, or perhaps the moral courage, to publish it, although it was admirably calculated to be useful, judging from the extracts furnished by his biographer.

Still, however much as he admired the general system of revelation, and ably as he could defend it, it would seem that he vacillated in his creed from one error to another, and wandered in the mazes of intellectual and moral obscurity, in full view of the Light which could alone illuminate his path. He acknowledged its existence, occasionally glanced towards it, which only served to make his "darkness visible;" yet still he sought not for tranquillity and peace by implicitly yielding to its influence. In an essay "On Happiness," written about this time, 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 rays of science and information, diffuses through the heart the softer energies of nature," and he thus exhibits the final issue of this 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 of the nature of happiness and the best method of securing it, he was led to the avowal of the system of Materialism, and that of the Universalists, with respect to future punishment; and becoming associated with a number of gentlemen who professed their belief in the doctrines of modern Socinianism, he soon acquired a kindred spirit, and on his removal to London, in 1793, he joined the congregation of Mr. Belsham, a distinguished minister of that persuasion in the metropolis, where he constantly attended worship until the year 1807.

During the fourteen years he was thus connected with this Socinian con-

gregation, his religious belief was in nowise settled; and by his early familiarity with the truth, he was preserved to a great extent from the worst tendencies of this system. Hence, says his biographer, "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 ages 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 (*μωυογενής*) 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 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 skepticism.

"Indeed, the Bible was always with him a favourite 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 handwriting 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."

Although he had become bewildered by adopting erroneous sentiments, yet he never entirely lost his love of truth; and hence the forced and unnatural criticisms in which his theological friends indulged, and the skeptical spirit which some of them manifested, by shocking his uprightness, contributed to his ultimate emancipation.

After contending against the conflict within him for fourteen years, the preaching at the Socinian chapel at length gave him serious pain; and language from the pulpit, which Dr. Good regarded as equivalent to the recommendation of skepticism, 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 skepticism 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 skepticism, and especially with such skepticism 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 skepticism*, and that the allusion which I made on Sunday last to the unsatisfactory nature of the exploded *a 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 skeptical either in regard to 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 *skepticism* 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 *skepticism* 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 skepticism, 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.

Soon after, he surrendered all the characteristics of the Socinian creed, and became a constant attendant upon Divine worship at Temple church; and in a few years afterward, he wrote another essay "On Happiness," differing very widely from that to which reference has been made in a former part of this memoir, and furnishing a happy commentary on the advantages he had derived from the evangelical reformation in his creed. It was not, however, until 1815, that Dr. Good distinctly communicated to his friends his cordial persuasion, that the evangelical representation of the doctrines

of Scripture was that which alone accorded with the system of revealed truth, and declared his conviction, "that there was no intermediate ground upon which a sound reasoner could 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."

It is but candid to remind the reader, that this great change of sentiment, followed as it was by a correspondent change of practice, took place when its subject was in the vigour of manhood, and the maturity of his intellectual acquirements. And to exhibit this change, as it was, thorough and radical, notwithstanding it has been insinuated otherwise, the following notes in his Bible are inserted, written by himself.

"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 endeavours 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 endeavour 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."

For the same purpose, we here insert a specimen of his devotional poetry; not so much for its poetic merit, as for the distinct and decided expression of sentiment it contains.

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!

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 't is thine alike to sound
Th' abyss of things concealed.

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.

This devotional effusion furnishes us a satisfactory and conclusive demonstration of the entire revolution which his sentiments had undergone; and the emotions of his heart seemed very frequently to prompt his muse, for a great number of poetical pieces were found among his private papers.

"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 employ-